NSLA Indigenous Cultural Capability Audit 2022-2023

Introduction

Following the formal Culturally Safe Libraries Program, NSLA members in Australia agreed to run an annual Indigenous cultural capability audit for five years from 2020-21. This is the third audit in that series.

While the audit was originally designed to reflect the ATSILIRN Protocols developed in Australia, the survey was extended to the National Library of New Zealand in 2023. Survey language was adapted for the Māori context and any questions specific to Aboriginal and Torres Strait Islander communities were left blank to keep question numbering consistent.

As the audit now covers Australia and Aotearoa New Zealand, we have adopted the term 'First Nations' in reference to Aboriginal and Torres Strait Islander and Māori peoples.

The intention of this annual audit is to hold ourselves to account in making necessary improvements to policies and practices involving First Nations staff, visitors and collections. The audit also helps to fulfil NSLA members' obligations to the broader library sector, both as sector leaders and according to our specific commitments under the UN Sustainable Development Goals to transparently demonstrate and promote cultural capability.

Summary of findings

Workplace

1. The percentage of the NSLA workforce identifying as First Nations has increased, even taking into account the (positive) addition of the National Library of New Zealand for this measure, however the number of First Nations peoples serving on library governing bodies in Australia has not changed since last year: a total of 5.

2. All libraries now provide mandatory training in cultural capability for staff.

3. One library added an affirmative action strategy for recruitment and retention of First Nations staff, but we still have a minority of NSLA libraries with such a strategy (4 out of 10). Internal support networks to assist with career progression for First Nations staff are not strong: just two libraries offer this.

4. There are no mechanisms to deal specifically with breaches of cultural safety, workplace racism or lateral violence in NSLA libraries. Generally, member libraries are reliant upon codes of conduct, internal WHS policies, and HR policies of parent departments.

Community engagement

5. While few libraries have communications strategies specifically to reach First Nations communities (3 out of 10), NSLA libraries appear to be strong on direct promotion of programs, services and collections to First Nations communities (8 out of 10). All libraries reported having mechanisms in place to ensure that library communications are culturally safe and responsive to the needs of First Nations communities.

6. All libraries now have a dedicated Indigenous collections team, engagement unit or liaison officer to work with specific communities (10 out of 10, up from 6 out of 10 in 2021).

7. There has been a steady increase in libraries offering a dedicated space for First Nations clients (6 out of 10, up from 3 in 2021). All six that provide such a space report that First Nations community members were involved in its planning and design.

8. Flags are on display in 6 of the 10 libraries, with First Nations artworks on display in all 10 of the libraries.

9. The greatest barrier to engagement with First Nations communities shifted from 'strategy' in 2021, to 'staff skills' in 2022, to 'budget' in 2023. This might be seen as an encouraging trajectory, indicating that libraries have moved from formally acknowledging the need for engagement, to equipping staff with the skills to engage, and now finding the funds to make this engagement meaningful and lasting.

10. All libraries participate in significant cultural events such as Indigenous Literacy Day, NAIDOC Week (Aus), and Matariki (NZ).

Overall, difficulties in engaging with First Nations communities were articulated as follows:

- Low levels of Aboriginal and Torres Strait Islander staff. Consequent difficulty in deep engagement with Aboriginal and Islander communities. Recruitment and retention of First Nations staff overall.

- National jurisdiction: being a national organisation presents the challenge of building and nurturing relationships with the hundreds of First Nations communities represented in the collection. With a small team, this does pose a significant barrier to meaningful engagement with Aboriginal and Torres Strait Islander communities.

- Staff confidence. While this is improving with the implementation of ICIP protocols, there remains a degree of hesitancy amongst staff outside of formal Indigenous engagement teams to take proactive steps in Indigenous engagement largely for fear of making mistakes or offending people.

- Location in a sandstone colonial building in the city centre. Libraries need to be where communities are. Indigenous engagement branch needs more staff to operate successfully, and staff with different skill sets: capacity to work with community is critical; skill sets to deliver training and to upskill communities to collect and manage their own resources. Traditional library skills are just one part of the equation.

- Locating the person with the required decision-making authority within remote communities.

