Re-casting Terra Nullius Blindness: Empowering Indigenous Protocols and Knowledges in Australian University Built Environment Education

Final Report, December 2016

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Acknowledgement of Country

We acknowledge the Elders, families and forebears of the Aboriginal and Torres Strait Islander peoples of the Australian continent, islands and adjacent seas, who remain the spiritual and cultural custodians of their lands and waters and who continue to practise their values, languages, beliefs and customs.
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List of acronyms used

AICOMOS  Australia International Council on Monuments and Sites
AIA  Australian Institute of Architects
AILA  Australian Institute of Landscape Architects
AIATSIS  Australian Institute of Aboriginal and Torres Strait Islander Studies
ANZAPS  Australian and New Zealand Association of Planning Schools
AQF  Australian Qualification Framework
ARC  Australian Research Council
ASLA  American Society of Landscape Architects
IADV  Indigenous Architecture and Design Victoria
NZIA  New Zealand Institute of Architects
NZILA  New Zealand Institute of Landscape Architects
NZPI  New Zealand Planning Institute
OLT  Australian Government Office for Learning and Teaching
PIA  Planning Institute of Australia
UN  United Nations
UNESCO  United Nations Educational, Scientific and Cultural Organization

Terminology

*Built environment*: The disciplines and professions of architecture, landscape architecture and planning can be generically referred to using the term *built environment*. This term is used in this *Report* to make reference to these disciplines combined.

*Indigenous*: In this report, the term ‘Indigenous’ encompasses Aboriginal and Torres Strait Islander peoples. The diversity in cultures, languages, kinship structures and ways of life of Indigenous peoples are recognised and use of these terms is not intended to homogenise Indigenous peoples. The *Report* authors have adopted Martínez Cobo’s (1986/87) definition of ‘Indigenous’, adopted in the United Nation’s authored ‘The Concept of Indigenous Peoples’ (2004: 2) as comprising communities, peoples and nations that have “historical continuity with pre-invasion and precolonial societies that developed on their territories, [and] consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.”

*Indigenous Knowledge Systems*: In this *Report* ‘Indigenous Knowledge’ is the cumulative body of knowledges, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment. These sophisticated sets of understandings, interpretations and meanings are integral to the cultural complex that encompasses language, naming and classification systems, resource use practices, ritual, spirituality and worldview (ISCU) (2002: 3).
Decolonising Education: While ‘colonisation’ is the process by which a landscape / country loses its politically independence to another country, and ‘education’ is the process of obtaining or transferring systematic knowledge and skills, ‘decolonising education’ is the gaining of independence with regard to the transmission of knowledges, skills, values, beliefs and habits. This project began by analysing the roles of our built environment professional institutions have played in colonisation. Colonisation has disrupted Indigenous peoples’ connection to Country, to culture, to communities and to families through policies that sought to control, stigmatise and intervene in people’s lives. In this Report ‘decolonisation’ is the necessary work to understand and reverse colonisation. Decolonisation is achieved through respect for Indigenous Knowledge and reciprocity – including teaching, research and practice that reflects community priorities and explicitly aims to provide useful service. Decolonisation requires Indigenous academics and professionals.
Executive summary

The built environment disciplines of architecture, landscape architecture and planning are taught in more than 25 universities across Australia under the tutelage of three important professional bodies: Australian Institute of Architects (AIA), Australian Institute of Landscape Architects (AILA) and Planning Institute of Australia (PIA).

This project is in support of the built environment professions. It researched the extent to which Indigenous Knowledge Systems were being taught at university built environment schools across Australia, and involved undertaking surveys on student and staff knowledge of Indigenous Australians in the built environment sector. The project was developed because the built environment disciplines of architecture, landscape architecture and planning, both academically and professionally, were not deeply engaging with Indigenous communities and the knowledge they possess of the land and sea and there were and are opportunities address this.

In this Report, the term ‘Indigenous’ encompasses Aboriginal and Torres Strait Islander peoples, and is a term applied with all Indigenous peoples around the world. The diversity in cultures, languages, kinship structures and ways of life of Indigenous peoples are recognised and use of these terms is not intended to homogenise Indigenous peoples.

Independent Indigenous and non-Indigenous peer reviews of this project, its findings and its associated deliverables have strongly supported the approach and findings forthcoming from this project (see Appendices F and G). This conclusion is confirmed by the Indigenous chair of the project’s Reference Group (Appendix D) and the Independent Referees (Appendices B and C).

Context

Built environment professionals are increasingly working and engaging with Aboriginal and Torres Strait Islander peoples and communities in creative, transdisciplinary ways. Built environment graduates do not always have the skills and knowledge that will allow them to function effectively in these holistic roles. Universities and professional accrediting institutes have committed to improving this situation. However, in professionally accredited built environment education, there has been little evidence of this commitment being met. This project aims to address this need. The project involves Indigenous and non-Indigenous academics and their professional and broader community networks. It draws on Indigenous leadership and excellence in higher education. This project researched Indigenous Knowledge transmission in Australian built environment professionally accredited courses. The outcomes of this work will enhance and re-align Indigenous Knowledge transmission in tertiary education.

Aims and Objectives

Recognising the unique authority of Australian Indigenous peoples and Indigenous Knowledge, and their relevance to the built environment professions, this project set out to:

- provide comprehensive national applicable resources that enables tertiary students in the built environment professions exposure to, and knowledge and cultural systems of, Indigenous Australians and enhance their skills in applying the appropriate protocols and processes for engaging with Indigenous Australians,
especially those that they will require in their prospective professional practice activities;
• create an endorsed training strategy and curriculum strategy that addresses professional institute (Australian Institute of Architects (AIA), Planning Institute of Australia (PIA), and Australian Institute of Landscape Architects (AILA)) accreditation obligations; and
• facilitate a creative dialogue between built environment tertiary education providers and Indigenous communities that enhances mutual objectives and aspirations.

The extent to which these aims have been achieved is indicated by the project deliverables outputs and outcomes (described below in this Report). Production of these items is a result of hard work by the project team together with the leadership of the built environment professional institutes, academics and our Aboriginal and Torres Strait Islander colleagues, students and others.

Methodological Approach
The methodological approach of this project is grounded in an initial philosophical position of appreciative inquiry, action-based research and ways of decolonising the curriculum. This involves a shift in the mindset for those working in the built environment disciplines to ensure that Indigenous Knowledge is respected and empowered under the guidance and participation of Indigenous project partners and their communities.

To do this, the team undertook a comprehensive examination of the current ways that Indigenous issues were being taught at universities around Australia. Surveys were undertaken with built environment students, staff and professionals to assess the current situation, and discuss ways to move forward in the genuine and ethical engagement of Indigenous Knowledge. Working closely with an expert Reference Group and other skilled Indigenous educators, the team devised a teaching resource and a set of protocols with the aim of decolonising the built environment curriculum and associated professional institute educational policies from both Indigenous and non-Indigenous points of standing. To complete the project, the team used these built environment protocols for working with Aboriginal and Torres Strait Islander people.
Deliverables

The project produced a suite of nationally applicable resources for use in the built environment professions, in teaching and preparation of higher education students. These resources are a starting point for educators and their university colleagues in the preparation of competent graduates and skilled professionals equipped to engage positively with Indigenous Australians, including working with traditional owners.

The *Indigenous Knowledge and the Built Environment: A Guide for Tertiary Educators* (2017) is a significant project output. This *Guide* assists built environment higher education students and educators to better understand how relationships can be formed with Indigenous communities in culturally sensitive ways. Included in the *Guide* is a valuable tool for built environment practitioners, a set of useful Indigenous protocols.

The project also produced a website with information about the project and resources that built environment professionals and students will find useful. The website address is: [www.rctnb.net.au](http://www.rctnb.net.au);

Engaged dissemination is a strong and necessary element of the project. The project team were conscious in all aspects of the project of the need for respectful and straight talking engagement with Indigenous academics, professionals and traditional owners and similarly with the built environment professional institutes (i.e. AIA, AILA and PIA). The project involved workshops run by team members and exploring built environment academic, student and professional practitioner perspectives on integration of Indigenous Knowledge Systems in built environment education (Perth, Melbourne, Brisbane and Sydney).

The project also progressed important discussions within the built environment institutes, assisting these peak professional organisations to articulate expectations for built environment university graduates. As a result AIA, AILA and PIA members advanced their appreciation of the value of Indigenous Knowledge Systems in deliberations about renovations to their respective education standards/accreditation policies, and in a wider policy context internally. For AIA and AILA this is leading, and for PIA this has led, to important changes in education accreditation policy that will guide the higher education and teaching of future built environment graduates, including through curriculum revisions and new courses.

The project in 2017 will continue to support the advancement of Indigenous Knowledges and protocols in the built environment professions. A national forum is planned for late 2017. Facilitated by the project team, the forum will further collaborative discussion between educators, leaders of the Aboriginal and Torres Strait Islander peoples and members of built environment professional bodies, including AIA, AILA and PIA. It will bring attention to new resources, including the website and *Indigenous Knowledge and the Built Environment: A Guide for Tertiary Educators*. This national event will be an important contribution to the built environment profession in Australia supporting both decolonisation and indigenisation of its educational pathways and the profession in general.
Key Findings

Indigenous self-determination and capacity building lies at the core of sharing Indigenous Knowledge in built environment higher education.

The project team concluded that:

- immediate steps should be taken to develop ethical and participatory processes to decolonise the curricula of the architecture, landscape architecture and planning programs at Australian universities;
- there is a shortage of qualified Aboriginal and or Torres Strait Islander staff to address suitable Indigenous Knowledge Systems transmission and related issues sufficiently in built environment higher education;
- there are opportunities for universities to develop consistent policies with regards to Indigenous Knowledge and peoples;
- there are opportunities for built environment schools to develop more content on Indigenous Knowledge Systems and associated protocols of engagement in response to student demand;
- there are opportunities for built environment schools to increase the amount and/or variability of content and discipline-specific knowledge being taught;
- built environment academic staff expressed a desire for guidance to boost their confidence when addressing Indigenous content, and referring to Indigenous peoples, and linking to the international context;
- both practitioners and representatives of the Australian Institute of Architects (AIA), Australian Institute of Landscape Architects (AILA) and Planning Institute Australia (PIA), during the period of the investigation, interpreted ‘Indigenous’ to mean only ‘Aboriginal and Torres Strait Islander’ culture and did not recognise that this term may have other meanings for international students, and how they may be helped to deepen their appreciation and understanding of this realm;
- there is an opportunity for the AIA, AILA and PIA to lead Australian development of an integrated contemporary education standards policy with regards to Aboriginal and Torres Strait Islander peoples knowledge systems and connections to Country and what the likely impact this has for each of the respective professions; and,
- there is an opportunity for educators to produce discipline specific knowledge to address the needs to produce employment-ready graduates, skilled in the protocols to engage with Aboriginal and Torres Strait Islander peoples and Indigenous Knowledge Systems.
Recommendations
Accordingly, the following recommendations are made:

**That Australian universities:**
1. there is a need for universities to consider and heed these recommendations in escalating the execution of their policy aspirations top-down, but also to quality encourage and support bottom-up initiatives by built environment academic staff;
2. appoint, resource and promote Aboriginal and or Torres Strait Islander academics in the built environment disciplines, and financially and academically enable dedicated masters by coursework and PhD scholarships in the built environment;
3. develop ethical and participatory processes to decolonise built environment curricula;
4. provide better entry, undergraduate and postgraduate pathways to enable and support Aboriginal and Torres Strait Islander student advancement in the built environment sector;
5. nurture the maturation of generic and associated discipline-specific curricula that respectfully integrates and embeds Indigenous Knowledge Systems content and research methodologies as well as knowledge decolonisation strategies;
6. seek to implement the now agreed recommendations of the *Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People* (Behrendt et al., 2012), and the Aboriginal and Torres Strait Islander Higher Education Advisory Council, within an agreed period of time;
7. have an approved Reconciliation Action Plan or Indigenous Strategy in place that articulates the university’s aspirations to implement the now agreed recommendations of the *Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People* (Behrendt et al., 2012) and Indigenous Knowledge Systems into the university community and culture;
8. need to implement university upper level policy through changes in middle level management and policy implementation, cascading to the lower level built environment curriculum design and execution;
9. recognise that significant education exemplars exist in the built environment sector, and that Indigenous Knowledge Systems can be successfully taught;
10. develop a support network for those academics and Indigenous students in the built environment education sector who are interested in advancing the above initiatives; and,
11. better support the needs of incoming international students to enhance their understanding of ‘Indigenous’ cultures, including communities within their own nations, rather than only providing introductions to Australian Aboriginal and Torres Strait Islander cultures.

**That the Architects Institute of Australia (AIA), the Australian Institute of Landscape Architects (AILA) and the Planning Institute of Australia (PIA):**
12. foster policy and coursework accreditation standard renovations to ensure commonality of text and definitions in their respective education policies as well as alignment with the above recommendations and findings of this research;
13. ensure commonality of learning expectations so that students obtain an understanding of Aboriginal and Torres Strait Islander peoples and Indigenous culture generally pertinent to their discipline;
14. undertake better monitoring and reporting upon progress in the execution of these recommendations; and,
15. develop a cross-Australia support network for those practitioners in the built environment education sector who are interested in advancing the above initiatives.

**That the Australian Government Department of Education and Training:**

16. consider supporting an Indigenous learning and teaching forum in 2017 and or a learning and teaching good practice report. This built environment oriented project is one of a number of OLT supported fellowships and projects that have been completed since the *Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People* (Behrendt et al., 2012). In 2017, four years after the *Review*, there is an opportunity for opportunity for university academics, discipline professionals and government to explore progress and understand synergies.
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1. Context

Article 31 of the United Nations Declaration on the Rights of Indigenous Peoples (2007), of which Australia is a signatory, states:

**Article 31**

1. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.

This project arose because of a recognised gap in built environment core curriculum by the authors and the recommendations in the Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012).

In particular, the Review’s (2012) findings that university faculties, by forming close partnerships with professional bodies, can play a leading role in supporting Aboriginal and Torres Strait Islander students graduate as professionals in their chosen field. Also, that by increasing the numbers of Aboriginal and Torres Strait Islander professionals across different fields, all Australians will benefit from access to more diverse expertise, knowledge and skills. This project pursued the collaborative approach proposed by the Review; with universities, governments, professional bodies, the business sector and communities working together to support important change for the built environment professions.

Aboriginal and Torres Strait Islander relationships and rights to lands and waters are essential to professionals working in built environment. Both Indigenous and non-Indigenous professionals have a responsibility to understand and support local Indigenous peoples’ connections to lands and waters. The protocols for working with Indigenous communities are not currently a core aspect of training in the built environment disciplines, and this project seeks to address this by providing a teaching resource aimed at academics and students in the areas of architecture, landscape architecture and planning throughout Australia.

Investigations into Indigenous cultural competency had found that Indigenous Knowledge Systems engagement and understanding have largely been neglected by Australian built environment schools (Universities Australia 2011a, 2011b); a conclusion also reached by this project. Effective stakeholder and community engagement involves not simply understanding Indigenous perspectives, but also being able to work co-operatively with and for such communities (Trounson 2012a, 2012b). The aim of this project has been to address this stronger professional practice requirement, and how it is met by built environment professional practice. Furthermore, higher education accreditation policies must
incorporate the necessary practice skills into the built environment disciplines. During the period of this project (2013-2016), AILA and PIA in particular re-wrote their professional accreditation education policies and standards, and partially incorporated some the findings from this project.

While professional institutes aspire to increase understanding of Indigenous Australians’ Knowledge and cultural systems in graduates, practical steps need to be taken to realise this objective. Built environment professionals must be able to plan and design in consultation with stakeholders from diverse backgrounds, including Indigenous Australians. The recognition by the High Court of Australia in *Mabo v the State of Queensland (No. 2)* of the pre-existing rights of Aboriginal and Torres Strait Islander people according to their system of laws and customs has given rise to new responsibilities for dealings with land where native title exists or may exist. Following the High Court’s decision in *Mabo (No. 2)*, the Commonwealth enacted the *Native Title Act 1993*. Under the *Native Title Act 1993* (Cth) native title holders and registered native title claimants have certain procedural rights when third parties seek to carry out activities that may affect native title rights and interests. If third parties do not follow the correct processes, the particular activity may be rendered invalid at a later date and native title holders may be able to seek damages or other civil remedies.

With respect to Native Title, approximately 33% of the Australian continent is currently owned, controlled or managed by Aboriginal or Torres Strait Islander peoples, with numerous claims pending (Altman, 2014). As it stands, design and planning graduates require further understandings of Native Title, both legally, and as a cultural/spiritual issue for Aboriginal and Torres Strait Islander peoples.

The historical context of dispossession and discrimination against Indigenous peoples in Australia (and worldwide) necessitates a high level of sensitivity and understanding, which may be difficult to develop within a crowded curriculum. It involves a reflection of one’s own identity, motivation and desires. Localised knowledge and relationships to land in each area must be acknowledged, and protocols for engaging with Traditional Owners observed. In most cases, engagement should prioritise the needs of Indigenous Knowledge custodians, rather than the academic and/or professional project itself.

This project provides a starting point for educators working in built environment disciplines in developing the skills needed to work sensitively with Indigenous communities. The teaching resource is the beginning of an ongoing dialogue that must take place in all universities to ensure that graduates in these disciplines are moving into the workplace equipped to engage positively with the traditional owners of the lands and waters on which they will be working. Not to do so may result in lost opportunities not only for Indigenous communities and built environment professionals, but symbolically as a nation.

**1.1 The Project**

*Re-Casting terra nullius blindness: Empowering Indigenous Protocols and Knowledge in Australian University Built Environment Education (2016)* is a project funded by the
Australian Government Office for Learning and Teaching (OLT)\(^1\). The project is a partnership between academics based at Deakin University, Griffith University, University of Canberra and The University of Western Australia, and was hosted by Deakin University. The project includes a Project Reference Panel of both Indigenous and non-Indigenous academics and practitioners linked to La Trobe University, The University of Adelaide and The Australian National University, Indigenous Architecture and Design Victoria (IADV) group, the Australian Institute of Architects (AIA), Australian Institute of Landscape Architects (AILA) and the Planning Institute of Australia (PIA).

### 1.2 Scope

The scope of this research focuses upon only the AIA, AILA and PIA professionally accredited built environment courses offered by universities in Australia (accredited and non-accredited programs). This scope therefore includes 18 AIA-accredited courses, 8 AILA-accredited courses, and 24 universities that host a PIA-accredited planning program. Overall this includes 26 Australian higher education providers, as set out in Appendix G1.

The disciplines of architecture, landscape architecture and planning exist within the project partner universities and others institutions listed at Appendix G1. The disciplines are subject to internal performance and accreditation processes and standards, as well as regard to viable enrolment demand and research contribution indicators.

The trajectory of this project, through its progression, resulted in or occurred within the context of:

- several conference presentations and refereed academic articles by the project team that have aided and contributed to internal AIA, AILA and PIA member discourse about the topic (Appendix L);
- the project team’s direct engagement with executive staff and relevant education-related committee chairs of AIA, AILA and PIA as to the project’s scope and their engagement and contribution;
- national discourse in the public media about reconciliation, a prospective national referendum or plebiscite, and the positioning of Aboriginal and Torres Strait Islander peoples recognition and respect in the Australian Constitution and or allied documents;
- major internal reviews and renovations to the AILA and PIA education policies and professional accreditation curricula, including better positioning of Indigenous Knowledge Systems and peoples; and
- internal AIA, PIA and AILA education committee reflections and discourses as to the positioning of Indigenous Knowledge Systems and peoples in their professional accreditation policies; and
- Australia sits within an international community, and is both a participant and signatory to various international agreements, declarations and charters that may impact upon Australia’s policy and governance operations.

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\(^1\) The Australian Government Office for Learning and Teaching ceased on 30 June 2016. This learning and teaching project continued to be supported by the Australian Government Department of Education and Training through its administration of the Promotion of Excellence in Learning and Teaching in Higher Education Program.
1.3 Aims and Objectives

The project objectives and deliverables were designed to assist the built environment professions and universities in the preparation of new professionals. The project objectives were to:

- provide comprehensive national applicable resources that enables tertiary students in the built environment professions exposure to, and knowledge and cultural systems of, Indigenous Australians and enhanced their skills in applying the appropriate protocols and processes for engaging with Indigenous Australians, especially those that they will require in their prospective professional practice activities;
- create an endorsed training strategy and curriculum strategy that addresses professional institute (Australian Institute of Architects (AIA), Planning Institute of Australia (PIA), and Australian Institute of Landscape Architects (AILA)) accreditation obligations; and to
- facilitate a creative dialogue between built environment tertiary education providers and Indigenous communities that enhances mutual objectives and aspirations.

With these objectives in mind, the project sought to enhance the working relationships of universities and the professional institutes – exposing built environment colleagues to the value of Indigenous Knowledge Systems and to the appropriateness of working with Australia’s Indigenous peoples and communities. The project produced a set of resources through this approach.

1.4 Method and Approach

The project approach included:

- focus group sessions at workshops with higher education providers offering courses in built environment disciplines (program directors, deans, heads of schools, etc.) and professional practitioners in Melbourne, Brisbane, Sydney and Perth, to ascertain what is transpiring and what would be feasible within the constraints of their courses;
- use of an online survey of Australian institutions involved in built environment education to provide a national review to ascertain what is transpiring and what would be feasible within the constraints of their courses;
- two focus group sessions in Canberra with representatives of AIA, PIA and AILA; with the former on ground testing allied to accreditation policies, and the latter reviewing draft recommendations and deliverables for accordance and consistency.

The project approach involved leadership of Aboriginal and Torres Strait Islander peoples in the creation of all outputs. The project team, Reference Group and evaluation included many Aboriginal Elders and Aboriginal and non-Aboriginal academics and professionals working in the areas of architecture, landscape architecture, and planning tertiary education. The project team developed and applied protocols for best practice in consultation with Indigenous schools, colleges and cultural centres at the universities. The protocols are an important project output (refer deliverable 2, under the heading, Deliverables, below).
Surveys were conducted into the current levels of knowledge and engagement with Indigenous issues by staff and students. Workshops and anonymous surveys were conducted upon entry to, and exit from a unit designed to increase knowledge of Indigenous issues.

The project methodology was a response to the overarching processes of colonisation and its impact on curriculum and teaching practices in the planning and built environment sectors. The approach could be described as one of decolonisation, and learning to work in Indigenous ways (Martin 2003, 2008, 2014; Smith 1999; Milroy & Revell 2013).

Much has been documented on the effects colonisation has had on the ways in which academic and professionals practice in Australia. Little of this scholarship has been devoted to the built environment and planning sectors. Sweet et al (2014) explain, for example, that colonisation has disrupted Indigenous peoples’ connection to Country, to culture, to communities and to families through policies that sought to control, stigmatise and intervene in people’s lives. Decolonising practices seek to reverse these modes of being and practice and ensure all Australians uphold the rights of Indigenous peoples.

For built environment academics and professionals in the project team, the decolonisation process began by analysing the specific roles that their own institutions have played in colonisation. How have the built environment professions contributed to the denial and dispossession of Aboriginal and Torres Strait Islander people from their land? How have the built environment professions overlooked the rights, interests, values, needs and aspirations of Aboriginal and Torres Strait Islander people as part of our multicultural society? How inclusive has it been to move away from what Sweet et al (2014: 626) state is:

... problematising Indigenous peoples to a focus on strengths, capacity and resilience, and stress the importance of proper process, including allowing the time and opportunity to develop relationships and trust. Decolonising practices also include respect for Indigenous knowledge and stress the importance of reciprocity — that [teaching], research and practice should reflect community priorities and explicitly aim to provide useful service.

It is important to localise decolonising practices in the fields of built environment education and professional practice. Specific Indigenous peoples and their communities have their own priorities informing how these practices should be deconstructed, improved and then implemented.

Methodologically, Smith (1999) suggests seven strategies for decolonisation, and these were used in this project’s investigations:

1. **Deconstruction and reconstruction** – this involves the interrogation of how history has been incorrectly represented and includes the rewriting or retelling the stories of the past and envisioning the future to facilitate the processes of recovery and discovery;

2. **Self-determination and social justice** – issues in teaching, research and professional practice need to identify how participants have been overpowered by Western hegemonies. Wider frameworks of thinking and practicing that enact Indigenous self-determination and social justice are required;

3. **Ethics** – principles, protocols, policies and guidelines need to be developed to protect Indigenous Knowledge Systems and ways of knowing;
(4) **Language** – Indigenous languages are integral to mediating the teaching, research, and community engagement processes, recovering and revitalizing, validating Indigenous Knowledge and cultures of the historically marginalised and this creating space with the inclusion of Indigenous research and practice paradigms;

(5) **Internationalisation of Indigenous Experiences** – Indigenous scholars and practitioners need to have their own spaces, local, national and international, to come together to plan, design, organize and work collectively for Indigenous self-determination;

(6) **History** – Opportunities should be provided to allow scholars and practitioners to study the past to recover or discover their history, culture and language to enable a reconstruction or conservation of what was lost or exists that is useful to inform the present; and

(7) **Critique** – There needs to be a continual critique of colonial influences on the academies and professions to allow Indigenous peoples to communicate from their own frames of reference.

Many Australian universities now embed their Indigenous education statements within broader frameworks for Indigenous education, research and community engagement principles across disciplines, faculties and the greater campus. These Indigenous education statements are key vehicles for decolonising the academy and their related professions with action to:

- establish effective arrangements for the participation of Aboriginal and Torres Strait Islander people in educational decision-making;
- increase the number of Aboriginal and Torres Strait Islander staff employed as academic and non-academic staff in higher education institutions;
- ensure equitable access of Aboriginal and Torres Strait Islander students to higher education;
- achieve the participation of Aboriginal and Torres Strait Islander students in higher education, at rates commensurate with those of all other Australians;
- enable Aboriginal and Torres Strait Islander students to attain the same graduation rates from award courses in higher education as for other Australians; and to
- provide all Australian students with an understanding of and respect for Aboriginal and Torres Strait Islander traditional and contemporary cultures.

Universities’ Indigenous education statements, their actual support for Indigenous students and the progress of a growing Indigenous academy are important decolonising initiatives that enabled this project and supported its performance.

This project was subject to ethics approvals by the Deakin University Human Research Ethics Committee (DUHREC) (#2012-335) entitled *Re-Casting terra nullius blindness: Empowering Indigenous Protocols and Knowledge in Australian University Built Environment Education*, and the Deakin University Faculty of Science, Engineering and Built Environment Human Ethics Advisory Group (HEAG) STEC-2-2013-JONES entitled *Indigenous Narratives and Processes*. 
1.5 Deliverables
The project deliverables comprise:

1. a nationally applicable teaching guide that enables built environment higher education students and educators to better understand how relationships can be formed with Indigenous communities in culturally sensitive ways, entitled, *Indigenous Knowledge and the Built Environment: A Guide for Tertiary Educators (the Guide)* (2017);
2. a resource explaining protocols for education and research with and about Aboriginal and Torres Strait Islander peoples in the built environment disciplines (included within the Guide);
3. a training and curriculum strategy that nurtures better alignment of professional institute accreditation obligations (the Guide);
4. workshops run by team members reflecting and exploring built environment academic, student and professional practitioner perspectives on integration of Indigenous Knowledge Systems in built environment education;
5. a website to display resources and other project information: [www.rctnb.net.au](http://www.rctnb.net.au); and

7. A national forum in late 2017. It will feature the work of the project and support the continuation of needed change in universities and the built environment professions.

The Guide has been subject to review by Indigenous built environment representatives and academics, and built environment professional practitioners and academic peer review as cited in its acknowledgements.

The team chose to produce the Guide as there were no other resources of this kind available to the built environment professions. Textbooks in the area were not covering the issues adequately, and teaching staff are often too time-poor to conduct the research needed. The Guide is intended as a teaching and learning resource kit for built environment (architecture, landscape architecture, planning) academics, students and professional practitioners. It is not exhaustive but is a substantive starting point for aiding the formulation of units/courses/programs of study that address, involve, and implicate Indigenous issues, topics, places, representatives and communities.

Implicitly the Guide does not answer all questions that an academic or a student might face in engaging with Indigenous representatives, communities or topics, nor the formulation of suitable curricula or internal policy initiatives and actions. It is intended as a substantive, built environment discipline-specific guide that can better scaffold opportunities and initiatives.

During the first workshop with representatives of AIA, AILA and PIA, the project team was invited to widen the scope of the workshops to include built environment professional practitioners. As a result, professional practitioners identified a need to formulate *Built Environment Guidelines and Protocols for Indigenous Related Teaching, Research and Professional Practice in Australia*. The project team responded by drafting such guidance. This tool for built environment professionals was subsequently included in the Guide and subjected to extensive peer review as part of the development of the Guide.

This project report is an additional resource produced by the project team that describes a
time of transition for the built environment professions. It is useful record of this time for the professions of architecture, landscape architecture and planning. It can also help other professions by providing useful information and being an exemplar for a range of professional bodies and discipline educators to use.

The 2017 national forum is a significant project deliverable. It will continue to support the advancement of Indigenous Knowledges and protocols in the built environment professions. Facilitated by the project team, the forum will further collaborative discussion between educators, leaders of the Aboriginal and Torres Strait Islander peoples and members of built environment professional bodies, including AIA, AILA and PIA. It will bring attention to new resources, including the website and *Indigenous Knowledge and the Built Environment: A Guide for Tertiary Educators*. This national event will be an important contribution to the built environment profession in Australia supporting both decolonisation and indigenisation of its educational pathways and the profession in general.

