



AMSAs 2018
ADELAIDE
CANYONS TO COAST

MARINE SCIENCE & MEETING INDIGENOUS RESEARCH PRIORITIES WORKSHOP SUMMARY

2 July 2018



Government of South Australia
Adelaide and Mount Lofty Ranges
Natural Resources Management Board

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Front cover and boarder artwork by Allan Sumner 2019

Allan Sumner is a Ngarrindjeri / Kurna / Yankunytjatjara artist of South Australia, Allan brings a cultural richness and a deep connection to place and understanding of country.

Contents

The role of AMSA and the annual conference	1
Context – Why this Workshop?	1
2017 Workshop Summary:	1
Key Messages for Effective Collaborations in Sea Country research.....	1
2018 Workshop:.....	2
Speaker Presentation Summary	2
1. Phil Duncan	3
2. Chels Marshall.....	4
3. Emma Lee.....	5
4. Garry Goldsmith.....	6
5. Denis Rose.....	7
6. David Collard	8
7. Doc Reynolds.....	9
8. Daryle Rigney and Steve Hemming.....	10
9. Libby Evans-Illidge.....	12
10. Traceylee Forester.....	13
Key messages from the presentations.....	14
Group Discussion	15
Conclusion and looking to the future:	16
APPENDIX 1: Speaker Recommendations to AMSA.....	17
APPENDIX 2: Working Group Recommendations to AMSA	18

Workshop working group committee and sponsorship

The working group acknowledges the advice provided by Traditional Owners Jeffrey Newchurch and Rodney O'Brien in part of planning for this workshop.

The 'Marine Science and Meeting Indigenous Research Priorities' workshop was convened on Kurna Country at the 2018 Annual Conference of the Australian Marine Sciences Association (AMSA). A workshop working group was formed to develop and facilitate the workshop, members included:

- *Sarah-Lena Reinhold – AMSA committee member and workshop co-ordinator*
- *Shane Holland* – Primary Industries and Regions SA (PIRSA)*
- *Lachlan Sutherland – Department for Environment and Water (DEW)*
- *Melissa Nursey-Bray – University of Adelaide (UoA)*
- *Paul Rogers – South Australian Research and Development Institute (SARDI)*
- *Steve Hemming – Flinders University (FU)*

**Indigenous person*

The workshop was sponsored by the National Environmental Science Program (NESP) Marine Biodiversity Hub, Parks Australia, Commonwealth Scientific and Industrial Research Organisation (CSIRO), Adelaide and Mount Lofty Ranges Natural Resources Management Board and AMSA.



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Ngadlu Kurna miyurna tampinhi. Parna yarta mathanya puki-unangku.
Ngadlu tampinhi Kurna miyurna puru purruna.
Pangkarra Wama Kurna, Kurnakunti yarta.

We acknowledge the Kurna people as the traditional owners of this land.
We acknowledge their living culture and unique role in the life of this
region

Marine Science and Meeting Indigenous Research Priorities Workshop

The role of AMSA and the annual conference

The Australian Marine Science Association Inc. (AMSA) is Australia's peak professional body for marine scientists from all disciplines and for over 50 years has promoted all aspects of marine science in Australia. AMSA operates with a membership network of individuals and corporate affiliates as a not-for-profit organisation. Its activities and resources are largely funded by membership contributions, donations from benefactors and surpluses from events.

AMSA works to promote marine science through a number of ways including its annual conference. The 2018 AMSA Conference 'Canyons to Coast' aimed to progress scientific understanding by shifting the perspective of marine science deeper to the interconnectedness between the coast and deep sea.

Context – Why this Workshop?

More sustained and meaningful collaborations between Australia's First Nations people and scientific researchers are needed to improve environmental, cultural and economic management of their Sea Country. For the past two years (New Zealand 2016, Darwin 2017) a workshop focused on Indigenous engagement has been held at the annual AMSA Conference. These workshops are aimed at promoting Aboriginal and Torres Strait Islander people's engagement in marine science by sharing information on successes and identifying what can be done to advance collaborations.

Focusing on southern Australia, this third workshop aimed to build on information presented about Sea Country collaborations in the 2017 Darwin conference. The key objective of this workshop was to share information to support a shift towards better co-developed, co-delivered and culturally inclusive marine research with Indigenous communities. This session also provided a platform for different nation representatives to voice Sea Country priorities and aspirations, directly highlighting opportunities for future collaboration and partnerships with researchers.

2017 Workshop Summary:

Key Messages for Effective Collaborations in Sea Country research

Convened in Darwin NT on the traditional lands of the Larrakia people, the 2017 workshop was made-up of five case study presentations sharing examples of successful Sea Country research/management engagement. The session concluded with an expert panel discussion focussed on engagement protocols, communication and building capacity amongst Indigenous communities at an institutional level across research agencies. To effectively build relationships and undertake meaningful engagement with Indigenous communities a series of recommendations were identified; engage early, identify who has cultural authority (i.e. Community Elders/Representative bodies), negotiate detailed research agreements, co-develop research deliverables, communication protocols and community involvement. Continued collaborations can foster a shift towards more culturally inclusive management and research frameworks, however changes in policy and funding allocations are also needed to make change and support Indigenous-led initiatives.