Collections

11. There has been a steady increase in libraries with separate Indigenous collections policies, or separate sections within overall collections policies (3 to 5 to 6 over the three years).

12. Only two libraries have their own, formal policy for the recognition and protection of ICIP. However, the eight state and territory libraries of Australia have participated in a jointly commissioned ICIP policy template from the Arts Law Centre via NSLA, which was delivered in November 2023.

13. Numbers are relatively steady for those with a documented process for consultation with First Nations communities regarding development and management of collections, or cultural permissions processes – roughly half the group. Only two libraries have a documented policy for identification and handling of secret, sacred or offensive (restricted) materials, but five cited consultation processes used to manage these materials.

14. Routine allocation of language designators and culturally appropriate names, places and subject descriptions to new materials with First Nations content is occurring in 9 out of 10 libraries. Retrospective updating of catalogue records for items with First Nations content is occurring in 8 out of 10 libraries.

15. Half the group offer a right of reply to communities in regard to collection description – this is fairly stable across the three years – however most are citing standard client feedback mechanisms.

16. All libraries report promoting awareness of First Nations collections through collection guides, exhibitions, programs, websites etc.

17. The majority (8 out of 10, up from 6 in previous years) have agreed to the repatriation of original records or provision of copies to First Nations communities as a result of consultation. Four have assisted communities in establishing or maintaining knowledge centres for repatriated records.

Programs and services

18. Regarding formal mechanisms to gather feedback from First Nations community members on library programs and services, just 2 out of 10 libraries had examples to cite, but 9 out of 10 had actively partnered with First Nations communities or cultural representatives in delivery of programs and services in the past 12 months.

19. Additionally, 8 libraries reported that First Nations peoples were involved in the design and delivery of education and training programs relating to First Nations collections and services.

20. The number of libraries delivering programs in First Nations languages was 4 out of 10 – this has remained stable across the three years, factoring in the addition of the National Library of New Zealand this year.

Policies and procedures

21. Just one library reported adopting its own Reconciliation Action Plan (RAP) or dedicated First Nations engagement strategy. Several cited parent department RAPs that they are subject to. Some had moved away from the RAP, questioning its value and resourcing implications. The National Library of New Zealand noted that much of Māori engagement is iwi, context or collection specific.

22. A total 4 out of 10 (unchanged from last year) libraries identify and report on their own library-specific performance measures to support First Nations employment. Libraries identifying and reporting on performance measures for First Nations collections and programs were 3 out of 10, a drop from 6 last year.

23. Half of the group of libraries had reviewed and updated corporate policies in the last year to better incorporate First Nations cultural competency principles or protocols. One library has formalised continuous improvement of policies to incorporate First Nations perspectives, including fellowships applications, reference and digitisation workflows, web governance, media and communications policies, and acquisitions, selection and collection description policies.

24. Procurement policies including First Nations service providers were in place in 9 out of 10 libraries.

25. There were 3 out of 10 libraries that had included representatives from First Nations communities in the development of their most recent strategic plan. One library had engaged a First Nations-owned business to facilitate the most recent comprehensive review of its strategic plan.

Detailed results and aggregated data are presented in Appendix 1 below.

Examples of comments provided against each question are listed as bullet points.

Thanks to our NSLA member library representatives:

Rebecca Bateman & Luke Hickey (NLA), Melisa Marinos (SLSA), Ania Tait & Don Christophersen (LANT), Marcus Hughes & Emily Goddard (SLV), Shaun Mulholland & Paula Caycho (SLQ), Ross Latham (TAS), Richard Neville & Damien Webb (SLNSW), Antoinette Buchanan (ACT), Susan McEwan (SLWA).