The following discussions in the chapters ‘Contemporary Australia’ and ‘Built Environment Literature Appraisal’ were produced from the project’s formative investigations. The chapters provide a contextual analysis that were used to inform the findings and to support the understandings and subsequent actions of the AIA, AILA and the PIA. They are a good starting point upon which to empower empowering Indigenous protocols and knowledge in Australian university built environment education as part our decolonisation work.

The project has also produced substantive academic discussion and statistical evidence in the form of allied peer-refereed articles published during the course of this research project. They are listed in Appendix L.
2. Contemporary Australia

The project team in its leadership and proxy roles for the built environment professions set out to understand the current circumstances that continue to disrupted Indigenous peoples’ connection to Country, to culture, to communities and to families. The team also sought to describe those decolonisation practises that empower both Indigenous peoples and built environment professionals, supporting reciprocity and promoting community priorities.

2.1 United Nations’ Declaration on the Rights of Indigenous Peoples

Australia’s action as a signatory to the United Nations’ (UN) Declaration on the Rights of Indigenous Peoples (2007) (UNRIP) places a commitment upon Australia to enable and respect the rights of Indigenous Peoples within its lands and waters. The Declaration affirms ‘that Indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such’.

Of particular importance to Australian built environment professional practice is Article 26, which states:

**Article 26:**

1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.

2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the Indigenous peoples concerned.

While the Declaration is not a legally binding instrument in Australia, it does ‘represent the dynamic development of international legal norms and it reflects the commitment of the UN’s member states to move in certain directions’ (UN, 2007). It articulates individual and collective rights of Indigenous peoples, their rights to culture, identity, language, employment, health, education and other issues. Core to the Declaration is a recognition that the human rights of Indigenous Peoples need to be respected, noting that ‘Indigenous historical grievances, contemporary challenges and socio-economic, political and cultural aspirations’ is a ‘culmination of generations-long efforts by Indigenous organizations to get international attention, to secure recognition for their aspirations, and to generate support for their political agendas’ (United Nations, 2007).

2.2 Recognition for Indigenous peoples

Contemporary Australian discourses about recognition of Indigenous peoples in the Australian Constitution and Reconciliation continue to catch media attention. On July 6, 2015, The Age reported on a Fairfax Ipsos Poll that concluded: ‘There is overwhelming support for changing the constitution to recognise Aboriginal and Torres Strait Islanders as the first Australians’ (Gordon, 2015: 1, 7).
Moves toward reconciliation arose in part from the *Royal Commission into Aboriginal Deaths in Custody* (1987–1991). While the Commission’s primary ambit was deaths in custody, the Commission’s recommendations identified the link between this issue and the history of race relations in Australia. Reconciliation is a step toward healing past wrongs.

Reconciliation requires:

**The Process of Reconciliation**

339. That all political leaders and their parties recognise that reconciliation between the Aboriginal and non-Aboriginal communities in Australia must be achieved if community division, discord and injustice to Aboriginal people are to be avoided. To this end the Commission recommends that political leaders use their best endeavours to ensure bi-partisan public support for the process of reconciliation and that the urgency and necessity of the process be acknowledged (Australia, 1991, 5: 65).

Education has a role to play in the reconciliatory process:

**Educating for the Future**

291. That:

a. In designing and implementing programs at a local level which incorporate Aboriginal viewpoints on social, cultural and historical matters local schools should, wherever possible, seek the support and participation of the local Aboriginal community in addition to any other appropriate Aboriginal organisations or groups; (Johnson, 1991, 4: 309).

During the course of this research project, 2013-2016, there has been considerable change in university policy, Reconciliation Action Plans (Appendix G6a and G6b), ‘Welcome to Country’ statements (Appendix G7), and ‘Acknowledgement of Country’ (Appendix G4a and G4b) statements demonstrating the highly fluid space university policy is presently working in and responding to.

This is substantially evidenced in the change in authorship and e-publication Reconciliation Action Plans, ‘Welcome to Country’, and ‘Acknowledgement to Country’ text used by universities as well as it position on their respective websites. Thus, there has been considerable policy change at the upper level of universities to address this realm, this research has concluded that there remains a disconnection between upper level policy, middle level administration of the policy, and lower execution of the policy. There is a proviso on the latter whereby there are many local level initiatives leading or in advance upper level policy acceptance and translation into possible actions and these are little formally recognised by the upper level.

### 2.3 The Australian Higher Education System

While all Australian higher education courses require compliance with the *Australian Qualifications Framework (AQF 2nd ed, 2013)*, the Framework does not express any expectation or statement towards Indigenous communities, Indigenous Knowledge Systems or reconciliation.

The *Higher Education Standards Framework (Threshold Standards)* (2015), under the *Tertiary Education Quality and Standards Agency Act 2011 (Cwth)* comes into effect 1
January 2017, includes the following:

- **2.2.2 Specific consideration is given to the recruitment, admission, participation and completion of Aboriginal and Torres Strait Islander peoples.**
- **6.2.1.g Educational policies and practices support participation by Aboriginal and Torres Strait Islander people and are sensitive to Aboriginal and Torres Strait Islander knowledge and cultures.**

Australian universities are established primarily under state-level Acts of Parliament. Most of these Acts do not mention Aboriginal and Torres Strait Islander, or Indigenous peoples. In Victoria, a sitting of Parliament in 2009 amended the establishment Acts for The University of Melbourne, Monash University, RMIT University, Deakin University and La Trobe University to include obligations toward Aboriginal and Torres Strait Islander Peoples in their objectives (Parliament of Victoria, 2009). According to these Acts, each university must:

\[ \text{S 5 (f) ... use its expertise and resources to involve Aboriginal and Torres Strait Islander people of Australia in its teaching, learning, research and advancement of knowledge activities and thereby contribute to-} \]

\[ \quad \text{(i) realising Aboriginal and Torres Strait Islander aspirations; and} \]
\[ \quad \text{(ii) the safeguarding of the ancient and rich Aboriginal and Torres Strait Islander cultural heritage. (Section 5 (f) Deakin University Act 2009 (Vic))} \]

The only other Australian university with a similar clause is the University of South Australia, which states that the university is:

\[ \text{S 5 (c) to provide such higher education programmes as the university thinks appropriate to meet the needs of the Aboriginal people (University of South Australia Act 1990 (SA) Section 5 (c)).} \]

This recognises that the University of South Australia must commit to the objective of providing an education program to support Aboriginal people. However there is not necessary any legal requirement to advance and conserve the cultural knowledge and heritage of Indigenous Australians more broadly.

Universities Australia serves as a common voice and advocate for Australian universities. It’s **Guiding Principles for the Development of Indigenous Cultural Competency in Australian Universities** (2011a) recommends that Australian universities develop their programs pertaining to Indigenous cultural competency theory and practice. Drawing upon the conclusions of the Indigenous Higher Education Advisory Council (IHEAC) on **Indigenous Cultural Competency in Australian Universities**, the **Guiding Principles** (Universities Australia 2011a) address cultural competency development within universities. Universities Australia’s recommendations specifically addressing teaching and learning are:

- **Recommendation 1:** Embed Indigenous Knowledge and perspectives in all university curricula to provide students with the knowledge, skills and understandings which form the foundations of Indigenous cultural competency.
- **Recommendation 2:** Include Indigenous cultural competency as a formal Graduate Attribute or Quality.
- **Recommendation 3:** Incorporate Indigenous Australian knowledge and perspectives into programs according to a culturally competent pedagogical framework.
Recommendation 4: Train teaching staff in Indigenous pedagogy for teaching Indigenous Studies and students effectively, including developing appropriate content and learning resources, teaching strategies and assessment methods.

Recommendation 5: Create reporting mechanisms and standards which provide quality assurance and accountability of Indigenous Studies curricula (Universities Australia, 2011a: 9).

Many of Universities Australia’s Guiding Principles (2011a) are pertinent to this project, which is seeking to ascertain what is transpiring in a discipline cluster and how to embed Indigenous Knowledge Systems into the built environment curricula.

The Guiding Principles cite University of South Australia and Griffith University (the latter is a partner in this project) as two of several exemplars. The former implemented a policy in 2004 mandating the incorporation of Indigenous content into all undergraduate programs by 2010, with a pedagogical framework to guide the development of curricula. The latter has been developing a whole-of-university approach to inclusive Aboriginal and Torres Strait Islander education. The goals of this approach include the development of a culturally appropriate Indigenous curriculum and its implementation into degree programs, the development of culturally sensitive learning and teaching strategies and appropriate research protocols (Universities Australia, 2011a: 9-10).

In addition, Universities Australia, and the National Health and Medical Research Council, also oversee human ethics research protocols that implication any research pertaining to Aboriginal and Torres Strait Islander peoples (See Appendix H).

2.4 Higher education learning and teaching

The Australian Government Office for Learning and Teaching (OLT) supported the development of effective mechanisms for the embedding of good practice in learning and teaching in Australian higher education through a competitive grants program (OLT, 2012). A funding priority adopted from 2012, was ‘Improving access to and outcomes in higher education for Aboriginal and Torres Strait Islander people’ (OLT, 2012: 14). Two projects funded by the OLT, and its predecessor the Australian Learning and Teaching Council (ALTC), are pertinent to developing understanding by build environment academics and professionals.

The first is Understanding Architectural Education in Australasia (2008). It notes that the ‘generic skills’ of architects may be described as ‘a range of basic literacy and numeracy attributes along with some simple communication skills that society expects any graduate of a university degree program should possess.’ In recent years the list of generic skills has been expanded to include ethical, moral, Indigenous and environmental issues, skills or attributes’ [authors’ emphasis] (Ostwald and Williams, 2008: 5). In terms of ‘study area trends’ in the architecture discipline in Australasia, the authors concluded that:

While the extent of the curriculum dedicated to history and theory has remained relatively constant over 20 years, much has changed within the study area. In the 1980s ... there may have been elective offerings covering isolated topics in Eastern,
Indigenous or South American architecture but relatively few students completed them. By the 1990s, history survey courses had been substantially reduced ... By the late 1990s, the theory component was typically equal in weighting to the history component, although in more recent years the balance may have shifted back towards history [authors’ emphasis] (Ostwald & Williams, 2008: 120).

No specific recommendations were made by Ostwald and Williams (2008) relating to Indigenous education requirements of built environment programs.

The second important government-funded project is the Learning and Teaching Academic Standards Statement (LTAS): Architecture, Building and Construction (Savage, Jack, Newton & Goldsmith, 2011). This project, completed after extensive consultation with ‘professional bodies, accreditation bodies, employers and graduates as well as academic institutions and teachers’, specifically addressed the architecture and construction management disciplines, and did not include the landscape architecture and planning disciplines within its ambit (Savage et al., 2011: 4). While stating that graduates ‘... will use their skills in a variety of settings amongst colleagues and clients from a wide range of disciplines and backgrounds’, the document does not refer to Indigenous or Australian Aboriginal or Torres Strait Islander peoples (Savage et al., 2011: 4). Within the Statement (Savage et al., 2011: 9) was an expectation that graduates of the Master of Architecture will be capable of ‘Communicating with a variety of audiences in appropriate ways’ [authors’ emphasis]. It is important to note that no specific mention was made of Indigenous communities and their knowledge in the practice of architecture and for graduate learning outcomes.

Other OLT supported investigations also assist in understanding, including investigations by Oliver, Rochecouste and Grote (2013) and Henderson-Yates, Dodson and Maher (2013) into the transition of Aboriginal and Torres Strait islander students into higher education. At the time of writing this report, a comprehensive overview of investigations supported by the OLT’s Indigenous priority since 2012 had not occurred; nor had a discipline focused of the ‘community of practice’ formed.

Wilks and Wilson (2015) have appraised recent statistics on Aboriginal and Torres Strait Islander student enrolments and patterns in Australian higher education offering an insight as to enrolment and graduation patterns concluding that growth in enrolments in the built environment sector has experienced little or no advancement.

To place Australian education in an international context, built environment education providers need to recognise the importance of global Indigenous Knowledge. This will enable the portability of graduates’ professional practice skills worldwide. This is increasingly vital as Australian universities are accepting large international cohorts.
3. Built environment literature appraisal

Within the built environment literature, there is a clear lack of discourse about the nexus between built environment professionals and Indigenous protocols and Knowledge Systems. The recent monographs by Pieris, Tootell, Johnson, McGaw and Berg (2014), McGaw and Pieris (2015), and McGaw, Walliss and Greenaway (2014), are the exceptions in considering Indigenous place, planning and design in the Australian built environment context. The project’s Indigenous Knowledge and the Built Environment: A Guide for Tertiary Educators (2017) supports a more comprehensive inventory of reading. It also is replicated in this report at Appendix K for convenience for the reader.

3.1 Discipline-specific Discourses

In academic and practitioner architectural discourses, the debates are largely about representation or symbolism, and housing. Public Indigenous architecture has been present in Australia since the late 20th century and has been used to highlight Australian Indigenous culture (Fantin, 2003; Lochert, 1997; Mallie & Ostwald, 2009; Memmott, 1997; Memmott & Reser, 2000; Palmer, 2007). Architects have employed symbolism - often abstracted references from Indigenous culture - to attach a greater level of significance to building. Examples include AIA peer award-winning projects such as the Bowali Visitor Information Centre (NT), Brambuk Cultural Centre (Vic) and Karijini Visitors Centre (WA). Realising the outcomes of integrating these discourses takes considerable patience and comprehension of Indigenous Knowledge Systems that are both community and ‘Country’-specific that successfully respond to the distinct Indigenous culture of a Country under the guise of ‘regionalism’.

Sawyer (2011: 1, 26-27) has concluded that, while ‘architecture has the ability to create a dialogue that will lead to improvements in understanding the culture, and thus a more harmonious relationship between Indigenous and non-Indigenous Australians,’ it cannot be achieved in cultural competency curricular strategies alone. It needs to be more robustly scaffolded through built environment specific immersive and engagement learning and consultation.

It is undeniable that the state of Indigenous housing in Australia is deplorable in comparison to non-Indigenous Australians’ housing conditions (Go-Sam, 2008; Nganampa Health Council Inc, et al., 1987; Pholeros, 2003; Williams & Houston, 1997). This is often the result of the ongoing failure of critical house hardware that severely impacts everyday living practices. But it also demonstrates a clear lack of knowledge and comprehension of contextual challenges. The plethora of confusing national, state and local policies, government funding arrangements, medical research findings and bureaucratic machinations are also hindering a culturally relevant and appropriate response that recognises multiple issues rather than that one generic answer fits all situations (Go-Sam, 2008; Memmott, 2003a, 2003b; Pholeros, 2003; Scally, 2003; Tonkinson, 2007; Ward, 2011).

Stallard (2011: 2) has concluded that ‘there is no clear way to approach an Indigenous housing project’ because the ‘cross-disciplinary needs of Aboriginal housing still leaves the architect in doubt of where to begin’. Offering a generic ‘answer’ in the education context is not the solution. Cultural competency curricular strategies may often be appropriate, and
can lay the foundations for immersive and engagement learning where a base level of cultural awareness and competency is a prerequisite but cannot be seen as a substitute for specific built environment immersive and engagement learning and consultation.

Both architecture and Indigenous discourses cannot be appreciated in generic ‘cultural competency’ curricula, nor can they be realised in offering an ‘Indigenous perspective’. They are far more complex in design theory and practice. In recognition of this, there needs to be a defined or discipline-consistent knowledge learning outcome that respective professional accreditation institutes expect a graduate to possess.


Such was been recognised by AILA in its recent 5-yearly accreditation visit to Deakin University whereby the program provided ‘an alternative to western scientific concepts of landscape understanding and management which students identify as a strength in the course’ (AILA 2016b: 7). Revell has piloted an optional elective studies unit in 2012 entitled ‘Sharing Space’ coordinated in collaboration with The University of Western Australia’s School of Indigenous Studies with considerable success (Milroy & Revell, 2013; Revell, 2001, 2002b, 2004, 2012, 2014).

While there is considerable desire to engage in this discourse, it has not generally been translated into tertiary-level execution. Wensing and Small (Wensing 2011; Wensing & Small 2012) have expressed this as a major deficiency in the tuition and grounding of future planners. Wensing’s thoughts reiterate conclusions and investigations by Gurran and Phibbs (2003, 2004) who concluded that Indigenous Knowledge Systems and land management concepts were markedly lacking in planning education in Australia. Low Choy et al., (2010, 2011a, 2011b) have reinforced both conclusions but have also demonstrated the unique and valuable insights that Indigenous Knowledge Systems and their stakeholders can offer to conventional planning practice.

The most recent Australian planning texts demonstrate this lack of engagement. While Thompson and Maginn (2012), and Byrne, Dodson and Sipe (2014) both include substantive chapters on Indigenous Knowledge Systems, the more recent Brunner and Glasson (2015) contains only three mentions of the Native Title Act 1993 (Cwth) that are all factually incorrect, and several disparaging mentions of Aboriginal and Torres Strait Islander peoples in the text. Brunner and Glasson couch dealings with Aboriginal and Torres Strait Islander peoples as a ‘risk to be managed’ by planners (Brunner & Glasson, 2015: 316, 325-8). Thus,
there is no sense in the text that recognising Traditional Owners’ connections to their lands is something positive, or that planners may be Aboriginal or Torres Strait Islander people themselves. It is rather purported that such knowledge is something that ‘has had’ to be incorporated into policy (Brunner & Glasson, 2015: 139). The authors use small letter “a” on the word “Aboriginal” which is not considered appropriate by the project team, nor standard or agreed terminology across the nation (Brunner & Glasson, 2015: 325). Further, the text does not properly reference the High Court as responsible for the decision in *Mabo*, intimates that Native Title is a “new” land use, when the recognition of Native Title is the recognition of a right to land that predates European colonisation by more than 60,000 years (Brunner & Glasson, 2015: 138).

This demonstrates that Australian built environment literature still has a long way to go in sensitively and appropriately engaging with Indigenous issues, and that projects such as this one are necessary to ensure that the number of Indigenous students and academics working in this area can increase. This will not happen where the major texts in the area are not engaging sensitively with these issues, not to mention the outcomes for non-Indigenous students, who may go on to work with Indigenous people and not have an appropriate perspective to do so.

### 3.2 Changes in Australian education provision

As noted in Universities Australia’s (2011a, 2011b) investigations into Indigenous Cultural Competency, most universities have struggled with successfully devising Indigenous protocols for their curricula. Walliss and Grant (2000: 65) have also concluded that, given the nature of the built environment disciplines and their professional practice activities, there is a ‘need for specific cultural awareness education’ to service these disciplines, and not just attempts to insert Indigenous perspectives into their curricula.

The Universities Australia report puts the University of South Australia forward as an exemplar of good practice in the area of teaching and learning. It states that: ‘A total of four institutions have graduate attributes specifically related to Indigenous cultural competency, with the University of South Australia having a total of three which are implemented on a university wide basis’ (Universities Australia, 2011b: 114). Bradley’s policy initiative at the University of South Australia (1997-2007), ‘has not achieved its goal of incorporation of Indigenous perspectives into all its undergraduate programs by 2010, it has achieved an incorporation rate of 61%’ (Universities Australia, 2011a: 9; www.unisa.edu.au).

This initiative drew from the vision for Indigenous higher education articulated by the Indigenous Higher Education Advisory Council, the vision for tertiary education till 2020 embodied in the Review of Australian Higher Education (Bradley et al, 2008); *Review of Australian Higher Education (2008)* recommendations. Contextually, Bradley’s strategic educational aim at the University of South Australia was to ensure that all its graduates demonstrate ‘an understanding of the cultural, historical and contemporary frameworks which have shaped the lives of Indigenous Australians’ (www.unisa.edu.au).

The Review (2008) articulated that ‘education is at the core of any national agenda for social and economic change’. Also that by the ‘deepening understanding of health and social issues, and by providing access to higher levels of learning to people from all backgrounds, education can enhance social inclusion and reduce social and economic disadvantage’
(Bradley et al., 2008: 5). Many of these thoughts are echoed in the ‘Closing the Gap’ reports, that consider Aboriginal and Torres Strait Islander people advancement, including the latest annual iterations (Australia, 2015, 2016).

3.3 Cultural awareness
Jacobs and Mulvihill (1995) charted a plea to instil a multi-cultural literacy ethos in the learning and practice of planning and landscape architecture in Canada and Australia, where similar Indigenous cultures and experiences offered new perspectives to better guide and inform Western professional practices. Core in their plea, and rotating around joint stewardship, was the need to enable ‘greater cultural and environmental literacy … [including] building integrated knowledge systems, initiating sustainable and equitable management strategies, and [to encourage] adaptive institutions’ to better inform and guide the future of these regions (Jacobs & Mulvihill, 1995: 7). Despite this plea, little has occurred since in the built environment professions within the Australian higher education sector, and also in these professions overseas less in Canada and New Zealand.

4.4 State of learning
Oberklaid (2008), in an analytical survey of the Australian planning education sector, concluded that there is a paucity of Aboriginal and Torres Strait Islander content in existing Australian planning courses. She is not alone in voicing these concerns. Gurran and Phipps (2003, 2004), Low Choy et al., (2009, 2011), Jones (2002), Margerum et al., (2003), Porter (2016), Walliss and Grant (2000), Revell (2001, 2002a, 2004, 2005, 2012, 2014), Revell and Burton (2005), Grieve and Revell (2013), and Wensing (2007, 2011, 2016) have reached similar conclusions. The same assessment can be drawn about architecture and landscape architecture programs. There is no statistical analysis of what is transpiring for the former. A preliminary statistical review of the latter conducted by the project team reveals a fragmented and highly disproportionate response largely driven by two programs at The University of Western Australia and Deakin University (see Appendix G10-G11).

Oberklaid (2008) expressed these findings as representing a major concern because planning courses were failing to:

- keep abreast of changes in the native title and land rights determinations and approaches to Australia despite the major impositions they have upon statutory and strategic planning practice;
- incorporate Indigenous peoples as integral stakeholders in any consultation process especially given the extensive ‘Country’ acknowledgement statements articulated throughout Australia;
- adequately investigate property and land law, including Indigenous rights and interests as part of their translation of the Australian planning process;
- grapple with and translate the implications of native title rights and determinations into statutory and strategic planning processes and instruments for students and practitioners alike;
- address their moral obligations, and increasingly ethical obligations via PIA policy, to improve planners’ appropriation of Indigenous culture, rights and interests and the institutional frameworks thereto; and,
• cultivate any research inquiry or discourse to assist the ‘re-tooling’ of planning education.

The same conclusion can be drawn about architecture and landscape architecture programs as noted by Jones et al., (2014), McGaw and Pieris (2015), Pieris et al., (2014), and research conducted for this project. Instead, as in the case of the planning courses surveyed by Oberklaid (2008), most courses offered fragments of this knowledge, Knowledge Systems, protocols and cultural codes (Walliss & Grant 2000).

This fragmentation is of increasing concern, as being able to synthesise, distil, and craft Indigenous Knowledge and patterns in design and text is integral to the architecture, planning and landscape architecture disciplines. Thus, the initial stage of this project was to assess what was transpiring in these programs to provide a comprehensive perspective.
4. Findings

4.1 Course Investigations

A detailed review of all built environment courses around Australia was undertaken to assess whether content about Indigenous Knowledge Systems was being incorporated in undergraduate and postgraduate courses. This chapter presents a summation of this research, that is expanded upon in Appendices G and H and in refereed articles arising from this project (Appendix L).

The scope of this investigation involved a detailed review of all built environment undergraduate and postgraduate course structures and course rules as detailed in Appendices G and H. This was conducted following the introduction of the Australian Qualifications Framework (AQF) second edition, 2013, and included an examination of whether the content was mandatory or elective, was a unit/subject or a design studio. The AQF was first introduced in 1995 to underpin the national system of qualifications in Australia encompassing higher education, vocational education and training and schools (see http://www.aqf.edu.au/aqf/what-is-the-aqf/). The project considered the AQF second edition policies and objectives in its research. Information found online was cross-checked with phone calls and emails around Australia with course representatives and re-visited during the workshops with academics.

In addition, Appendix F depicts the university policy, staff and student learning configurations that are present generically across Australia, and the generic patterns of Indigenous Knowledge Systems knowledge transmission and education occurring in the built environment courses presently in Australia. The graphic figures depict the frequency of Indigenous exposure of an undergraduate or a postgraduate student (commencing with orientation week through to graduation ceremonies), recognising that the majority of built environment accredited courses require generally 5 years of discipline-aligned built environment tertiary-level education overall to permit entry into a respective professional institute.

Core findings from this investigation include that:

- the majority of undergraduate architecture and landscape architecture courses lack specific mandatory content in Indigenous Knowledge Systems. Where it occurs, it is in an elective/optional design studio often involving in-host city context or in an immersive context with a community. The elective nature and limited availability of these options results in haphazard exposure of undergraduate architecture students to the topic;
- the majority of postgraduate architecture and landscape architecture courses lack any specific mandatory content about Indigenous Knowledge Systems. Where it occurs, it is in an elective/optional design studio or a unit/subject often involving an in-host city context or in an immersive context with a community or a content-driven unit/subject, or as a select major, thus resulting in minimal exposure of postgraduate architecture students to the topic; the exceptions are Griffith University of Deakin University;
• there is little connectivity in academic content and agenda between architecture undergraduate and postgraduate architecture course levels, and execution and engagement is opportunistic and driven by key academic staff interests; the exceptions were the strong concentrations of these activities occurring in the architecture discipline at The University of Western Australia, the University of South Australia, The University of Melbourne, Deakin University and Queensland University of Technology, and recent growth at University Technology Sydney. But again these are primarily elective/optional design studios;

• there is little connectivity in academic content and agenda between landscape architecture undergraduate and postgraduate landscape architecture course levels, and any execution and engagement is opportunistically driven by key academic staff interests. The exceptions are the mandatory units at the University of Canberra and Deakin University, and the strong concentrations of these activities in the landscape architecture discipline occurring only in the University of Canberra, The University of Western Australia, The University of Melbourne, Deakin University and Queensland University of Technology;

• nearly all undergraduate planning courses lack specific mandatory content in Indigenous Knowledge Systems. Where it occurs, it is in a content-driven unit/subject, thus resulting in minimal exposure of undergraduate planning students to the topic;

• nearly all postgraduate planning courses lack specific mandatory content about Indigenous Knowledge Systems. Where it occurs, it is primarily in a content-driven unit/subject and occasionally in an elective/optional design studio often involving in-host city context, thus resulting in minimal exposure of undergraduate planning students to the topic; except at Deakin University, Edith Cowan University, James Cook University, and University of the Sunshine Coast;

• there is little connectivity in academic content and agenda between these undergraduate and postgraduate planning course levels, and any execution and engagement is opportunistically driven by academic staff interests. The exceptions were the mandatory units at the University of Canberra, Edith Cowan University, Deakin University, James Cook University and University of the Sunshine Coast. Strong concentrations of these activities in the planning discipline occurred only in the universities of James Cook University, The University of Melbourne, Deakin University, University of the Sunshine Coast, and Queensland University of Technology.

4.2 Workshop findings
Over the course of this project a series of workshops with built environment students, academics and practitioners, and professional institutes were undertaken. The following are a summation of the feedback, comments, and conclusions arising from these workshops per group.

4.2.1 AIA, AILA and PIA Professional Institute Workshops
Key points arising from these workshops were that participants:

• were confused in their understandings of the definitions of ‘Indigenous’ and ‘Aboriginal and Torres Strait Islander’ peoples;
• did not know what was specifically in their Education Policies/Standards as they pertain to Indigenous peoples and Knowledge Systems;
• did not know that there were specific references to Indigenous peoples in their other Institute Policy documents that stressed the need to better address the education of graduates about Indigenous issues and knowledge;
• accepted that little attention had been given to these topics by the Institutes collectively;
• noted that their Institute did not have an operational Reconciliation Action Plan;
• noted that no monitoring of courses was occurring to measure whether this lack was being addressed;
• did not know how many Australian Indigenous students were enrolled in courses that they accredited, and noted that they had not sought to obtain any information on numbers from courses;
• discovered that each Institute wanted to engage with Indigenous Knowledge Systems and issues as an education accreditation policy but each of their respective Education Policies/Standards, and allied Policies, portrayed a mixed and un-coordinated approach to their aim. Thus they were generally ‘on the same page’ but policy/standard-wise ‘on very fragmented pages’ in practice; and
• assumed that the ‘Indigenous’ clauses in their Institutes’ Education policies sought to advance ‘Australian Aboriginal people and cultural knowledge’ acquisition for both domestic and international students, and had not thought of the issue of international student fluency in Indigenous issues generally and specifically to their home nation.

4.2.2 Built Environment Students

Two aspects that were consistent across comments by students in both the workshops and the surveys were that:

• students were very cognisant that there was a lack of content about Indigenous Knowledge Systems in their curricula; and that
• students wanted an exponential learning approach rather than haphazard learning approach to the topic. This recommendation was particularly expressed by students who had experienced some Indigenous Knowledge content. The below Figure 1 depicts a student interpretation of Incremental, Haphazard and Exponential learning approaches across the years of their enrolment.

