

NSLA Indigenous Cultural Capability Audit: 2021

October 2021

Background

As a means of maintaining momentum after the formal Culturally Safe Libraries Program, NSLA members in Australia agreed to run an Indigenous cultural capability audit for five years from 2021. The intention of the audit is to hold one another to account in making necessary improvements to policies and practices involving First Nations staff, visitors and collections. The audit is also designed to help fulfil NSLA's obligation to the broader library sector – as sector leaders and according to commitments under the UN *Sustainable Development Goals* – to transparently demonstrate and promote cultural capability. The audit has been designed to reflect the ATILIRN Protocols.

Summary of findings

Results from this inaugural audit reveal a number of clear strengths and weaknesses in NSLA libraries. Extracts and examples from text responses are included with full statistics below, providing useful case studies of both successful and ineffective practices, and painting a nuanced picture of the status quo.

Strengths

- Provision of cultural competency training, with all libraries offering training to all staff and categorising it as mandatory.
- Connecting First Nations staff for peer support, with a majority of libraries supporting First Nations networks of some kind.
- Consulting First Nations staff before releasing communications relating to First Nations communities and collections (but less successful in ensuring that this workload is fair and manageable – many libraries are working with an un-scalable model of seeking approval for a very wide range of content from a very small number of First Nations staff).
- Display of First Nations artworks in library buildings (with more than half also displaying the Aboriginal and Torres Strait Islander flags).
- Participation in significant cultural events, with all libraries participating in major events or campaigns such as NAIDOC Week.
- Increasing recognition of Indigenous Cultural and Intellectual Property (ICIP) and practical approaches to recognising and respecting this.
- Use of AIATSIS thesauri for Indigenous languages and places, and enhancement of new and past records with these terms.
- Partnerships with First Nations individuals and communities as expected practice in development of programs and exhibitions.
- Inclusion of First Nations providers in library procurement strategies.

Weaknesses

- Very low representation on governing bodies, with seven of nine libraries reporting **0%** First Nations representation in executive teams and boards. Under half of all libraries have established Indigenous Advisory Groups or similar.
- Strategies for recruitment and retention that go beyond aspirational quotas or footers on recruitment advertisements, and provision of dedicated career support for First Nations staff.
- Mechanisms to deal with the very specific issues of cultural safety breaches, workplace racism and lateral violence – rather than relying on generic HR processes.
- Communications plans specifically designed for outreach to First Nations communities.
- Processes for community consultation about collections, including cultural permissions.
- Processes for handling of secret and sacred materials.
- Direct action in response to consistently collated performance measures for First Nations employment – including making changes to corporate policies.
- Direct action in response to consistently collated performance measures for First Nations collections.
- Involvement of First Nations communities outside of the library in strategic planning.

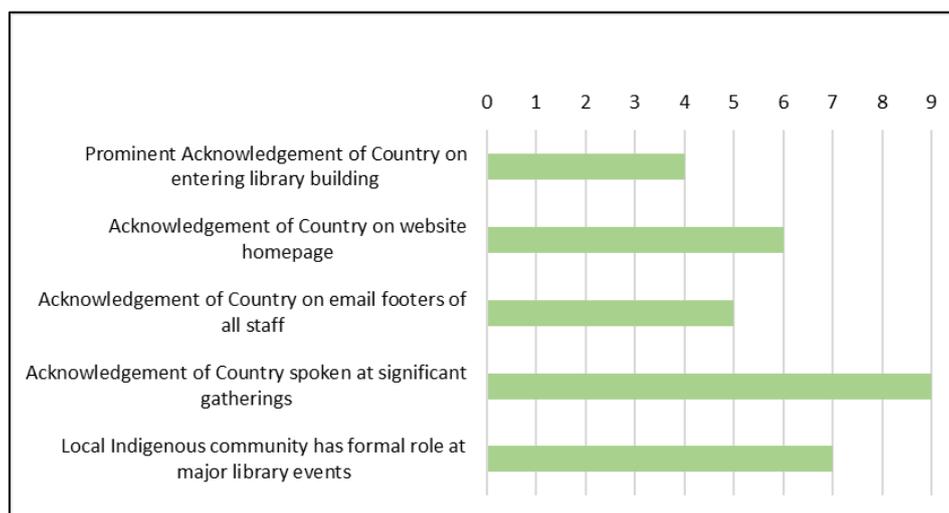
Audit responses provided by:

- | | |
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Section 1: Workplace

This section includes questions on governance, recruitment and support for First Nations staff, provision of cultural competency training, and visible recognition of First Nations communities onsite and online.

3.¹ How does the library demonstrate formal recognition of Aboriginal and Torres Strait Islanders as the Traditional Owners and Custodians of Australia?



All nine libraries include a spoken Acknowledgement of Country at significant events, and most formally involve their local First Nations communities at major library events, but less than half present an Acknowledgement of Country prominently at the entrance to the library building.

4. What percentage of the library's workforce (total number of staff) identifies as Aboriginal and/or Torres Strait Islander?

%	# of libraries
<1%	2
1-2%	3
3-5%	3
>5%	1

The library with the greatest percentage of staff identifying as Aboriginal and/or Torres Strait Islander was Library & Archives NT at 12%.

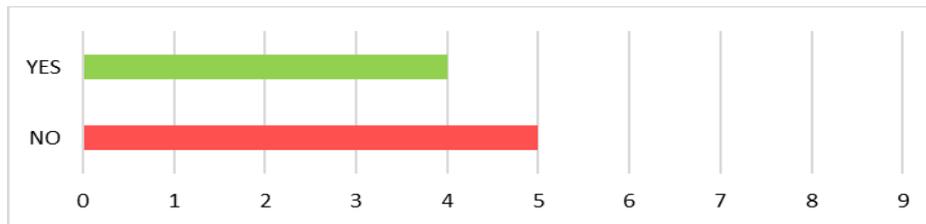
5. What percentage of the library's governing bodies, including executive and board members, identify as Aboriginal and/or Torres Strait Islander?