APPENDIX 1: Detailed results by section

Contents

Section 1: Workpace

3. How do libraries demonstrate formal recognition of First Nations as Traditional Custodians and Kaitiaki?

	2021	2022	2023
Entrance includes acknowledgement of Country	4	4	8
Homepage includes acknowledgement of Country	6	9	9
Email footers include acknowledgement of Country	5	9	7
Spoken acknowledgement of Country at all significant gatherings	9	9	9
Major events include formal role for local First Nations community	7	6	6

- Display of three national flags, large framed Tindale map and banner of text from Uluru Statement from the Heart at each library (ACT); greeting stone at library entrance (SLSA); dual naming of buildings – process underway (TAS)

4. Percentage of libraries' workforce identifying as First Nations

% of workforce identifying	2021 Number of libraries	2022 Number of libraries	2023 Number of libraries
<1%	4	2	0
1-2%	2	3	4
3-5%	3	3	3
>5%	1	1	3

5. Percentage of libraries' governing bodies identifying as First Nations

% of governing bodies identifying	2021 Number of libraries	2022 Number of libraries	2023 Number of libraries
<1%	8	6	5
1-15%	2	3	2
16-25%	0	1	3
>25%	0	0	0

The total number of First Nations peoples serving on libraries' governing bodies did not increase from 2022 to 2023 in Australia. Numbers here show an improvement due to the addition of the National Library of New Zealand.

6. Do libraries have First Nations-specific governance structures such as Indigenous Advisory Board, Elders' Council?

	2021	2022	2023
Yes	4	6	6
No	5	3	4

- Indigenous advisory groups (e.g. LANT), in some cases reporting to library boards (e.g. SLQ)
- State Library of South Australia is a member of the recently formed Aboriginal Reference Group for the state's cultural institutions
- Victorian Indigenous Research Centre Steering Committee
- Komiti Māori, Te Whakakaokao, Guardians Kaitiaki. Members are appointed to the Guardians Kaitiaki based upon a range of skills relating to mātauranga Māori (Māori knowledge), libraries, access and preservation issues, and historical research.

Note:

Some affirmative responses to this question were referring to reference groups or other internal groups (e.g. in collections or education programs) rather than governance structures for the library as a whole.

One library disbanded its Indigenous Advisory Board in this period but has continued with reference groups.

7-8. Do libraries provide cultural capability training for all staff, and if yes, is this training mandatory?

	2021	2022	2023
Yes	8	7	10
No	1	2	0

In 2022, 8 libraries reported that training was mandatory. In 2023, 10 libraries reported that training was mandatory.

9. Do libraries have documented affirmative action strategies specifically for the recruitment and promotion of First Nations peoples?

	2021	2022	2023
Yes	5	3	4
No	4	6	6

- The Library has a policy of reviewing all new and vacant positions with a view to making them identified positions
- The Library has an Indigenous Recruitment and Retention Policy which is currently under review

10-11. Are there support networks available at the libraries for First Nations staff, and if so, do they assist with career progression?

	2021	2022	2023
Yes	6	4	6
No	3	5	4

Career progression:

	2021	2022	2023
Yes	4	3	2
No	2	3	6
N/A	2	3	2

- Internal network of First Nations employees - LINK (the Library's Indigenous Network of Knowledge)
- Government cluster network which staff can tap into, but nothing formal within the library itself
- Internal First Nations network overseen by a senior State Library First Nations employee. Also a First Nations network group across the Cultural Precinct.
- The Department of Premier & Cabinet coordinate a forum for First Nations peoples employed in the State Service.
- Informal, ad hoc: Indigenous Liaison Officer and Aboriginal departmental staff from Aboriginal History WA

12. What mechanisms are in place at the libraries to respond to breaches of cultural safety and workplace racism?

	2021	2022	2023
Some	1	2	0
None	8	6	10

No library had a mechanism in place for this.

13-14. What mechanisms are in place at the libraries to recognise and respond to lateral violence? How are they communicated? No libraries had a mechanism to report for this purpose.

Section 2: Communications

15. Do you have a communications strategy to reach First Nations peoples and communities?

	2021	2022	2023
Yes	3	2	3
No	6	7	7

- Community engagement kits developed for the statewide First 5 Forever program as resources for public libraries and Indigenous Knowledge Centres to connect with First Nations families (QLD).
- Development of Aboriginal Engagement Strategy in progress.
- News and events promoted to First Nations audiences via social media, media, web and by word of mouth. Recent audience research work included focus groups with First Nations audiences to gain a better understanding of the way in which Indigenous people engage with the Library, barriers and opportunities.
- No formal communication strategy but strong culture of engagement with (selected) communities, and strong relationship between Indigenous Engagement and comms teams.