![Figure 1: Learning Approaches Interpreted by Students Interviewed and Surveyed](image)

Key points arising from these student workshops and surveys were:

• architecture and landscape architecture students enjoyed the infield/immersive optional studios where they had been made available;
• architecture, landscape architecture and planning students enjoyed the mandatory or optional units where they had been made available;
• architecture and landscape architecture students noted that they had had insufficient induction sessions prior to an infield/immersive studio to better equip and prepare them for both the culture and the place;
• architecture, landscape architecture and planning students did not know of other elective opportunities on this topic external to their host School because there were too few opportunities for electives in their courses;
• both domestic and international architecture, landscape architecture and planning students noted that ‘Indigenous’ content was lacking in their secondary school education, and had assumed that this would be addressed in their higher education;
• architecture, landscape architecture and planning students did not know of their university’s Reconciliation Action Plan;
• architecture, landscape architecture and planning students assumed that ‘Indigenous’ meant Australian ‘Aboriginal and Torres Straits Islander people’, and not ‘Indigenous’ generically and did not assume that content could be relevant to them prospectively practising overseas;
• architecture and landscape architecture students noted that ‘Indigenous’ environmental, place and *Country* content was lacking from their overall studies;
• international architecture, landscape architecture and planning students assumed that ‘Indigenous’ meant ‘Australian Aboriginal knowledge and learning outcomes’ and not ‘Indigenous content’ that might be applicable to their home nation;
• architecture, landscape architecture and planning students all noted that decolonisation theory and any historical grounding to this topic was lacking from their studies, although parts of this were addressed in infield/immersive optional studios and mandatory units;
• planning students noted that there was no content on this matter, and were particularly concerned about the lack of knowledge and learning they were experiencing in Native Title issues, Recognised Aboriginal Parties (or equivalent), Aboriginal Corporations, and land law-related topics;
• architecture, landscape architecture and planning students wanted more content on this topic;
• architecture and landscape architecture students noted that content should not be rushed, not left only to infield/immersive optional studios, not concentrated although the units they had heard about ‘in other universities’ appeared very relevant and apt, but be progressively rolled out across their curriculum; and
• architecture, landscape architecture and planning students noted that there was little mention of this topic in their home university generally.

Further detail about the Student Survey, including questions and further examination of responses is at Appendix E.

4.2.3 Built Environment Academics

Key points arising from these workshops were:
• built environments academics noted that Indigenous initiatives were generally being led by select internal academic staff with little Head of School, or university support and infrastructure;
• assumed that ‘Indigenous’ meant ‘Australian Aboriginal and Torres Straits Islander people’, and not ‘Indigenous’ generically;
• noted a lack of Country-specific and generic resources in which to undertake teaching and learning;
• noted confusion in what was meant by the term ‘Indigenous’, as it was assumed to be only Australian ‘Aboriginal and Torres Strait Islander people’;
• assumed that their international students had knowledge of their own ‘Indigenous’ peoples, and had in class found to the contrary;
• wanted Aboriginal or Torres Strait Islander staff to teach, or co-teach, content to their students, but noted that there was a major shortage of available and qualified people;
• did not know whether they had any Aboriginal or Torres Strait Islander students in their classes;
• had not thought of international students learning about ‘Indigenous’ content pertinent to their home nation;
• noted that notions of decolonisation theory, and discipline-specific precedents in Australia were little known about outside of the student-identified projects by Greg Burgess Architects (GBA), Taylor Cullity Lethlean (TCL), the Merrima Aboriginal Design Unit in NSW, Glenn Murcutt, Kevin O’Brien Architects in Queensland, and UDLA in Perth; and
• did not know Aboriginal or Torres Strait people external to the university that could assist in teaching, and knew less about how, where and who to contact in local Aboriginal or Torres Strait Islander organisations and/or communities.

4.2.4 Built Environment Practitioners

Key points arising from these workshops were:

• noted lack of generic knowledge on Aboriginal and Torres Strait Islander peoples in graduates seeking work in their practices;
• noted lack of precedent and protocol knowledge;
• were concerned that Indigenous issues were not being addressed adequately by both the Institutes and universities that they interacted with;
• planning practitioners noted concern about the lack of knowledge and learning occurring in most universities on Indigenous issues especially as they relate to land management and strategic planning practice; and
• recognised that academic content did not require infield/immersive studio experiences, but could be a mix of experiences and learning modes.
5. Australian Built Environment Professional Institutes’ responses

Context

University education curricula for all three built environment professions – architecture, planning and landscape architecture – are subject to annual external peer assessments to ensure that the exit-point knowledge and skills of graduates satisfy and address their respective professional accreditation policies and criteria.

Built environment associations such as the Australian Institute of Architects (AIA), the Planning Institute of Australia (PIA) and the Australian Institute of Landscape Architects (AILA) have been increasingly recognising the need for graduates to have knowledge and understanding of Aboriginal and Torres Strait Islander cultures. In their policies they have also made varying levels of commitment to the advancement of Aboriginal and Torres Strait Islander peoples.

Australian Institute of Architects

Architectural education is underpinned by the Australian Institute of Architects (AIA) and its Tertiary Education of Architects Policy (2008) and Standards for Programs in Architecture (2009). The AIA measures accreditation standards according to the Australian and New Zealand Architecture Program Accreditation Procedure (ANZ APAP) (ACCA/AIA, 2012). All Australian state-based Architects Registration Boards, established under state-based Architects Acts (or equivalent) utilise the ANZ APAP to accredit courses.

The ANZ APAP (ACCA/AIA, 2012) makes no mention of working with Indigenous peoples or Indigenous Knowledges, the AIA’s Architects Policy on Tertiary Education of Architects – Standards for Programs in Architecture (2009: 3-4). But it does articulate that architecture graduates are expected to have knowledge and skills in ‘History and Theory Studies’ including ‘An understanding of the history and theory of Western, non-western, regional and Indigenous architecture’ [authors’ emphasis].

While AIA has no generic or broad Indigenous policies, it does have an Indigenous Housing Development Policy (2008). This policy directly advocates for university curricula to better apprise architecture (building and planning) graduates of Indigenous housing and settlement planning issues. The Policy expects it to occur through ‘Mandatory curriculum content on Indigenous cultural awareness ... including on such topics as contact history, discrimination, cultural change, socio-economic implications of poverty and disadvantage and the history of poor housing delivery and its causes over the last 50 years’ [authors’ emphasis] (AIA, 2008: 11).

In addition, the AIA Indigenous Housing Development Policy (2008) states that:

Continuing professional development is necessary for architects involved in housing projects to improve house planning and function, to ensure houses are constructed properly including in rural and remote locations and to understand how to achieve reduced running and maintenance costs (AIA, 2008: 11).

Of the national and state levels in AIA, only the AIA (Victoria Chapter) has had an approved Reconciliation Action Plan (or RAP). The plan included acknowledgment that ‘the Aboriginal
and Torres Strait Islander peoples of Victoria who are the Traditional Custodians of this land, particularly the Wurundjeri people whose Country is the location of the Australian Institute of Architect’s Victorian Chapter’s office’ (AIA Victoria, 2010: 1).

The project team has invited the opportunity to advise AIA on suitable amendments to their AIA education policy following the release of this Report (2016). Appendix I is indicative of the guidance available.

**Australian Institute of Landscape Architects**


With AILA’s revised Accreditation Standards and Procedures (2015), replacing the 2010-2012 era set of education policies, Indigenous Knowledge Systems and Indigenous culture were embedded in the History and Theory criteria. These new Standards and Procedures (2015) stated that graduates are to have knowledge of:

**History and Theory (interrogation and exploration)**

*Precedents, history of landscape architecture, indigenous culture and heritage, environmental history and theory, broad understanding, interrogation/critique, research and research methods, interdisciplinary studies, eg art and geography* [authors’ emphasis] [sic.] (AILA, 2015: 11).

Operational revisions to the Accreditation Standards and Procedures in 2016 sought to address this negative stereotyping of Aboriginal or Indigenous cultures as an artefact, recharting this realm as a knowledge to be understood. Such change was also embodied into the practice design, planning and research activities within the “ambit of AILA’s Strategic Plan and the Australian Landscape Charter” that sought to encourage “a diversity of programs underpinned by distinctiveness of philosophical approach and vision” (AILA 2016a: 3).

In terms of AILA’s policies overall, there is evidence of their engagement and commitment to reconciliation. But, there is no reference to the topic in any of its policies, no Reconciliation Action Plan (RAP), and only the education criteria discussed below.

Note, the project team has had the direct opportunity to advise AILA through its community structures about suitable amendments to their education and allied policies prior to the publication of this 2016 Final Report. Appendix I includes some of the guidance provided.
Planning Institute of Australia

The PIA has, in part, been more active in this realm, approving an *Indigenous Development Policy* (2007) that reaffirms PIA’s commitment ‘to reconciliation between Indigenous and non-Indigenous Australians’. It has established an Indigenous Planning Policy Working Group (IPWG) that prepared PIA’s Reconciliation Action Plan and a discussion paper about ‘Country’ and Indigenous protocols (www.planning.org.au). The IPWG concluded that fundamental changes are needed to the way Australian planning education addresses Indigenous perspectives and interests. In particular, it identified a need to alert planners to the ‘… perceptual limitations of their own discipline and the particular discourse of our own craft’ (Wensing, 2007: 2).

Gurran and Phibbs (quoting PIA accreditation requirements) (2003: 8) have noted that the core curriculum in planning includes an expectation of ‘knowledge of … Indigenous Australian cultures, including relationships between their physical environment and associated social and economic systems’ but that this has not yet been implemented. The need to include Indigenous Knowledge Systems in the provision of planning and landscape architecture higher education programs was openly raised as a matter of debate at the World Planning Schools Congress (Perth July 2011; www.wpsc2011.com.au/) and at AILA’s National Congress (Brisbane August 2011 www.aila.org.au). These debates centred not upon enabling ‘Indigenous perspectives’ about culture and society, but on Indigenous protocols, knowledge Systems and engagement. There is a recognition that these professions are increasingly working and engaging with Aboriginal and Torres Strait Islander Peoples and communities and hence need graduates to possess skills and knowledge that will allow them to function effectively in these roles.

PIA’s *Education Policy for Recognition of Australian Planning Qualifications* (2002) explicitly expected ‘Core Curriculum’ comprising ‘Knowledge of … Indigenous Australian cultures, including relationships between their physical environment and associated social and economic systems’ [authors’ emphasis] (PIA, 2002: 9). In contrast, its *Accreditation Policy for the Recognition of Australian Planning Qualifications for the Urban and Regional Planning Chapter* (2011), and continued revised drafts (PIA, 2016a: 10; 2016b), positioned Indigenous Australian cultures as ‘a cultural minority’ having no contribution to Australia’s land use planning and management regimes and its property law system. Such resulted in an academic planning outcry (Porter, 2016; Wensing, 2016), summarised as:

> ... PIA simply requires Indigenous content in the planning curriculum with no consideration of Indigenous perspectives on that content, no involvement of Aboriginal and Torres Strait Islander experts in its development, and no building of capacity and cross-cultural awareness within the sector, the risk is the development of courses that are culturally unsafe, inappropriate, potentially offensive to Indigenous people and that perpetuate misunderstanding and racism (Porter 2016: 1).

Arising from the project team’s guidance to PIA (Appendix I) and other representations, a major revision to drafts of *The Accreditation of Australian Planning Qualifications* (PIA, 2016a, b) was undertaken before being approved by PIA’s National Council. Such has resulted in the inclusion of the following precedent professional accreditation expectations and obligations for all PIA-accredited programs in Australia effective 2021:
A. Generic Capabilities and Competencies

... programs should be able to demonstrate that students [can]:

Operate in a manner that recognises the position of Aboriginal and Torres Strait Islander peoples as the first peoples of Australia, the relationship of those peoples to planning practice in historical and contemporary terms; and compliance to the maximum extent possible with accepted international standards of best practice working with Indigenous communities (PIA, 2016c: 12).

and that:

1. Professional and Ethical Planning Practice

   Performance Indicators

   1. Knowledge of unique and special position of Aboriginal and Torres Strait Islander peoples, and Indigenous peoples, their rights and interests, knowledge, culture and traditions, and the appropriate protocols of respect and recognition for engaging with them on matters affecting their rights and interests (PIA, 2016c: 13).

with an implementation provision that states:

   Transitional Arrangements

   This revised policy introduces new criteria for accredited courses to include Aboriginal and Torres Strait Islander planning issues. The Institute acknowledges that given this is a new requirement, it may take some time to incorporate the relevant content. In acknowledgement of this, a transition phase is in place until the end of 2021 (PIA, 2016c: 19).

Additionally, PIA’s recent Evolution Summary (2015) introspection review is foreshadowing a comprehensive update of their current policies that will include a discussion about the ‘Inclusion of Indigenous planning issues’ (PIA, 2015: 1).

Clear from this appraisal is that while all three institutes express an expectation for the advancement of Indigenous Knowledge Systems, each has carried through with this commitment in varying degrees with varying emphases. Further, each institute is ‘on a different page’ in the way they address, monitor, evaluate, and oversee policy and professional accreditation on this topic. Accordingly, there is a lack of consistency, coordination, rigour of monitoring, and comprehension of what may be transpiring in professionally accredited architecture, landscape architecture and planning courses under their accreditation oversight.
6. Impact and Dissemination

This project has been influential in putting Indigenous issues on the agenda within the professional institutes and academic communities in built environment courses. It has achieved this through conference presentations, journal articles, workshops and surveys (see Appendices E-L) thereby promoting the project as well as its scope and significance. The project team has welcomed the involvement of AIA, AILA PIA. Their participation is illustrated by letters provided to the project part-way through its progress (Appendix J).

During the course of this project, both AILA and PIA commenced and/or completed major reviews of their professional accreditation policies and standards, to which this project’s authors contributed guidance and recommendations for education policy change (Appendix I). The project’s future reach may be the mandating of Indigenous content as a requirement for registration in the built environment professions, which has been building momentum through the efforts of team members and built environment professionals.

These impacts will have a flow-on effect to communities, both Aboriginal and non-Aboriginal, that deal with built environment graduates. Those who had not previously been exposed to Indigenous Knowledge and protocols will be better equipped for their work on land and water in Australia, much of which is under existing native title or future claims.

Throughout the project research, and as was found by the Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012), many academics have mentioned the lack of suitably qualified Aboriginal and Torres Strait Islander people working in the built environments disciplines and at universities overall. This calls for a need to support and promote those who are already working in the area, and to create role models for future Indigenous leaders.

Indigenous team members have been involved in the dissemination of the project findings through conference papers, journal articles, and the outputs of the project. The project team was diverse, including members at different stages of their academic or professional careers. The project had impact within the team by empowering Australian Aboriginal academics working in built environment disciplines.

Team members have had opportunities for career development throughout the project, addressing some of the recommendations put forward by Universities Australia (2011a, 2011b) and the Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012).

By empowering Indigenous academics and knowledge, we can begin to decolonise the curriculum, and make the university a more inviting space for Aboriginal and Torres Strait Islander Australians, who are still greatly under-represented in the university community.

Impacts to which this project team contributed are:

- **Project partner institutions** promotion of Indigenous project team members in particular is in keeping with the desired impacts of the project – supporting and promoting of Indigenous academics in the built environment professions. The project team is pleased to note:
  - Low Choy was promoted to the position of Head of Discipline (Planning), School of the Environment, Griffith University;
• Revell was promoted to the position of Associate Dean (Teaching and Learning), School of Indigenous Studies, The University of Western Australia. He now brings built environment education expertise into the School’s Indigenous education strategies, including built environment inclusivity to outreach and enabling programs within the School’s Indigenous student services directorate;

• Heyes was promoted to the position of Assistant Professor, and thence Associate Professor in Cultural Heritage in the Faculty of Arts & Design of the University of Canberra. He has also become the convenor for the University of Canberra’s Indigenous major;

• Low Choy and Jones were successful in an ARC Linkage application exploring concepts of ARC Linkage project entitled Being On Country Off Country (LP150100379) with the Gunditj Mirring Traditional Owners Aboriginal Corporation and the Quandamooka Yoolooburrabee Aboriginal Corporation with Rose; and,

• Jones joined national education committees of AILA and PIA and was drawn re-writing their new education and accreditation policies.

Project Reference Group members have also progressed professionally; the project team is pleased to note:

• Rose shifted to La Trobe University and is leading a renovation of La Trobe’s Indigenous policy activation across the university and is therefore able to impact directly on student learning;

• Rose is co-leading the development and implementation of a mandatory zero credit point unit on Indigenous Knowledge Systems, adapted from The University of Western Australia, for required completion by all commencing undergraduate and postgraduate students, leading to their engagement with these issues (which is one of the desired project outcomes);

• Berg was co-author of the Pieris, A, Tootell, N, Johnson, F, McGaw, J and Berg, R (2014), Indigenous Place: Contemporary Buildings, Landmarks and Places of Significance in South East Australia and Beyond publication led by The University of Melbourne that offers a major catalogue of relevant case studies across Australia; and,

• Berg was appointed to Monash (University’s School of Art Design Architecture) to action several Indigenous Knowledge policy initiatives where he is now able to promote Indigenous Knowledge Systems within the academy, as an Indigenous academic.

These promotions of project team members and Reference Group members have led to the following changes at university-level, which reflect a greater engagement with Indigenous Knowledge Systems within curriculum:

• Revell is overseeing the mandatory zero credit point on-line unit on Indigenous Knowledge Systems for required completion by all commencing The University of Western Australia undergraduate students, implemented since 2012 with over 15,000 student completions to-date. The Indigenous cultural competency of these students has increased, with an additional student enrolment of Indigenous core units from 120 in 2012 to now over 1,400 in 2016;

• Revell is developing a similar on-line unit on Indigenous Knowledge Systems for required completion by all commencing The University of Western Australia
postgraduate students and staff, focusing on academic and professional research protocols and ethics. This will improve the Indigenous cultural competency levels of all university players – undergraduate, postgraduate and all staff;

- Revell has shifted The University of Western Australia Indigenous Design Studio and Sharing Space units to the University’s School of Indigenous Studies (from the School of Architecture, Landscape and Visual Arts) to enable cross-university access and enrolments rather than Design Faculty-only access and enrolments. The interdisciplinary benefits of these Indigenous core units are expanding beyond the standard built environment disciplines, including engineering, business, commerce, humanities and social sciences;

- Revell has coordinated four international study programs on global Indigenous Knowledge exchange for inter-disciplinary Indigenous students, including the New Colombo Plan and the Matariki University Network’s annual Global Indigenous student education programs. Indigenous students are becoming more aware of built environment related issues and opportunities for further built environment education specifically focussing on Indigenous perspectives, especially at the local community level;

- Revell has overseen the placement of a built environment Indigenous postgraduate student into the prestigious curatorial internship program at the Smithsonian Institute, Washington D.C., USA. This placement has led to specific Indigenous design expertise back at UWA, working with exhibition design projects and non-Indigenous curators at the Berndt Museum.

- Revell has commenced co-leadership of The University of Western Australia’s Noongar Learning Project with the Engineering Faculty, recently funded by The University of Western Australia’s Alumni Fund. Protocols, informed by this projects’ research, are being put in place to ensure the work is ethical from an Indigenous stand-point and above all benefits the local Indigenous communities participating in the program;

Changes which have occurred at course-level which have contributed to the dissemination of Indigenous Knowledges to students:

- Jones led course enhancement of the planning and landscape architecture degrees at Deakin University, that will include additional Indigenous Knowledge content;

- Low Choy led course enhancement of the planning degree at Griffith University, that will include additional Indigenous Knowledge content;

- Jones has led the co-authorship of a new design-rich Bachelor of Planning (Honours) at Deakin University that includes both mandatory and elective content in Indigenous Knowledge Systems;

- Revell is current program coordinator for the undergraduate Indigenous Knowledge, History and Heritage major Program; and the Masters of Indigenous Heritage Studies Program. Built environment related issues are being brought to these learning programs with increased priority;

- Since 2014, Revell is leading course enhancement of all undergraduate degrees at The University of Western Australia that include optional Indigenous Knowledge units and Indigenous Knowledge content. Built environment related issues are being brought to these learning programs with increased priority; and,

- Heyes is convenor of the University of Canberra’s Indigenous major, and is currently exploring ways to introduce design units into this major.
AIA, AILA and PIA have experiences changes in a number of ways, including:

- Low Choy, Jones and Wensing have been integral to the recent reviews and changes to professional accreditation standards to ensure inclusion of Indigenous Knowledge Systems (AILA, 2014, 2015, 2016; PIA, 2014, 2015, 2016a, 2016b; Porter, 2016; Wensing, 2016);
- Jones was elevated to the National Education Committees of AILA (2014-) and PIA (2015-), and was also invited to join the AILA (Victoria) Vic Connection to Country Working Group (2015-). The former two Committee’s embarked on re-writing their respective professional institute accreditation policies towards advancing better recognition, textual consistency and textual inclusion of Indigenous Knowledge Systems in policy and criteria text embodied in these professional accreditation policies.
- Revell was recognised as a Fellow of the AILA in 2014 for his services to Indigenous design education and practice. This recognition has encouraged Revell to increase his mentoring of young built environment (and built environment related) students, graduates and academic staff throughout The University of Western Australia.

Knowledge Dissemination

The project team will have, by the end of 2016 (with 2017 and 2018 additions pending) presented the key issues and project outcomes to the built environment and general community through:

- Refereed conference papers at the *Australian and New Zealand Association of Planning Schools* annual conferences (Canberra 2013, Melbourne 2015);
- Refereed conference paper at the *International Federation of Landscape Architects Regional Congress* (Kuching, Sarawak, Malaysia 2014);
- Un-refereed invited conference paper at the *AILA Annual Congress* (Brisbane 2013);
- Refereed conference paper at the *Indigenous Content in Education Symposium* (Adelaide 2015), and thereupon a refereed article in the *Australian Journal of Indigenous Issues* (2016, 19 (1-2): 176-192. ISSN 1440 – 5202);
- Refereed conference paper at the *International Society for the Scholarship for Teaching and Learning Conference*, (Melbourne 2015), and thereupon a refereed article in the *Teaching and Learning Inquiry (TLI)*.
- Refereed paper in the *International Journal of Technology and Design Education* (2016);
- The project team have co-authored the *Indigenous Knowledge in The Built Environment: A Guide for Tertiary Educators* (2017) publication that will be launched later this year as a stand-alone publication; and

These are detailed in Appendix L.

The impacts of this dissemination has been to promote and re-engage the academic community with these important issues.
7. Conclusions and Recommendations

Embedding Indigenous content and perspectives into the curriculum at universities is widely supported - and in many cases mandated - at the policy level.

At university level – notwithstanding the rhetoric – the incorporation of this content is not occurring formally in teaching and learning of the built environment professions. It is only happening because of individual staff initiatives. These innovations are highly fragmented - there is no cohesion, and much ad hoc-ism. There are great inconsistencies across universities.

This is evidenced by the gap and extreme variations between the universities in terms of:

- Reconciliation Action and or Indigenous Strategic Plans (see Appendix G6),
- their publication of ‘Acknowledgement to Country’ on their web pages (see Appendix G4),
- their broadcast announcements to staff and students on a National Apology Day (see Appendix G5),
- their published ‘Welcome to Country’ information on their web pages (see Appendix G7),
- their Acts of legislative establishment (see Appendix G8), international obligations, and the playing out of these policies and obligations on the ground.

In Australia Acts of Parliaments that established universities are patchy in their commitment to Indigenous peoples. Only the Victorian Parliament has amended its legislation establishing universities in the state of Victoria to specifically require the universities to address the needs of Aboriginal and Torres Strait Islander people as an integral part of their responsibilities, and South Australia to a more limited extent. It remains for other jurisdictions, including the Commonwealth that oversees the Australian National University Act 1991, to follow suit for universities’ legislation within their jurisdictional control.

Another legislative approach is the new Higher Education Standards Framework (Threshold Standards) (2015) in the Tertiary Education Quality and Standards Agency Act 2011 (Cwth) whereby the Commonwealth is seeking to empower students and others in the community to highlight their education needs and to seek redress where there are shortcomings. The framework comes into effect in January 2017. Hence it will be necessary for universities, governments, the professions and students to monitor the effectiveness of the framework in coming years. Public reporting against the ‘Closing the Gap’ expectations is one example of a source of information for monitoring.

Connections with professional institutions (the Australian Institute of Architects (AIA), the Australian Institute of Landscape Architects (AILA) and the Planning Institute of Australia (PIA)) that provide accreditation to graduates in the disciplines of architecture, landscape architecture and planning respectively reveal that these institutions are not proactive with regards to the incorporation of Indigenous content and empowerment into their professional requirements. Consultation with these professional institutions shows a desire to move toward curricula that respects Indigenous Knowledge but an uncertainty as to how and how fast. For example, PIA has an Indigenous policy to incorporate Indigenous
Knowledge into planning education curricula. However, there is a lack of consistency in university curricula and requirements for accreditation by professional institutions. Additionally, aspects of professional institutions accreditation are not nationally evaluated nor monitored across disciplines.

At the university school/department level – each discipline has a different platform and content. This is driven primarily by individual staff initiative, rather than by university policy. Most staff are not aware of university policy on Indigenous education. Universities provide little or no support for appropriate programs – such as the involvement of Indigenous people in curriculum, field trips or immersive experiences. Universities often discourage these latter opportunities as there can be public liability insurance issues when engaging in off-campus activities (Burke Da Silva, 2014).

As part of a response to the Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012) the Australian Government funded a number of Indigenous focused higher education learning and teaching fellowships and projects. As at December 2016 some of these fellowships and projects had published reports and others were researching and development learning and teaching resources. Noteworthy is the opportunity to synthesise and promulgate useful learning and teaching practices from these activities to support Indigenous participating and achievement. The project team considers that this would assist universities in reforming their relationships with Indigenous peoples and supporting decolonisation generally.

Independent Indigenous and non-Indigenous peer reviews of this Report (Appendices B and C), its findings and its associated deliverables (Appendix L), with concurrence by the Indigenous Reference Group chair (Appendix D) have strongly supported the approach and findings forthcoming from this project.

In conclusion, it is essential to work toward an overarching framework that incorporates the principles and objectives expressed in legislation and by professional bodies. Mechanisms must be established for evaluating progress in this area. This will ensure impact across university and professional levels. This is critical if universities are to comply with their obligations, and if Australia is to take seriously its commitment to reconciliation between Aboriginal and Torres Strait Islander peoples and other citizens.

The project team concluded that:

- Indigenous self-determination and capacity building lies at the core of sharing Indigenous Knowledge Systems in built environment higher education;
- Immediate steps should be taken to develop ethical and participatory processes to decolonise the curricula of the architecture, landscape architecture and planning programs at Australian universities;
- There is a shortage of qualified Aboriginal and or Torres Strait Islander staff to address suitable Indigenous Knowledge Systems transmission and related issues sufficiently in built environment higher education;
- There are opportunities for universities to develop consistent policies with regards to Indigenous Knowledge Systems and peoples;
- There are opportunities for built environment schools to develop more content on Indigenous Knowledge Systems and associated protocols of engagement in response to student demand;
• There are opportunities for built environment schools to increase the amount and/or variability of content and discipline-specific knowledge being taught;
• Built environment academic staff expressed a desire for guidance to boost their confidence when addressing Indigenous content, and referring to Indigenous peoples, and linking to the international context;
• Both practitioners and representatives of the Australian Institute of Architects (AIA), Australian Institute of Landscape Architects (AILA) and Planning Institute Australia (PIA), during the period of the investigation, interpreted ‘Indigenous’ to mean only ‘Aboriginal and Torres Strait Islander’ culture and did not recognise that this term may have other meanings for international students, and how they may be helped to deepen their appreciation and understanding of this realm;
• There is an opportunity for the AIA, AILA and PIA to lead Australian development of an integrated contemporary education standards policy with regards to Aboriginal and Torres Strait Islander peoples knowledge systems and connections to Country and what the likely impact this has for each of the respective professions; and,
• There is an opportunity for educators to produce discipline specific knowledge to address the needs to produce employment-ready graduates, skilled in the protocols to engage with Aboriginal and Torres Strait Islander peoples and Indigenous Knowledge Systems.

Accordingly, the following recommendations are made:

That Australian universities:

1. there is a need for universities to consider and heed these recommendations in escalating the execution of their policy aspirations top-down, but also to quality encourage and support bottom-up initiatives by built environment academic staff;
2. appoint, resource and promote Aboriginal and or Torres Strait Islander academics in the built environment disciplines, and financially and academically enable dedicated masters by coursework and PhD scholarships in the built environment;
3. develop ethical and participatory processes to decolonise built environment curricula;
4. provide better entry, undergraduate and postgraduate pathways to enable and support Aboriginal and Torres Strait Islander student advancement in the built environment sector;
5. nurture the maturation of generic and associated discipline-specific curricula that respectfully integrates and embeds Indigenous Knowledge Systems content and research methodologies as well as knowledge decolonisation strategies;
6. seek to implement the now agreed recommendations of the Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012), and the Aboriginal and Torres Strait Islander Higher Education Advisory Council, within an agreed period of time;
7. have an approved Reconciliation Action Plan or Indigenous Strategy in place that articulates the university’s aspirations to implement the now agreed recommendations of the Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012) and Indigenous Knowledge Systems into the university community and culture;
8. need to implement university upper level policy through changes in middle level management and policy implementation, cascading to the lower level built environment curriculum design and execution;

9. recognise that significant education exemplars exist in the built environment sector, and that Indigenous Knowledge Systems can be successfully taught;

10. develop a support network for those academics and Indigenous students in the built environment education sector who are interested in advancing the above initiatives; and,

11. better support the needs of incoming international students to enhance their understanding of ‘Indigenous’ cultures, including communities within their own nations, rather than only providing introductions to Australian Aboriginal and Torres Strait Islander cultures.