For more information about the 2017 Indigenous Engagement Workshop access the final report https://www.nespmarine.edu.au/system/files/Summary%202017%20AMSA%20Indig%20Engt%20Wshop_Final_10Nov17.pdf or email Paul.Hedge@csiro.au

2018 Workshop:

The 2018 Workshop was convened on Kurna Meyunna Yerta, the Kurna Nation's Country. It was opened by AMSA representative Sarah-Lena Reinhold and chaired in partnership with Dr. Melissa Nursey-Bray. Kurna Elder, Rodney O'Brien welcomed attendees to Kurna Country and highlighted the importance of Welcome to Country in both maintaining cultural protocols and keeping Indigenous culture alive. A few words were shared by AMSA president, William Figueria, about the importance of this opportunity to learn more about building relationships with Indigenous communities. Paul Hedge, NESP Deputy Director and Knowledge Broker, gave an overview of the 2017 workshop and demonstrated his support for this continued focus on Indigenous engagement at the National AMSA conferences on behalf of the NESP Marine Biodiversity Hub and other funding agencies. Following speaker presentations, Lachlan Sutherland facilitated a group discussion about change needed within marine science to improve cross-cultural collaborations and some steps AMSA can take to advocate for change between the speakers, audience, working group committee and AMSA representatives.

Speaker Presentation Summary

Speakers with leading roles in Sea Country initiatives, reclaiming rights to Country and cultural practices were invited to present at the 2018 workshop. The broad geographical reach of First Nation representatives, predominantly from southern Australia, provided a diverse insight to Sea Country knowledge, experiences and future aspirations. Indigenous scientists and scholars shared examples of working strategically within the academic and western science systems towards culturally collaborative research and management of Sea Country. Other talks identified priorities in Traditional Owner Sea Country Plans and governance structures that facilitate relationships with governments and scientists to manage Country. Collectively these speakers identified the importance of collaborative relationships for protecting and managing Sea Country, Indigenous Protected Areas (IPA), World Heritage sites, Ramsar listed sites, marine reserves and culturally significant species.

Group discussion

Following the presentations, Lachlan Sutherland facilitated a group discussion about key issues raised in the presentations. This led to a series of recommendations from speakers about how AMSA can better position themselves to advocate for change within marine science to improve cross-cultural collaborations.

Workshop Film Clip

To raise awareness about Sea Country matters and how to improve Indigenous engagement in marine research, presentations were filmed and developed into two film clips – see links below.



1. Phil Duncan*



Phil Duncan is an elected representative of the Gomeroi Nation Native Title Claimant Group, his homelands are Moree and Terry Hie Hie, New South Wales.

Through employment and volunteer work, Phil has over 38 years' of experience working with Aboriginal people and Government to improve living conditions, recognition of cultural history and education opportunities for the next generation.

"Indigenous Engagement at its Innovative Best"

Phil's presentation focussed on **why** engagement with Indigenous Communities is important, and identified some of the key ingredients for balanced partnerships;

- Cultural science needs to be recognised as an equal of western science and communicated in the correct chronological context of Indigenous Knowledge (IK) first, followed by western science.
- To effectively build relationships/partnerships with Indigenous Communities there needs to be a willingness for equitable resource allocation to support quality engagement at the start of project development.
- Researcher timelines run from A to B, for Traditional Owners this timeline is endless and defined by interactions with their cultural landscapes. Researchers need to be flexible with timelines, ensure that milestones/key indicators are developed in partnership with Traditional Owners and be aware of the other social and cultural obligations within these communities.
- Cultural IK shared by Indigenous Communities heightens researcher credibility but equally the credibility of the traditional knowledge brokers need to be recognised (i.e. co-authorship with Indigenous knowledge holders).
- Indigenous nations and communities are diverse and nation/community-based engagement approaches are required.
- Indigenous communities research priorities need to be recognised to generate research 'with' and or 'for' Indigenous people rather than research focussed 'on' Indigenous peoples and their Country.
- Strong effective communication fosters a two-way knowledge sharing relationship. Research/management outputs need to be relayed back to community in a broadly accessible manner.
- Cultural science can't be 'controlled', there needs to be room for creativity in method development to ensure that the research meets both the scientific and cultural requirements of the project.
- What's important to researchers may not align with communities' cultural/social needs and aspirations. Nation Groups need time to digest what researchers want to do with their people, on their Country and assess how that fits in with their cultural priorities.
- Australia's First Nation peoples need to be included in education development programmes, fieldtrips and research more generally. This will foster increased tertiary education for the next generation and support Indigenous-led research.

2. Chels Marshall*



Chels is a Gumbaynggirr woman and leading Indigenous ecologist in cultural landscape management and design.

She has 28 years of experience in developing ecological cultural protocols for community partnerships, interpretation and design of research projects, designing governance frameworks for cultural knowledge exchange and application and regenerative design.