- Internal First Nations Working Group developed *Raising the bar* document mapping the journey to becoming a culturally safe library and archive.
- Victorian Indigenous Research Centre (VIRC) Media and Communication Strategy in Development as part of 2022-2023 Business Plan.

16. Does the library promote programs, services and collections directly and deliberately to First Nations media channels and Indigenous communities?

	2021	2022	2023
Yes	3	7	8
No	0	2	1
N/A	6	0	1

- Indigenous Engagement section communicates with First Nations peoples and communities via formal and informal networks and works with the Communications and Marketing Section to make specific, targeted social media posts, particularly for Indigenous events such as Deadly Dialogue and NAIDOC week events.
- Depending on the project, Indigenous Engagement will work closely, deliberately and directly with the relevant organisations and communities: eg Koori Knockout worked closely with organisers, Koori Mail and our comms teams. We do present stalls at community festivals, etc and work with relevant communities to build awareness.
- Examples of social media include the Facebook pages for kuril dhagun, the black&write Indigenous Writing and Editing Project and Indigenous Knowledge Centres of Queensland. Programs are promoted through First Nations radio, digital and print media including Brisbane Indigenous Media Association 98.9FM, Koori Mail, National Indigenous Radio Service, Radio National's Awaye program and ArtsHub First Nations edition.
- Through the *Aboriginal Way* quarterly newspaper.

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 First Nations communities? Can you provide examples?

	2021	2022	2023
Some	6	8	10
None	3	1	0

- All social media intended for a First Nations audience is reviewed by the Aboriginal and Torres Strait Islander Coordinator prior to public release.
- All social media posts and other communications with Indigenous content are created by or in close collaboration with the Indigenous Engagement Section. Programming and events such as NAIDOC and Reconciliation Week events are informed, developed and hosted by Indigenous Engagement staff.
- Comms staff are aware of our responsibilities to deliver culturally safe messaging and will frame communications within those frameworks. Comms staff actively check content, and will hide inappropriate comments.
- Risk plans developed in response to specific events that generate negative feedback/commentary. Includes the option of closing commentary and allocate role of monitoring to another non-First Nations staff member.
- Specific advice is sought from SLSA Indigenous collections staff, Aboriginal Reference Group members or external advisors as necessary.

- Communications are developed via consultation with our internal First Nations Working Group and the Aboriginal Education Services unit within our parent department. Our social media posting regarding Australia Day in 2023 was a good example of this approach in action.
- Protocols are in place where imagery and content relating to First Nations people is reviewed by Victorian Indigenous Research Centre (VIRC).
- Social media team works closely with Manager Aboriginal Engagement and community to create and share content online that is culturally sensitive and supported by appropriate cultural warnings and acknowledgements. Content is inspired by the SLWA collection including Aboriginal oral histories and photographic collections. Aboriginal engagement is high.

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

	2021	2022	2023
Yes	6	8	10
No	3	1	0

- Aboriginal and Torres Strait Islander Coordinator is responsible for engagement with the Aboriginal and Torres Strait Islander community, and is actively involved in collection building.
- Indigenous Engagement Section is charged with providing cultural grounding to all the activities of the Library, communicating with Indigenous stakeholders and providing advice on the implementation of the ICIP Protocol and related processes across all of the Library's work areas.
- Indigenous Engagement Branch, which reports to the Mitchell Librarian, and one curator who reports to the Head of Collection Acquisition & Curation, Library Services Division.
- First Nations Collections & Content position; First Nations Education & Engagement Position.
- In 2022/23 we have allocated funding, developed the position profile and finalised HR approvals for the creation of the position of Aboriginal Community Engagement Officer.
- Victorian Indigenous Research Centre (VIRC)
- Manager Aboriginal Engagement has broad oversight of policy and practice relating to collections, services, engagement, cultural capability across business areas of the library. Indigenous Liaison Officer liaises with stakeholders in relation to Storylines archive, specific collections and in relation to exhibitions and programs. Project Officer Indigenous Engagement coordinates the delivery of Better Beginnings program Little Fulla Yarns for Aboriginal communities.
- Maori Advisor Digitisation, Māori Curator, Field Conservator, Research Librarian Māori.