%	# of libraries
0%	7
<10%	0
10-15%	2
>15%	0

This question was telling, with the majority of libraries reporting 0% representation on their governing bodies. Results for the two libraries who did report representation (State Library of Western Australia at 11% and State Library of Queensland at 12%) equate to three people in total. Several libraries have Indigenous Advisory Groups that work alongside their boards and executives.

¹ Numbering of questions has been retained as per the audit survey, for the purpose of comparison in future years. Questions 1 and 2 relate to the respondents' library name and contact details, so Section 1 begins at question 3.

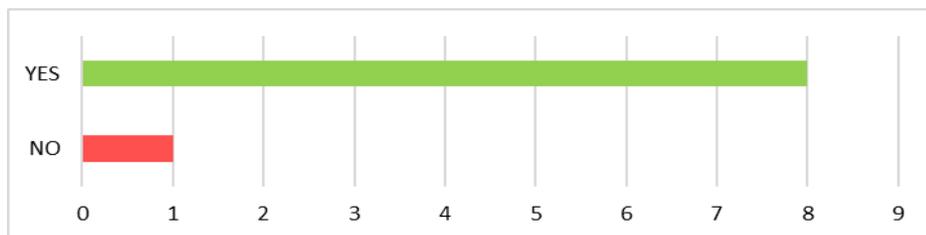
6. Does the library have Aboriginal and Torres Strait Islander-specific governance substructures, such as an Indigenous Advisory board or Elders' Council?



Examples include State Library of Queensland's Indigenous Advisory Group (IAG) comprising "eight members who act as an independent advisory group to the Library Board of Queensland to support the achievement of a guiding principle in the Libraries Act 1988 that respect for Aboriginal and Torres Strait Islander cultures are affirmed". State Library of New South Wales also has an eight-member Indigenous Advisory Board.

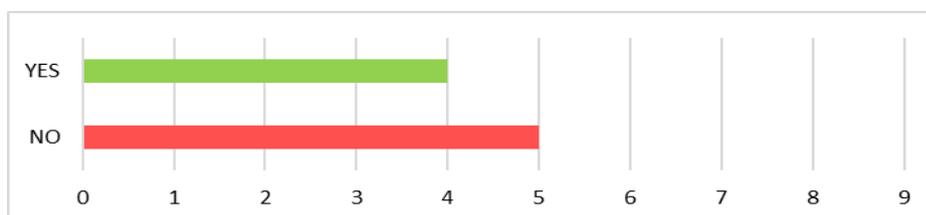
The National Library of Australia works according to its Aboriginal and Torres Strait Islander Consultative Framework incorporating a Collection Reference Group and Research & Education Reference Group, with the establishment of a Reconciliation Action Plan Reference Group and an Elder-in-Residence program currently in development.

7-8. Does the library provide cultural capability training for all staff, including as part of induction programs? If yes, is the training mandatory?



Almost all libraries answered yes to provision of cultural capability training for staff (8 out of 9), and each of these claimed that the training was mandatory.

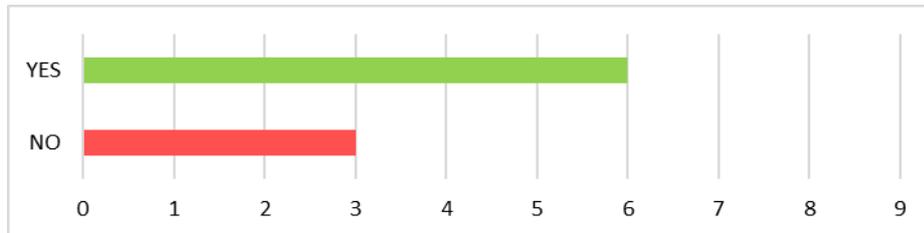
9. Does the library have an affirmative action strategy for the recruitment and promotion of Aboriginal and Torres Strait Islander peoples?



While roughly half of the libraries answered yes to an affirmative action strategy, this was in some cases simply reflecting the designation of specific roles as Identified positions, or making a commitment to cultural safety in the workforce within workforce policy documents. Strategies specifically addressing the promotion of First Nations peoples were harder to find. A potentially good example came from South Australia, where "the Department of Premier and Cabinet is in the early stages of establishing an Aboriginal Career Pathways Program which will provide individual plans for career aspirations". Library & Archives NT was able to point to special measures in recruitment stipulated by the Office of the

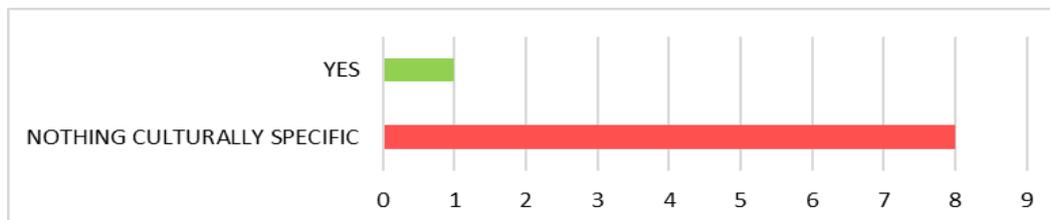
Commissioner for Public Employment, as well as the Aboriginal Employment Development Program, for employees who wish to advance their career within government. State Library of Queensland noted its commitment to developing a First Nations Recruitment and Retention Strategy in 2022.

10-11. Are there support networks available for Aboriginal and Torres Strait Islander staff at the library (besides NSLA Blakforce)? If yes, do these networks provide support with career progression?