“Transferring from the Past to Repair the Future”

Chels talked about the management and research protocols and the Sea Country research projects of her peoples Country which includes the Gumma Indigenous Protected Area (IPA). Some of the Research protocols for the IPA were shared highlighting the focus on: culturally inclusive solutions, inter-generational knowledge transfer; language and Intellectual Property rights and Indigenous-led research. Take home messages from this talk were as follows:

- Gargaal the ocean, is the totem of the Gumbaynggirr people, being both ecologically and spiritually important to the community and the health of its people.
- Cultural knowledge of marine and terrestrial ecological interactions informs the IPA operational management and procedures. For example, weed work with species that leach toxins are timed to minimise interactions with oyster growth (resource foods) based on IK.
- ‘Yugirr’ (dolphins) are part of the Gumbaynggirr dreaming. A Yugirr monitoring programme was developed in partnership with Dolphin Research Australia based on cultural knowledge and western science. This project trained Traditional Owners and young rangers how to undertake cultural monitoring that had components of Cultural and Local Knowledge, rather than the other way around.
- The Yugirr monitoring framework was culturally inclusive, mutually beneficial and power-sharing through two-way learning.
- Gumma IPA are utilising eco-tourism to re-invest into Sea Country management through including cultural research and monitoring that is derived from Traditional knowledge and Traditional Owner priorities into cultural tourism.
- Language is a living entity, and cultural language and belief systems derive from Country. Important to species movement and human induced climate change issues is that language lives and evolves and is central to all monitoring and management. A “Latin to Lingo” workshop was held with Southern Cross University National Marine Science Centre with community to name in Gumbaynggirr language new species not historically found on Country.
- Science needs to reflect on its own history and its role in eurocentrism, colonialism, history and the human centric perspectives of research and communication.
- Knowledge is a form of power, change is needed to re-balance the relationship between IK and western science beyond the current power arrangement where western science is privileged. IK, Traditional Ecological Knowledge (TEK) and other associated terms should be recognised as a distinct knowledge system – Indigenous Science. Western science has its own ideologies, methods, practices and point of origin, as does Indigenous Knowledge.



3. Emma Lee*



Emma Lee is a *trawlulwuy* woman from *tebrakunna* country, north-east Tasmania.

For the past two decades, Emma has worked in land management, caring for Country as an archaeologist, policy maker and joint management expert. Her new research interests as an Indigenous Research Fellow at Swinburne University are concerned with expanding the canon of land rights into Sea Country and advocating for greater collaboration on benefit-sharing of marine resources.

“Love is in the air” Cultural Fisheries and Tasmania’s new politic

Emma shared some information about the strategies Indigenous Communities of Tasmania undertook to re-set the relationship with Government and initiate land and sea rights through community advocacy. This extended to raising awareness more broadly at public events about the importance of exercising cultural rights and practices. Key points from this talk were:

- Relationships between Indigenous Communities and Government form the basis of how decisions about Country are made. In Tasmania there’s now a shift to building healthy relationships with the Indigenous peoples of Australia that are functional rather than violent.
- The Indigenous Community of Tasmania have been burdened by extinction myths, however protests and advocacy alone were not resulting in the required acknowledgment of Country. Community decided to tackle land management rights followed by Sea Country and Fisheries management rights.
- Improved relationships with Government led to the first Indigenous co-management agreement over the Tasmanian Wilderness World Heritage Area (one fifth of Tasmania’s land mass) within 20 months of approaching Government. This also led to the removal of discrimination towards First Nations people in Tasmanian heritage legislation for the first time in 40 years and recognition under the state’s constitution.
- Living culture and the freedom to undertake cultural practices are needed for reciprocity and healthy, balanced relationships. Cultural fishing reconnects Community with Country, in many instances access to cultural catch is legislatively restricted/prohibited. Cultural fishing rights and access need to be supported by Government as well as commercial economic fishing opportunities.
- To demonstrate the marketability of cultural catch, traditional seafoods were served at the Dark Mofo music and arts festival. The initiative was a great success and allowed Indigenous Tasmanians to reconnect and promote cultural practices.
- Increased focus on the relationship between scientists and Indigenous Australians is important to allow for Indigenous-led research and community benefits. There is a will and need for Indigenous Communities to be involved in scientific research and regional tourism.
- Indigenous methodologies are credible and should be used to enhance scientific understandings of the marine environment and increase Indigenous participation in research.
- Multidisciplinary studies are required to nest research findings in legislative, regulatory and historical barriers and opportunities for greater public awareness and engagement.

4. Garry Goldsmith*



Garry is a proud Narungga and family man and he has worked in the Aboriginal community controlled sector for more than 20 years in various roles.

As the current Chairperson of Narungga Nations Aboriginal Corporation (NNAC) [supporting the Point Pearce Community], Garry has co-led several discussions with the South Australian State Government focussed on economic Sea Country development opportunities for his people. Garry is passionate about the advancement of his people and is the founder and coordinator of the popular three day *Gynburra* (Narungga name for the commonly known Dusky Morwong) Festival.

Presentation “Narungga Nation Sea Country Priorities”

Garry’s presentation focussed on the importance of connection to Country for Narungga people whose traditional lands are surrounded by Sea Country on three sides of the Yorke Peninsula, South Australia. It’s through Narungga’s expression of culture, fishing practices and economic Sea Country aspirations that Narungga people are able to begin claiming back their Country and living cultural rights.