That the Architects Institute of Australia (AIA), the Australian Institute of Landscape Architects (AILA) and the Planning Institute of Australia (PIA):

12. foster policy and coursework accreditation standard renovations to ensure commonality of text and definitions in their respective education policies as well as alignment with the above recommendations and findings of this research;

13. ensure commonality of learning expectations so that students obtain an understanding of Aboriginal and Torres Strait Islander peoples and Indigenous culture generally pertinent to their discipline;

14. undertake better monitoring and reporting upon progress in the execution of these recommendations; and,

15. develop a cross-Australia support network for those practitioners in the built environment education sector who are interested in advancing the above initiatives.

That the Australian Government Department of Education and Training:

16. consider supporting an Indigenous learning and teaching forum in 2017 and or a learning and teaching good practice report. This built environment oriented project is one of a number of OLT supported fellowships and projects that have been completed since the Report of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012). In 2017, four years after the Review there is an opportunity for opportunity for university academics, discipline professionals and government to explore progress and understand synergies.
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*Deakin University Act 2009 (Vic).*

*Federation University Australia Act 2010 (Vic)*

*La Trobe University Act 2009 (Vic)*


*Monash University Act 2009 (Vic)*

*Native Title Act 1993 (Cth).*

*Noongar (Koorah, Nitja, Boordahwan) (Past, Present, Future) Recognition Act 2016 (WA).*


*University of Melbourne Act 2009 (Vic)*

*University of South Australia Act 1990 (SA).*
9. Appendices

Appendix A: Certification

Certification by Pro Vice Chancellor Teaching and Learning, Deakin University

I certify that all parts of the final report for this OLT project provide an accurate representation of the implementation, impact and findings of the project, and that the report is of publishable quality.

Name: Professor Liz Johnson  Date: 13 June 2017
Appendix B: Indigenous Evaluator’s Report

Evaluation of Re-casting Terra Nullius Blindness: Empowering Indigenous Protocols and Knowledge in Australian University Built Environment Education

This report operates as an evaluation of the outcomes and process of the Re-casting Terra Nullius Blindness project and a review of potential follow-on work resulting from the developed outcomes, guide, framework and provocations.

Who benefits?
As a central aim of the project, the activities and outcomes extend the higher education sector’s understanding of Indigenous inclusion and engagement across the fields located within the Built Environment discipline. The project’s reach is significant, drawing contributions across the Built Environment higher education sector, from and with Indigenous Communities, and representing a substantial geographic spread. It is important to note that it would have proven impossible to have a greater representation of Aboriginal and/or Torres Strait Islander practitioners across the project, a dearth of which the project directly addresses and redresses both in title and in the guide and other outcomes. Yet First Nations’ Community leaders within the university environment and beyond have a substantial voice in this project. The project provides tools to effect substantial change across the higher education sector, within the professional accreditation bodies, and provides strategies that can be adopted and adapted across the Built Environment field in Australia.

Terra Nullius Blindness
The use of the term Terra Nullius proposes a central position that to ignore Indigenous engagement across the Built Environment discipline is to invalidate the contributions and potential for partnership and collaboration, and to deny a correlating enrichment for the sector. This is an essential starting point for a decolonizing approach to disciplines that have found it difficult to engage with First Nations’ Communities and Peoples. Inherent in the Guide, the Curricular Framework and the other materials generated from the project is a recognition that decolonizing approaches are essential to move forward and ensure that Indigenous Communities are engaged and included. Terra Nullius, while a confronting term for some audiences to this project, is both well explained as a central decolonizing approach and is used to position the dearth of
materials and lack of engagement between the sector and Aboriginal and Torres Strait Islander Communities. The curriculum and engagement materials developed as outputs for this project are intended as tools to ‘re-cast’ this position, and to support the value of Indigenous Knowledge contributions to the field.

Inclusion, engagement and voice
The team have made a strong case for the importance of First Nations’ inclusion, engagement and voice, and have joined with community members and organisations as partners. The group, made up of discipline specialists in consultation with Community leaders, have developed a substantial body of work that offers case study, narrative and proffers potential curriculum materials. The privileging of knowledge from the Community, and from academics who are both within the discipline, including the few Indigenous academics who work in and around the field, and from allied fields, has added substantial credibility to the generated materials. These have included the participation of Professor Mark Rose, as a senior industry-focused academic performing a substantial role in articulating the value of decolonization, inclusion and engagement across Australian industry.

The guide itself, as a starter kit for both EE programs engaged in the study and more broadly for the whole of the discipline within the higher education sector, reinforces common aims across the project based on extensive consultation with Communities and the sector. In addition to the stated aims, the guide provides materials that:

1. Support learning that position Indigenous Knowledge/s as valuable to the sector and edifying;
2. Encourage both learner and teacher on a parallel journey with new pathways to engagement and understanding of Indigenous Peoples and Knowledge/s;
3. Position the value and significance of formal processes of engagement, First Nations’ Protocols, Intellectual Property conventions unique to First Nations’ Peoples including those less familiar within the discipline;
4. Provide materials that will assist in curriculum development, local Knowledge/s engagement, and support changes to accreditation;
5. Seed interest in the opportunities that this new Knowledge and partnerships may bring to the sector.

The guide also disarticulates Planning, Landscape Architecture, and Architecture, positioning each in partnership with ‘Indigenous Ways of Knowing’. This is significant, as it creates a clear relationship with the individual correlating field and professional association, avoiding concerns that the aims are amorphous, or more appropriate to another area within the broader discipline of Built Environment.

While the project outcomes, including the Guide and the Curricular Framework may contain some approaches around consultation with the Community that may be deemed radical within the discipline, across many allied fields these consultative practices are long-established and the guide provides the opportunity to position this in narrative and context.

Curricular Framework
The aspiration of ‘decolonising the curriculum’ required the project to anticipate concerns across a sector that has incorporated Indigenous Knowledges in a concerted yet ad-hoc way, by providing some clear guidelines and tools to further these aspirations into a shaped and industry-endorsed curriculum.

At a practical level, both the guide and the other materials that form the framework for the development of curriculum, provide a roadmap for Built Environment programs
new to Indigenous engagement. The essentials of this include the demystifying of a range of terms and ideas around both knowledge and engagement. There is an unpacking of terms such as ‘Country’, the importance of Language, decolonization, bi-cultural knowledges, and positioning their relevance through narrative: a key tool in the act of decolonizing. These are combined with literature resources, a set of material on both community engagement, activities and tasks to support programs across the country in the development of curriculum that meets Indigenous community needs, and that reflects contributions that can be drawn from First Nations’ communities.

Further, by delivering a review of existing practices, including the extent, limits and aspirations of programs, the framework has provided the sector with the means to develop individual models that scaffold on this existing practice.

Nullius Challenged: Effecting Change
The project operates on three levels, the first providing strategies for Indigenous engagement and information relevant to the field. The second seeds information that can be used to structure curriculum delivery radiating from a local to a national and international level. Finally, the project provides a roadmap for adoption by professional bodies.

The framework and materials formed through the project are intended to challenge the existing status quo across higher education programs by providing better learning outcomes for students and those engaged in the process of accreditation with the professional industry bodies (specifically AIA, AILA, and PIA). Regardless of immediate adoption, these resources provide enduring available material that consistently places First Nations’ Peoples and Communities at the centre of their knowledge.

While beyond the scope of this project to ensure adoption by these accreditation bodies, there is a compelling and extensive case made by the team that to do so would improve the quality within the discipline at a national and international level. At a time when both the discipline within higher education and the industry is compelled to engage in global contexts, the proposed international application for this curriculum work cannot be overstated. In providing international students with a better understanding of Indigenous Australian contexts, it also permits them, on returning to their own countries, to consider the service they provide to their own First Nations’ communities.

The project also positions an intention to effect change within higher education by encouraging more Aboriginal and Torres Strait Islander Peoples towards an academic path. This requires substantially different approaches and this argument is well made across the reporting, and reinforced by Australian Government reports like The Review of Higher Education Access and Outcomes (Behrendt et al 2012), that argues for an increase of both students and staff in the higher education sector across disciplines with historically low numbers. In the report, the argument that an increased in higher education numbers within a discipline will flow onto the industry sector is clearly evidenced across the education and health disciplines, with a correlating increase in the number of academics engaged in effecting change across these disciplines, thereby strengthening Indigenous voices and perspectives.

The Project and the Office for Learning and Teaching
The project has acquitted a monumental task in developing tools that could provide substantial impact on the Built Environment discipline within the higher education sector, and further, could influence inclusion and adoption of Indigenous Knowledge/s across industry accreditation bodies of what are a range of radical, edifying elements.

In assessing the value to the higher education sector, this project represents the core reasons for all work undertaken by the Office for Learning and Teaching. Across a
competitive higher education sector, it is difficult to develop resources that seed a better understanding across an entire discipline field. Terra Nullius does this, by engaging strategies that will enhance engagement at a local level and by providing tools that can work within a range of programs.

While this project has fully acquitted its remit, there is a further opportunity for extending each element of the work through a more comprehensive process available under the Office for Learning and Teaching. Professor David Jones, as a respected discipline leader across the sector, has with this project provided a roadmap to transform significant elements of his discipline. His approach and tenacity to effect change across a sector has been met with some resistance, yet countered with generative engagement from his practice-community and the broader academic field, and the opportunities for a national and international conversation should be further pursued. For this reason, extending the reach of the outcomes of this project would be strongly recommended in the form of a Senior Teaching Fellowship, and I would urge Professor Jones and the OLT to consider this relationship. Fellowships have been developed as a space further discipline and issue-based conversations. This would permit the project to develop a range of additional outcomes to provide further discourse between the sector and the accrediting bodies, as well as continue to create opportunities throughout an area within his field that requires a national discipline champion.

Regards,

[Signature]

Dr Sandy O’Sullivan
Director, Centre for Indigenous Research Collaboration
Batchelor Institute of Indigenous Tertiary Education
Appendix C: Independent Evaluator’s Report

EVALUATION REPORT

Re-casting Terra Nullius Blindness: Empowering Indigenous Protocols and Knowledge in Australian University Built Environment Education

Overview

There are ethical and legal imperatives for staff and graduates of built environment tertiary education, including in the fields of architecture, landscape architecture and planning, to have an understanding and the skills necessary to work with Indigenous peoples.

Built environment institutes have begun to review their policies of accreditation to contribute to meeting these imperatives and the outcomes of this project providing critical guidance to this task.

This project was very ambitious, complex and challenging. It is not simple to discover and articulate the relevant issues and then to design, test, refine and articulate suggested approaches to addressing these issues. The project team have taken on a significantly difficult undertaking in this project. It is my assessment that given the level of difficulty, the team have done an excellent job against the aims of the project.

This project had a number of aims:

1. To situate Indigenous knowledges at the forefront of the built environment curriculum;
2. To address the need for Aboriginal and Torres Strait Islander peoples to be involved in university teaching, learning and research;
3. To enhance and re-align Indigenous knowledges transferral and comprehension in built environment disciplines;
4. To create an endorsed training and curriculum strategy that addresses professional institute (Architects Institute of Australia (AIA), Planning Institute of Australia (PIA), Australian Institute of Landscape Architects (AILA)) accreditation obligations;
5. To facilitate a creative dialogue between BE higher education providers and Indigenous communities that enhances mutual objectives and aspirations; and
6. To develop a comprehensive, nationally applicable resource that:
   - enables involvement of Indigenous academics and communities in university learning and research in the built environment;
   - Expose students and educators in the built environment professions to Australian Indigenous knowledges, cultural systems and the protocols for engaging with Indigenous Australians about their rights, interests, needs and aspirations; and
   - Enhances student and academic comprehension, appreciation and respect for Indigenous protocols and processes.
The project delivered:

a. A **publication** that reviews the provision of Indigenous content in existing higher education courses for the BE professions with a particular focus on Indigenous knowledge and cultural systems and protocols for engagement;

b. A **Project Report** that includes summations of workshops with BE higher education providers and professional institutes on the needs, aspirations, logistics, and operational and implementation issues with an educational module for the BE professions; and

c. A national **BE discipline-applicable education curricular framework** that provides:
   - foundational knowledge, protocols, cultural discourses and core literature resources; and
   - a guide for in-field engagement activities that includes case studies of select contemporary BE projects and other activities for design studio and project classes.

The key deliverable from the OLTF funded project, *Re-casting Terra Nullius Blindness: Empowering Indigenous Protocols and Knowledge in Australian University Built Environment Education*, is a teaching resource/guide that both Indigenous scholars and professional accreditation bodies the Australian Institute of Architects (AIA), the Australian Institute of Landscape Architects (AILA), and the Planning Institute of Australia (PIA) have welcomed. This resource is titled *Indigenous Knowledge in the Built Environment: A Guide for Tertiary Educators*.

The teaching resource is described within the final report of the project as “the beginning of an ongoing dialogue that must take place in all universities to ensure that graduates in these disciplines are moving into the workplace equipped to engage positively with the traditional owners of the lands on which they will be working” (p 2). It is appropriate that the limitations, as well as the obvious benefits, of this resource have been outlined.

This project has had a long history and its successful completion is a testament to the perseverance, drive and commitment of its leaders and the team and reference group who contributed throughout its journey.

As is often the case with large and complex projects such as this one, the need to make changes to the project became evident at various points. This was handled sensitively and appropriately by the project leaders and team with the addition of an online survey and the addition of built environment professional practitioners to the scope of the workshops. This enabled the inclusion of learning from these additional sources to the process and deliverables.

The process of undertaking the project was conceptualized as ‘decolonising’ the curriculum. Enacting this conceptualisation, the method and approach were sound and appropriately engaged higher education providers, professional institutes, Indigenous schools, colleges and cultural centres and Aboriginal and Torres Strait Islander peoples in leadership and creative roles throughout the project. As the teaching resource states, “A starting point to decolonisation, to the dismantling of the colonial project, begins with non-Indigenous Australians educating themselves, and being open to Indigenous knowledge systems. This project is a part of this process.”
Impact

To determine the impact of this project, the evaluator had involvement from project conception through to the production of the final outputs. This enabled a ‘fly on the wall’ observation of the entire process of the project, of the challenges and opportunities, of the changes as they became apparent and happened and of the way in which the project leaders and team responded throughout.

The evaluator met frequently with one of the project co-leaders, who also provided regular updates by email, throughout the project timeline. This provided opportunity for formative feedback and suggestions that were taken up by the project. For example, the impacts of the project were implicit as the draft report was being written and there was opportunity to recommend these be made more explicit and articulated in more detail. This was able to occur. The project co-leader and an Indigenous member of the reference group were interviewed about the impact of the project.

Based on these observations, meetings, updates, iterative changes and interviews, it was determined that the project has already had, and will continue to have an important impact on built environment education in relation to improving knowledge and understanding of and skills in the areas the project aimed to address.

Specifically, as outlined in the report, the project has contributed to putting Indigenous issues on the agenda for both built environment academic communities and professional accreditation agencies. The latter in particular will continue to have a broad systemic impact in these disciplines and relevant communities into the future. During the course of the project, two of the three accreditation agencies commenced or completed major reviews of their professional accreditation policies and standards with direct input and influence from this project.

Of particular import and impact was the fact that Indigenous team members have been involved in the dissemination of the project findings through involvement in the creation of conference papers, journal articles, and the outputs of the project.

The impacts that shifts in roles for project participants had are significant, with several moving into leadership and other influential roles within built environment disciplines. The development of modules and courses in and related to Indigenous matters are critically important and influential moves to which the project has contributed.

Knowledge dissemination from the project has been sound and is gathering momentum with numerous future presentations, workshops and the like to come, as outlined in the report. The teaching resource will continue to be used to enable the discussions and developments that need to continue to occur.

Employing the Impact, Management, Planning and Evaluation Ladder (IMPEL) Model to the analysis of all data and analyses used for evaluation, in summary it is clear that the project has had, will have and has the potential to have impact and adoption through all seven levels from team members to broad systematic adoption through the built environment disciplines. See also my comment below about international Indigenous knowledge.

Recommendations

The project delivered an ambitious set of recommendations for the Office for Learning and Teaching, the Commonwealth Department, professional institutes and universities. While the importance of all of these recommendations is recognised, to enable at least some of these to be taken up by the relevant bodies, it might be helpful to prioritise these and select a smaller number to concentrate on actioning first, and/or consideration might be given to separating the recommendations into those that might be considered short-term, medium-term and long-term. The IMPEL Model might provide a useful framework for this work. A little further input here before the report and resources are released may help create the ‘wins’ that will prompt further development and progress.
Future research

The point about Indigenous knowledge in countries outside Australia and for international students is well made. This was difficult, if not impossible to articulate further within the scope of the project. This does not negate the fact that this point is of significant relevance and resonance with Australian higher education learning and teaching. Over one-quarter of our students are international and no-one, to my knowledge, has ever articulated the importance of Indigenous knowledge from across the globe to Australian higher education learning and teaching. The team should be congratulated on surfacing and articulating this matter. The OL T and its successor body might consider the potential enormous value in further research and development work in this area.

Overall evaluation

Overall this project has met its stated aims and deliverables and provided useful recommendations for future work. I congratulate the co-leaders, team and other stakeholders for their achievements in relation to this project.

Yours sincerely

Professor Marcia Devlin
Professor of Learning Enhancement
Deputy Vice-Chancellor (Learning and Quality)
Appendix D: Reference Group Chair Report

Report of the Chair of the OLT Terra Nullius Project Reference Group

As Chair of this Reference Group, I wish to offer my insights as to the quality and significance of this project and its findings.

The Reference Group comprised myself, qualified architect Rueben Berg, qualified planner and lawyer Ed Wensing who is an expert on native title and planning matters and whom is presently undertaking a PhD at ANU under Professor Mick Dodson, and qualified architect and anthropologist Dr Elizabeth Grant of the University of Adelaide’s Chancellery.

At the outset the Reference Group have been exceedingly pleased with the direct and regular involvement, panel meeting engagement and progress briefings, and the opportunity to review and comment upon the project’s direction, undertakings, draft deliverables, and watching the research project unfolding. The work has been, to echo Professor Devlin’s comments: “...very ambitious, complex and challenging. It is not simple to discover and articulate the relevant issues and then to design, test, refine and articulate suggested approaches to addressing these issues. The project team have taken on a significantly difficult undertaking in this project. It is my assessment that given the level of difficulty, the team have done an excellent job against the aims of the project.”

Further, the level of attention of Indigenous protocols and respect undertaken in this project displays a remarkable and important benchmark on how the OLT (and its successor) should deal with Indigenous cultural issues, and the OLT should also be congratulated in enabling temporal flexibility for the Project Team to robustly and sensitively deal with these issues and consult widely.

Over the course of this project the Project Team have kept me and the Reference Group regularly informed, often on a monthly and more recently in the lead up to the finalisation of the deliverables on a weekly basis, discussing and taking advice on key pedagogical and Indigenous protocol and learning matters. This level of communication and oversight stakeholder engagement is to be applauded. Similarly, it is very clear that the Project Team has had an instrumental influence in challenging and re-charting the colonisation AIA, AILA and AIA professional accreditation and education policies that provide an external accreditation framework for architecture, landscape architecture and planning education in Australia.

To this end, the Reference Group has directly contributed and reviewed the textual detail of the Final Report and the ‘Square’ and strongly endorses the recommendations contained in the Final Report and the agenda embedded in the ‘Square’.

As Chair, I believe that the project has successfully achieved the deliverables of:

- A publication that reviews the provision of Indigenous content in existing higher education courses for the BE professions with a particular focus on Indigenous knowledge and cultural systems and protocols for engagement;
- A Project Report that includes summations of workshops with BE higher education providers and professional Institutes on the needs, aspirations, logistics, and operational and implementation issues with an educational module for the BE professions; and
c. A national **BE discipline-applicable education curricular framework** that provides: foundational knowledge, protocols, cultural discourses and core literature resources; and a guide for in-field engagement activities that includes case studies of select contemporary BE projects and other activities for design studio and project classes.

Thus, the project has delivered significant recommendations for the Commonwealth Government’s Office for Learning and Teaching (and its successor) to consider in conjunction with the relevant Commonwealth department of education, professional institutes and universities.

As Chair, I would articulate the need for all parties to seriously take on board these thoughts and recommendations as an avenue to advance decolonialism and to the betterment of future architecture, landscape architecture and planning graduates both Australian domestic and international students.

An insightful conclusion raised in the findings is about international students and their educative experience in Australia. Given that over one-quarter of Australian tertiary architecture, landscape architecture and planning students are international I totally concur with Professor Devlin’s note that “no-one, to my knowledge, has ever articulated the importance of Indigenous knowledge from across the globe to Australian higher education learning and teaching. The team should be congratulated on surfacing and articulating this matter. The OLT and its successor body might consider the potential enormous value in further research and development work in this area.”

I wish to express my thanks to the Project Team for their deep and sincere engagement with the Project Reference Group, and hope that this report bears fruit in charting a dialogue in reconciliation and Indigenous knowledge system advancement in the Australian education sector.

Yours sincerely

[Signature]

Professor Mark J Rose  PhD M.Ed.Admin, B.A., Dip.T
Executive Director, Indigenous Strategy and Education
Chair, Koorie Academy of Excellence
Appendix E: Student Surveys

Questionnaires
Questionnaires were given to students enrolled in degrees within the built environment disciplines at the three partner universities. 102 completed questionnaires were analysed from 17 students studying Architecture, 35 studying Landscape Architecture, and 50 studying Planning. Students were enrolled in one of three courses focused on the teaching of Indigenous protocols, a 4-5th-year course on ‘Indigenous Narratives and Processes’ (4 Architects, 21 Landscape Architects and 1 Planner), a 4th-year studio-based course (10 Architects, 15 Landscape Architects and 3 Planners), and a 3rd-year Planning for Indigenous Communities course (48 Planners). Students completed entry and exit questionnaires, at the beginning and end of their courses, to determine what students’ perceived that they had learned as a result of their studies.

Instruments
A 28-item questionnaire was divided into two parts. In the first part students were asked to rate (on a 5-point Likert scale (1 = very poor, 5 = very good) their understanding of 15 topics as Table 3 below:

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<tr>
<th>Table 3: Primary Survey Questions</th>
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<tr>
<td>1. Indigenous Knowledge</td>
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<td>2. Welcome to Country</td>
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<tr>
<td>3. Traditional ways of life for Aboriginal and Torres Strait Island (ATSI) Australians</td>
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<td>4. The history of European contact (invasion) in Australia</td>
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<td>5. Native title legislation</td>
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<td>6. Intra-State differences in legislation and policies related to ATSI people</td>
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<td>7. The complexities of ATSI historical and cultural relationships to specific localities</td>
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<tr>
<td>8. Key principles and philosophies that underpin contemporary approach(es) to Indigenous environmental resource use and management</td>
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<td>9. Current land use planning / design challenges confronting Indigenous communities globally</td>
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<tr>
<td>10. Current land use planning / design challenges confronting ATSI communities in Australia</td>
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<tr>
<td>11. Current land use planning / design challenges confronting the ATSI communities for the area you live in</td>
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<td>12. Protocols for engaging with Indigenous communities</td>
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<td>13. Intellectual Property protocols for working with Indigenous people</td>
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<td>14. Indigenous resources / information provided by the Planning Institute of Australia (PIA) or the Australian Institute of Landscape Architects (AILA) or the Australian Institute of Architects (AIA)</td>
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<td>15. Please indicate which: .........................</td>
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Their first question was an umbrella question that sought to measure general understanding of Indigenous Knowledge. The following 14 questions rated understanding of the topics that academics felt made up required Indigenous Knowledge for the three disciplines. The purpose of this first part of the questionnaire was to determine which topics students correlated more closely with what their perception of Indigenous Knowledge was, and whether this perception changed as a result of their studies. In the second part of the questionnaire, these 15 questions were followed by 13 questions that aimed to ascertain the students’ actual knowledge; e.g., ‘what protocols
should you observe when engaging with an Indigenous community?’ The intention here was to make a comparison between what students felt they knew and what they actually knew.

**Summary Survey Findings**

**Entry Questionnaires**

There were significant correlations between overall self-rating of knowledge and:

- Q3  Traditional ways of life
- Q4  History of European contact
- Q7  Localised complexities of ATSI historical and cultural relationships
- Q9  Land use challenges of Indigenous communities globally
- Q10  Land use challenges of Indigenous communities in Australia
- Q12  Protocols for engaging with Indigenous communities

Thus, students correlated these 6 areas with an overall understanding of Indigenous Knowledge.

Ratings on 14 knowledge areas combined significantly predict overall knowledge, demonstrating the 14-item model is an excellent fit. In order, Questions 3 (traditional ways of life), 9 (current land use planning / design challenges) and 12 (protocols for engaging with Indigenous communities) account for the most variance of overall Indigenous Knowledge. In other words, prior to taking their units on Indigenous studies, it is these three areas that students most closely correlate with ‘Indigenous Knowledge.’

There is no correlation between self-ratings of overall knowledge and test score of actual knowledge. In other words, prior to studying the units there was no relationship between what students thought they knew and what they actually knew. This demonstrates a very poor understanding of the subject area.

Prior to their studies, knowledge of:

1. the history of European settlement, and
2. traditional ways of life

might be considered strengths in comparison to weakness in all other areas.

Disciplinary differences were insignificant apart from in two areas:

1. for Q12 (protocols for engaging with Indigenous communities), Planning students rated their knowledge significantly higher;
2. for their Entry Knowledge test scores, Landscape students scored significantly higher than Planning students.

**Exit Questionnaires**

After their studies, students correlated only one area of knowledge with an overall understanding of Indigenous Knowledge; Q3 (Traditional ways of life. This was also the area most strongly correlated with overall knowledge prior to study).
After their studies, there was no significant relationship between how students rated their combined knowledge on all 14 areas and their overall rating of Indigenous Knowledge. This is a marked change from the entry point. In order, Questions 3 (traditional ways of life), 12 (protocols for engaging with Indigenous communities) and 6 (Intra-State differences in legislation and policies related to ATSI people) account for the most variance of overall Indigenous Knowledge. In other words, after taking their units on Indigenous studies, it is these three areas that students most closely correlate with ‘Indigenous Knowledge.’

Again, there was no correlation between self-ratings of overall knowledge and actual knowledge (the test scores).

After their studies, students’ ratings of their knowledge on Land Use Challenges, Resource Management, Engagement Protocols and Welcome to Country had overtaken their knowledge on European Contact and Traditional Ways of Life. In other words, and reassuringly, their higher education learning had overtaken their school learning.

After the students’ studies, there were significance disciplinary differences in the following areas:

- For Q5 (native title legislation), Planning students rated their knowledge significantly higher than Architecture students;
- For Q6 (intra-State differences in legislation and policies related to ATSI people), Planning students rated their knowledge significantly higher than Architecture students;
- For Q9 (current land use planning / design challenges confronting Indigenous communities globally), Planning students rated their knowledge the highest. 4. There is a significance difference between disciplines in terms of their understanding of
- For Q10 (current land use planning / design challenges confronting ATSI communities in Australia), Planning students rated their knowledge the highest. Planning students also rated their knowledge significantly higher than Landscape students did.
- For Q11 (current land use planning / design challenges confronting the ATSI communities for the area you live in), Planning students rated their knowledge the highest. Planning students also rated their knowledge significantly higher than Architecture students did.

**Entry-Exit Questionnaires: Changes between the surveys**

There were significant increases from the entry to the exit surveys in:

1. students’ ratings of their overall Indigenous Knowledge;
2. students’ ratings of their Indigenous Knowledge in all 14 of the knowledge areas; and
3. students’ actual knowledge (as measure by the test scores).

There were no significant disciplinary differences for improvement in overall self-rating of Indigenous Knowledge, suggesting no difference between disciplines in student’s perception of the effectiveness of their learning.