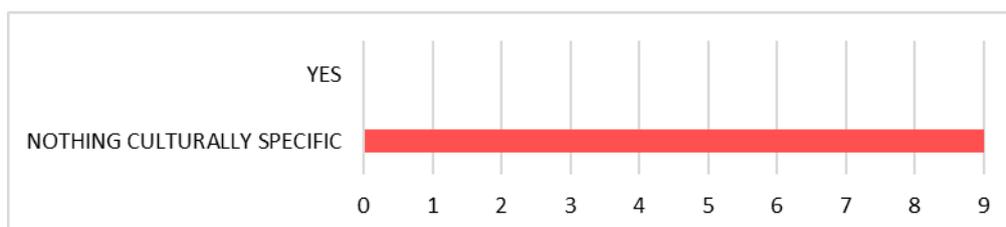
Six of the nine libraries reported that they offered support networks for Aboriginal and Torres Strait Islander staff. Of these, however, only three said that their support networks included help with career progression. In South Australia, the NungaNetwork is supported by the Department of Premier and Cabinet, with participation on an opt-in basis. The network is piloting a mentor program. Similarly, in the Northern Territory, the NTPS annual Aboriginal Employee forum and employee network is available. The National Library of Australia supports its own peer support network, LINK (the Library Indigenous Network of Knowledge), and continues to run its Indigenous Graduate Program. Other libraries noted that they offered support to First Nations staff on an informal basis.

12. What mechanisms, if any, are in place at the library to recognise and embed the cultural needs of Aboriginal and Torres Strait Islander staff members – including responses to breaches of cultural safety and workplace racism?



The most common response to this question was to cite Codes of Conduct, standard HR practices or public service procedures for dealing with unacceptable behaviour. There was little in the way of culturally-specific mechanisms. The National Library of Australia does have an Indigenous Champion at Senior Executive Level who is available to all Indigenous staff wishing to discuss workplace issues.

13-14. What mechanisms, if any, are in place at the library to recognise and respond to lateral violence? How are those mechanisms communicated to staff?

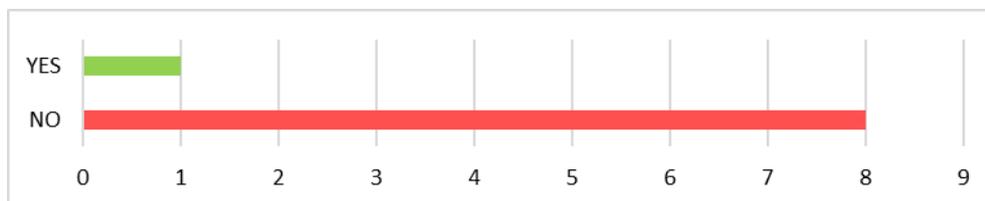


No library had a mechanism explicitly designed for responding to lateral violence between First Nations staff. Again, most cited standard HR practices and policies for workplace behaviour, bullying, harassment and discrimination. State Library of Queensland did note that this issue would be considered in its forthcoming First Nations Recruitment and Retention Strategy. Libraries Tasmania noted that some business units and leadership groups have conducted awareness raising activities such as "Racism - It stops with me" via an accredited training provider.

Section 2: Community engagement

This section includes questions on cultural safety in communications, promotion of services and collections to First Nations communities, visible signifiers for First Nations communities, and involvement of First Nations peoples in development and delivery of services.

15. Do you have a communications strategy to reach Aboriginal and Torres Strait Islander peoples and communities?



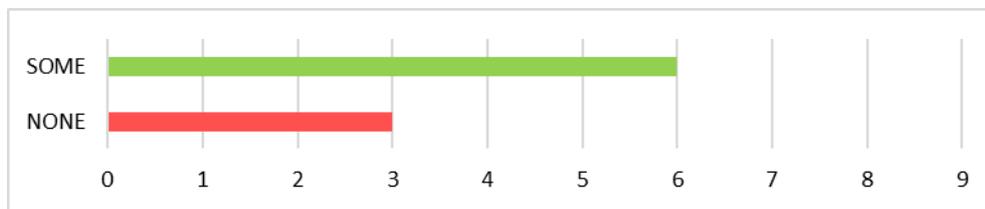
Only State Library of Queensland has a formalised communications strategy specifically for First Nations communities, delivered by its Indigenous Services and kuril dhagun teams. The position of Manager Indigenous Engagement and Strategy has also recently been created. The National Library of Australia noted its Aboriginal and Torres Strait Islander Media & Communications Strategy is in development, and will include a communication style guide for culturally appropriate messaging.

16. If yes, does this include promotion of programs, services and collections through Aboriginal and Torres Strait Islander media channels and directly to Indigenous communities?

This question appeared to confuse the issue, as many libraries who did not have a communications strategy per se for First Nations communities were nonetheless engaged in communicating their services and collections to a number of First Nations communities. Four libraries reported some kind of direct communication of this nature, including State Library of Western Australia through its *Storylines* program.

State Library of New South Wales was able to say explicitly that it “advertises its targeted services, programs, events and exhibitions through Aboriginal and Torres Strait Islander media channels such as the Koori Mail, the National Indigenous Times and Koori Radio”. State Library of Queensland also offered some useful practical examples, noting that “the kuril dhagun team have dedicated social channels and distribution list for their quarterly eDM - black&write!, placements in Koori Mail, National Indigenous Times, announcements on Radion 98.9 arranged, dedicated photoshoot with new First Nations team of editors - David Unaipon award as part of QLAs – National Indigenous Times, Arts Hub First Nation edition - Monica Clare Research Fellowship awarded as part of Queensland Memory Awards – Indigenous X job ad (as part of broader plan) - exhibitions and showcases like Deadly Threads – 98.9 live reads - national, statewide and local media coverage of specific events related to Indigenous content e.g.: Deadly Threads (ABC Radio National, NiTV, 4ZZZ etc)”.

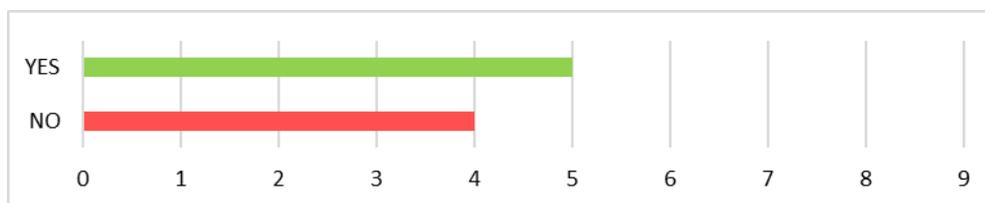
17. What mechanisms are in place, if any, to ensure that library communications (including social media) are culturally safe and responsive to the needs of Aboriginal and Torres Strait Islander communities? Can you provide examples?