- Narungga Nation currently share a border with Nukunu and Kurna Nations, but during traditional times also shared trade with the other nations including Ngarrindjeri, Barngarla and Nauo.
- Wardang Island is a site of cultural significance and played an important role in initiation customs; historically Narungga men swam to Wardang Island and independently lived off the land for a number of days before swimming back to the mainland.
- Point Pearce and Wardang Island are owned by the Aboriginal Lands Trust (ALT). The Narungga Community hasn’t had a lease over this land for the past 12 years. Native title only exists for 5% of Narungga Country. The majority of Narungga land and Sea Country is under free-hold ownership agreements.
- In 2017 Narungga engaged in Treaty negotiations with the previous SA Government. Now, Narungga have entered in to the Buthera Agreement which is re-defining the relationship with Government and research institutions to progress Sea Country priorities.
- Narungga want to be partners in research on traditional lands and Sea Country from the start.
- Fishing methods have changed over time but the cultural practice of feeding the mob always remains the same. *Gynburra* (Dusky Morwong) is a species of cultural significance and for the past three years Narungga have held a *Gynburra* Festival to promote culture, family values and Sea Country. There are community concerns about substantial declines in abundance and size of *Gynburra* over the past 15 years.
- Abalone is a culturally important catch species for Narungga, and is of high commercial value, yet is legislatively not recognised as traditional catch. Cultural catch and fishing practices are an inherent part of Narungga’s right to connect with Country and to foster an economically self-sufficient Community.
- Narungga priorities for Sea Country: developing Narungga Sea Country plan; Harvest strategy; Independent resource stock assessment; Research on iconic species; and, Plan for entry into commercial fisheries.

5. Denis Rose*



Denis Rose is a Gunditjmara Traditional Owner from South West Victoria with a long involvement in Aboriginal land and cultural heritage management.

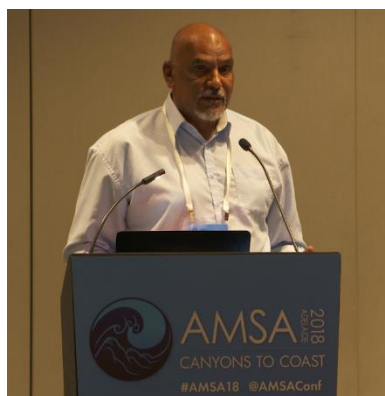
Employed as a Project Manager for the Budj Bim Sustainable Development Partnership, one of its main objectives is the development of a World Heritage nomination for the Budj Bim lava flow. Denis is also currently the Chair of the Victorian Indigenous Seafood Corporation.

Koonang Mirring; Managing Sea Country in south-west Victoria

Denis' presentation focussed on the co-management of Gunditjmara Country with Aboriginal rangers, elders and the broader Gunditjmara community. Approximately 3000 ha of traditional lands are managed in an Indigenous Protected Area. In addition to the 200km of coastline, water connects all Gunditjmara Country; sea, stone, river and forest Country.

- Gunditjmara Native Title determination in 2007 and 2011 has paved the way for greater access to Country and a greater say;
 - Increase in ownership of land, including the hand back of Lake Condah
 - Budj Bim National Park with a co-management agreement and a Gunditjmara Traditional Owner majority on the Budj Bim Council.
- The federal high courts recognised Gunditjmara's strong connection to Country dating back through millennia and the ancestors practice to catch and trade eels during the times of colonisation.
- As a result of getting Country back and maintaining strong cultural connections, Gunditjmara are developing a world heritage nomination for the oldest aquaculture system in the world. Archaeological research has estimated that Budj Bim cultural eel traps date back to 6500 years ago.
- In 2010 Gunditjmara built a weir that successfully restored water levels in Lake Condah following 50-100 years of drainage. Restoring Country is important for inter-generational knowledge transfer and connection to Country.
- In 2008 Gunditjmara partnered with the State Government Arthur Rylah Institute to undertake acoustic tracking research on eels;
 - Initially the project didn't start well but following the implementation of clear project objectives and communication protocols two-way learning was fostered.
 - Visual footage of eels migrating was a key communication tool for sharing the research findings with Community and demonstrated migration patterns aligned with the TEK.
- Communities need both cultural and scientific knowledge to make better-informed decisions about Country.
- Another partnered eel tracking project with new satellite technology is currently being developed, including a training programme for rangers, elders and other community.
- Gunditjmara successfully developed and actioned different aspects of the Kooyang Sea Country Plan in 2004 in partnership with Framlingham Aboriginal Trust, who had responsibility for coastal country to the east.

6. David Collard*



David Collard is a Nyoongar man from the south-west of Western Australia.

He comes from the Ballardong Country east of Perth in the dry Wheatbelt land along the Avon River. With over 30 years' experience working in Aboriginal affairs, David has recently developed the Aboriginal Natural Resource Management (NRM) pathway for the Aboriginal community to build capacity at a community level that will enable the development of economic, social, environmental and cultural projects.

Nyoongar Sea Country

Dave's talk provided insights to some of the cultural structures associated with kinship at Nation, clan, family and individual levels, which are at the heart of Aboriginal societies and form the foundation of cultural values.

- Indigenous engagement and discussions around developing partnerships continue to be an 'add on' rather than 'part of' core business.
- Mainstream western science is not part of the Aboriginal world. Mainstream science is scary for many Indigenous people right across Australia and needs to change through more culturally inclusive solutions.
- There are only certain parts of cultural knowledge that can be shared because Indigenous people are bound by their cultural protocols.
- Offensive engagement and continued discussion about engagement without action needs to stop.
- To understand the meaning of cultural values, researchers need to learn about how Indigenous people are bound to Country. Putting cultural values in writing is not simple, cultural structures are complex and there is a long history of cultural knowledge being misunderstood or abused.
- Kinship has several levels, the first being *moiety* the Latin word for half. In *moiety* systems everything including people and the environment are split in two halves, each half is a mirror - to understand the universe these two halves have to come together. The second level is *totem*. Each person has at least four totems, which represent their Nation, clan, family group and personal totem.
- A single Nyoongar Native Title Claim is likely to be determined in August 2018 and will provide big opportunities for Nyoongar people to be involved in Land and Sea Country management.
- Nyoongar people are aspiring to develop a Sea Country Plan and Nyoongar Marine Services business. Based on feedback during a Community workshop, a Working Group has been developed made up of representatives from across Nyoongar Country to maximise co-ordination of land/sea management opportunities.
- The mismatch between Country scales and conservation scales are challenging, zoning for parks are often across several nation groups Country.
- Aboriginal engagement needs to be a core requirement of all research funding applications and considered standard practice.