But there were significant disciplinary differences for improvement in Indigenous Knowledge test scores, suggesting a difference in the effectiveness of the teaching approaches, with planning students making the biggest improvement and landscape architecture students the least improvement.
Appendix F: - Education Components Relevant, within an emphasis upon University and Course offerings
Patterns of Indigenous Knowledge Systems transmission presently occurring in a 3 or 4 year undergraduate course

- **Orientation**: Enrolment
- **Year 1**: Course pattern where some content is occurring
- **Year 2**: Course pattern where electives or mandatory units occur
- **Year 3**: Thesis / Final Project interest by students
- **Year 4**: Course pattern where little content is occurring

Graduation
Patterns of Indigenous Knowledge Systems knowledge transference presently occurring in a 3 or 4 year postgraduate course.
Appendix G: Data Tabulations
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>State of Operations</th>
<th>Hosts an AIA-accredited Architecture degree A</th>
<th>Hosts an AILA-accredited Landscape Architecture degree LA</th>
<th>Hosts a PIA-accredited Planning degree P</th>
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Note: data correct as of 1 December 2016.
### Table G2: Nomenclature of Australian Built Environment Professional Accredited degrees

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*ID12-2418 – Re-casting Terra Nullius Blindness  65*
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Bachelor of Design (Landscape)  
Bachelor of Urban and Regional Planning  
PG  
Master of Architecture (Professional)  
Master of Landscape Architecture  
Master of Urban Planning and Environment  
Master of International Urban and Environmental Management  
Master of Social Science (International Urban and Environmental Management) |
| Southern Cross University                   | UG  
Bachelor of Regional and Urban Planning |
| The University of Adelaide                  | UG  
Bachelor of Architectural Design  
PG  
Master of Architecture  
Master of Landscape Architecture |
| The University of Melbourne                 | UG  
Bachelor of Environments  
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Master of Urban Planning  
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| The University of Queensland                | UG  
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Bachelor of Regional and Town Planning  
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Master of Urban Design (Urban Design and Planning) |
| The University of Western Australia | UG  
Bachelor of Design (with Indigenous Knowledge, History and Heritage major)  
Bachelor of Design (with Landscape Major and Indigenous Knowledge, History and Heritage major)  
Bachelor of Science (Urban Planning and Indigenous Knowledge, History and Heritage major)  
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Master of Architecture  
Master of Landscape Architecture  
Master of Urban and Regional Planning |
| University of Canberra | UG  
Bachelor of Arts in Architecture  
Bachelor of Arts in Landscape Architecture  
Bachelor of Urban and Regional Planning  
PG  
Master of Architecture  
Master of Urban and Regional Planning |
| University of New England | UG  
Bachelor of Urban and Regional Planning  
PG  
Master of Urban and Regional Planning |
| University of New South Wales (UNSW Sydney) | UG  
Bachelor of Architectural Studies  
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Bachelor of Planning  
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Master of Architecture  
Master of Planning |
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PG Master of Architecture                  |
| University of South Australia                | UG Bachelor of Architectural Studies  
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Bachelor of Design in Landscape  
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Master of Planning                          |
| University of the Sunshine Coast              | UG Bachelor of Regional and Urban Planning  
PG Master of Regional and Urban Planning   |
| Western Sydney University                    | UG Bachelor of Social Science (BSocSc) (GUS)  
PG Master of Urban Management and Planning |

Note: data correct as of 1 December 2016.
Table G3: Universities whose Built Environment Academics and Students participated in or were consulted during this project

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<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
<tr>
<td>University of New South Wales (UNSW Sydney)</td>
<td>✓</td>
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</tr>
<tr>
<td>University of Newcastle</td>
<td>✓</td>
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<tr>
<td>University of South Australia</td>
<td>✓</td>
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<tr>
<td>University of Tasmania</td>
<td>✓</td>
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<tr>
<td>University of Technology, Sydney</td>
<td>✓</td>
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<tr>
<td>University of the Sunshine Coast</td>
<td>✓</td>
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<tr>
<td>Western Sydney University</td>
<td>✓</td>
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<tr>
<td>University nomenclature</td>
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</tr>
<tr>
<td>Bond University Ltd</td>
<td>Bond University acknowledges the Kombumerri people of the Yugambeh language upon whose ancestral lands our University now stands</td>
<td><a href="http://www.bond.edu.au/student-resources/nyombile-indigenous-support-centre/index.htm">www.bond.edu.au/student-resources/nyombile-indigenous-support-centre/index.htm</a></td>
<td>no</td>
<td></td>
</tr>
<tr>
<td>Edith Cowan University</td>
<td>ECU acknowledges and respects the continuing association with Nyoongar people, the traditional custodians of the land, upon which its campuses stand and programs operate. ECU has a commitment to: engage closely with Aboriginal and Torres Strait Islander peoples and communities; fully develop Aboriginal and Torres Strait Islander students and staff, assisting them to realise their potential; ensure that individual differences and diversity are respected; and contribute positively to Aboriginal and Torres Strait Islander community development and sustainability through its students, staff, and graduates.</td>
<td><a href="http://www.ecu.edu.au/about-ecu/indigenous-matters">www.ecu.edu.au/about-ecu/indigenous-matters</a></td>
<td>yes - at bottom of main page under 'Indigenous matters'</td>
<td></td>
</tr>
<tr>
<td>Griffith University</td>
<td>Griffith University acknowledges the people who are the Traditional Custodians of the Land. The University pays respect to the Elders, past and present, and extends that respect to other Indigenous Australians.</td>
<td><a href="http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples">www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples</a></td>
<td>yes</td>
<td></td>
</tr>
<tr>
<td>James Cook University</td>
<td>At James Cook University we acknowledge Australian Aboriginal and Torres Strait Islander people of this nation. We acknowledge the traditional custodians of the lands on which our campuses are located and where we conduct our business. We pay our respects to ancestors and elders, past, present and future. JCU is committed to honouring Australian Aboriginal and Torres Strait Islander peoples' unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to the University and society.</td>
<td><a href="http://www.jcu.edu.au/austindigenousinfo/">www.jcu.edu.au/austindigenousinfo/</a></td>
<td>yes - main page under heading Indigenous Information</td>
<td></td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Acknowledgement of Country Statements</td>
<td>Address</td>
<td>Ease of Finding this Statement</td>
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<tr>
<td>La Trobe University</td>
<td>La Trobe University proudly acknowledges the traditional custodians of the lands where its campuses are located in Victoria. We recognise that Indigenous Australians have an ongoing connection to the land and the University values their unique contribution both to the University and the wider Australian society.</td>
<td><a href="http://www.latrobe.edu.au/about/acknowledgement">www.LaTrobe.edu.au/about/acknowledgement</a></td>
<td>yes - under About section, very clearly labelled Acknowledgement</td>
<td></td>
</tr>
<tr>
<td>Macquarie University</td>
<td>Macquarie University values its relationship with the Darug Community. In acknowledgement of the Darug as the traditional owners of the land upon which Macquarie University is situated, please click on the video to watch a Welcome to Country performed by two elders from the community. Over time, we hope to include more voices representing the diversity of the Darug community and their stories.</td>
<td><a href="http://www.mq.edu.au/about_us/university_profile/welcome_to_country.jsp">www.mq.edu.au/about_us/university_profile/welcome_to_country.jsp</a></td>
<td>yes</td>
<td></td>
</tr>
<tr>
<td>Monash University</td>
<td>We acknowledge and pay respects to the Elders and Traditional Owners of the land on which our five Australian campuses stand. Information for Indigenous Australians</td>
<td><a href="http://www.monash.edu.au/">www.monash.edu.au/</a></td>
<td>yes - main page footer, also section on Indigenous Australians with official welcome</td>
<td></td>
</tr>
<tr>
<td>Queensland University of Technology</td>
<td>In keeping with the spirit of Reconciliation, we acknowledge the Turrbal, Jagera/Yuggera, Kabi Kabi and Jinibara Peoples as the Traditional Owners of the lands where QUT now stands - and recognise that these have always been places of teaching and learning. We wish to pay respect to their Elders - past, present and emerging - and acknowledge the important role Aboriginal and Torres Strait Islander people continue to play within the QUT community.</td>
<td><a href="http://www.qut.edu.au/about/the-university/acknowledgement-of-traditional-owners">www.qut.edu.au/about/the-university/acknowledgement-of-traditional-owners</a></td>
<td>Yes;</td>
<td></td>
</tr>
<tr>
<td>Royal Melbourne Institute of Technology</td>
<td>RMIT University acknowledges the Wurundjeri people of the Kulin Nations as the traditional owners of the land.</td>
<td><a href="http://www.rmit.edu.au">www.rmit.edu.au</a></td>
<td>yes - on main page, with additional link to more info</td>
<td></td>
</tr>
<tr>
<td>Southern Cross University</td>
<td>Southern Cross University acknowledges the Traditional Custodians of the land upon which its campuses are located.</td>
<td><a href="http://scu.edu.au/about/index.php/31/">http://scu.edu.au/about/index.php/31/</a></td>
<td>Difficult to locate</td>
<td></td>
</tr>
<tr>
<td>The University of Adelaide</td>
<td>We acknowledge and pay our respects to the Kaurna people, the traditional custodians whose ancestral lands we gather on. We acknowledge the deep feelings of attachment and relationship of the Kaurna people to country and we respect and value their past, present and ongoing connection to the land and cultural beliefs.</td>
<td><a href="http://www.adelaide.edu.au/indigenous-education/">www.adelaide.edu.au/indigenous-education/</a></td>
<td>under section on Indigenous Education, not in history, or campus information</td>
<td></td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Acknowledgement of Country Statements</td>
<td>Address</td>
<td>Ease of Finding this Statement</td>
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</tr>
<tr>
<td>The University of Melbourne</td>
<td>The University of Melbourne acknowledges the Traditional Owners of the lands on which of our campuses are situated. We pay our respects to their Elders both past and present and extend that respect to all Aboriginal and Torres Strait Islander Australians who have made a contribution to the life of the University community.</td>
<td><a href="http://www.murrupbarak.unimelb.edu.au/">www.murrupbarak.unimelb.edu.au/</a></td>
<td>no - under Murrup Barak Institute section, could not find in main site</td>
<td></td>
</tr>
<tr>
<td>The University of Queensland</td>
<td>Nil</td>
<td>nil</td>
<td>no; not stated</td>
<td></td>
</tr>
<tr>
<td>The University of Sydney</td>
<td>Koorie Institute: Firstly, we would like to acknowledge the traditional owners of Country, the Gadigal peoples of the Eora nation, whose land upon which the University of Sydney now stands. This land was a learning place in its own right, with education connected to all facets of life. SCATSIS: SCATSIS would like to acknowledge the traditional custodians of this land, the Wangal People of the Eora Nation. SCATSIS would also like to pay respect to the Elders past and present and extend that respect to other Aboriginal and Torres Strait Islander peoples who are present today.</td>
<td><a href="http://www.sydney.edu.au/koori/aboutus/acknowledgement.shtml">www.sydney.edu.au/koori/aboutus/acknowledgement.shtml</a> <a href="http://www.sydney.edu.au/health-sciences/scatis/">www.sydney.edu.au/health-sciences/scatis/</a></td>
<td>no</td>
<td></td>
</tr>
<tr>
<td>The University of Western Australia</td>
<td>The University of Western Australia acknowledges that its campus is situated on Noongar land, and that Noongar people remain the spiritual and cultural custodians of their land, and continue to practise their values, languages, beliefs and knowledge.</td>
<td><a href="http://www.uwa.edu.au/indigenous">http://www.uwa.edu.au/indigenous</a></td>
<td>yes - footer of all pages, Indigenous Commitment</td>
<td></td>
</tr>
<tr>
<td>University of Canberra</td>
<td>The University of Canberra acknowledges the Ngunnawal peoples as the traditional custodians of the land upon which the University's main campus sits, and pays respect to all Elders past and present.</td>
<td><a href="http://www.canberra.edu.au/reconciliation/home">www.canberra.edu.au/reconciliation/home</a></td>
<td>yes</td>
<td></td>
</tr>
<tr>
<td>University of New England</td>
<td>The University of New England respects and acknowledges that its people, programs and facilities are built on land, and surrounded by a sense of belonging, both ancient and contemporary, of the world’s oldest living culture. In doing so, UNE values and respects Indigenous Knowledge Systems as a vital part of the knowledge capital of Australia.</td>
<td><a href="http://www.une.edu.au/info-for/indigenous-matters/acknowledgement-of-country">www.une.edu.au/info-for/indigenous-matters/acknowledgement-of-country</a></td>
<td>yes - not on main page but came up straight away on front page bottom and associated page</td>
<td></td>
</tr>
<tr>
<td>University of New South Wales (UNSW Sydney)</td>
<td>Nil</td>
<td>nil</td>
<td>no; not stated</td>
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<tr>
<td>University of Newcastle</td>
<td>In the language of the Awabakal people ‘Wollotuka’ means ‘eating and meeting place’. The Wollotuka Institute acknowledges the traditional Aboriginal owners of the lands on which our offices are located: The Pambalong Clan of the Awabakal Nation - Newcastle Campus at Callaghan, Darkinjung People - Central Coast Campus at Ourimbah, Birpai People - Port Macquarie Campus. We also pay respect to the wisdom of our Elders past and present.</td>
<td><a href="http://www.newcastle.edu.au/about-uon/our-university/indigenous-collaboration/the-wollotuka-institute">www.newcastle.edu.au/about-uon/our-university/indigenous-collaboration/the-wollotuka-institute</a></td>
<td>no</td>
<td></td>
</tr>
<tr>
<td>University of South Australia</td>
<td>UniSA acknowledges that its campuses are built on the traditional lands of the: Kaurna peoples - City East, City West, Magill and Mawson Lakes campuses; Boandik peoples - Mount Gambier campus; Barngarla peoples - Whyalla campus. UniSA respects the Kaurna, Boandik and Barngarla peoples' spiritual relationship with their country. We recognise and respect their cultural heritage, beliefs and relationship with the land and acknowledge that they are of continuing importance to those people living today. We acknowledge the diversity of Aboriginal peoples, past and present.</td>
<td><a href="http://www.unisa.edu.au/About-UniSA/Indigenous-education/">www.unisa.edu.au/About-UniSA/Indigenous-education/</a></td>
<td>yes, main page under About Us - Indigenous Commitment</td>
<td></td>
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<tr>
<td>University nomenclature</td>
<td>Acknowledgement of Country Statements</td>
<td>Address</td>
<td>Ease of Finding this Statement</td>
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<tr>
<td>University of Tasmania</td>
<td>Acknowledgement of Country Hobart - As a reflection of this institution's recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the – Mouheneenner (pronounced Moo-he-ne-nah) People, the traditional owners and custodians of the land upon which this campus was built. We acknowledge the contemporary Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Indigenous rights. We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community. Acknowledgement of Country Launceston - As a reflection of this institution’s recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the – Panninher (Par-nin-her) and the Leterrermairrener Letter-ramare-ru-nah) People, the traditional owners and custodians of the land upon which this campus was built. We acknowledge the contemporary Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Indigenous rights. We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community. Acknowledgement of Country Cradle Coast Campus - As a reflection of this institution’s recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the Plairhekehillerplue (Pl-air-aka-hill-a-ploo) People, the traditional owners and custodians of the land upon which this campus was built. We acknowledge the contemporary Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Indigenous rights. We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community.</td>
<td><a href="http://www.utas.edu.au/riawunna/welcome-ceremony-protocols">www.utas.edu.au/riawunna/welcome-ceremony-protocols</a></td>
<td>not in main site, but in the Indigenous student section under Welcome to Country there is an Acknowledgement</td>
<td></td>
</tr>
<tr>
<td>University of Technology, Sydney</td>
<td>The University of Technology, Sydney, acknowledges the Gadigal and Guring-gai people of the Eora Nation upon whose ancestral lands the University now stands. We would also like to pay respect to the Elders both past and present, acknowledging them as the traditional custodians of knowledge for these places.</td>
<td><a href="http://www.uts.edu.au/about">http://www.uts.edu.au/about</a></td>
<td>Yes</td>
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<tr>
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<tr>
<td>University of the Sunshine Coast</td>
<td>The University of the Sunshine Coast acknowledges the Gubbi Gubbi people as the traditional custodians of the land on which the campus stands, and recognises the strength, resilience and capacity of Aboriginal and Torres Strait Islander people in this land.</td>
<td><a href="http://www.usc.edu.au/community/acknowledgement-of-traditional-custodians">www.usc.edu.au/community/acknowledgement-of-traditional-custodians</a></td>
<td>yes</td>
<td></td>
</tr>
<tr>
<td>Western Sydney University</td>
<td>With respect for Aboriginal cultural protocol and out of recognition that its campuses occupy their traditional lands, the Western Sydney University acknowledges the Darug, Tharawal (also historically referred to as Dharawal), Gandangarra and Wiradjuri peoples and thanks them for their support of its work in their lands (Greater Western Sydney and beyond).</td>
<td><a href="http://www.uws.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/acknowledgement_of_country">www.uws.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/acknowledgement_of_country</a></td>
<td>no</td>
<td></td>
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</tbody>
</table>

Note: data correct as of 30 December 2014.
Table G4b: Australian University’s Acknowledgement of *Country* Statements in December 2016

<table>
<thead>
<tr>
<th>University Name</th>
<th>Acknowledgement of <em>Country</em> Statements</th>
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</thead>
<tbody>
<tr>
<td>Bond University Ltd</td>
<td>Bond University acknowledges the Kombumerri people of the Yugambeh language upon whose ancestral lands our University now stands</td>
<td><a href="http://www.bond.edu.au/student-resources/nyombil-indigenous-support-centre/index.htm">www.bond.edu.au/student-resources/nyombil-indigenous-support-centre/index.htm</a></td>
<td>no</td>
</tr>
<tr>
<td>Curtin University of Technology</td>
<td>Curtin University acknowledges the traditional owners of the land on which the Bentley Campus is located, the Wadjuk people of the Nyungar Nation; on our Kalgoorlie Campus, the Wongutha people of the North-Eastern Goldfields; and on our Margaret River Campus, the Wardandi people of the Nyungar Nation.</td>
<td><a href="http://www.curtin.edu.au/">http://www.curtin.edu.au/</a> + <a href="http://about.curtin.edu.au/who/aboriginal-welcome/">http://about.curtin.edu.au/who/aboriginal-welcome/</a></td>
<td>yes - on main page, and additional welcome link</td>
</tr>
<tr>
<td>Deakin University</td>
<td>Deakin wishes to pay respect and acknowledge the traditional ownership of our land. Deakin is committed to recognising, building and sustaining understanding and respect between Aboriginal and Torres Strait Islander and non-Indigenous Australians.</td>
<td><a href="http://www.deakin.edu.au/">http://www.deakin.edu.au/</a> + <a href="http://www.deakin.edu.au/courses/ike/welcome-to-country">http://www.deakin.edu.au/courses/ike/welcome-to-country</a></td>
<td>yes - acknowledgemen t on every page in the footer which links to a Welcome to <em>Country</em> page</td>
</tr>
<tr>
<td>Edith Cowan University</td>
<td>ECU acknowledges and respects the continuing association with Noongar people, the traditional custodians of the land, upon which its campuses stand and programs operate. ECU has a commitment to: • engage closely with Aboriginal and Torres Strait Islander peoples and communities; • fully develop Aboriginal and Torres Strait Islander students and staff, assisting them to realise their potential; • ensure that individual differences and diversity are respected; and • contribute positively to Aboriginal and Torres Strait Islander community development and sustainability through its students, staff, and graduates</td>
<td><a href="http://www.ecu.edu.au/about-ecu/indigenous-matters">www.ecu.edu.au/about-ecu/indigenous-matters</a></td>
<td>yes - at bottom of main page under 'Indigenous matters'</td>
</tr>
<tr>
<td>Griffith University</td>
<td>Griffith University acknowledges the people who are the traditional custodians of the land, pays respect to the Elders, past and present, and extends that respect to other Aboriginal and Torres Strait Islander peoples.</td>
<td><a href="http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples">www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples</a></td>
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<tr>
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</tbody>
</table>
| James Cook University   | **We acknowledge the Australian Aboriginal and Torres Strait Islander peoples of this nation and the traditional custodians of the lands on which our campuses are located and where we conduct our business. We pay our respects to ancestors and Elders past, present and future.**  
**JCU is committed to honouring Australian Aboriginal and Torres Strait Islander people’s unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to JCU and society.** | [www.jcu.edu.au/austindigenousinfo/](http://www.jcu.edu.au/austindigenousinfo/) | yes - main page under heading Indigenous Information |
<p>| La Trobe University     | La Trobe University proudly acknowledges the traditional custodians of the lands where its campuses are located in Victoria. We recognise that Indigenous Australians have an ongoing connection to the land and the University values their unique contribution both to the University and the wider Australian society. | [<a href="http://www.La">www.La</a> Trobe.edu.au/about/acknowledgement](<a href="http://www.La">http://www.La</a> Trobe.edu.au/about/acknowledgement) | yes - under About section, very clearly labelled Acknowledgement |</p>
<table>
<thead>
<tr>
<th>University nomenclature</th>
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<th>Ease of Finding this Statement</th>
</tr>
</thead>
</table>
| Macquarie University   | Walanga Muru – Office of Indigenous Strategy acknowledges the traditional custodians of the land upon which our office is situated, the Wattamattageal people of the Darug nation, whose cultures and customs have nurtured, and continue to nurture, this land, since the Dreamtime. We pay our respects to the Darug people and the Wattamattageal clan, the Wullamai black snapper fish people.  
“The Wullamai (local totem) is a shy but clever fish, who uses the shadows and patterns created by the mangroves to protect the younger fish. The mangroves are their nursery, their school and their home. The mangroves represent life – the obstacles and tangles that we need to navigate. Once we learn the right path to take, we are safe in that knowledge and in our lives. At Walanga Muru – Office of Indigenous Strategy, we seek to assist our students to navigate the obstacles and tangles of life, to emerge as strong, resilient leaders for the future.”  
We also wish to acknowledge the Elders of the Darug nation, past, present and future, and pay our respects to them. We further wish to honour and pay our respects to the ancestors and spirits of this land, and humbly ask that all members of the Macquarie University community are granted with the capacity to wingara – to think, to learn and to walk safely upon this pemul, this land. The University continues to develop respectful and reciprocal relationships with all Indigenous people in Australia and with other Indigenous people throughout the world. | http://www.mq.edu.au/about/about-the-university/our-indigenous-commitment | yes                           |
| Monash University      | We acknowledge and pay respect to the Traditional Owners and Elders – both past and present – of the lands and waters on which our Australian campuses operate.                                                                                                                                  | http://www.monash.edu/about/indigenous                                   | In Indigenous Australians with official welcome |
| Queensland University of Technology | In keeping with the spirit of Reconciliation, we acknowledge the Traditional Owners of the lands where QUT now stands, and recognise that these have always been places of teaching and learning.  
We wish to pay respect to their Elders - past, present and emerging - and acknowledge the important role Aboriginal and Torres Strait Islander people continue to play within the QUT community. | https://www.qut.edu.au/about/our-university/acknowledgment-of-traditional-owners | Yes; on separate www pages |
<table>
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<tr>
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<tbody>
<tr>
<td>Royal Melbourne Institute of Technology</td>
<td>RMIT University acknowledges the Wurundjeri people of the Kulin Nations as the Traditional Owners of the land on which the University stands. The University respectfully recognises Elders both past and present. RMIT also acknowledges the Traditional Custodians of lands across Australia where it conducts its business, their Elders, Ancestors, cultures and heritage.</td>
<td><a href="http://www.rmit.edu.au">www.rmit.edu.au</a></td>
<td>yes - on main page, with additional link to more info</td>
</tr>
<tr>
<td>Southern Cross University</td>
<td>Southern Cross University acknowledges the Traditional Custodians of the land upon which its campuses are located.</td>
<td><a href="http://scu.edu.au/about/index.php/31/">http://scu.edu.au/about/index.php/31/</a></td>
<td>Difficult to locate</td>
</tr>
<tr>
<td>The University of Adelaide</td>
<td>We acknowledge and pay our respects to the Kaurna people, the traditional custodians whose ancestral lands we gather on. We acknowledge the deep feelings of attachment and relationship of the Kaurna people to country and we respect and value their past, present and ongoing connection to the land and cultural beliefs.</td>
<td><a href="http://www.adelaide.edu.au/indigenous-education/">www.adelaide.edu.au/indigenous-education/</a></td>
<td>under section on Indigenous Education, not in history, or campus information</td>
</tr>
<tr>
<td>The University of Melbourne</td>
<td>A: We acknowledge and pay respect to the Traditional Owners of the lands upon which our campuses are situated.</td>
<td>A: <a href="http://www.unimelb.edu.au/">http://www.unimelb.edu.au/</a></td>
<td>A: front page; Bunder Murrup Barak Institute</td>
</tr>
<tr>
<td></td>
<td>B: The University of Melbourne acknowledges the Traditional Owners of the lands on which our campuses are situated. We pay our respects to their Elders both past and present and extend that respect to all Aboriginal and Torres Strait Islander Australians who have made a contribution to the life of the University community.</td>
<td>B: <a href="http://www.murrupbarak.unimelb.edu.au/">www.murrupbarak.unimelb.edu.au/</a></td>
<td></td>
</tr>
<tr>
<td>The University of Queensland</td>
<td>Nil</td>
<td>nil</td>
<td>no; not stated</td>
</tr>
<tr>
<td>The University of Sydney</td>
<td>We acknowledge the traditional custodians of the country on which the University of Sydney campuses stand and our responsibility to respect and care for country, people and spirit.</td>
<td><a href="http://sydney.edu.au/">http://sydney.edu.au/</a></td>
<td>Front www page</td>
</tr>
<tr>
<td>The University of Western Australia</td>
<td>The University of Western Australia acknowledges that its campus is situated on Noongar land, and that Noongar people remain the spiritual and cultural custodians of their land, and continue to practise their values, languages, beliefs and knowledge.</td>
<td><a href="http://www.uwa.edu.au/indigenous">http://www.uwa.edu.au/indigenous</a></td>
<td>yes - footer of all pages, Indigenous Commitment</td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Acknowledgement of Country Statements</td>
<td>Address</td>
<td>Ease of Finding this Statement</td>
</tr>
<tr>
<td>------------------------</td>
<td>--------------------------------------</td>
<td>---------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>University of Canberra</td>
<td>The University of Canberra acknowledges the Ngunnawal peoples as the traditional custodians of the land upon which the University's main campus sits, and pays respect to all Elders past and present.</td>
<td><a href="http://www.canberra.edu.au/about-uc/reconciliation/indigenous-acknowledgement-and-welcome-to-country">http://www.canberra.edu.au/about-uc/reconciliation/indigenous-acknowledgement-and-welcome-to-country</a></td>
<td>On a back www page</td>
</tr>
<tr>
<td>University of New England</td>
<td>The University of New England respects and acknowledges that its people, programs and facilities are built on land, and surrounded by a sense of belonging, both ancient and contemporary, of the world's oldest living culture. In doing so, UNE values and respects Indigenous knowledge systems as a vital part of the knowledge capital of Australia.</td>
<td><a href="http://www.une.edu.au/info-for/indigenous-matters/acknowledgement-of-country">http://www.une.edu.au/info-for/indigenous-matters/acknowledgement-of-country</a></td>
<td>front page bottom and associated page</td>
</tr>
</tbody>
</table>
| University of New South Wales (UNSW Sydney) | A: Nil  
B: Nura Gili would like to Acknowledge Bedegal (Kensington campus), Gadigal (City and College of Fine Arts Campuses) and the Ngunnawal people (Australian Defence Force Academy in Canberra) who are the traditional custodians of the lands where each campus of the University is located. | A: nil  
B: [http://www.nuragili.unsw.edu.au/](http://www.nuragili.unsw.edu.au/) | A: no; not stated  
B: on the Nura Gili Centre of Indigenous Programs www site |
| University of Newcastle | A: The University of Newcastle respects and acknowledges the Aboriginal land on which the Australian campuses of the University are located. We acknowledge the Aboriginal nations on whose traditional lands the University has a presence, respecting and acknowledging the traditional peoples and the cultural significance and history of the land.  
B: We acknowledge the traditional **Aboriginal owners of the lands on which our offices are located:**  
• The Pambalong Clan of the Awabakal Nation - Newcastle Campus at Callaghan  
• Darkinung People - Central Coast Campus at Ourimbah  
• Biripai People - Port Macquarie Campus  
and also acknowledge and pay respect to the other Aboriginal and Torres Strait Islander nations from which our students, staff and community are drawn. | A: [http://www.newcastle.edu.au/about-uon/our-university/indigenous-collaboration/uon-reconciliation-statement](http://www.newcastle.edu.au/about-uon/our-university/indigenous-collaboration/uon-reconciliation-statement)  
A: on a internal www page.  
B: on the Wollotuka Institute www page. |
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Acknowledgement of Country Statements</th>
<th>Address</th>
<th>Ease of Finding this Statement</th>
</tr>
</thead>
</table>
| University of South Australia | **A:** UniSA respects the Kaurna, Boandik and Barngarla peoples’ spiritual relationship with their country. B: UniSA acknowledges that its campuses are built on the traditional lands of the:  
  - Kaurna peoples - City East, City West, Magill and Mawson Lakes campuses  
  - Boandik peoples - Mount Gambier campus  
  - Barngarla peoples - Whyalla campus  
  UniSA respects the Kaurna, Boandik and Barngarla peoples’ spiritual relationship with their country. We recognise and respect their cultural heritage, beliefs and relationship with the land and acknowledge that they are of continuing importance to those people living today. We acknowledge the diversity of Aboriginal peoples, past and present. | **A:** [http://www.unisa.edu.au/](http://www.unisa.edu.au/)  
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Acknowledgement of Country Statements</th>
<th>Address</th>
<th>Ease of Finding this Statement</th>
</tr>
</thead>
</table>
| University of Tasmania  | **A:** We acknowledge the palawa and pakana people upon whose lands the University of Tasmania stands.  
**B:** **Acknowledgement of Country Hobart**  
As a reflection of this institution's recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the − Mouheneenner (pronounced Moo-he-ne-nah) People, the traditional owners and custodians of the land upon which this campus was built.  
We acknowledge the contemporary Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Indigenous rights.  
We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community.  
**Acknowledgement of Country Launceston**  
As a reflection of this institution's recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the − Panninher(Par-nin-her) and the Leterrermairrener Letter-ramare-ru-nah) People, the traditional owners and custodians of the land upon which this campus was built. We acknowledge the contemporary Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Indigenous rights.  
We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community.  
**Acknowledgement of Country Cradle Coast Campus**  
As a reflection of this institution's recognition of the deep history and culture of this island, the University of Tasmania wishes to acknowledge the Plairhekehillerplue (Pl-air-aka-hill-a-ploo) People, the traditional owners and custodians of the land upon which this campus was built.  
We acknowledge the contemporary Tasmanian Aboriginal community, who have survived invasion and dispossession, and continue to maintain their identity, culture and Indigenous rights.  
We also recognise the value of continuing Aboriginal knowledge and cultural practice, which informs our understandings of history, culture, science and environment; the University's role in research and education, and in supporting the development of the Tasmanian community. | A:  
http://www.utas.edu.au/  
B:  
B: in the Indigenous student section under Welcome to Country there is an Acknowledgement |
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Acknowledgement of Country Statements</th>
<th>Address</th>
<th>Ease of Finding this Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>University of Technology, Sydney</td>
<td>UTS acknowledges the Gadigal People of the Eora Nation and the Boorooborongal People of the Dharug Nation upon whose ancestral lands our campuses now stand. We would also like to pay respect to the Elders both past and present, acknowledging them as the traditional custodians of knowledge for these lands.</td>
<td><a href="http://www.uts.edu.au/about">www.uts.edu.au/about</a></td>
<td>Yes, front page</td>
</tr>
<tr>
<td>University of the Sunshine Coast</td>
<td>The University of the Sunshine Coast acknowledges the Gubbi Gubbi people as the traditional custodians of the land on which the campus stands, and recognises the strength, resilience and capacity of Aboriginal and Torres Strait Islander people in this land.</td>
<td><a href="http://www.usc.edu.au/community/acknowledgement-of-traditional-custodians">www.usc.edu.au/community/acknowledgement-of-traditional-custodians</a></td>
<td>yes</td>
</tr>
<tr>
<td>Western Sydney University</td>
<td>With respect for Aboriginal cultural protocol and out of recognition that its campuses occupy their traditional lands, the Western Sydney University acknowledges the Darug, Tharawal (also historically referred to as Dharawal), Gandangarra and Wiradjuri peoples and thanks them for their support of its work in their lands (Greater Western Sydney and beyond).</td>
<td><a href="http://www.uws.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/acknowledgement_of_country">www.uws.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/acknowledgement_of_country</a></td>
<td>Internal www page</td>
</tr>
</tbody>
</table>