For those libraries with mechanisms in place to ensure that library communications are culturally safe, these generally involved consultation with First Nations staff external to the library’s communications teams. The efficiency, reliability and reasonableness of such requests for endorsement varied according to whether the libraries were sufficiently resourced to have a dedicated Indigenous Engagement unit, or were reliant upon a small number of First Nations staff in collections areas (in one case, one staff member), or upon advice external to the library itself.

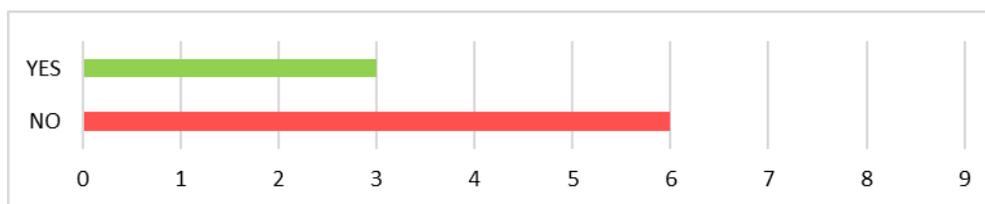
The State Library of Queensland described its distributed model for the use of social media channels including dedicated social media profiles specifically directed to a First Nations audience that are created and managed by First Nations staff. It noted that “engagement communications are done mainly by staff within the Indigenous services, kuril dhagun or black&write! teams”.

18. Does the library have a dedicated Indigenous collections team, Indigenous engagement unit, or Indigenous liaison officer to work with specific communities?



Three libraries have well-established Indigenous Engagement units (National Library, Queensland, and New South Wales). Two have new units in development (Victoria with its Indigenous Research Centre and South Australia with two new contract positions in 2021 – Indigenous Collections Officer and Indigenous Collections Coordinator). A new position of First Nations Collections and Content Coordinator has also been proposed in the NT.

19. Does the library provide a dedicated space for Aboriginal and Torres Strait Islander clients, or actively encourage use of its facilities by Aboriginal and Torres Strait Islander communities?



State Library of New South Wales reported that its new Ginibi Room is under construction. State Library Victoria reported its new Victorian Indigenous Research Centre (VIRC) is operating informally but has not yet been publicly launched. State Library of Queensland’s kuril dhagun is well-known as a welcoming

space for First Nations peoples to gather, converse and celebrate. Two other libraries referred to spaces in planning (National Library and South Australia).

20. If yes, are/were Aboriginal and Torres Strait Islander staff or community members involved in the planning and design of these spaces?

The three libraries with dedicated spaces responded YES to this question.

21. Are the Aboriginal and Torres Strait Islander flags on prominent display at the library?

Five out of nine libraries responded YES to this question. Two libraries who responded NO noted that there were no flags of any kind on display anywhere in their library buildings.

22. Are artworks by Aboriginal and Torres Strait Islander peoples on display?

All nine libraries responded YES to this question.

Examples included a welcome stone at State Library of South Australia by Kurna elder Uncle Lewis O'Brien, and three vibrant rugs exhibited on level 1 by Pantjiti McKenzie from Ernabella Arts Inc of the Pukatia Community. Artworks by Yuwaalaraay artist Lucy Simpson feature prominently in the Marie Bashir reading room at the State Library of New South Wales. Library & Archives NT displays wall-size vinyl prints of the Uluru handback, and the Uluru Statement from the Heart.

23-24. What are the greatest barriers to engagement with Aboriginal and Torres Strait Islander communities for your library? Please rank in order. Please list any other barriers to engagement.

Options provided here were:

- Budget
- Structure
- Staff awareness
- Staff skills
- Strategy
- Other

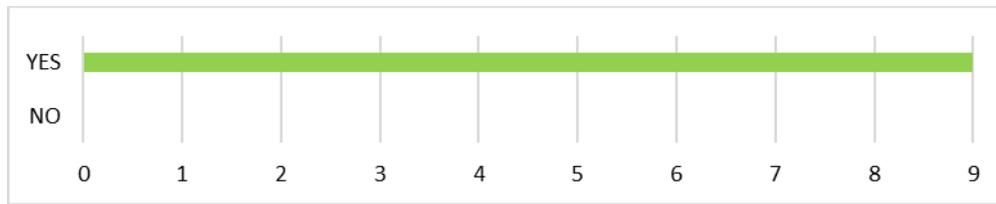
As one library neglected to respond to this question, and another did not rank all options offered, full results are not listed here. The clear frontrunner in terms of barriers to engagement with communities, however, was **Strategy**. This was ranked at number 1 by **five** libraries.

The second most common barrier cited was **Structure**, ranked at number 2 by **four** libraries. Interestingly, 'budget' did not rank highly as a barrier to engagement across NSLA libraries – only one library nominated it as #1 barrier, and one library as #2.

A discussion with survey participants revealed that **Strategy** was seen as a broad term encompassing leadership, First Nations involvement in community engagement and decision-making, and practical strategies to bring written commitments to life. This included the need for collection policies addressing Indigenous knowledge, as well as moral and intellectual property rights.

Structural issues in some cases referred to the existence (or lack of) of First Nations advisory groups, or sufficient staffing levels in Indigenous Engagement units to build and maintain meaningful relationships with community groups and organisations. Limitations on travel for outreach to regional and remote audiences was cited as an issue in one case. In another, limitations on the availability of members of the Elders' Council, with responses to requests for consultation taking months.

25. Does the library participate in significant cultural events, such as Indigenous Literacy Day, NAIDOC Week, and Sorry Day? If yes, please give examples.