7. Doc Reynolds*



Doc Reynolds is a Noongar man from Esperance in Western Australia.

He maintains a long distinguished association with Aboriginal Affairs spanning some 30 years, at local, regional and national levels. Doc has a strong connection to Country and is actively engaged in integrated coastal and marine research collaborations.

Cultural Leadership in Coastal and Marine Management Research: A multi-disciplinary approach

Doc shared information about 'Finding Salisbury', a culturally-led multidisciplinary research collaboration of the Recherche Archipelago near Esperance. The collation of scientific and cultural information is used to develop a better understanding of the old people's culture before water levels rose and formed the Recherche Archipelago islands.

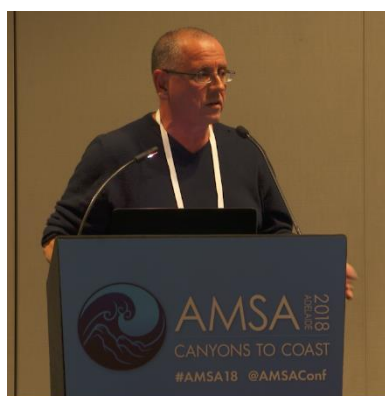
- The Tjaltjraak Community have collaborated in the Bay of Illes Cultural NRM Program, restoring connections program and the development of the Gabbie Kylie Foundation that led cultural and environmental research.
- The 'Finding Salisbury' research program has reconnected Community to lands separated 15-20,000 years ago. Using a multi-disciplinary approach this research aims to ascertain cultural knowledge of the Aboriginal people before the islands were created from rising sea levels. The program is led by Traditional Owners in partnership with archaeologists, anthropologists, botanists, ornithologists and marine mammal researchers.
- The botanical, ethnographical and anthropological evidence shows that the Tjaltjraak people retreated from the islands when the water levels rose.
- The success of 'Finding Salisbury' stems from its cultural leadership and governance, facilitators, public outreach and broad collaboration.
- Developing a better understanding of maritime history in the area has helped ascertain how early colonial contact impacted the surrounding Aboriginal Communities.
- Currently a programme funded through Australia National Geographic is being developed to deploy underwater monitors to identify resident/transient species at particular sites in the Recherche Archipelago.
- Culturally driven research projects need to be recognised in the mainstream science systems to support change in the future delivery of research.
- Aboriginal expert knowledge needs to be respected and acknowledged.
- Answering a cultural question with a western solution doesn't work. The knowledge for change sits within Community and includes solutions that engage and involve Indigenous peoples in a meaningful way.
- Workshops and other forums about engagement are important but if there's no action or change then we will continue to repeat the same conversation.
- Doc set a challenge to the researchers and Aboriginal communities of temperate Australia to replicate the northern Indigenous alliance in land and sea management.

8. Daryle Rigney* and Steve Hemming



Professor Daryle Rigney, is a citizen of the Ngarrindjeri Nation, South Australia and former Dean of Indigenous Strategy and Engagement, Flinders University.

Daryle has worked on Indigenous nation-building with Ngarrindjeri leaders, the Ngarrindjeri Regional Authority and Australian and International private and public sector entities for more than two decades.



Associate Professor Steve Hemming, is an academic within the College of Humanities, Arts and Social Sciences at Flinders University with a teaching role in Australian Studies, Indigenous Studies, Cultural Studies and Environmental Studies.

His research has focused on the colonial genealogies of cultural heritage and natural resource management and traditionalist understandings of Indigenous culture. In recent years he has worked on Indigenous community development, environmental management and governance programs with the Ngarrindjeri nation in South Australia.

Ngarrindjeri Sea Country Plan

Daryle and Steve's presentation focussed on the process Ngarrindjeri undertook to develop a Ngarrindjeri Nation Yarluwar-Ruwe Plan: Caring for Ngarrindjeri Sea Country and Culture jointly published in 2006 by the Ngarrindjeri Tendi, Ngarrindjeri Heritage Committee and Ngarrindjeri Native Title Management Committee. Ngarrindjeri have also developed a Yannarumi a health assessment tool and process to assess whether proposals, projects and other opportunities meet the cultural, social, economic, political and environmental priorities of the nation. The main messages were;

- Indigenous nations need to claim their place in Country, identify goals, implement governance structures and act as a nation. It's essential that the nation's governance structure supports decision making processes.
- Don't wait for Government to assist in the development of a Sea Country Plan, identify and document what's important to your nation.
- Important quote from a Native American leader Rocky Barrett, Tribal Chair, Citizen Potawatomi: "A tribal government without good rules is just a bad family reunion."
- Land and Sea Country plans are about decision-making and ensuring that what's important to nation groups are reflected in a document that enables participation and influence on management/research decisions.