Note: data correct as of 1 December 2016.
Table G5: Australian Universities and staff National Apology Day email notifications (2014)

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Notification statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond University Ltd</td>
<td>No notification</td>
</tr>
<tr>
<td>Curtin University of Technology</td>
<td>No notification</td>
</tr>
<tr>
<td>Deakin University</td>
<td>Message from Vice Chancellor sent to all staff - informative and mid length, including picture and welcome message - incorrectly states 5th Anniversary</td>
</tr>
<tr>
<td>Edith Cowan University</td>
<td>No notification</td>
</tr>
<tr>
<td>Griffith University</td>
<td>Short message sent to all staff</td>
</tr>
<tr>
<td>James Cook University</td>
<td>No notification</td>
</tr>
<tr>
<td>La Trobe University</td>
<td>No notification</td>
</tr>
<tr>
<td>Macquarie University</td>
<td>No notification</td>
</tr>
<tr>
<td>Monash University</td>
<td>No notification</td>
</tr>
<tr>
<td>Queensland University of Technology</td>
<td>No notification</td>
</tr>
<tr>
<td>Royal Melbourne Institute of Technology</td>
<td>No notification</td>
</tr>
<tr>
<td>Southern Cross University</td>
<td>No notification</td>
</tr>
<tr>
<td>The University of Adelaide</td>
<td>No notification</td>
</tr>
<tr>
<td>The University of Melbourne</td>
<td>No notification</td>
</tr>
<tr>
<td>The University of Queensland</td>
<td>No notification</td>
</tr>
<tr>
<td>The University of Sydney</td>
<td>No notification</td>
</tr>
<tr>
<td>The University of Western Australia</td>
<td>No notification</td>
</tr>
<tr>
<td>University of Canberra</td>
<td>No notification</td>
</tr>
<tr>
<td>University of New England</td>
<td>No notification</td>
</tr>
<tr>
<td>University of New South Wales (UNSW Sydney)</td>
<td>No notification</td>
</tr>
<tr>
<td>University of Newcastle</td>
<td>No notification</td>
</tr>
<tr>
<td>University of South Australia</td>
<td>No notification</td>
</tr>
<tr>
<td>University of Tasmania</td>
<td>No notification</td>
</tr>
<tr>
<td>University of Technology, Sydney</td>
<td>No notification</td>
</tr>
<tr>
<td>University of the Sunshine Coast</td>
<td>No notification</td>
</tr>
<tr>
<td>Western Sydney University</td>
<td>No notification</td>
</tr>
</tbody>
</table>

Source: as cited; data correct as of 30 December 2014.
Table G6a: Australian Universities and published Reconciliation Action Plans in December 2015

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Academic participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond University Ltd</td>
<td>Nil</td>
</tr>
<tr>
<td>Curtin University of Technology</td>
<td><a href="https://karda.curtin.edu.au/local/docs/RAP2014Brochure.pdf">link</a></td>
</tr>
<tr>
<td>Deakin University</td>
<td>Being drafted</td>
</tr>
<tr>
<td>Edith Cowan University</td>
<td><a href="https://www.ecu.edu.au/__data/assets/pdf_file/0010/220114/ECU-Reconciliation-Action-Plan.pdf">link</a></td>
</tr>
<tr>
<td>Griffith University</td>
<td><a href="https://www.griffith.edu.au/__data/assets/pdf_file/0008/846854/Griffith-University-Reconciliation-Action-Plan-2016-2018-REVISED.pdf">link</a></td>
</tr>
<tr>
<td>La Trobe University</td>
<td>Nil</td>
</tr>
<tr>
<td>Monash University</td>
<td><a href="https://www.monash.edu/__data/assets/pdf_file/0008/386855/Monash-RAP_2016-2018.pdf">link</a></td>
</tr>
<tr>
<td>Royal Melbourne Institute of Technology</td>
<td><a href="http://mams.rmit.edu.au/96k5vjhplz4.pdf">link</a></td>
</tr>
<tr>
<td>Southern Cross University</td>
<td>Nil</td>
</tr>
<tr>
<td>The University of Adelaide</td>
<td><a href="http://www.adelaide.edu.au/reconciliation/statement/">link</a></td>
</tr>
<tr>
<td>The University of Melbourne</td>
<td><a href="http://murrupbarak.unimelb.edu.au/__data/assets/pdf_file/0005/2066837/RAP-FINAL.pdf">link</a></td>
</tr>
<tr>
<td>The University of Queensland</td>
<td><a href="www.uq.edu.au/news/article/2002/05/uq-reconciliation-policy">link</a></td>
</tr>
<tr>
<td>The University of Western Aust.</td>
<td>Nil</td>
</tr>
<tr>
<td>University of New England</td>
<td><a href="http://policies.une.edu.au/view.current.php?id=00137">link</a></td>
</tr>
<tr>
<td>University of New South Wales (UNSW Sydney)</td>
<td>Nil</td>
</tr>
<tr>
<td>University of Newcastle</td>
<td><a href="https://www.newcastle.edu.au/__data/assets/pdf_file/0019/33724/Reconciliation-Action-plan.pdf">link</a></td>
</tr>
<tr>
<td>University of South Australia</td>
<td><a href="http://w3.unis.edu.au/hrm/pdf/UNISA_RAP_final.pdf">link</a></td>
</tr>
<tr>
<td>University of Tasmania</td>
<td>Nil</td>
</tr>
<tr>
<td>University of Technology, Sydney</td>
<td><a href="http://www.uts.edu.au/about/university/reconciliation-statement">link</a></td>
</tr>
<tr>
<td>University of the Sunshine Coast</td>
<td><a href="http://www.usc.edu.au/media/19138066/rap-2017-2019.pdf">link</a></td>
</tr>
<tr>
<td>Western Sydney University</td>
<td><a href="https://www.westsydney.edu.au/__data/assets/pdf_file/0006/755547/OATSIEE_Action_Plan_2014_17_March.pdf">link</a></td>
</tr>
</tbody>
</table>

Note: data correct as of 1 December 2015.
### Table G6b: Australian Universities and published Reconciliation Action Plans in December 2016

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Academic participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond University Ltd</td>
<td>Nil</td>
</tr>
<tr>
<td>Deakin University</td>
<td>Being drafted</td>
</tr>
<tr>
<td>La Trobe University</td>
<td>Nil</td>
</tr>
<tr>
<td>Southern Cross University</td>
<td>Nil</td>
</tr>
<tr>
<td>The University of Adelaide</td>
<td><a href="http://www.adelaide.edu.au/reconciliation/statement/">http://www.adelaide.edu.au/reconciliation/statement/</a></td>
</tr>
<tr>
<td>The University of Melbourne</td>
<td><a href="http://murrupbarak.unimelb.edu.au/__data/assets/pdf_file/0005/2066837/RAP-FINAL.pdf">http://murrupbarak.unimelb.edu.au/__data/assets/pdf_file/0005/2066837/RAP-FINAL.pdf</a></td>
</tr>
<tr>
<td>The University of Western Aust.</td>
<td>Nil</td>
</tr>
<tr>
<td>University of New South Wales (UNSW Sydney)</td>
<td>Nil</td>
</tr>
<tr>
<td>University of Tasmania</td>
<td>Nil</td>
</tr>
<tr>
<td>University of Technology, Sydney</td>
<td><a href="http://www.uts.edu.au/about/university/reconciliation-statement">www.uts.edu.au/about/university/reconciliation-statement</a></td>
</tr>
</tbody>
</table>

Note: data correct as of 1 December 2016.
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Statement</th>
<th>Statement Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond University Ltd</td>
<td>Nothing on-line</td>
<td></td>
</tr>
<tr>
<td>Curtin University of Technology</td>
<td>Welcome is easily accessible online and is performed at all major public events</td>
<td><a href="http://www.about.curtin.edu.au/traditional-aboriginal-welcome.cfm">www.about.curtin.edu.au/traditional-aboriginal-welcome.cfm</a></td>
</tr>
<tr>
<td>Deakin University</td>
<td>Easily available online, performed at all major events and details on who to contact to ensure following appropriate cultural protocols</td>
<td><a href="http://www.deakin.edu.au/about-deakin/welcome-to-country">www.deakin.edu.au/about-deakin/welcome-to-country</a></td>
</tr>
<tr>
<td>Edith Cowan University</td>
<td>ECU initiates a Welcome to Country or Acknowledgement of Country at all formal events and functions. The elder-in-residence performs many of these addresses. ECU participates in external events to help acknowledge Country.</td>
<td><a href="https://intranet.ecu.edu.au/__data/__assets/Documents/Policy-C105-Guidelines-Sept-2014-Final.docx">https://intranet.ecu.edu.au/__data/__assets/Documents/Policy-C105-Guidelines-Sept-2014-Final.docx</a></td>
</tr>
<tr>
<td>Griffith University</td>
<td>Online Acknowledgement of Country: February 2013 Acknowledgement of Country incorporated, as appropriate, in School orientation or early lectures for commencing students and in student recruitment material</td>
<td><a href="http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples">www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples</a></td>
</tr>
<tr>
<td>James Cook University</td>
<td>Welcome given online, flags available for all events to show commitment to reconciliation, mentions the importance of the Welcome at events but does not specify if this is at all events</td>
<td><a href="http://www.jcu.edu.au/austindigenousinfo/">www.jcu.edu.au/austindigenousinfo/</a></td>
</tr>
<tr>
<td>La Trobe University</td>
<td>No obvious Welcome to Country, however a clear embedded culture of support for Indigenous Knowledge in the teaching and learning strategy</td>
<td><a href="http://www.La">www.La</a> Trobe.edu.au/indigenous/education</td>
</tr>
<tr>
<td>Monash University</td>
<td>The Victorian Aboriginal Heritage Council advises the University on which groups are appointed particular lands and waters. For this reason, the University does not arrange Welcomes at the Caulfield, Clayton, Berwick and Peninsula campuses. At the Parkville campus, Welcomes should be made by Elders or appointed representatives of the Wurundjeri people. For the time being, acknowledgements are made in place of Welcomes at other Melbourne campuses and sites within the Melbourne CBD.</td>
<td><a href="http://www.monash.edu.au/about/indigenous/engagement-unit/#recognising">www.monash.edu.au/about/indigenous/engagement-unit/#recognising</a></td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Statement</td>
<td>Statement Location</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-----------</td>
<td>--------------------</td>
</tr>
<tr>
<td>Queensland University of Technology</td>
<td>Welcome performed at all major events</td>
<td><a href="https://www.qut.edu.au/about/our-university/acknowledgement-of-traditional-owners">https://www.qut.edu.au/about/our-university/acknowledgement-of-traditional-owners</a></td>
</tr>
<tr>
<td>Southern Cross University</td>
<td>Southern Cross University acknowledges the Traditional Custodians of the land upon which its campuses are located. We encourage our staff and students to acknowledge our Indigenous communities at the start of public events and events of significance. You may wish to simply state that the gathering acknowledges the Traditional Custodians of the land, or you may wish to specifically acknowledge each Indigenous community. The following wording provides a guide.</td>
<td><a href="http://scu.edu.au/about/index.php/31">http://scu.edu.au/about/index.php/31</a></td>
</tr>
<tr>
<td>The University of Melbourne</td>
<td>Information available on protocols for Welcome and Acknowledgement, these are made at all major events as appropriate</td>
<td><a href="http://murrupbarak.unimelb.edu.au/__data/assets/pdf_file/0007/2091571/Cultural_Protocols_University.pdf">http://murrupbarak.unimelb.edu.au/__data/assets/pdf_file/0007/2091571/Cultural_Protocols_University.pdf</a></td>
</tr>
<tr>
<td>The University of Queensland</td>
<td>Nothing on-line</td>
<td></td>
</tr>
<tr>
<td>The University of Western Australia</td>
<td>Front home page under ‘Indigenous Commitment’ that expands to School links and statements, including Indigenous Employment Strategy, relevant University of Western Australia Policies and student entry advice for Indigenous Students.</td>
<td><a href="http://www.uwa.edu.au">www.uwa.edu.au</a> <a href="http://www.uwa.edu.au/indigenous">www.uwa.edu.au/indigenous</a></td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Statement</td>
<td>Statement Location</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>University of New England</td>
<td>On line and at the University of New England graduation ceremonies, the Vice-Chancellor acknowledges firstly the Anaiwan then the names of neighbouring tribes; the Dhunghutti to the south-east, the Gumbaingerri to the north-east, and the Kamilaroi to the west. It is the responsibility of the event organiser to invite an appropriate person from the local Aboriginal community</td>
<td><a href="http://www.une.edu.au/__data/assets/pdf_file/0011/72668/UNE-Corporate-Events-Manual_2014.pdf">www.une.edu.au/__data/assets/pdf_file/0011/72668/UNE-Corporate-Events-Manual_2014.pdf</a></td>
</tr>
<tr>
<td>University of Tasmania</td>
<td>Welcome to <em>Country</em> occurs at the beginning of all major events</td>
<td><a href="http://www.utas.edu.au/riawunna/welcome-ceremony-protocols">www.utas.edu.au/riawunna/welcome-ceremony-protocols</a></td>
</tr>
<tr>
<td>University of Technology, Sydney</td>
<td>University of Technology, Sydney, staff will either seek a ‘Welcome to <em>Country</em>’ or give an ‘Acknowledgment of the Traditional Owners’ at all significant UTS events. These events will include but not be limited to graduation ceremonies, conferences, open days, public events etc.</td>
<td><a href="http://www.gsu.uts.edu.au/policies/documents/guiding-principles-welcome-acknowledgement-country.pdf">http://www.gsu.uts.edu.au/policies/documents/guiding-principles-welcome-acknowledgement-country.pdf</a></td>
</tr>
<tr>
<td>Western Sydney University</td>
<td>Guide and explanation available online, as well as a booking form</td>
<td><a href="http://www.uws.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/workplace_relations/cultural_protocols">www.uws.edu.au/oatsiee/aboriginal_and_torres_strait_islander_employment_and_engagement/workplace_relations/cultural_protocols</a></td>
</tr>
</tbody>
</table>

Note: data correct as of 1 December 2016.
### Table G8: Universities with Acts of establishment with specific Aboriginal and Torres Strait Islander People clauses

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Acts of establishment with specific Aboriginal and Torres Strait Islander People clauses</th>
<th>www</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deakin University</td>
<td>(f) to use its expertise and resources to involve Aboriginal and Torres Strait Islander people of Australia in its teaching, learning, research and advancement of knowledge activities and thereby contribute to—realising Aboriginal and Torres Strait Islander aspirations; and the safeguarding of the ancient and rich Aboriginal and Torres Strait Islander cultural heritage</td>
<td><a href="http://www.austlii.edu.au/au/legis/vic/consol_act/dua2009211/s5.html">www.austlii.edu.au/au/legis/vic/consol_act/dua2009211/s5.html</a>; <a href="http://www.austlii.edu.au/au/legis/vic/num_act/eatraa201071o2010475/s1.html">www.austlii.edu.au/au/legis/vic/num_act/eatraa201071o2010475/s1.html</a>; historical act: <a href="http://www.austlii.edu.au/au/legis/vic/hist_act/dua1974211/">www.austlii.edu.au/au/legis/vic/hist_act/dua1974211/</a></td>
</tr>
<tr>
<td>La Trobe University</td>
<td>(f) to use its expertise and resources to involve Aboriginal and Torres Straight [sic.] Islander people of Australia in its teaching and learning, research and advancement of knowledge activities and thereby contribute to—realising Aboriginal and Torres Straight [sic.] Islander aspirations; and the safeguarding of the ancient and rich Aboriginal and Torres Strait Islander cultural heritage;</td>
<td><a href="http://www.austlii.edu.au/au/legis/vic/consol_act/ltua2009239/s5.html">www.austlii.edu.au/au/legis/vic/consol_act/ltua2009239/s5.html</a></td>
</tr>
</tbody>
</table>

*note spelling from La Trobe University Act - ‘Straight’ not ‘Strait’*
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Acts of establishment with specific Aboriginal and Torres Strait Islander People clauses</th>
<th>www</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monash University</td>
<td>(f) to use its expertise and resources to involve Aboriginal and Torres Strait Islander people of Australia in its teaching, learning, research and advancement of knowledge activities and thereby contribute to— realising Aboriginal and Torres Strait Islander aspirations; and the safeguarding of the ancient and rich Aboriginal and Torres Strait Islander cultural heritage;</td>
<td><a href="http://www.austlii.edu.au/au/legis/vic/num_act/mua200976o2009283/s5.htm">www.austlii.edu.au/au/legis/vic/num_act/mua200976o2009283/s5.htm</a></td>
</tr>
<tr>
<td>Royal Melbourne Institute of Technology</td>
<td>(f) to use its expertise and resources to involve Aboriginal and Torres Strait Islander people of Australia in its teaching, learning, research and advancement of knowledge activities and thereby contribute to— (i) realising Aboriginal and Torres Strait Islander aspirations; and (ii) the safeguarding of the ancient and rich Aboriginal and Torres Strait Islander cultural heritage;</td>
<td><a href="http://www.austlii.edu.au/au/legis/vic/consol_act/rmiota2010444/s5.html">www.austlii.edu.au/au/legis/vic/consol_act/rmiota2010444/s5.html</a></td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Acts of establishment with specific Aboriginal and Torres Strait Islander People clauses</td>
<td>Reference</td>
</tr>
<tr>
<td>------------------------</td>
<td>---------------------------------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>The University of Melbourne</td>
<td>(f) to use its expertise and resources to involve Aboriginal and Torres Strait Islander people of Australia in its teaching, learning, research and advancement of knowledge activities and thereby contribute to— (i) realising Aboriginal and Torres Strait Islander aspirations; and (ii) the safeguarding of the ancient and rich Aboriginal and Torres Strait Islander cultural heritage;</td>
<td><a href="http://www.austlii.edu.au/au/legis/vic/consol_act/uoma2009288/s5.html">www.austlii.edu.au/au/legis/vic/consol_act/uoma2009288/s5.html</a></td>
</tr>
<tr>
<td>The University of Sydney</td>
<td>no reference</td>
<td><a href="http://www.austlii.edu.au/au/legis/nsw/consol_act/uosa1989278/">www.austlii.edu.au/au/legis/nsw/consol_act/uosa1989278/</a></td>
</tr>
<tr>
<td>The University of Western Australia</td>
<td>no reference</td>
<td><a href="http://www.austlii.edu.au/au/legis/wa/consol_act/uowaa1911382/">www.austlii.edu.au/au/legis/wa/consol_act/uowaa1911382/</a></td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Acts of establishment with specific Aboriginal and Torres Strait Islander People clauses</td>
<td>www</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>University of South Australia</td>
<td>(c) to provide such tertiary education programmes as the University thinks appropriate to meet the needs of the Aboriginal people; and</td>
<td><a href="http://www.austlii.edu.au/au/legis/sa/consol_act/uosaa1990363/s5.html">www.austlii.edu.au/au/legis/sa/consol_act/uosaa1990363/s5.html</a></td>
</tr>
</tbody>
</table>

Note: data correct as of 1 December 2016.
Table G9: Universities with Aboriginal and Torres Strait Islander architecture students in 2012, as tabled by the AIA to the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (Behrendt et al., 2012).

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Aboriginal and Torres Strait Islander UG architecture students</th>
<th>Additional Information</th>
<th>Aboriginal and Torres Strait Islander PG architecture students</th>
<th>Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond University Ltd</td>
<td>0</td>
<td></td>
<td>0</td>
<td>Aboriginal students</td>
</tr>
<tr>
<td>Charles Darwin University</td>
<td>1</td>
<td></td>
<td>0</td>
<td>Aboriginal students</td>
</tr>
<tr>
<td>Curtin University of Technology</td>
<td>2</td>
<td></td>
<td>0</td>
<td>Aboriginal students</td>
</tr>
<tr>
<td>Deakin University</td>
<td>1</td>
<td></td>
<td>1</td>
<td>Aboriginal and Torres Strait Islander students</td>
</tr>
<tr>
<td>Edith Cowan University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Griffith University</td>
<td>2</td>
<td>n/a</td>
<td>Aboriginal students</td>
<td></td>
</tr>
<tr>
<td>James Cook University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>La Trobe University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Macquarie University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monash University</td>
<td>0</td>
<td></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Murdoch University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Queensland University of Technology</td>
<td>8</td>
<td></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Royal Melbourne Institute of Technology</td>
<td>2</td>
<td></td>
<td>1</td>
<td>Aboriginal students</td>
</tr>
<tr>
<td>Southern Cross University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The University of Adelaide</td>
<td>4</td>
<td></td>
<td>0</td>
<td>Aboriginal students</td>
</tr>
<tr>
<td>The University of Melbourne</td>
<td>4</td>
<td></td>
<td>0</td>
<td>Aboriginal and Torres Strait Islander students</td>
</tr>
<tr>
<td>The University of Queensland</td>
<td>5</td>
<td>3 x year 2; 2 x year 3</td>
<td>1</td>
<td>MArch 1 x year 2; Aboriginal and Torres Strait Islander students</td>
</tr>
<tr>
<td>The University of Sydney</td>
<td>0</td>
<td></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>The University of Western Australia</td>
<td>1</td>
<td></td>
<td>0</td>
<td>Aboriginal and Torres Strait Islander students</td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Aboriginal and Torres Strait Islander UG architecture students</td>
<td>Additional Information</td>
<td>Aboriginal and Torres Strait Islander PG architecture students</td>
<td>Additional Information</td>
</tr>
<tr>
<td>-------------------------</td>
<td>---------------------------------------------------------------</td>
<td>------------------------</td>
<td>---------------------------------------------------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>University of Canberra</td>
<td>2.3</td>
<td>Stats in EFTSL 0.3 females and 2.0 males all Aboriginal students</td>
<td>0</td>
<td>Aboriginal students</td>
</tr>
<tr>
<td>University of New England</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>University of New South Wales (UNSW Sydney)</td>
<td>5</td>
<td>Bachelor of Architectural Studies</td>
<td>0</td>
<td>Aboriginal and Torres Strait Islander students</td>
</tr>
<tr>
<td>University of Newcastle</td>
<td>4</td>
<td>Bachelor of Design (Architecture)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>University of South Australia</td>
<td>2</td>
<td></td>
<td>1</td>
<td>Indigenous students</td>
</tr>
<tr>
<td>University of Tasmania</td>
<td>8</td>
<td></td>
<td>1</td>
<td>Aboriginal students</td>
</tr>
<tr>
<td>University of Technology, Sydney</td>
<td>0</td>
<td></td>
<td>1</td>
<td>Aboriginal and Torres Strait Islander students</td>
</tr>
<tr>
<td>University of the Sunshine Coast</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Sydney University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>51.3</td>
<td></td>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

Source: Information collected in 2012 from Heads of Australian Architecture Schools/Programs in conjunction with collection of data as published in AIA (2013) 2013 Architecture Schools of Australasia
### Table G10: Universities with specific Mandatory or Internal Course-Specific Elective Indigenous-related units/subjects available to Built Environment students as set out in their Course Rules.

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Architecture course Mandatory / Elective</th>
<th>Landscape Architecture course Mandatory / Elective</th>
<th>Planning course Mandatory / Elective</th>
<th>UG unit/subject nomenclature</th>
<th>PG unit/subject nomenclature</th>
<th>Unit/subject content and www address</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bond University Ltd</td>
<td>Nil</td>
<td>n/a</td>
<td>nil</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Curtin University of Technology</td>
<td>Nil</td>
<td>n/a</td>
<td>nil</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deakin University</td>
<td>UG nil</td>
<td>M ✓ E nil</td>
<td>BPlan M= SRP341 Indigenous Planning and Environments +</td>
<td></td>
<td></td>
<td>SRP341 - Indigenous Planning and Environments</td>
</tr>
<tr>
<td></td>
<td>PG ✓</td>
<td>E nil</td>
<td>M ✓ E nil</td>
<td></td>
<td></td>
<td>This unit reviews and examines the heritage identification, assessment and management systems, methodologies and legal and philosophical instruments that determine and underpin local, state, regional, national and world heritage planning debates, discussions and planning processes as they relate to Australian Indigenous communities and their countries.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>PG M nil</td>
<td>MArch E= SRL733 Indigenous Narratives and Processes</td>
<td></td>
<td></td>
<td>SRL733 - Indigenous Narratives and Processes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>M nil</td>
<td>MArch M= SRL733 Indigenous Narratives and Processes</td>
<td></td>
<td></td>
<td>This unit considers and explores contemporary engagements and relationships with Australian and international Indigenous communities in design and planning projects. Part of the unit will examine the concept and entity of Indigenous peoples and their cultural and spiritual relationships to land, territory, country, language, name, knowledge transmission, sedentary patterns, custodianship, curatorship, alternate approaches to ‘natural science’, and their symbiotic use and curatorship of natural resources as legitimate land design, planning and management tools and approaches. A second part will examine a set of Australian and International exemplar case studies where Indigenous peoples have served either as client or as consultant in the formulation of design and planning projects that have resulted in international and or highly significant, innovative and creative outcomes that demonstrate respect and cultural richness. A third part will consider processes of managing cultural-rich projects.</td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Architecture course Mandatory / Elective</td>
<td>Landscape Architecture course Mandatory / Elective</td>
<td>Planning course Mandatory / Elective</td>
<td>UG unit/subject nomenclature</td>
<td>PG unit/subject nomenclature</td>
<td>Unit/subject content and www address</td>
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<td>-----------------------------------</td>
</tr>
<tr>
<td>Edith Cowan University</td>
<td>n/a</td>
<td>n/a</td>
<td>M ✓</td>
<td>M=PLN3609 Heritage Planning</td>
<td>PLN3609 Heritage Planning</td>
<td>including consultation, engagement and protocols. A fourth part will draw upon on-site engagement with a place rich in Indigenous meanings, associations, history, myth, and provide a first-hand understanding of Indigenous protocols. This unit is a direct response to a clear policy shift and reconciliation commitment by the Australian architecture, landscape architecture and planning professions to better engage with, respect, understand, and embrace Indigenous culture in design and planning projects. It is intended as unit to provoke understanding and respect, and processes of engagement within the professional practice of design and planning and not simply cultural competency articulation.</td>
</tr>
<tr>
<td>Griffith University</td>
<td>nil</td>
<td>n/a</td>
<td>UG M nil E ✓</td>
<td>Planning and Indigenous Communities Specialisation (Electives) (aligned to PIA’s Supporting Knowledge Areas - SKAs)</td>
<td>2011ENV - Anthropological Perspectives</td>
<td>This course provides students with knowledge of basic anthropological concepts, theories and methods as part of an interdisciplinary approach to environmental studies. 3041ENV - Development and Indigenous People This course deals with contemporary issues and theory as they relate to the survival and retention of identity among indigenous people in the face of increasing pressure from the West and modern nation-states, particularly with regard to expanding resource demands from the industrial and post-industrial sectors.</td>
</tr>
<tr>
<td>University nomenclature</td>
<td>Architecture course Mandatory / Elective</td>
<td>Landscape Architecture course Mandatory / Elective</td>
<td>Planning course Mandatory / Elective</td>
<td>UG unit/subject nomenclature</td>
<td>PG unit/subject nomenclature</td>
<td>Unit/subject content and www address</td>
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</tbody>
</table>
|                        |                                        |                                               |                                     | 5065LAW - The Law and Practice of Native Title  
The course explores the development of the legislation, the various amendments and the case law. It also looks at Indigenous issues such as cultural heritage, resource management, land rights | 3034HUM - Reconstructing the Aboriginal Australian  
This course traces the relationship between Aboriginal and non-Aboriginal peoples of Australia from colonisation to the present by using Aboriginal standpoint in a political science context. | 3053HUM - Contemporary Aboriginal Issues  
This course aims to engage Aboriginal political criticism with contemporary policy frameworks. | 3121MED - First Peoples Health & Practice  
This course offers an introduction to Australia’s Aboriginal and Torres Strait Islander peoples health today. While fostering an understanding of Aboriginal and Torres Strait Islander culture, health impacts and determinants of health from a public health perspective, the course is designed to give students a deeper understanding of what impacts on the health, social emotional, physical and spiritual well-being of Australia’s Indigenous Peoples. |
| James Cook University   | nil                                     | n/a                                           | ✓                                   | BPlan –  
M= EV3252:03  
Indigenous Environmental Management  
E= IA2013:03 | MTropUrbandRegPlan  
E= EV5252:03  
Indigenous Environmental Management  
E= EV5010 - | EV3252 - Indigenous Environmental Management  
This subject explores Indigenous people’s role in environmental management in both Australia and across the world. Students obtain an introduction to core issues and concepts that reflect and accesses Indigenous perspectives on environmental management issues through an on campus 5 day intensive of lectures, workshops, and tutorials, and an off |
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Architecture course</th>
<th>Landscape Architecture course</th>
<th>Planning course</th>
<th>UG unit/subject nomenclature</th>
<th>PG unit/subject nomenclature</th>
<th>Unit/subject content and www address</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>campus 7 week web-based self study program. They will also participate in a workshop experience with Government environmental management agencies, traditional owners and other Indigenous Australians. Students are subsequently guided towards resources to enable them to synthesise their new understandings and complete the assessment requirements.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>EV5010 - Planning for Sustainable Communities in a Changing Environment</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The subject seeks to provide students with advanced capacities to understand the challenges that face planning for sustainable regions and settlements. It explores a number of key problems for settlements: sustainable management of marine and terrestrial resources, water use and allocation, regional sustainability, resilient communities, implications of climate change, carbon economy, food miles and the food supply, nature conservation and development. Case studies deal with a range of examples from land and sea environments of north Queensland. A key component of this subject is a 5 day field trip to experience firsthand the sustainable planning challenges for remote communities of Far North Queensland. The field trip will provide students with opportunities to meet and hear from key members of the regional business community and relevant government departments, as well as Traditional Owners who are actively involved in the ongoing management of, and planning for, their country.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>EV5610 - Native Title and Land Use Planning</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>The subject will bridge the gap between university graduate and practicing Urban and Regional Planner through the development of knowledge and skills underpinning the Native Title process and land use planning system. The subject</td>
</tr>
</tbody>
</table>
introduces students to the common law and statutory theory of Native Title. The subject will specifically focus on Native Title law including the creation and implementation of Indigenous Land Use Agreements and how the governance procedures within the law impact upon development opportunities. A detailed case study examination of the statutory regime for the recognition and protection of native title rights and interests as these relate to land use planning in northern Australia will be undertaken. This subject if offered externally and can be taken by students from any JCU campus.