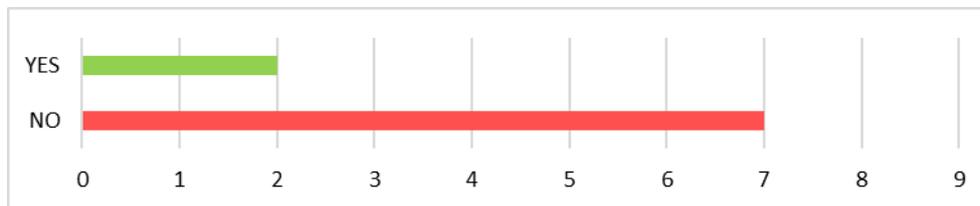


All libraries are participating in significant cultural events. This generally involves promotion through social media channels (the most basic level of participation) but extends in many libraries to onsite programming including exhibitions, community activities, staff events and children’s programs. NAIDOC Week appears to be particularly well supported. In 2021, many onsite programs moved online in response to restrictions – State Library of Queensland’s Murrandoo Yanner and *Always Was, Always Will Be* Yarning Circle, for example.

Section 3: Indigenous collections

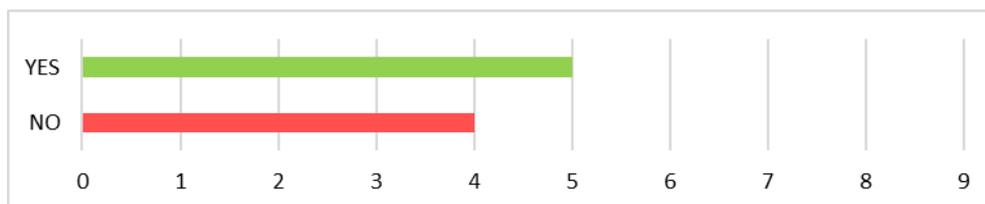
This section includes questions on First Nations collections, including descriptive practices, collecting policies and community engagement.

26. Does the library have an Indigenous collections policy that supports acquisition of material by and about Aboriginal and Torres Strait Islander peoples?



Only those libraries with a published collections policy relating specifically to First Nations collections were recorded as YES in response to this question (two of nine). Several libraries have policies in development or under review that include specific principles and processes for acquisition and management of First Nations collections. Others had collecting goals for First Nations collections not yet accompanied by collecting guidelines.

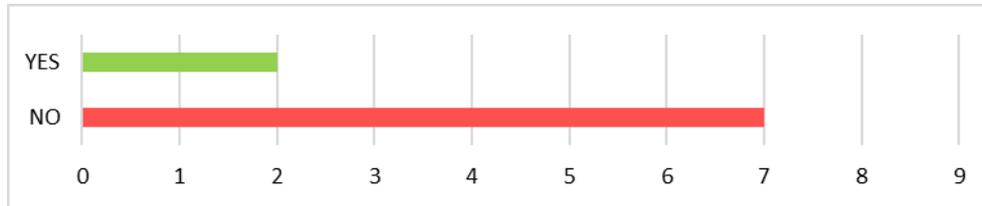
27. Does the library have a policy for the recognition and protection of Indigenous Cultural and Intellectual Property (ICIP) as part of collection management?



Several libraries cited the NSLA position statement on ICIP in response to this question. Some were working with ‘informal policies’ based on this and the ATSLIRN protocols. State Library of New South Wales has recently developed specific ICIP protocols with Terri Janke and Company; and National Library of Australia is working with the same company to develop an Australian ICIP Protocol based on the ten

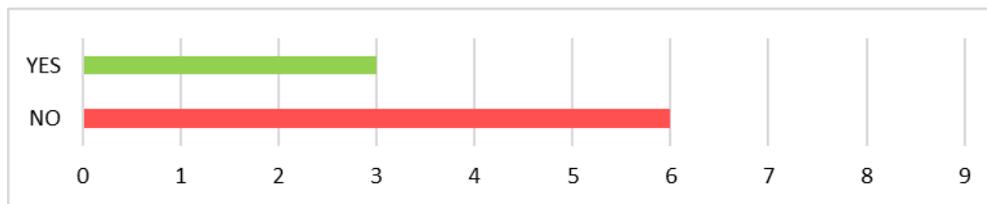
guiding principles of the UN Declaration on the Rights of Indigenous Peoples. State Library Victoria continues to employ its long-established Cultural Permissions Program.

28. Does the library have an established process for consultation with Indigenous communities in regard to development and management of its collections (including digital materials), including a cultural permissions process?



Only two libraries could respond with a categorical YES to this question. The National Library of Australia will be including guiding principles for consultation processes in its Australia ICIP Protocol.

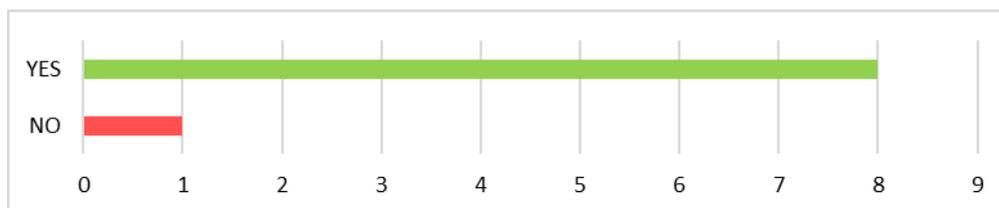
29-30. Does the library have a policy for the identification and appropriate handling of secret and sacred or offensive materials, in both physical and digital environments? Does this involve consultation?



Many libraries had no documented policy here, but four had begun to develop policies and guidelines in consultation with First Nations staff and/or communities. State Library of Western Australia, for example, is working with Noongar Elders on the handling and management of specific secret sacred objects. The National Library of Australia did note that it has a commitment to not collecting secret/sacred objects., though management of these materials will be included in the Australia ICIP Protocol.

Handling of secret, sacred and offensive materials is detailed in the ICIP protocols for State Library of New South Wales. Libraries Tasmania seeks guidance and direction from key community members in each instance. The three libraries that responded **YES** also responded that their policies involved consultation.