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

	2021	2022	2023
Yes	3	5	6
No	6	4	4

- Heritage Library has a dedicated private reference room for the use of sensitive collection materials or for use by people who may experience distress using collections materials.
- Working on identifying opportunities to provide those spaces in the future as part of the Libraries Building Master Plan project. The Indigenous Engagement team were consulted in the early stages of this project.
- The Ginibi Room, in the Mitchell Building near the entrance to the Library, opened on 10 September (NSW). This room is a dedicated Indigenous space, and is managed by the IE Branch.
- kuril dhagun (SLQ)
- We have reached out to the Tasmanian Aboriginal community to advise of our commitment to creating a dedicated space and have welcomed their willingness to guide and direct us in establishing this over 2023/24.
- New space has been established in the Library with public meeting space and private consultation rooms for Aboriginal people to use to access family history resources and other collections. Management of the space is shared between State Library, State Archives and Aboriginal History WA. Regular Aboriginal family history sessions encourage use of the space by the community.
- There is no specific dedicated space for Māori users of the library. With regards to the application of tikanga and te ao Māori protocols around powhiri, our public spaces and particularly around the area in front of the He Tohu space are often purposed for specific events.

20. If yes, are/were First Nations staff or community members involved in the planning and design of these spaces?

	2021	2022	2023
Yes	4	4	6
No	0	1	0
N/A	4	4	4

21. Are First Nations flags on prominent display at the library?

	2021	2022	2023
Yes	5	5	6
No	4	4	4

- As well as being displayed outside the building, the Aboriginal and Torres Strait Islander flags have been positioned behind the Theatre lectern to ensure they are clearly visible in all live and streamed events.
- WA Govt has flag protocols - flags are on prominent display in the Perth Cultural Centre where SLWA is located alongside Museum and Art Gallery.

22. Are artworks by First Nations peoples on display?

	2021	2022	2023
Yes	9	8	10
No	0	0	0

- In the last 12 months, artworks have been commissioned for one public library branch in a rolling program of improvement of representation.

- As well as artworks displayed in public areas, including reading rooms, significant First Nations items from the collection - such as the papers of Eddie Koiki Mabo - are on display in permanent and temporary exhibitions.
- The Library does have a dedicated gallery for Indigenous content.
- Ernabella rugs - carpets based on batik cloth, with a plaque to describe them. Welcome stone in Kaurna and English outside the front entrance, designed by Kuarna Elder Uncle Lewis O'Brien.
- Number of artworks around public areas of the building, and newly commissioned original artwork has been installed in the new space on 3rd floor.
- The He Tohu document room is by some measure an artwork, and Cliff Whiting murals are on display. The words of Kokiri - the waiata of NLNZ, and written by one of our Māori staff is on prominent display at the main entrance.

23. What are the greatest barriers to engagement with First Nations communities for your library?

Frequency of scores 2023						
	1st	2nd	3rd	4th	5th	6th
Budget	6	2	1	1	0	0
Structure	1	4	1	1	3	0
Staff awareness	0	0	5	2	3	0
Staff skills	0	1	2	6	1	0
Strategy	3	3	1	0	3	0
Other	0	0	0	0	0	10

Budget was ranked as the greatest barrier to engagement with First Nations communities.
In 2022, 'staff skills' were ranked as the greatest barrier, and in 2021 this was 'strategy'.

24. Please list any other barriers to engagement.
See summary notes (first two pages of report) for examples provided in response to this question.

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

	2021	2022	2023
Yes	9	9	10
No	0	0	0

- The Library hosted internal and external events during Reconciliation week and Indigenous Literacy Day. Social media posts are created to highlight these and other important dates and events.
- NAIDOC elders event 2023. Social media posts for all First Nations events. Exhibition for 50th Anniversary of Aboriginal flag.
- Hosting an information booth at community NAIDOC Family Fun Day celebrations in Brisbane and Cairns and holding morning tea celebrations for staff during NAIDOC week.
- Indigenous Literacy Day Great Book Swap event, publish articles for NAIDOC Week and Sorry day, publish and share social media posts for NAIDOC Week and Sorry Day.
- Reconciliation Week and NAIDOC Week. Yarning Program with Ron Bradfield Jr, Laurel Nannup exhibition, Storylines family history session in the Perth Cultural Centre Mia Mia tent. Facebook stories. Storylines prison visits.