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Architecture course nomenclature</th>
<th>Landscape Architecture course nomenclature</th>
<th>Planning course nomenclature</th>
<th>UG unit/subject nomenclature</th>
<th>PG unit/subject nomenclature</th>
<th>Unit/subject content and www address</th>
</tr>
</thead>
<tbody>
<tr>
<td>La Trobe University</td>
<td>n/a</td>
<td>n/a</td>
<td>nil</td>
<td>n/a</td>
<td>n/a</td>
<td>(Note for the reader: descriptions may run over the page.)</td>
</tr>
<tr>
<td>Macquarie University</td>
<td>n/a</td>
<td>n/a</td>
<td>nil</td>
<td>n/a</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>Monash University</td>
<td>Nil</td>
<td>n/a</td>
<td>n/a</td>
<td>Nil</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>Queensland University of Technology</td>
<td>Nil</td>
<td>Nil</td>
<td>nil</td>
<td>Nil</td>
<td>n/a</td>
<td></td>
</tr>
<tr>
<td>Royal Melbourne Institute of Technology</td>
<td>UG E ✓</td>
<td>PG E ✓</td>
<td>UG E ✓</td>
<td>PG E ✓</td>
<td>PG E ✓</td>
<td>BIO00244 - Protected Area Management</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>M=BIO00244 - Protected Area Management</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>M=BIO10187 - Global Environmental Issues</td>
</tr>
<tr>
<td>Southern Cross University</td>
<td>n/a</td>
<td>n/a</td>
<td>✓</td>
<td>n/a</td>
<td>BIO00244 - Protected Area Management</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>M=BIO10187 - Global Environmental Issues</td>
</tr>
</tbody>
</table>

Examines issues relating to the management of visitors, Indigenous and cultural heritage of terrestrial and marine environments. Special emphasis is placed on Australian and local (Northern NSW) case studies, techniques for conservation, and practical field experience in developing management plans for local terrestrial or marine protected areas. Students gain ‘hands on’ skills useful in future careers through interactions with park staff, Indigenous rangers and...
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Architecture course</th>
<th>Landscape Architecture course</th>
<th>Planning course</th>
<th>UG unit/subject nomenclature</th>
<th>PG unit/subject nomenclature</th>
<th>Unit/subject content and www address</th>
</tr>
</thead>
</table>
|                         |                    |                               |                | E=CUL00401 - Indigenous World-Views | | BIO10187 - Global Environmental Issues  
Introduces major global and regional environmental issues associated with the impacts of human land use. Working in the context of increasing human populations, climate change and the political responses to evidence for increasing global environmental change, the unit examines issues of soils, water, air and biological degradation, placing Australian regional issues into a global context. |
|                         |                    |                               |                |                             |                             | BIO10187 - Global Environmental Issues  
Unit content: A historical perspective of environmental issues; The knowledge base for scientific enquiry; Indigenous Knowledge; Identifying stakeholders; Political responses to environmental change; Preparing professional reports; Working in teams; Reflection; Addressing selection criteria and developing a Curriculum Vitae |
|                         |                    |                               |                |                             |                             | SOY00419 - Caring for Kuntri: Indigenous Environmental Management  
This unit explores Indigenous philosophies, knowledges, systems and processes as they apply to country, land and the environment to posit Indigenous Worldviews as legitimate bodies of knowledge alongside western paradigms. |
|                         |                    |                               |                |                             |                             | CUL00401 - Indigenous World-Views  
Increases awareness of Aboriginal and other Indigenous peoples’ beliefs, understandings, histories, ways of living and social commitments whilst raising understanding of matters relevant to a shared Australian history and valued future for both Indigenous and non-Indigenous peoples. |
<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Architecture course Mandatory / Elective</th>
<th>Landscape Architecture course Mandatory / Elective</th>
<th>Planning course Mandatory / Elective</th>
<th>UG unit/subject nomenclature</th>
<th>PG unit/subject nomenclature</th>
<th>Unit/subject content and www address</th>
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<td>The study of buildings and cultural landscapes made by and for Aboriginal people in the past and present, considering the significance of culturally distinct behaviours, relationships and life-ways, and a critical account of issues of race and culture for architectural design.</td>
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<td>The study of buildings and cultural landscapes made by and for Aboriginal people in the past and present, considering the significance of culturally distinct behaviours, relationships and life-ways, and a critical account of issues of race and culture for architectural design.</td>
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<td>ARCT5514 Practical and Theoretical Problems in Global Design Practice (B): This unit has two parts: (1) a weekly series of lectures and seminars introducing students to critical frameworks for reading architectural and urban planning practices in non Euro-American economies, particularly developing economies, where specific focus is placed on studying the effects of postcolonial experience and globalisation on modern architecture. Sessions discuss issues affecting the appropriateness of architectural and planning models adopted in these societies and develop in students analytical approaches which can be applied to comparative discussions of regional practices; and (2) weekly seminars dedicated to the development of individual student projects involving the application of analytical approaches to the study of an element or elements of architectural and/or urban planning practices in a specific region. Outcomes Students demonstrate an ability to apply the concepts and terms surrounding modernity, globalization and postcolonial discourse to the critical evaluation of urban development and architecture in non Euro-American settings.</td>
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<td>LA M 8961 Landscape Research Studio 1</td>
<td>8645 - Indigenous Participatory Planning G Content not stated 8952.2 Australia and the Land: Studio This design studio explores the meaning and treatment of the Australian landscape as it has been utilised and represented through literary, pictorial, oral, and visual forms. The studio focuses on rural, regional and remote parts of Australia. 9634 Indigenous Heritage and Landscapes This unit explores Indigenous conceptions of landscape and heritage using case studies from Australia and other Indigenous homelands around the world. A combination of field exercises, excursions and intensives are used to inform discussions of Indigenous appreciations of wilderness, nature/culture binaries, taxonomy, tenure, landscape classification, and cultural landscape theory. 8961 Landscape Research Studio 1 Students will undertake a design research project in this studio that explores current issues and challenges that are faced in rural, regional and remote regions of Australia.</td>
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<td>PG M= GEO700 Indigenous Peoples and Sustainability</td>
<td>SCS130 Introduction to Indigenous Australia The course explores significant cultural and historical factors that shaped Australian Indigenous lives since colonial settlement, and examines their effects in contemporary Indigenous communities and families. Local examples and contexts are used to enhance understanding of national issues and policies. In particular, it explores the history of Indigenous peoples’ lives in Queensland with particular attention to Indigenous responses to government policies and practices, and their ongoing impact. The course will enable you to engage directly with Indigenous sources and to critically analyse the main implications of Indigenous perspectives for the knowledges and professional practices in your chosen field.</td>
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<td>UG GEO310 Indigenous Peoples and the Environment</td>
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<td>GEO310 Indigenous Peoples and the Environment Dominant environmental discourse marginalises Indigenous peoples around the world in multiple ways. You will explore the rights and interests of Indigenous peoples in land, resources and heritage, and critique the structures and processes of colonisation at different scales that deny, ignore or subsume those rights and interests. The course offers alternative ways of thinking, and their implications for creating more equitable and sustainable futures. It is a strong foundation for students from a range of backgrounds including geography, planning, environmental studies and tourism.</td>
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<td>UG ENP245 Landscapes, Place and People</td>
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<td>ENP245 Landscapes, Place and People This course introduces the concept of ‘reading the landscape’ and the analysis of natural and cultural processes that shape</td>
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Drawing on global case studies, this unit aims to introduce students to some of the pressing socio-cultural issues facing Indigenous peoples around the world. The unit examines the complex relationships between globalisation, colonialism and post-colonialism and contemporary Indigenous cultures and identities. It draws attention to the way in which issues of representation, cultural autonomy, cultural commodification, development and human rights play out with respect to Indigenous peoples’ lives. More specifically, the unit focuses on landscapes and cultural identities, with a particular focus on Australian and Asian landscapes. Specific attention is paid to notions of place and place-identity, including the meanings people attach to particular places, how cultural practices are related to economic, political and social power, and how these are represented through the formation of our global imaginations. Within this framework conceptual issues related to population change, including migration, identity, and marginalisation, are also explored.

GEO700 Indigenous Peoples and Sustainability

Much of the dominant environmental discourse marginalises Indigenous people in multiple ways. This advanced course introduces key concepts and issues for thinking about the needs and aspirations of Indigenous peoples in land, resources and heritage, and the structures and processes that have denied, ignored or subsumed those needs and aspirations. It offers alternative ways of responding and their implications for creating more equitable and sustainable futures. The course is a strong foundation for professionals working in a range of industries including planning, environmental management, policy, community development and tourism.
interrogates the power relations and politics central to many of these issues and examines the nature of contemporary Indigenous and non-Indigenous interactions, particularly in the contexts of tourism and heritage, the cultural industries, the environment, development and urbanisation.

Note: data correct as of 31 December 2015, but nomenclature has been updated to 1 December 2016.
Note: this text is extracted verbatim from the respective Course www pages including any spelling mistakes, abbreviations or codes.
### Table G11: Universities with specific Optional or Generic Elective Indigenous-related units/subjects available to Built Environment students not specifically stated in their Course Rules.

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(Note for the reader: descriptions may run over the page.)

- **2011ENV - Anthropological Perspectives**
  This course provides students with knowledge of basic anthropological concepts, theories and methods as part of an interdisciplinary approach to environmental studies.

- **3041ENV - Development and Indigenous People**
  This course deals with contemporary issues and theory as they relate to the survival and retention of identity among indigenous people in the face of increasing pressure from the West and modern nation-states, particularly with regard to expanding resource demands from the industrial and post-industrial sectors.

- **5065LAW - The Law and Practice of Native Title**
  The course explores the development of the legislation, the various amendments and the case law. It also looks at Indigenous issues such as cultural heritage, resource management, land rights.

- **3034HUM - Reconstructing the Aboriginal Australian**
  This course traces the relationship between Aboriginal and...
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<td>non-Aboriginal peoples of Australia from colonisation to the present by using Aboriginal standpoint in a political science context.</td>
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<td>3053HUM - Contemporary Aboriginal Issues This course aims to engage Aboriginal political criticism with contemporary policy frameworks.</td>
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<td>3121MED - First Peoples Health &amp; Practice This course offers an introduction to Australia's Aboriginal and Torres Strait Islander peoples health today. While fostering an understanding of Aboriginal and Torres Strait Islander culture, health impacts and determinants of health from a public health perspective, the course is designed to give students a deeper understanding of what impacts on the health, social emotional, physical and spiritual well-being of Australia's Indigenous Peoples.</td>
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<td>ENVI1048 - Indigenous Peoples and the Environment</td>
<td>HUSO2301 – Applied Human Rights and Indigenous Peoples</td>
<td>ENVI1048 - Indigenous Peoples and the Environment</td>
<td>This course examines what all people living in Australia might gain by having a deeper understanding of Indigenous Australian beliefs and practices regarding human responsibilities for the wellbeing of particular places and</td>
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<td>HUSO2301 - Applied Human Rights and Indigenous Peoples</td>
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<td>HUSO2066 – Indigenous Land Use</td>
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<td>landscapes. You will gain an appreciation of pre-colonial Indigenous beliefs and practices and also learn how Indigenous people and communities have continued to adapt to their changing circumstances since the arrival of European settlers. You will have the opportunity to take part in field trips in and around Melbourne in order to appreciate that we can still look at places and landscapes through Indigenous eyes, even in our biggest cities. You will learn about laws and policies that purport to protect Indigenous Australian culture and heritage and you will have the opportunity to examine a contemporary project or initiative that seeks to work with Indigenous Australian beliefs and practices.</td>
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<tr>
<td>POL1101 Indigenous Policy</td>
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<td>HUSO2301 - Applied Human Rights and Indigenous Peoples This course is designed to assist people working in a variety of settings (eg. government departments, schools, hospitals, justice, community services, advocacy or policy organisations and local government) who work with Indigenous peoples. It will assist you to think about human rights principles when working with Indigenous peoples, develop insights into human rights practice and apply your knowledge to practice settings. There will be a focus on the Victorian experience and the obligations established by the Victorian Charter of Human Rights and Responsibilities 2006.</td>
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<td>HUSO1215 - Heritage Planning: Indigenous and Post-Colonial</td>
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<td>POL1102 – Indigenous Policy</td>
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<td>AERS1003 - Environment and Culture: Ecological and Aboriginal understandings of Country</td>
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<td>ARCH1153 - The Lurujarri Dreaming Trail In this course you will have the opportunity to learn about, listen to, discuss and engage with Indigenous people about their knowledge and relationship to land. You will spend 9 days with the Goolarbooloo people of Broome W.A. walking the Lurujarri dreaming trail. Lurujarri, meaning coastal dunes, is the Aboriginal name that generally describes the stretch of country from Broome, W.A. to Minarriny, about 90 kms to the north of Broome. The trail follows part of a traditional</td>
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Aboriginal song cycle that originated from the Dreamtime. The background and significance of the trail is outlined by Frans Hoogland as follows:- We have to learn to see again, learn to walk, to feel all these things again. This is why the Lurujarri trail is so important. The Lurujarri trail will get us to listen, to start walking slowly, and to teach people...people are introduced to the song cycle through direct experience of walking, of being with it, trying to understand the living quality of the country. That have to be experienced. Its very hard to grasp that out of reading books or through people talking (Sinatra and Murphy Listen to the People : Listen to the Land 1999, Melbourne University Press). The course does not aim to provide you with an overview of Aboriginal culture and knowledge about land and land management but rather it aims to introduce you to a different way of knowing ‘country’ from the perspective of the Goolarbaloo people of Broome. Insights gained will assist you towards an appreciation of different ways of knowing land and an understanding of some of the issues involved in working collaboratively with Aboriginal people. As Marcia Langton observes:- Aboriginal and western systems of knowledge are parallel, co-existing, but different, ways of knowing. Scientific descriptions of nature and precepts of the natural world cannot subsume traditional ways of knowledge. Collaborative projects are not merely annexing traditional systems of knowledge, but rather, interacting with them, and thus the outcomes are neither absolutely the result of scientific thought nor that of Aboriginal thought. Rather each is a source of understanding the very difficult issues that are posed by the natural world on this continent (Marcia Langton Burning Questions ; emerging environmental issues for Indigenous peoples in northern Australia 1998 Centre for Indigenous Natural and Cultural Resource Management, NT)
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<td><strong>HUSO1215 - Heritage Planning: Indigenous and Post-Colonial</strong> This three day intensive course provides a comprehensive program delivered at the Bendigo campus of La Trobe University. The course examines the basis, role, application and implementation of heritage studies and planning in Victoria. The course covers Indigenous and post colonial heritage with a focus on planning in rural areas, small towns and regional centres. The content is readily transferable to metropolitan planning situations. Topics addressed include; identifying what is of heritage significance, carrying out heritage assessments and site inspections, identifying precincts, infill development, legislative and planning scheme interpretation, undertaking development including subdivisions on sensitive sites, implementing heritage studies in planning schemes and preparing and implementing policy, carrying out heritage assessments and site inspections, identifying precincts, in fill development, legislative and planning scheme interpretation undertaking development including subdivisions on sensitive sites, implementing heritage studies in planning schemes and preparing and implementing policy. The course includes a wide range of specialist presenters and persons working in heritage interpretation and planning on the historical development of towns and cities, koori heritage, gold mining, responding to development proposals in heritage areas, infill design and identifying and interpreting heritage buildings and precincts. The course will be led by Trevor Budge.</td>
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<td><strong>AERS1003 - Environment and Culture: Ecological and Aboriginal understandings of Country</strong> You will explore the cultural and ecological underpinnings of Aboriginal knowledge and land use. In the course; You will be immersed in an Australian Aboriginal ‘cultural landscape’ such as Lake Condah in western Victoria, Barmah State Forest in</td>
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northern Victoria or Lake Mungo in south western New South Wales; You will examine the environmental and social perspectives relating to the interaction between a local Aboriginal group and a unique Australian landscape over millennia; You will conduct field research to examine the relationship between environment and seasonal availability of resources. Emphasis is placed on the Aboriginal group’s historical manipulation of resource availability; You will explore examples of conflict, and co-operation, between Aboriginal and European people in the management of heritage and natural resources.

POLI1102; POLI1101 – Indigenous Policy
This course provides you with a critical introduction to government policy regarding Indigenous people in Australia. The course will explore the history of policy regarding Indigenous people from contact to now. Through a series of workshops on specific policy areas, this course will provide you with the capacity to understand and navigate the relationship between governments, service providers and Indigenous people. You will develop knowledge of and the ability to direct Indigenous policy in the public, private and third sectors. The course will enable you to engage with the major Indigenous policy debates and issues, such as the Close the Gap commitment and the NT Intervention, and develop anti-racist and decolonising practices which support Indigenous perspectives in policymaking. You will also develop the ability to critically analyse relevant international case studies and be introduced to the global Indigenous rights movement.

HUSO2301 – Applied Human Rights and Indigenous Peoples
This course is designed to assist people working in a variety of settings (eg. government departments, schools, hospitals,
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Justice, community services, advocacy or policy organisations and local government who work with Indigenous peoples. It will assist you to think about human rights principles when working with Indigenous peoples, develop insights into human rights practice and apply your knowledge to practice settings. There will be a focus on the Victorian experience and the obligations established by the Victorian Charter of Human Rights and Responsibilities 2006.

HUSO2066 – Indigenous Land Use
In this course you will explore landscape management traditions of Indigenous Australians and beliefs and practices in regard to place. You will examine disruptions to such beliefs and practices caused by European settlement of the continent but also some of the continuities and resilience of beliefs and practices that were shared by people and communities spread over a large land mass. In light of the disruptions you will be required to consider why Indigenous Australians use the English word ‘country’ to refer to their feelings and responsibilities in relation to places and landscapes. You will examine laws and policies that have emerged in response to the ongoing determination of Indigenous Australian communities to sustain their connections, responsibilities and cultural practices in ‘caring for country’ and you will be required to critically review ways in which the concept of caring for country has been adopted by non-Indigenous people and agencies. The course will feature a field trip to western Victoria where you will be taken by a local Indigenous guide into areas that are now covered by Native Title, National Heritage and Indigenous Protected Area status. Here you will encounter stories of disruption and continuity as they are embedded in the landscapes and you will encounter the work of Indigenous organisations and communities.
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<td>BEnv EVSC30005 Fire in the Australian Landscape E=Breadth Units= AIND30010 Aboriginal Cultural Studies AIND20005 Aboriginal Land, Law and Philosophy AIND10003 Ancient and Contemporary Indigenous Arts AIND30008 Historicising the Colonial Mythscape AIND20008</td>
<td>EVSC30005 Fire in the Australian Landscape T This subject introduces students to bushfires in Australia. The effects of fuel, weather and climate on the nature and periodicity of bushfires; the history of fire in Australia; the importance of fire to aboriginal culture and life; the effect bushfires have on fauna, flora, soils and hydrology; the importance of bushfire as an ecological process; the social and economic impact of bushfires; the role and impacts planned fire in the landscape; bushfire smoke and greenhouse gas production; design and planning of houses and towns in bushfire-prone environments. AIND30010 Aboriginal Cultural Studies This subject studies Aboriginal dance, theatre and popular music, cultural and sporting festivals; governmental arts funding agencies; and Aboriginal arts organisations. It focuses on theoretical and political issues which arise from Aboriginal culture being both a commodity and a vehicle of Indigenous identity and resistance. It uncovers the diverse and transitional nature of contemporary Aboriginal cultural production and the social and political contexts which frame the creation and use of contemporary Aboriginal cultural production. Students undertaking this subject should develop an understanding of the politics of consumption and appreciation of Aboriginal cultural productions as well as the politics of content. AIND20005 Aboriginal Land, Law and Philosophy Aboriginal Land, Law and Philosophy will provide students</td>
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<td>University nomenclature</td>
<td>Architecture course Mandatory / Elective</td>
<td>Landscape Architecture course Mandatory / Elective</td>
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<td></td>
<td>Aboriginal Women and Colonality</td>
<td>MULT10001 Aboriginalities</td>
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<td></td>
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<td>who have completed the first year introductory Australian Indigenous Studies 100-181 subject with a more detailed and complex understanding of some of the key themes in this study area. It will utilise the physical, symbolic and metaphysical role of land and country in Australian Indigenous society as a starting point for the consideration of critical issues in Indigenous and Settler relations in contemporary Australia. Aboriginal Land, Law and Philosophy will enable the development of a deep and nuanced engagement with a selection of major issues. These may include land tenure, crime and punishment, political representation, social policy, cultural production, governance and economics. Using land and country as a base, these issues will be explored from Indigenous and non-Indigenous perspectives and from the interdisciplinary perspective of Literary Studies, Philosophy and Law [sic.]. The interdisciplinary fusion of Literary Studies with Philosophy and Law will create a divergent interrogation of how land, possession and dispossession has influenced materially, legally and theoretically the experience of Indigenous Australians.</td>
</tr>
<tr>
<td></td>
<td>MULT20008 Australian Indigenous Politics</td>
<td>MULT30017 Indigenous People and Social Control</td>
<td>LING20009 Language in Aboriginal Australia</td>
<td></td>
<td></td>
<td>AIND10003 Ancient and Contemporary Indigenous Arts The student will experience Indigenous culture, identity and arts practices first hand as they visit remote and urban Victorian Aboriginal communities, art galleries and artists. Fieldwork will comprise a four-night stay at Lake Condah Mission on Gunditjmara country (Heyward [sic.] and Portland) where students are immersed in Victorian culture and identity. Local work will take place in and around Melbourne.</td>
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<td>AIND30008 Historicising the Colonial Mythscape This subject will commence with an explication of new historicist methods and approaches. It will then move on to</td>
</tr>
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</table>
an application of these methods to selected key events in Aboriginal Australia's colonial history. Students will be introduced to reading and research methods that will enable them to effectively use historical, archival and cultural materials and documents in engaging with these key events and historical periods. Key events will include: colonial narratives and Aboriginal and Settler contact and conflict in the 18th Century. Ellen Draper's *Old Cobraboor* and *The Myall Creek Massacre of 1868*. William Ferguson's short story *Nanya* and the *1938 Sesquicentenary*; and, pastoral narratives and the age of the cattle empires.

AIND20008 Aboriginal Women and Coloniality
Aboriginal Women and Coloniality is a multidisciplinary subject looking at the various roles Aboriginal women have played in Aboriginal and Settler society. It examines stereotypical representations of Aboriginal women in colonial art and culture, the depiction of Aboriginal women in literature, cinema and fine arts, the role Aboriginal women have played in the economy as workers, as well as their roles as nurturers and carers, activists and community leaders. Theories and approaches from gender and post-colonial studies and new historicism will be utilised to provide the intellectual framework for this subject. The subject will conclude with consideration of the critique that female Aboriginal artists and writers have made of these representations, and the forms of self-representation produced in their work.

MULT10001 Aboriginalities
This subject will provide students with an introduction to the complexity, challenges and richness of Australian Indigenous life and cultures. Social and political issues will be considered through engagement with specific issues both local and...
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<tr>
<th>University nomenclature</th>
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<th>Landscape Architecture course Mandatory / Elective</th>
<th>Planning course Mandatory / Elective</th>
<th>UG unit/subject nomenclature</th>
<th>PG unit/subject nomenclature</th>
<th>Unit/subject content and www address</th>
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</thead>
</table>

(Note for the reader: descriptions may run over the page.)

national. Students will have the opportunity to understand Indigenous histories and apply disciplinary perspectives through the experience of Indigenous cultural forms which may include music, fine arts, museum exhibitions and performances. The focus on Australian Indigenous issues will be complemented by consideration of Indigenous issues around the world.

MULT20008 Australian Indigenous Politics
The subject studies Australian Indigenous politics in the comparative context of settler societies. First, it explores their historical dispossession and exclusion that left Indigenous people as citizens without rights, and economically and socially marginalized in their own country. Second, it evaluates the ongoing processes of recognition and inclusion, including anti-discrimination measures, land rights, state and federal policy measures, social policy and Indigenous initiatives that have marked the uneven path to reconciliation and recognition of the full rights and entitlements of Indigenous people, including special group rights and compensation.

MULT30017 Indigenous People and Social Control
This subject offers an examination of the relationships between Indigenous people and the major systems of social control such as the criminal justice system, education, welfare and health. It explores the experiences and outcomes of Indigenous exposure to selected agencies within those systems. It considers different theoretical perspectives on the processes of Indigenous marginalisation, criminalisation and victimisation, and examines specific issues such as exclusion, racism, differential policing, over-representation and access to justice. It explores and evaluates institutional reforms designed in partnerships with relevant communities to
<table>
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<tr>
<th>University nomenclature</th>
<th>Architecture course Mandatory / Elective</th>
<th>Landscape Architecture course Mandatory / Elective</th>
<th>Planning course Mandatory / Elective</th>
<th>UG unit/subject nomenclature</th>
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<th>Unit/subject content and www address</th>
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<tr>
<td>The University of Queensland</td>
<td>UG ✔ PG nil</td>
<td>n/a nil</td>
<td></td>
<td></td>
<td></td>
<td>redress Indigenous disadvantage. LING20009 Language in Aboriginal Australia This subject develops an appreciation of the role of language in Aboriginal Australia, traditionally and today. On completion of the subject, students should have a general knowledge of the linguistic features which characterise Australian Aboriginal languages, including characteristics of grammar and pronunciation, and understand the ways in which social factors affect language structure and use in Aboriginal Australia.</td>
</tr>
<tr>
<td>The University of Sydney</td>
<td>Nil</td>
<td>n/a nil</td>
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<tr>
<td>The University of Western Australia</td>
<td>UG nil PG ✔</td>
<td>nil nil</td>
<td></td>
<td></td>
<td></td>
<td>6878 Indigenous Australia: Contemporary Issues The subject explores the contemporary issues affecting the relationships between Indigenous and non-Indigenous Australians. As an important component of multicultural studies it is of value for all Australians not only as a study of intrinsic worth, but also as a means of facilitating positive inter-group relations and enabling people to better understand their own culture through contrast.</td>
</tr>
<tr>
<td>University of Canberra</td>
<td>Nil ✔</td>
<td>E</td>
<td></td>
<td></td>
<td></td>
<td>9467 Indigenous History and Identity The unit presents an overview of Indigenous Australia before colonisation to the present. Through the processes of colonisation and resistance, Australian Indigenous peoples experiences of racism, government policies, life on missions and reserves, Native Title and oral tradition will be explored.</td>
</tr>
</tbody>
</table>
Colonial representation of Indigenous Australians in literature, art and film and the ways that Indigenous Australians express and identify themselves through such mediums in contemporary Australian society will be examined from an Indigenous standpoint.