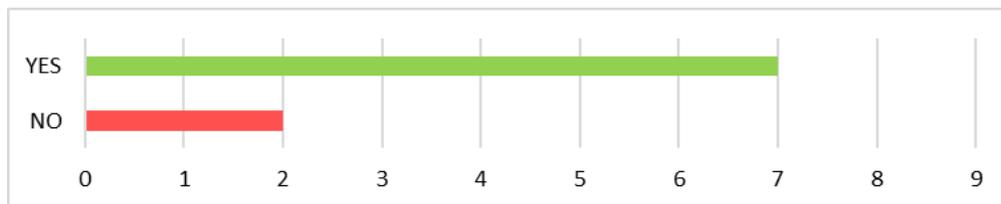
31. Are collections teams routinely allocating language designators and culturally appropriate names, places and subject descriptions to all newly acquired materials, using Indigenous thesauri such as the AUSTLANG database and AIATSIS thesaurus of Indigenous place names?



Almost all libraries are routinely using approved thesauri to describe records or enhance records with First Nations languages and place names. For several, these efforts began in 2019 with the NSLA-promoted AUSTLANG code-a-thon. State Library of Western Australia now asks suppliers to include

language codes and subjects in the records they provide. National Library of Australia has produced guidelines for cataloguing published and unpublished First Australians material for its staff. Most libraries have articulated a need for guidelines for description of First Nations collections, and this is currently under consideration by the NSLA Heads of Collections group following the NSLA contemporary Indigenous collections audit in July 2021.

32. Have collections teams been retrospectively updating catalogue records for materials with unsuitable subject headings and other metadata?



Some libraries are conducting retrospective record enhancement on an ad hoc basis. Others are running specific projects to improve subject headings and to add language codes etc. State Library Victoria’s Description Original Materials Team is undertaking a project to identify culturally sensitive manuscript collections, in order to work with the staff of the library’s Koori Unit to confirm preferred descriptors – with over 700 collections/items identified to date as being in need of review. State Library of South Australia is adding a cultural warning on collection items containing potentially offensive language. Integration of AIATSIS thesauri into library management systems would make these tasks significantly more efficient – this proposal is under discussion with AIATSIS, led by the state libraries of Queensland and New South Wales.

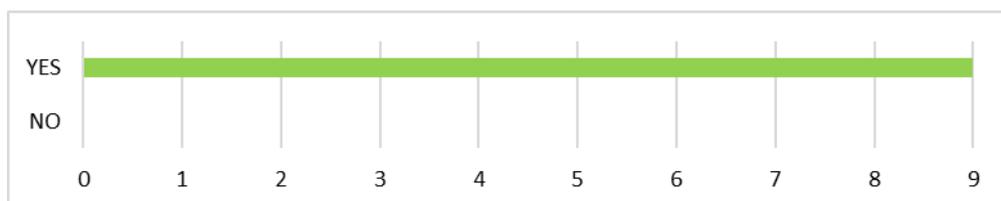
33. Is there a mechanism for Aboriginal and Torres Strait Islander peoples to annotate or describe materials that pertain to themselves and their communities?

Four of the nine libraries responded with YES to this question.

Importantly, the question refers to mechanisms developed specifically for First Nations peoples to exercise the ‘right of reply’ to collection descriptions. All libraries were able to cite mechanisms for any member of the public to provide feedback on collection items or to provide annotations.

Culturally-specific examples included State Library Victoria’s Cultural Permissions Program (resulting in additional description information from community members); State Library of New South Wales’ Gather platform; and the *Storylines* digital archive at State Library of Western Australia.

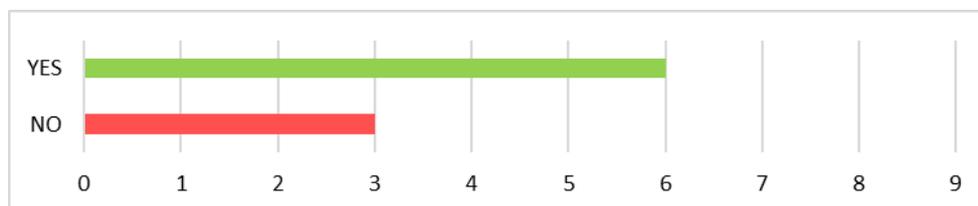
34. Does the library promote awareness and use of Aboriginal and Torres Strait Islander-related collections through collection guide, finding ads, tours, websites and exhibitions?



All libraries were able to report activities in promoting awareness and use of First Nations collections. In some cases, this was limited to the provision of finding aids (notwithstanding the work involved in creating these). In others, it extended to major exhibitions, dedicated library spaces for First Nations

communities, family history workshops, curriculum-related resources and events.

35-36. Has the library agreed to the repatriation of any original records or provision of copies to Aboriginal and Torres Strait Islander communities as a result of consultation? If yes, has it assisted any communities in establishing or maintaining knowledge centres for repatriated records?

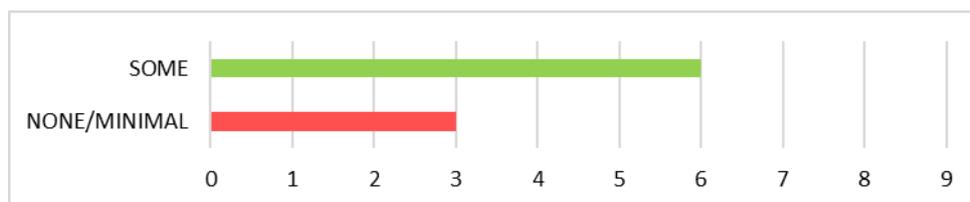


Six libraries reported repatriating records or providing copies of records to First Nations communities as a result of consultation, with **five** of those providing assistance in the management of those collections. As part of WA's *Storylines* program, Mownajum Arts Centre and Nyamba Buru Yawuru Corporation manage their own repatriated records through community owned archives. State Library of South Australia was involved in the digital repatriation of material to the social history unit of the Pitjanjatjara Council through Ara Irititja. The National Library of Australia is in the process of developing a First Australians Digital Repatriation Policy.

Section 4: Programs and services

This section includes questions on library programs and services, including those with First Nations content, and mechanisms employed for consultation with and feedback from First Nations communities.