Ngarrindjeri claimed their story through the development of their Yarluwar-Ruwe (Sea and Land Country) Plan

- The Ngarrindjeri Regional Authority was established after identifying the need to be more organised to be involved in decision making processes about Country.
- Built on the Ngarrindjeri vision for Country and has replaced missionary statements or anthropological reports as the document of reference for Government.
- Told the Ngarrindjeri story which continues to be shared inter-generationally.
- Ends with a Proclamation of Dominion stating: Ngarrindjeri have always occupied the traditional lands of the Ngarrindjeri Nation and Ngarrindjeri have never ceded nor sold our lands and waters.
- The Plan was launched by the former Premier Jay Weatherill as Minister for the Environment and was developed collaboratively across the Ngarrindjeri nation. It is a strategic and politically strong statement about identity.
- Implementation of the Sea Country plan has been successful in the decade since it was launched but the State government has recently reduced its partnership and commitment to resourcing implementation of the plan.

It is critical to have sound governance around research

- Nations need to know how they are going to govern research.
- Be clear on who owns the research and what emerges from the findings via legal agreements, these include distinctions between project IP and cultural knowledge.

Ngarrindjeri Yannarumi translated approximately as ‘speaking and acting lawfully as country’ can be employed as a health assessment and risk management tool for Ngarrindjeri Ruwe/Ruwar (spirit, body, lands and waters) including the lands and Sea Country connected with the Ramsar International Convention (intergovernmental wetlands treaty) work.

An ecological characterisation of the Ramsar site on Ngarrindjeri Ruwe/Country transitioned from cultural mapping to a health/risk assessment for project development.

- Health/risk assessments of Country based on Ngarrindjeri criteria, cultural values and relationships that can be built into planning, management and research of the Ramsar site.
- Country health is also influenced by power, racism and exclusion. The basic principles of what defines healthy relationships forms the basis of good outcomes on Country, namely a decolonised space.
- Not static / living assessments to reflect living body of Country / Ngarrindjeri connection.
- Assisting Ngarrindjeri to make decisions based on what they think is important and healthy for the Nation as a whole.

9. Libby Evans-Illidge



Libby Evans-Illidge is a marine scientist from the Australian Institute of Marine Science (AIMS), and is currently the Director of AIMS@JCU - a joint venture with James Cook University.

Recently, she helped develop an Aboriginal and Torres Strait Islander Engagement Strategy for AIMS, to help foster meaningful relationships and partnerships with Traditional Owners of the Sea Country where AIMS is based.

AIMS' Aboriginal and Torres Strait Islander Engagement Strategy (Qld)

Libby's presentation focussed on the journey AIMS is currently undertaking to form better relationships with Traditional Owners of the Sea Country where AIMS does research. AIMS has undertaken marine research on Country without engagement for approximately 46 years, and Libby shared some insights into what researchers/organisations can expect when trying to establish relationships. These were as follows;

- AIMS identified that the delivery of research in partnership with Traditional Owners was an exception rather than the norm.
- In 2015, a commitment was made to develop an Indigenous engagement strategy to roll out organisation-wide. Traditional Owners were consulted extensively for input to the strategy.
- A key action included the employment of an Indigenous Engagement Coordinator (Traceylee Forester), employing a Traditional Owner of the Great Barrier Reef for this role has made an invaluable contribution to AIMS.

Key lessons from AIMS about developing new relationships with Traditional Owners

- Start with what has already happened on Country and don't always expect a warm welcome given that research has been ongoing without permission or acknowledgement for a long time.
- Take criticism constructively, not personally.
- Explain and repatriate the knowledge and information collected.
- Build relationships based on mutual trust and respect, this will take time.
- Traditional Owners are not stakeholders; their inherent rights, interests, responsibilities and aspirations need to be respected.
- Traditional Owners have immense knowledge of their Country.
- A partnership between western and Indigenous science will only strengthen the research.
- Previous/current sampling methods may be culturally inappropriate. AIMS undertook climate change research by moving corals from southern to northern parts of the Great Barrier Reef. Coral was taken from one Nation's Sea Country and placed on another's.
- Be ready to have respectful and courageous conversations about the benefits of research undertaken and ways of doing things better in the future.

AIMS is trying to shift the paradigm. Majority of the research undertaken so far has been AIMS driven with Traditional Owners as participants but now there's a focus on Indigenous research priorities and ultimately Indigenous-led science.

10. Traceylee Forester*



Traceylee is a Lama Lama/Nywaigi woman from Far North Queensland.

She has spent the majority of her working life, assisting Indigenous People with the management of their land and sea countries, being an advocate and helping to empower the voice of our First Nation's people. She was the Lama Lama Traditional Use of Marine Resource Agreement (TUMRA) Coordinator and currently works with AIMS as their 1st Indigenous Engagement Coordinator.

Lama Lama Sea Country

Traceylee Forester presented information about her people, the Lama Lama Traditional Owners of the Princess Charlotte Bay Region (approx. 300,000 ha land). She provided insights to the governance structure of the Lama Lama Community, protocols for land and Sea Country decision making, as well as advice for engaging with Indigenous Communities;

- There are three levels of governance in the Lama Lama Community; the Lama Lama Land Trust (Country management and project priorities), Yintjingga Aboriginal Corp (business arm – improving social, cultural, environmental and economic wellbeing), and the Lama Lama TUMRA Steering Committee (Sea Country planning).
- TUMRA Steering Committee has family representatives from across Lama Lama Country, including members from the northern and southern Lama Lama Elders, middle age and youth groups.
- Lama Lama Ranger programme started in 2009 with 15 full time employed rangers and several casual positions.
- The Lama Lama People have been operating in a self-governing role for a short time in comparison to other nation groups around the Great Barrier Reef.
- In 2016 the TUMRA Committee decided to develop Indigenous-led research priorities, which would operate alongside other agencies offering research work. The Committee visited other Traditional Owners and marine science institutions in Cairns and Townsville to identify research opportunities and possible future collaborators.
- The Lama Lama people developed a non-Indigenous Engagement Strategy Plan to maximise opportunities.