8245 Indigenous Australians and the Law
The topics covered may include:- Indigenous Laws and Relationship to the Land;- Legal Impact of Colonisation:- in social, political and practical context;- History and Government Policy;- Land rights Native Title;- Indigenous governance and self-determination;- Criminal Justice;- Racial Discrimination;- Intellectual property and Cultural Heritage - identity, pride and ownership;- The impact of International Human Rights Law (or possibly covered in other areas of course:- Resolution: Reconciliation, Treaty and the future.

8961 Landscape Research Studio 1
Students will undertake a design research project in this studio that explores current issues and challenges that are faced in rural, regional and remote regions of Australia.

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>Architecture course Mandatory / Elective</th>
<th>Landscape Architecture course Mandatory / Elective</th>
<th>Planning course Mandatory / Elective</th>
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<td>n/a</td>
<td>n/a</td>
<td>nil</td>
<td></td>
<td>Colonial representation of Indigenous Australians in literature, art and film and the ways that Indigenous Australians express and identify themselves through such mediums in contemporary Australian society will be examined from an Indigenous standpoint.</td>
</tr>
<tr>
<td>University of New South Wales (UNSW Sydney)</td>
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<td>Nil</td>
<td>n/a</td>
<td>n/a</td>
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<td></td>
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<tr>
<td>University of Newcastle</td>
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<td>n/a</td>
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<td></td>
</tr>
<tr>
<td>University of South Australia</td>
<td>Nil</td>
<td>n/a</td>
<td>UG E PG nil</td>
<td>WELF 2015 Indigenous Australians and the Human Services (WELF 2015)</td>
<td>WELF 2015 Indigenous Australians and the Human Services To further develop students' understanding of the knowledge, values and skills required to work effectively as human service/social work professionals in Indigenous Australian contexts, which is culturally accountable to Indigenous</td>
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<tr>
<td>University nomenclature</td>
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<td>Landscape Architecture course Mandatory / Elective</td>
<td>Planning course Mandatory / Elective</td>
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<td>Australian people and communities.</td>
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<tr>
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<td>University of the Sunshine Coast</td>
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<td>UG E</td>
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<tr>
<td>Western Sydney University</td>
<td>n/a</td>
<td>n/a</td>
<td>UG ✓</td>
<td>PG nil</td>
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</tbody>
</table>

Note: data correct as of 1 January 2016, but university nomenclature has been updated to 1 December 2016.
Note: this text is extracted verbatim from the respective Course www pages including any spelling mistakes, abbreviations or codes.
Table G12: Australian Universities whose Built Environment Academics have entertained a continuous or sustained teaching partnerships with an Indigenous community/ies

<table>
<thead>
<tr>
<th>University nomenclature</th>
<th>U</th>
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<th>G</th>
<th>Unit/Subject/Studies</th>
<th>Indigenous Community/ies</th>
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<td>Curtin University of Technology</td>
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<td>Edith Cowan University</td>
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<tr>
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<tr>
<td>Macquarie University</td>
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<td>nil</td>
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<td></td>
<td></td>
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<tr>
<td>Monash University</td>
<td>✓</td>
<td>✓</td>
<td>Repeated architecture teaching engagements, and teaching partnerships.</td>
<td><em>Wurundjeri</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>University Name</td>
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<tr>
<td>Southern Cross University</td>
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</tr>
<tr>
<td>The University of Adelaide</td>
<td>Nil</td>
<td>nil</td>
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</tbody>
</table>
| The University of Melbourne | ✓ | ✓ | Repeated architecture and landscape architecture teaching | various | [http://msd.unimelb.edu.au/graduate-programs-0 Master of Architecture design studios](http://msd.unimelb.edu.au/graduate-programs-0)  
2014 Indigenous Gateway | Urban Intervention (Site: Federation Square/Yarra precinct) - Robin Boyd Foundation Master Class Intensive  
2014 Bower Studio (Site: Titjikala, NT) |  |
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<tr>
<th>University nomenclature</th>
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<th>PG</th>
<th>Unit/Subject/Studios</th>
<th>Indigenous Community/ies</th>
<th>Documentation</th>
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<tr>
<td></td>
<td></td>
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<td>engagements, and teaching partnerships via Elective Studios.</td>
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</table>

2013 Koorie Heritage Trust Visitor Centre | Urban Reclamation (Site: MAYSAR) - Robin Boyd Foundation Master Class Intensive
2013 Bower Studio (Site: Belyuen, NT)
2013 An Indigenous Speigeltent | Showcase for Culture (Site: Roving sites around the globe)
2012 Colonial Histories and ‘Interpretation’ (Site: Ebenezer Mission)
2012 Black Mile Studio | The Scattered ‘Centre’ (Site: Fitzroy Indigenous precinct)
2012 Memorial to the Stolen Generations (Site: CUB site)
2012 Bower Studio (Site: Bellary Springs)
2011 Museum of Difficult Memories (Site: Birrarung Marr)
2011 Bower Studio (Site: Wakathuni, WA)
2010 Identity Diversity and the Metropolis | The Academe (Site: University of Melbourne)
2010 Identity Diversity and the Metropolis | Ephemeral Imaginings (Site: Interstitial sites, Melbourne)
2010 Identity Diversity and the Metropolis | Urban Cultural Centre (Site: Melbourne civic sites)
2010 Bower Studio (Site: Gudorrka and Knuckeys Lagoon, NT)
2009 Bower Studio (Site: Gudorrka NT)
2008 Bower Studio (Site: Gudorrka, NT)
2008 Missing Program / Invisible Site – Contemporary Cultural Centre (Site: Enterprize Park)

Master of Landscape Architecture design studios
2010 Identity Diversity and the Metropolis | Urban Cultural Centre (Site: Melbourne civic sites)
2010 Identity Diversity and the Metropolis | Ephemeral Imaginings (Site: Interstitial sites, Melbourne)
2010 Identity Diversity and the Metropolis | The Academe (Site: University of Melbourne)

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<th>University</th>
<th>nomenclature</th>
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<th>PG</th>
<th>Unit/Subject/Studio</th>
<th>Indigenous Community/ies</th>
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</tbody>
</table>
teaching engagements, and teaching partnerships since 1995 through UWA's School of Indigenous Studies since 1988.

Revell, G 2005, A Kimberley conversation about place, A Kimberley architecture + landscape project Western Australia, unpublished report prepared for the Kimberley Development Commission (KDC).
University of Canberra

- Repeated landscape architecture teaching engagements teaching partnerships.
  - South East Aboriginal Focus Group, South Australia (2011, 2013, 2014)
  - Cherbourg, QLD (2012)
  - Eden Local Aboriginal Land Council, NSW (2015)
  - Vuna, Fiji (2014)

Heyes, S and S Tuiteci (2013), *Transects: Windows into Boandik Country*. Faculty of Arts and Design, University of Canberra: Canberra, ACT.


University of New England

- Repeated architecture teaching engagements teaching partnerships.

University of New South Wales (UNSW Sydney)

University of Newcastle

- Repeated architecture teaching engagements, and design + construct teaching partnerships.

*Kaurna Pitjantjatjara*


Laybourne Smith, Lois 2013 ‘Patjarr Aboriginal Community Visitors Centre’ *Australian Institute of Architects*


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<thead>
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<th>University nomenclature</th>
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<th>Unit/Subject/Study</th>
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<td>University of the Sunshine Coast</td>
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<tr>
<td>Western Sydney University</td>
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</table>

Note: data correct as of 31 December 2015, but university nomenclature has been updated to 1 December 2016.
Appendix H: Guiding Principles for Cultural Competency

At a national level, Universities Australia (formerly the Australian Vice-Chancellors' Committee), serves as a common voice and advocate for Australian university, seeks to advance higher education through voluntary, cooperative and coordinated action.


In terms of *Guiding Principles for the Development of Indigenous Cultural Competency in Australian Universities* (Universities Australia, 2011a), 2. Teaching and learning, the recommendations are to:

- **Recommendation 1**: Embed Indigenous knowledge and perspectives in all university curricula to provide students with the knowledge, skills and understandings which form the foundations of Indigenous cultural competency.
- **Recommendation 2**: Include Indigenous cultural competency as a formal Graduate Attribute or Quality.
- **Recommendation 3**: Incorporate Indigenous Australian knowledge and perspectives into programs according to a culturally competent pedagogical framework.
- **Recommendation 4**: Train teaching staff in Indigenous pedagogy for teaching Indigenous Studies and students effectively, including developing appropriate content and learning resources, teaching strategies and assessment methods.
- **Recommendation 5**: Create reporting mechanisms and standards which provide quality assurance and accountability of Indigenous Studies curricula (Universities Australia, 2011: 9).

Many of these principles are pertinent to this research project which is seeking to ascertain what is transpiring in a discipline cluster, and how to embed Indigenous Knowledge Systems into the curricula.

The *Guiding Principles* (Universities Australia, 2011a) cite University of South Australia and Griffith University as 2 of several exemplars. The former implemented a policy in 2004 mandating the incorporation of Indigenous content into all undergraduate programs by 2010, with a pedagogical framework to guide the development of curricula. The latter has been developing a whole-of-university approach to inclusive Aboriginal and Torres Strait Islander education the goals of which include the development of a culturally appropriate Indigenous curriculum and its implementation into degree programs, the development of culturally sensitive learning and teaching strategies and appropriate research protocols (Universities Australia, 2011a: 9-10).
This project sought to research the condition of Indigenous knowledge transmission and comprehension and does not address the issue of cultural competency. While ‘cultural competency’ is not the scope of this research project the Guiding Principles (Universities Australia, 2011a) define ‘cultural competency’ as:

Student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples (Universities Australia, 2011a:3).

In terms of academic research activities, research is bound to adherence of national and internal university research protocols, over-arching national protocols for research linked to ‘Aboriginal and Torres Strait Islander People’ is the National Statement on Ethical Conduct in Human Research (NHMRC, 2007a) prepared jointly by the National Health and Medical Research Council (NHMRC), the Australian Research Council (ARC) and the Australian Vice-Chancellors’ Committee (AVCC). The National Statement (Chapter 4) expresses principles and ethical obligations where research involves Aboriginal and Torres Strait Islander peoples. It emphasises six core values of: reciprocity, respect, equality, responsibility, survival and protection, and spirit and integrity. It also articulates a referral system whereby an application ‘must have included assessment by or advice from: people who have networks with … and/or knowledge of research … [or are] people familiar with the culture and practices of the Aboriginal and Torres Strait Islander people’ subject to the research project.

The National Statement (NHMRC 2007a) draws its origins from the Joint NHMRC/AVCC Statement and Guidelines on Research Practice (NHMRC 1997) that was embodied into the ‘living [protocol] document’ Australian Code for Responsible Conduct of Research (NHMRC 2007b). The National Statement (NHMRC, 2007a: 69) acknowledges the complexities of research with Aboriginal and Torres Strait people stating in its preamble on this topic:

Research with Aboriginal and Torres Strait Islander Peoples spans many methodologies and disciplines. There are wide variations in the ways in which Aboriginal and Torres Strait Islander individuals, communities or groups are involved in or affected by research to which this chapter applies. The variations depend on the scope of the project, the demographics of participants, the illnesses or social phenomena under study, and their historical, social and cultural context and connections. Researchers should address relevant issues of research design, ethics, culture and language. Depending on the field of study and complexity of the proposed research, these issues might be addressed in numerous ways. A cornerstone of an ethical research relationship with Aboriginal and Torres Strait Islander Peoples is respect for and valuing of cultural and language diversity.

As a sub-branch of the National Statement there are also guidelines specifically for human health research: Keeping research on track (NHMRC, 2006) and Values and Ethics (NHMRC, 2003) as distinct from ‘country’ health. Other Indigenous research protocols have been release in the past 20 years by agencies that sponsor research with and in Indigenous communities that are operational standards for projects funded by these agencies. There have also been attempts at both state and local government levels to formulate Reconciliation Action Plans that articulate aspirations about creating respectful relationships with some documents including discussions about research protocols. Key Indigenous research guidelines have been authored through the Australian Institute
for Aboriginal and Torres Strait Islander Studies (AIATSIS) (AIATSIS, 2011) and the Australian Housing and Urban Research Institute (AHURI) (AHURI, 2011) and several universities have similarly developed research guidelines adjunct and secondary to the National Statement (Australia et al 2007) to articulate their international operational expectations.

The AIATSIS (2011) Guidelines derive from 14 principles under the over-arching categories of rights, respect and recognition; negotiation, consultation, agreement and mutual understanding; participation, collaboration and partnership; benefits, outcomes and giving back; managing research; use, storage and access; and reporting and compliance. The guidelines importantly express the obligation for researchers to ensure that the principle of ‘free, prior and informed consent (FPIC)’ is employed with Indigenous participants implying Indigenous consent prior to and during project formation ‘free of duress’ and that Indigenous participants are ‘equal participants’ in the research process. FPIC reinforces principles discussed by the United Nations in 2005 at their International Workshop on Methodologies Regarding Free Prior and Informed Consent and Indigenous Peoples (United Nations, 2005).

The 14 principles are contained in Table 2, and under consent, the Guidelines (AIATSIS, 2011) express the need to:

- Conduct all research on the basis of free, prior and informed consent.
- Ensure that Indigenous people are equal participants in the research process.
- Ensure appropriate negotiation and consultation about the aims and objectives, and to ensure meaningful negotiation of processes, outcomes and involvement.
- Ensure the research project has FPIC informed consent and plain English statement signed by participants.
- Identify appropriate individuals and communities to consult - there is almost always someone to speak for a particular place or area.
- For more general research, identify and consult individuals or communities who have made an important contribution in relation to the research topic.
- Allow appropriate individuals for the area/topic to be identified from within the community.
- Involve the Traditional Owners who speak for the Country.
- Identify Indigenous regional, local and community and/or other organisations.
- Identify any written research protocols or other protocols that need to be followed.
- Observe appropriate community values, norms and protocols.
- Identify potential political issues that may be affected by the research or the outcomes of the research.
- Communicate with relevant individuals and organisations by appropriate means (face-to-face meetings are always desirable), and consider the budgetary and funding implications of such visits for the individuals and organisations.
- In introductions to individuals and communities, clearly identify the researchers and any other participants, any institutional affiliations and key stakeholders, and sources of financial support.
- Clarify objectives from the outset, but maintain flexibility and a willingness to modify goals and ways of working. Agree about the involvement of individuals in the interpretation of the results and the preparation of any publications (including whether they should be co-authors).
• Agree about identification or otherwise of individuals involved in the research, and whether those who take part in research should be acknowledged in any publication (AIATSIS, 2011: 9).

Table 2: AIATSIS (2011) Guidelines, 14 principles summarised:

| Rights, respect and recognition | Principle 1: Recognition of the diversity and uniqueness of peoples, as well as of individuals, is essential.  
Principle 2: The rights of Indigenous peoples to self-determination must be recognised.  
Principle 3: The rights of Indigenous peoples to their intangible heritage must be recognised.  
Principle 4: Rights in the traditional knowledge and traditional cultural expressions of Indigenous peoples must be respected, protected and maintained.  
Principle 5: Indigenous knowledge, practices and innovations must be respected, protected and maintained. |
|---|---|
| Negotiation, consultation, agreement and mutual understanding | Principle 6: Consultation, negotiation and free, prior and informed consent are the foundations for research with or about Indigenous peoples.  
Principle 7: Responsibility for consultation and negotiation is ongoing.  
Principle 8: Consultation and negotiation should achieve mutual understanding about the proposed research.  
Principle 9: Negotiation should result in a formal agreement for the conduct of a research project. |
| Participation, collaboration and partnership | Principle 10: Indigenous people have the right to full participation appropriate to their skills and experiences in research projects and processes. |
| Benefits, outcomes and giving back | Principle 11: Indigenous people involved in research, or who may be affected by research, should benefit from, and not be disadvantaged by, the research project.  
Principle 12: Research outcomes should include specific results that respond to the needs and interests of Indigenous people. |
| Managing research: use, storage and access | Principle 13: Plans should be agreed for managing use of, and access to, research results. |
| Reporting and compliance | Principle 14: Research projects should include appropriate mechanisms and procedures for reporting on ethical aspects of the research and complying with these guidelines. |

Appendix I: Project recommendations for Professional Institutes’ Education Policies

The following are the policy recommendations for the built environment professional institutes that were informed and facilitated by the project team and its findings. The recommendations are specific to each professional body, and assist each in its progress to re-cast terra nullius blindness and give effect to empowering Indigenous protocols and knowledge.

**Australian Institute of Architects**
That the Australian Institute of Architects’ education policy be revised via a change to its *Standards for Programs in Architecture* (2009), which forms part of the Tertiary Education of Architects Policy (2008). The change shifts the subject of Indigenous understandings from its narrow application under History and Theory at point 3.3.1 and more appropriately establishes a new Program Content category 3.8 Indigenous Culture and Knowledge Systems (as illustrated in the following extract).

3 Program Content
3.3 History and Theory Studies
3.3.1 Awareness and Knowledge
   i) An awareness of philosophical, cultural and political movements
   ii) An understanding of the history and theory of Western, non-western, and regional *indigenous* architecture
   iii) An understanding of the sources of specialist information and expertise, including an understanding of issues of heritage and conservation in the built environment.

3.8 Indigenous Culture and Knowledge Systems
*Indigenous culture and Indigenous Knowledge Systems* as informing protocols and practices for engagement and contributing design and planning insights, environmental knowledge, land and environmental law, research methods, geographical and land management precedents to the above key areas, in both Australian and international arenas.

**Australian Institute of Landscape Architects**
That the Australian Institute of Landscape Architects’ *Education Policy* (2015) be changed. The change shifts the subject of Indigenous understandings from its narrow application under History and Theory at more appropriately establishes a new capability category called Indigenous Culture and Knowledge Systems (as illustrated in the following policy extract).

History and Theory (interrogation and exploration):
Precedents, history of landscape architecture, *indigenous culture and heritage*, environmental history and theory, broad understanding, interrogation/critique, research and research methods, interdisciplinary studies, eg art and geography.

Indigenous Culture and Knowledge Systems:
*Indigenous culture and Indigenous Knowledge Systems* as informing protocols and practices for engagement and contributing design and planning insights, environmental knowledge, land and environmental law, research methods,
geographical and land management precedents to the above key areas, in both Australian and international arenas.

Planning Institute of Australia
That the Planning Institute of Australia’s Accreditation Policy for the Recognition of Australian Planning Qualifications for the Urban and Regional Planning Chapter be changed. The change shifts the requirement for Indigenous understanding from its narrow application in the context of diverse populations to a new competency, specifically 4. Indigenous Culture and Knowledge Systems.

B. Core Curriculum Competencies
1. Professionalism, Practice and Ethics
   Performance Outcomes
   1. Knowledge of the diversity of populations served, including indigenous cultures, minority and special needs groups, and different age groups including children and older people, and a capacity to engage meaningfully with diverse groups, including hard to reach“ populations.
   2. Knowledge of the development of planners’ roles over time and in various contexts including the challenges and requirements of contemporary circumstances.

4. Indigenous Culture and Knowledge Systems
   Indigenous culture and Indigenous Knowledge Systems as informing protocols and practices for engagement and contributing design and planning insights, environmental knowledge, land and environmental law, research methods, geographical and land management precedents to the above key areas, in both Australian and international arenas.

This change was adopted by PIA National Council on 18 November 2010.
Appendix J: Professional institute project participation and observations, May 2016
26 May 2006

Dr Darlene Sebalj
Policy Officer, PELTHE Programme
Office for Learning and Teaching
Student Information and Learning Branch
Higher Education Group
Australian Government Department of Education and Training
GPO Box 9880 Canberra City 2601

Dear Darlene,

RE: ID12-2418 - Re-casting terra nullius blindness: empowering Indigenous protocols and knowledge in Australian university built environment education – feedback on final reporting

I refer to the abovementioned project that the Australian Institute of Architects (the Institute) has been cognisant of since 2003. Over the project’s duration, several institute members (practitioners and academics) have been consulted, provided insights, and been involved in various workshops to support the findings of the project. This has included several prominent architects across Australia with long-standing experience in designing with, and for, Aboriginal and Torres Strait Islander communities.

The Institute’s National Education Committee (NEC) services the national focus of Institute as it relates to the consideration and implementation of architectural education at the national level. The NEC is made up of representatives from each state Chapter. It provides advice on the co-ordination and harmonisation of education policy and course accreditation activities, and reviews and introduces Institute policy around research and education.

In the project’s formative stage the Institute was directly consulted, and while not wishing to be a named a Partner Organisation in the application, expressed a desire to be kept abreast of the project and its findings. The NEC is aware that the project sought to research the extent to which Indigenous Knowledge Systems are being taught in built environment (architecture, landscape architecture and planning) tertiary schools across Australia, and that it involved undertaking surveys about student and staff knowledge of Indigenous Australians in the built environment sector. The project, as stated in the original application, was developed because it was perceived that the built environment disciplines of architecture, landscape architecture and planning, both academically and professionally, were not deeply engaging with Indigenous and Aboriginal and Torres Strait Islander communities.

Thus, the project sought to develop resources that aimed to:
• Involve Indigenous academics and communities in university learning and research in the built environment;
• Expose students and educators in the built environment professions to Australian Indigenous Knowledge and cultural systems and the protocols for engaging with Indigenous Australians about their rights, interests, needs and aspirations; and
• Enhance student and academic comprehension, appreciation and respect for Indigenous protocols and processes.

Australian Institute of Architects
The NEC confirms that there is little research on this topic, that the Institute has no national Reconciliation Action Plan at present, that Aboriginal and Torres Strait Islander communities are increasingly becoming clients to architects, that there is insufficient information about the enrolment and progression of Aboriginal and Torres Strait Islander students inside Australian accredited architecture courses, and that there is insufficient information available from accredited architecture programs in Australia as to what is transpiring in the area and how to scaffold suitable responses.

The NEC also notes the very strong independent Indigenous examiner endorsement of the final deliverables by Dr Sandy O’Sullivan that has been afforded to this project.

To this end, NEC concludes that the project may offer valuable insights and information that might inform the Institute and NEC in its operations and deliberations and that may also inform any accredited architecture course across Australia that may be seeking to renovate its course with respect to this realm of knowledge and skills.

Yours sincerely,

[Signature]

Nicolette Di Lemina  
National Education Manager
5 May 2016

Dr Darlene Sebalj
Policy Officer, PELTHE Programme
Office for Learning and Teaching
Student Information and Learning Branch
Higher Education Group
Australian Government Department of Education and Training
GPO Box 9880 Canberra City 2601

Dear Darlene,

RE: ID12-2418 • Re-casting terra nullius blindness: empowering Indigenous protocols and knowledge in Australian university built environment education – feedback on final reporting

I refer to the abovementioned project that the Australian Institute of Landscape Architects (AILA) has been an active participant in through contributing advice, information and guidance since it was instigated in 2013. At the outset the research team were active in engaging with various representatives of AILA across Australia including bringing National Executive and members into workshops to investigate the issues. As the project progressed AILA appointed former Western Australian AILA National Councillor Greg Grabasch as their nominee, and Grabasch a landscape architecture practitioner with a robust working relationship with Aboriginal communities in the Kimberley’s, continued close lines of communication with the research team including reading drafts of the Final Report and ‘The Square’ text, applauding the philosophical approach and style being taken.

AILA also notes that the research team included Professor David Jones, Associate Professor Grant Revell and Assistant Professor Scott Heyes whom are AILA members and academics associated with the universities of Deakin, Western Australia and Canberra respectively offering a strong cross-Australia partnership and overview.

Overall the project has had several impacts upon informing and changing AILA’s perspectives about Aboriginal and Torres Strait Islander engagement in Australia’s tertiary education system, but also scaffolding several AILA initiatives to inform the greater membership and to shift logic in several of AILA’s policies.

These impacts may be summarised as:

• In 2013 the research team presented the project at AILA’s 2013 National Conference – REFORM – in Sydney, and brought an immediate motion from the conference floor to acknowledge and support the project in line with AILA’s Australian Landscape Charter in addressing reconciliation and translating what was transpiring in its tertiary education courses;

• In 2014 Professor Jones was appointed to the newly created AILA National Accreditation Taskforce to re-write AILA’s tertiary Accreditation Policy and offered invaluable insights about
the new Australian Qualification Framework (AQF), various tertiary course scenarios but also the position of Aboriginal and Torres Strait Islander engagement in their courses;

- In early 2015 AILA invited Professor Jones to serve on its inaugural National Education Committee, and he has taken an active role in the Committee’s deliberations, including bringing to the fore possible changes to AILA’s Accreditation Policy to enable Indigenous alignment but also the Committee’s activities in overseeing the continuing accreditation of several major Australian landscape architecture courses;

- In mid-2015 Professor Jones was instrumental in enabling the first Aboriginal to be appointed to AILA’s new National Accreditation Review Team, as a student representative, and that person served on a visiting accreditation team for a major Australian landscape architecture course in 2016;

- In mid-2015 Professor Jones joined AILA Victoria’s Indigenous Committee, the only committee of its type in Australia, and has ably guided the Committee in charting several significant shifts in member thought about policy including shaping the terms of reference of the Committee, the orchestration of a special reconciliation and cultural fluency one day seminar, reviewing AILA’s new Accreditation Policy as to fine tuning its approach to Indigenous issues, and supporting the Committee’s initiative in bringing forward to AILA’s National Council a platform entitled ‘Connection to Country’ for the Council to commence the process of preparing its first Reconciliation Action Plan;

- In early 2016 AILA’s Victorian Indigenous Committee hosted the highly successful ‘Connection to Country’ one day seminar in Melbourne’s Federation Square;

- In early 2016 AILA’s National Council welcomed the ‘Connection to Country’ submission the initiative of AILA’s Victorian Indigenous Committee, and unanimously voted to support the Committee’s “intent, and worthwhile efforts in this space.” The National Council voted to action the preparation of a Reconciliation Action Plan, and to source funding to scaffold its implementation.

It has been a period of 3 years over which this project has transpired and it would be fair to conclude that the OLT Terra Nullius project, including its research team members, have directly informed and scaffolded several policy and member perspective shifts inside and within AILA.

AILA looks forward to the finalisation and realise of the Final Report and ‘The Square’ deliverables as we believe that they will contribute to furthering internal debate and guidance by the AILA membership including the National Council, academics and students across Australia about Australian Aboriginal and Torres Strait Islander and Indigenous respect and engagement in its policy, practice and education arenas.

Please do not hesitate to contact me should you require further information about the above.

Yours sincerely,

Shahana McKenzie
Chief Executive Officer

Australian Institute of Landscape Architects
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ABN: 84 008 531 851

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30 May 2016

Dr Darlene Sebalj
Policy Officer, PELTHE Programme
Office for Learning and Teaching
Student Information and Learning Branch
Higher Education Group
Australian Government Department of Education and Training
GPO Box 9880
CANBERRA CITY ACT 2601

Dear Dr Sebalj

RE: ID12-2418 - Re-casting terra nullius blindness: empowering Indigenous protocols and knowledge in Australian university built environment education - feedback on final reporting

I write with regard to the Planning Institute of Australia’s involvement with the above project. The Planning Institute of Australia (PIA) worked with the research team from initial project briefings in 2013 through to facilitating member engagement at workshops in mainland capital cities and providing members with access to surveys by which the level of PIA member’s understanding of Indigenous Australians in the built environment sector was explored. This furnished the research team with information and insight from qualified urban and regional planners from around Australia. Additionally, PIA facilitated the presentation of a paper to the Australia and New Zealand Association of Planning Schools which included PIA members.

Whilst PIA was consulted and engaged in the initial stages of the project, the Institute elected not to become a Partner. However, the philosophy of planning has been well represented, and in particular PIA notes that, of the Project Team, both Professor David Jones (Deakin University, Victoria) and Professor Darryl Low Choy (Griffith University, Queensland) are very long standing members of PIA.

The OLT Terra Nullius project came at an ideal time from PIA’s perspective as we released in October 2010 a discussion paper prepared by PIA’s Indigenous Planning Working Group (formerly Chaired by Mr Ed Wensing, a member of the Project Reference Group) titled Improving Planners’ Understanding of Aboriginal and Torres Strait Islander Australians and Recommendations for Reforming Planning Education Curricula for PIA Accreditation.

The subject project, with its focus on empowering Indigenous protocols and knowledge in Australian university built environment education, is complementary to, and supportive of, PIA’s own efforts in like space.
In acknowledging the level of education delivered by tertiary education institutions, PIA has recently expanded our Accreditation Policy for the Recognition of Australian Planning Qualifications in the area of Aboriginal and Torres Strait Islander and other Indigenous perspectives on planning as a supporting knowledge area performance outcomes. Mr Wensing is among the experts approached to review the Policy.

In conclusion, PIA looks forward to the finalised release of the Final Report as it may further inform PIA’s operations and enhance both our accreditation process for planning courses nationally (with results for planning academics and their students) and our planning policy position statements into the future. We also look forward to the opportunity to consider the dissemination of the material to broaden the reach of quality material for education on indigenous matters.

Please feel free to contact me for any further information.

Yours Sincerely

Kirsty Kelly RPIA
CHIEF EXECUTIVE OFFICER
Appendix K: Further Reading

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Web


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Appendix L: Publications Arising from this Project