37. What mechanisms are in place, if any, to ensure that library programs and services are culturally safe and responsive to the needs of Aboriginal and Torres Strait Islander communities?



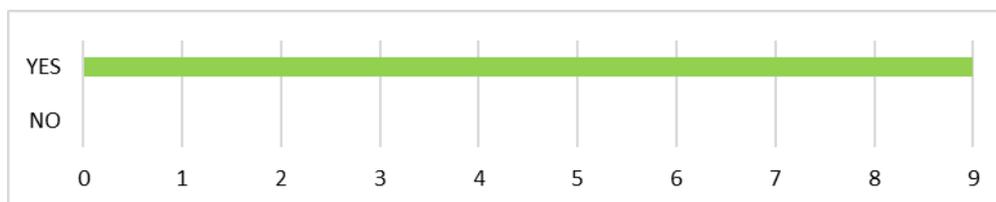
In all cases, the mechanisms in place involved a team or small number of individuals tasked with checking and approving content before release. In some cases, all programs designed for First Nations clients – such as State Library of New South Wales' family history workshops – are run by First Nations staff members. State Library of Queensland noted that First Nations communities involved in exhibitions, events, fellowships, etc. are asked directly to contribute to program evaluation. The National Library of Australia confirmed that all programs containing First Nations content are created in consultation with the library's Indigenous Engagement team. Libraries Tasmania consults the Department of Education's Aboriginal Education team. In Western Australia, a specific process for assisting First Nations clients was created with the library's senior Aboriginal officer and staff within the Aboriginal History Unit. Libraries ACT has an Aboriginal and Torres Strait Islander Coordinator who is consulted during program development.

What mechanisms are in place, if any, to seek feedback on library programs, services and communications from Aboriginal and Torres Strait Islander community members? Please summarise feedback received through these channels in the last twelve months.

Only **two** libraries mentioned feedback mechanisms specifically designed for First Nations communities, including direct contact details for Indigenous Engagement units or, in Western Australia, a formal channel for staff to incorporate feedback from First Nations visitors into the library's culturally safe workplaces project.

Other formal and informal channels for feedback were not culturally specific, and included post-event surveys, anecdotal feedback captured by staff, and onsite and online feedback forms. No libraries were able to summarise or detail feedback received, indicating that information, ideas, thanks and complaints from First Nations communities are not registered centrally.

40. Have programs and services staff at the library actively partnered with any Aboriginal and Torres Strait Islander communities, organisations, groups or cultural representatives in the last 12 months?

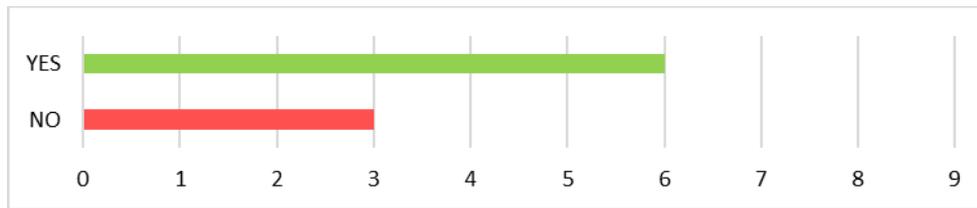


All libraries were able to report partnerships of some kind in the last twelve months. Examples include State Library of Western Australia's partnership with Noongar Elder Richard Walley to assist in research and consultation for a project that brings together Elders and cultural groups connected to the history of Wadjemup (Rottnest Island). The library has also contracted First Nations people and organisations as part of the *Better Beginnings* family literacy program, working on graphic design of packs and communications and consultancy for development of a new program. State Library of South Australia contributed to travel costs for Walpiri Senior men to visit the library. The National Library of Australia worked with Indigital and the 2021 National NAIDOC Minecraft Challenge.

State Library of Queensland State worked with First Nations communities, language centres, and language workers to deliver the Indigenous Languages Project – for the revival and maintenance of languages of mainland Queensland. In collaboration with Gimuy Walubara Yidinji representatives, the library arranged the filming of a delegation's trip to Germany to repatriate ancestral remains. The library also offers a fellowship (\$15,000 and 12-month residency) to an Aboriginal and/or Torres Strait Islander researcher to research, explore and create new knowledge about Queensland's Aboriginal and Torres Strait Islander cultures as part of the Queensland Memory Awards.

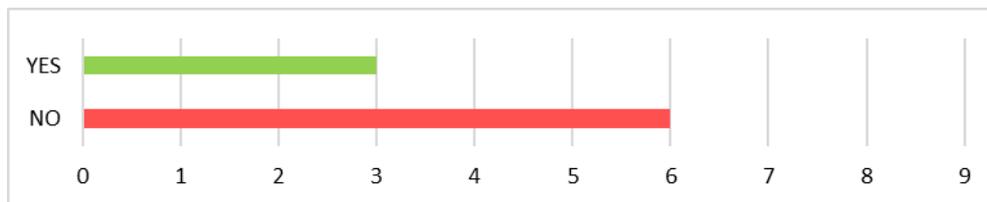
Library & Archives NT partnered with ANKA, Danila Dilba, Larrakia Nation, Clontarf Academy, and the Indigenous Leadership Academy. State Library Victoria commissioned Indigenous artists to develop work for the *Handmade Universe* exhibition launching in early 2022.

41. Are Aboriginal and Torres Strait Islander peoples involved in the design and delivery of education and training programs relating to Indigenous collections and services?



Some libraries have well-established processes with Indigenous Engagement units involved in development of education and training programs. The National Library of Australia has developed an Aboriginal and Torres Strait Islander Consultative Framework with a broad remit, and is setting up associated reference groups. For the first time, Libraries Tasmania worked with local community members, a Tasmanian Aboriginal artist, the Aboriginal Education Unit and schools to develop an exhibition and curriculum resource. Library & Archives NT's Don Christopherson presented all-staff workshops on Rock Art, Kinship, and Protocols.