- Matariki events, Te Matatini, kapa haka and waiata groups, Te Wiki O Te Reo Māori events - https://www.reomaori.co.nz/

Section 3: Collections

26. Does the library have a separate Indigenous collections policy (or a specific section within its broader collections policy) that supports acquisition of material by and about First Nations peoples?

	2021	2022	2023
Yes	3	5	6
No	6	4	4

- The National Library [of Australia] does not have a separate Indigenous collecting policy but does have a set of First Nations collecting principles which are referred to in its Collection Development Policy
- SLNSW: https://www.sl.nsw.gov.au/sites/default/files/first_nations_collecting_strategy_-_v1_-_march_2023.pdf
- SLQ complements content guidelines with a collections commitment: https://content.slq.qld.gov.au/sites/default/files/SLQ_CollectionsCommitment_Single%20Page_WEB.pdf
- NLNZ collections policy, principle 2: each of the collecting plans includes information about how collecting for that area will develop collections by and about Māori: https://natlib.govt.nz/about-us/strategy-and-policy/collections-policy/national-library-of-new-zealand-collections-policy

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

	2021	2022	2023
Yes	5	3	2
No	4	6	8

- The National Library's ICIP Protocol was finalised and endorsed in February 2023 and is being proactively implemented within all teams. The principles underpinning the ICIP Protocol are being applied in work around collection acquisitions, description and access.
- NSW: ICIP protocols were first discussed at the Library in 2016, under advice from Terri Janke. While they were not formally adopted initial discussions with staff led to their broad engagement in workplace procedures. It is expected that the Library will adopt the protocols in 2024.
- Most state and territory libraries are looking to the ICIP policy and guidelines documents commissioned by NSLA in order to develop and implement their own.

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

	2021	2022	2023
Yes	3	6	5
No	6	3	5

- NLA is using its ICIP Protocol to identify opportunities it engage with Indigenous communities about the development and management of its collections. The Library has engaged Terri Janke and Company to create a Consultation Guideline to assist staff in the consultation and permissions process.
- Indigenous Collecting working group, which outlines broad collecting areas. The Library is maturing its procedures in this space; questions tend to be resolved on a case by case basis.
- Donations policy and workflow for engagement and consultation with First Nations individuals, families and communities in progress.
- Cultural Permissions, Victorian Indigenous Research Centre for existing collections, no equivalent process for development of collections.

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

	2021	2022	2023
Yes	4	3	3
No	5	6	7

- No documented procedure or policy around this, but investigations to design a new high security store for items requiring higher security storage are providing an opportunity to identify First Nations material held in the current store that is or may be secret/sacred or depicts or describes secret/sacred objects and ceremonies. As part of the collection storage planning there have been discussions of the provision of separate storage areas and access points for secret/sacred material.
- [From Ritenga 2: Kia Kohikohia te Taonga Māori; and Ritenga 4]: Each taonga Māori has one or more kaitiaki responsible for the mātauranga to ensure appropriate access and use. Our institutions operate on the understanding that we are stewards of the taonga in our care. The taonga do not belong to us; they belong to those who created them, those who deposited them and those who have a whakapapa connection with the mātauranga that they hold. The Alexander Turnbull Library applies warning messages to online records and physical housings (library containers, not archives) in both te reo Māori and English. This relates to photographic material showing tūpāpaku, kōiwi and material containing hair fragments.

30. Does this involve consultation?

	2021	2022	2023
Yes	4	4	5
No	0	0	0
N/A	5	5	5

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

	2021	2022	2023
Yes	8	8	9
No	1	1	1

- We apply headings from Ngā Upoko Tukutuku when the work is written in te reo Māori or is bilingual, with one of the languages being te reo Māori, and/or at least 20% of the content is for and/or about Māori.We will also add the headings to records at the request of the Research Services team or the Curators. The language code for te reo is added to the appropriate fields of the descriptive record to support searching and filtering in catalogues.