Engagement advice:

- Allocate the right amount of time for meaningful engagement and two-way learning processes.
- Abide by cultural restrictions, ask first, and no means **NO** (potentially including site access).
- Culture has restrictions that don't change because the current generation is enforcing it.
- First meet with the whole of community and seek guidance on the right people to speak to. If possible, find a Community Buddy; they know the people, country and can guide researchers in building relationships and the project.
- Be mindful of your verbal and non-verbal body language, dishonesty will be detected quickly.
- Understand that land and sea will always be viewed through cultural responsibility and obligations to ensure Country is strong. Strong Country means strong people.

Key messages from the presentations

The presentations raised a number of key messages that are summarised below.

Indigenous peoples have inherent rights and interests in Sea Country

Indigenous peoples are not stakeholders, they have inherent legal rights to Sea Country. These rights need to be respected and recognised in marine science. Indigenous communities have very broad interests (social, spiritual, environmental and economic) in Australia's temperate coastal and marine environments and actively lead and partner in collaborations to protect and manage their Sea Country.

Respect Indigenous science as a knowledge system

Marine research methods and priorities have predominantly been defined by western science and value systems without regard for Indigenous knowledge or protocols.

Indigenous Science, as described during the workshop, needs to be recognised as a unique and stand-alone knowledge system (not merged with western science) with its own principles, culture and ideologies. Undertaking meaningful engagement and co-developing research initiatives with Indigenous communities using both knowledge systems will enhance research outputs, applications to the environment, and increase economic opportunities for Indigenous communities.

Align research with Indigenous Sea Country priorities

Indigenous nations across the continent are developing Sea Country Plans to claim their own story and articulate their objectives and priorities for Sea Country. These plans are being utilised to establish more effective partnerships and provide a first reference point for marine scientists interested in aligning their research with the priorities of First Nations. These plans also outline the nation's governance structures and appropriate contact points for initiating collaborations.

Support Indigenous sea ranger programmes in southern Australia

Sea ranger programmes are prevalent across northern Australia. These programmes support Indigenous leadership, inter-generational knowledge transfer, care for Sea Country whilst providing employment and economic development opportunities. They are also critical in the ongoing monitoring of the marine environment. Speakers identified that more resources need to be allocated to support nation groups to develop and self-manage ranger programmes in southern Australia.

Be aware of cultural economies and species of significance

Cultural fishing continues to form an important part of living culture, connection to Country as well as long-term economic opportunities. Several nation groups are actively pursuing opportunities to engage in commercial fishing. Further, cultural values are complex and often tied to totem systems, species of cultural significance and Indigenous social structures. Developing an awareness and understanding of the importance of these systems will help researchers better comprehend the meaning of shared cultural values and develop research that is mutually beneficial.

Ensure your research is inclusive and mutually beneficial

Indigenous peoples wish to be partners in marine research that is mutually beneficial. Building upon recommendations from 2017, the workshop identified additional considerations including:

- Using Indigenous cultural rights, practices and protocols to frame the collaboration
- Acknowledging and repatriating knowledge already collected on Country
- Being open to criticism and learning from previous engagement and research methods
- Respecting the boundaries of cultural knowledge and protocols, including through Cultural Knowledge Agreements

- Allocating resources and time and remunerating people for their expertise
- Embedding benefits and opportunities for Indigenous peoples in the research
- Taking an institutional or program approach to relationships rather than project by project
- Translating research outcomes in appropriate forms back to community
- Project teams undertaking cross-cultural awareness and capability training.

Institutional support is needed to better recognise Indigenous interests in marine science

It was recognised that in order to improve marine science collaborations with Indigenous nations, change in resource allocation and investment are required across the broad spectrum of; governance, policy, funding and education. The following points were considered to be necessary to drive long-term improvement in marine science collaborations:

- Acknowledging Indigenous peoples as the first peoples and nations of the lands and seas
- Integrating Indigenous pedagogy and teachers across the education system
- Integrating Indigenous engagement and interests into marine science degrees
- Investing in Indigenous scientists
- Sharing research investment with Indigenous nations in southern Australia
- Institutional requirements to engage and co-develop research with Indigenous communities.
- Funding allocation requirements to include collaboration with Indigenous communities
- Research institutions include Indigenous research priorities as core long-term elements
- Establishment of a strategic alliance of southern Indigenous nations

Group Discussion



Following the presentations, Lachlan Sutherland facilitated a discussion between presenters, attendees and members of AMSA and NESP about key issues raised during the presentations. AMSA representatives raised interest in the development of a statement and associated engagement plan relating to Indigenous marine science collaborations.

The facilitated conversation focussed on the importance of supporting Indigenous voices in AMSA. Key issues discussed included (see Appendix):

- Strengthening the Indigenous voice to AMSA
- Developing an AMSA Indigenous engagement statement and engagement plan
- Participating in future AMSA conferences

Indigenous participants acknowledged AMSA's continued support for an Indigenous workshop at its annual conference and its interest in building improved relationships with Indigenous nations.