42. Does the library deliver any programs in Aboriginal and Torres Strait Islander languages?

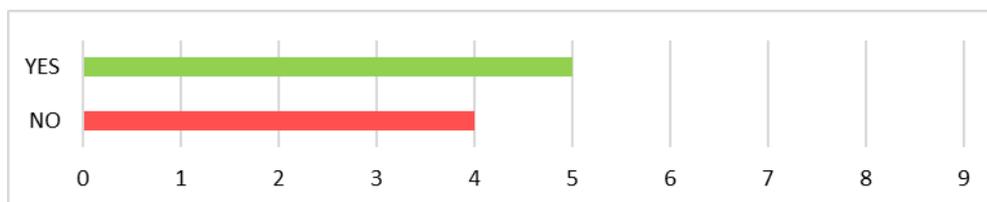


State Library of Western Australia runs Noongar Storytime and translates publications for *Better Beginnings* (family literacy) reading packs. Noongar language classes are in development for 2021-2022. State Library of Queensland has been delivering the Indigenous Languages Project since 2007. Libraries ACT includes Ngunnawal language in its Children's Storytime sessions.

Section 5: Policies and procedures

This section includes questions on library-wide policies, performance measures and strategic planning in relation to First Nations staff, communities and collections.

43. Has your library adopted a Reconciliation Action Plan or dedicated Aboriginal and Torres Strait Islander engagement strategy?



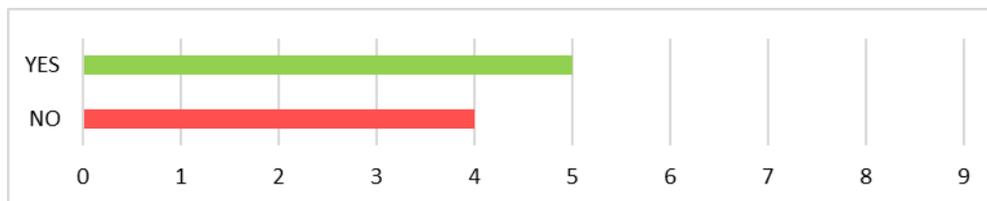
Almost all libraries responding YES to this question were referring to a Reconciliation Action Plan for their parent government department. The National Library of Australia launched its own RAP in November 2020. State Library of Queensland has begun work on an 'Elevate RAP' with Reconciliation Australia in 2021-2022.

44. Does the library identify and report on performance measures to support Aboriginal and Torres Strait Islander employment?



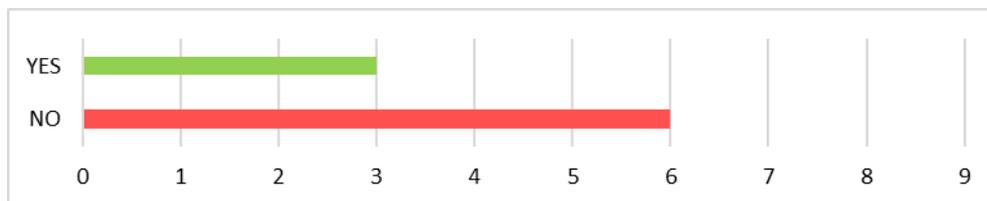
Several of those responding YES to this question were referring to departmental reporting requirements. There was little evidence of performance measures being collected in order to take corrective action on First Nations employment figures. The National Library of Australia includes targets in its Reconciliation Action Plan, and figures are reported in its annual report – tabled in federal parliament.

45. Does the library identify and report on performance measures for Aboriginal and Torres Strait Islander collections and programs?



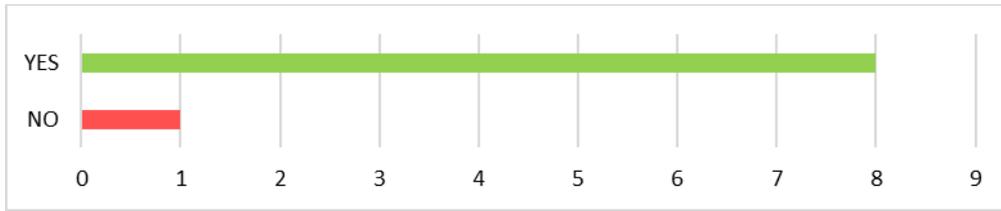
Some libraries have specific groups established to consider questions relating to First Nations collections and content, such as State Library of Queensland’s Content Steering Group and Indigenous Advisory Group. State Library Victoria has introduced a Collection Strategy containing very specific targets to support the goal of benefitting and better representing First Nations people. These are: 50% of relevant items in our collection have culturally appropriate descriptive metadata; 80% of new acquisitions to the Victorian Indigenous Research Centre are selected by First Nations communities; 100% of new acquisitions to the original material collections that include First Nations content are only acquired through respectful consultation with relevant communities.

46. In the last year, has the library reviewed and updated any corporate policies and procedures to better incorporate Indigenous cultural competency protocols and principles?



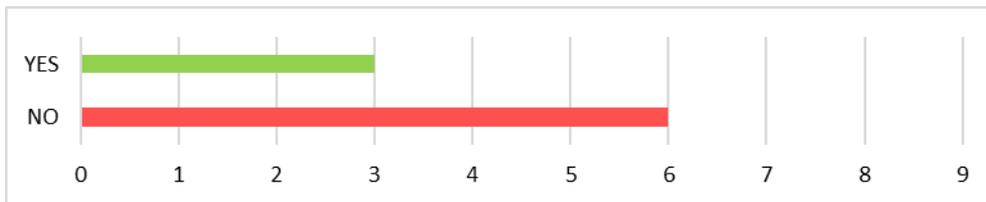
Examples of updated policies include Libraries Tasmania’s Workforce Development Plan, and Library & Archives NT’s guiding principles as part of its updated Collection Development Policy.

47. Does the library's procurement policy include Aboriginal and Torres Strait Islander service providers?



Almost all libraries responded YES to this question by virtue of government policies.

48. Were representatives from Aboriginal and Torres Strait Islander communities invited to participate in the development of your library's most recent strategic plan?



In one case, this participation was through representation on the library's senior leadership team. Other YES responders did not specify whether participation was through First Nations staff members or through community consultation.