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

	2021	2022	2023
Yes	7	8	9
No	2	1	1

- NLA: Collection Management staff have been working closely with Indigenous Engagement staff to retrospectively improve and enhance description of Indigenous material, including retrospectively adding Austlang codes and replacing outdated terminology. Collection Management staff worked on a project to enhance the description of collection of bilingual publications produced by members of the Papunya community.
- NZ: Some work has previously been done to add Ngā Upoko Tukutuku headings to works included in Books in Māori. Processing complaints relating to offensive descriptive wording have been formalised and expanded. Data manually added by the public to reference tools (file prints in the reading rooms) has been used to enhance descriptions – See Whites Aviation and Ernest Guest, Chatham Islands.

33. Is there a mechanism specifically for First Nations peoples to have a 'right of reply' to collection descriptions that pertain to themselves or their communities?

	2021	2022	2023
Yes	4	4	5
No	5	5	5

- There is a mechanism in Trove for users to notify us of sensitive material and provide additional information about items. This function does not currently exist on the Library website or in its catalogue.
- Take down policy in place, and catalogue corrections are facilitated.
- All records have the option for clients to provide feedback via the "Tell us more about this item". This is activated by the team and responses provided to clients.

34. Does the library promote awareness and use of First Nations collections through collection guides, finding aids, tours, websites and exhibitions?

	2021	2022	2023
Yes	9	8	10
No	0	1	0

- Examples of recent work include exhibitions, highlighting items in the National Library's Digital classroom and through Trove collection features such as https://trove.nla.gov.au/collection/first-australians/images
- https://www.sl.nsw.gov.au/about-library/services/indigenous-engagement . Also provide research guides to the collections. Library has a dedicated First Nations Gallery, and a viewing room (Ginibi Room). Gather: https://gather.sl.nsw.gov.au/mobile
- Dedicated space in kuril dhagun. Commitment to First Nations perspectives in all exhibitions. Schools Engagement and curriculum support includes 42 First Nations schools learning resources (30% of total) Commitment to include First Nations content/event on State Library's homepage. First Nations content is showcased on Collections pages, Discover/Browse pages, Family History and Events 7 Who's your mob Family History videos released – supporting people to discover /research their family history.
- Via the website, regarding use; and recent exhibition, e.g. Port Gawler map, Firstival, Indigenous collections pages, including library guides.
- Research guides, finding aids, exhibitions, annual Indigenous fellowship
- The Education Program has three workshops (two primary, one secondary) that focus specifically on teaching students how to source Aboriginal and Torres Strait Islander-related collections through our catalogue, Trove and eResources. Our tours promote awareness and, when relevant, exhibition education trails promote awareness and encourage deeper engagement in collection items. At least one major Indigenous lead exhibition per year. Storylines Family History sessions provide tours of the Battye Library.
- The public catalogue for the published collections brings together as a collection, items that are in Māori, are bilingual or contain significant Māori content.

35. Has the library agreed to the repatriation of any original records or provision of copies to First Nations communities as a result of consultation?

	2021	2022	2023
Yes	6	6	8
No	3	3	2

- NLA: The Library is currently working towards the repatriation of digital material to several Indigenous communities and is developing a policy to repatriation work going forward.
- NLNZ: Repatriation of Māori collections is rare.