Indigenous participants strongly expressed the need for Indigenous people to participate and guide AMSA, its National Council and members in this work. Indigenous representation on the Council in line with the Australian Freshwater Sciences Society was recommended, as was consideration for an Indigenous working group that could work with the AMSA National Council on an Indigenous engagement statement and associated plan.

Through these steps Indigenous voices would be strengthened in AMSA, and the association would be better placed to do further work in advocating and promoting best practice Indigenous engagement approaches to its members and partners.

Conclusion and looking to the future:

The 2018 workshop showcased marine science collaborations with Indigenous nations predominantly in southern Australia and continued to build a shared understanding of how to undertake culturally appropriate engagement.

This workshop provided a unique insight to the cultural landscape of Sea Country in southern Australia. The diversity of speakers highlighted the need for change and identified actions needed to develop more culturally inclusive research and development. Indigenous speakers have expressed a genuine interest in enhancing collaborations but the transition from a shared understanding to action and outcomes is perceived to be moving slowly. This transition is complicated by policy, funding and institutional agendas influencing researcher's targets and capacity to develop collaborative research with Indigenous Communities.

The broad reach of national AMSA conferences into the world of Australian marine science provides a unique platform to influence and raise awareness at an organisational and individual researcher level. AMSA is well positioned to advocate, promote and provide forums that foster networking and increased opportunities for Indigenous Sea Country research.

Moving forward, greater Indigenous representation and regular interaction is needed to inform future AMSA strategies in supporting Indigenous involvement at conferences and other associated streams of scientific advocacy (i.e. Science meets Parliament). This will maximise the scope of AMSA opportunities for Indigenous peoples and more effectively influence leading scientists and institutions to engage in Indigenous partnerships. Speakers from the 2018 workshop provided a number of recommendations to AMSA about future governance structures (see Appendix 1) and targets for future workshops and conferences to increase Indigenous representation and input.

The structure and timing of Indigenous Sea Country content in AMSA conferences (i.e. workshops run with other concurrent sessions) significantly affects researcher participation. A number of recommendations are proposed to improve the integration of the workshop into future conferences (see Appendix 2).

APPENDIX 1: Speaker Recommendations to AMSA

Strengthen the Indigenous voice to AMSA

- Indigenous representation on the AMSA National Council to help advise on future strategies and ensure Indigenous perspectives are incorporated at the national level.
- Establishment of an AMSA Indigenous Working Group to facilitate continuity between conferences and engagement strategies/outputs developed from an Indigenous perspective. This includes identifying ways of resourcing (applying for funds) or developing other strategies (skype conferences) for the working group to meet regularly.
- Indigenous Working Group facilitation;
 - Stronger Indigenous focus to future AMSA conferences
 - Indigenous initiatives within AMSA (awards, scholarships)
 - Joint planning of future strategies between Indigenous nations, AMSA and sponsorship partners
 - Guidance on improving collaborations (accelerate beyond an annual discussion)

Indigenous engagement statement

- AMSA National Science Committee and Indigenous working group to generate participation policy (consider what the Australian Freshwater Science Society or other agencies have developed);
 - Alignment to the UN Declaration for the Rights of Indigenous Peoples (UNDRIP)
- Integrate AMSA commitment and vision to supporting Indigenous involvement into AMSA Mission Statement (currently under review)
- Demonstrate AMSA commitment to improving collaborations
- Provide guidance for AMSA members / their institutions for improved future marine science collaborations

AMSA Indigenous Engagement Plan (short to long-term targets)

- Development of an Indigenous engagement plan will allow for a strategic approach to identify and implement short, medium and longer term opportunities
- Promoting good practice engagement / collaboration (short)
- AMSA advocacy and influence to partners on a statement / guideline for ethical research in Indigenous studies in marine science (medium)
- AMSA Indigenous research scholarship and/or research award (short)
- AMSA Conference to include plenary presentation from Indigenous speakers about marine science (short to medium)
- Add links to Sea Country programme or nation group websites to AMSA website promoting research currently underway
- Ongoing Indigenous representation on AMSA National Council (long)
- Development of an Indigenous Working Group (medium to long)

AMSA Actions proposed

1. Workshop working group invite representatives of sponsoring agencies (NESP, CSIRO, Parks Australia, Adelaide and Mount Lofty NRM) and AMSA National Council representatives to discuss the group discussion outcomes.
2. Indigenous representation on AMSA National council
3. National council to consider the proposal for an Indigenous Working Group – work through opportunities and provide feedback to workshop presenters.

APPENDIX 2: Working Group Recommendations to AMSA

Future AMSA Conferences and workshops

- Indigenous representation on the national AMSA council and development of an Indigenous Working Group to help inform future engagement strategies
- Indigenous speakers in plenary talks, not as an add on (aim to reach a broader researcher audience)
- One dedicated workshop focussing on Indigenous Engagement in marine science without other concurrent sessions at the start of the conference (see Australian Freshwater Science Association approach)
- Workshop to include;
 - Reflection on past workshop discussions
 - What has been achieved / progressed since discussion
 - Continue to provide opportunity to recognise good collaborations
 - Future targets
- Continue making workshop outcomes available and accessible (reports in lay terms) to Indigenous peoples
- Market Indigenous outcomes and collaborations beyond the conference (i.e Science meets Parliament) and identify these strategies at Annual General Meeting