36. If yes, has it assisted any communities in establishing or maintaining knowledge centres for repatriated records?

	2021	2022	2023
Yes	5	4	4
No	2	2	4
N/A	2	3	2

Section 4: Programs and services

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

	2021	2022	2023
Some	0	7	0
None	0	2	0

- Aboriginal and Torres Strait Islander Coordinator reviews and approves all progams and is involved in the development of programs.
- Working with Aboriginal and Torres Strait Islander Reference Groups; developing and implementing an ICIP Protocol; work of the Indigenous Engagement Section; developing workflows for appropriate access to sensitive Indigenous collections.
- Most staff have completed cultural competency training. Editorially staff are aware of appropriate language. Indigenous Staff largely deal, when requested, with Indigenous clients. A culturally safe space is provided for collection interactions. For many non-Aboriginal staff, this is still a work in progress... and Aboriginal staff often feel the pressure of having to adjudicate on questions that really staff should be able to address themselves.
- Programs are led by Aboriginal and Torres Strait Islander staff. Event risk assessment processes We ensure that where possible we engage with communities and take their feedback and opinions on board with all exhibitions.
- Such work is guided by consultation as well as our internal First Nations Working Group and the Aboriginal Educational Services unit within our parent department.
- The Public Engagement team aims to revolve its services and events around He Tohu. We start our webinars and 2 hr school programmes with karakia; every guided tour begins with Te Wehenga and telling the Māori creation story – indigensing the space; we offer all guided tours to sing waiata inside the document room; we explain the waiwhakanoa bowls and encourage visitors to use them when exiting the document room; when we have Kura Kaupapa or VIPs visit, we welcome them with a mihi whakatau; E oho always starts with a karakia, mihi, waiata and provides a safe space for questions and debate of Māori issues and a platform for Māori perspectives.

38. What mechanisms are in place, if any, to seek feedback on library programs, services and communities specifically from First Nations community members?

	2021	2022	2023
Some	0	4	2
None	0	4	8

- Nothing specifically aimed at Māori communities, just a generic email "event.natlib" shared after each He Tohu webinar or E oho online view to give feedback if desired.
- No specific mechanisms, standard client feedback channels.
- Intercept survey, online survey's, social medica channels, Victorian Indigenous Research Centre steering committee.
- We provide cultural advice in catalogue records, which encourages people to report cultural safety issues.
- Feedback has been sought from our Aboriginal and Torres Strait Islander Reference Groups, via focus groups as part of audience research work and in less formal conversations with Indigenous users of and visitors to the Library.

39. Please give an example of feedback you've received through these channels in the last year

- Feedback is usually verbal directly to the Aboriginal and Torres Strait Islander Coordinator.
- 50th Anniversary of the Aboriginal Flag NAIDOC Elders Talk / very from First nation community and they are asking for more similar events.
- "Kia ora, Thank you heaps! I really enjoyed the event and appreciate all the thought and manaakitanga you demonstrate by how you take care of these talks." - Participant in an online talk

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

	2021	2022	2023
Yes	9	8	9
No	0	1	1

- Examples include the Library's support of the Lugger Bort exhibition as part of the Cairns Indigenous Art Fair. Lugger Bort tells the story of the working life of the Aboriginal, Torres Strait and South Sea Islanders who worked the pearling, beche-de-mer and trochus industries, living on luggers in Far North Queensland. The National Library worked closely with curator Nerelle Nicol to identify relevant materials in the collection and contributed 35 images for display in the exhibition.
- Another example was the Library's support of the launch the Papulu Apparr-Kari Aboriginal Corporation in Tennant Creek and their launch of a Waramungu language app, game and print resources. The Library hosted the launch which was streamed to the Waramungu community and to viewers across Australia.
- Many programs: for e.g. ACHAA, Department of Aboriginal Affairs, Armidale Cultural Centre and Keeping Place, Yarkuwa (Denniliquin), Koori Knockout etc
- 50th Anniversary of the Aboriginal Flag NAIDOC Elders Talk Nungalinya College / Danila Dilba / Larrakia Nation / Tiwi Exhibition
- Wadjemup project, Family history Sessions, Indigenous Curators.
- We partnered with a group of taonga pūoro musicians to do a live performance to the silent film 'Te Kooti's trail'; we partnered with Te Taura whiri and Te Matāwai for the E oho 50 years Maori Language Petition; we brought in Tamariki and Kaiako from three Kohanga Reo for E oho 40 years Kohanga Reo; for E oho we often bring in individual Māori speakers; we had Ngāti Tahu including Tā Tīpene O'Regan as speakers. Our upcoming Waka Moana launch had a lot of key stakeholders including collaborations with Maori communities.

41. Are First Nations peoples involved in the design and delivery of education and training programs relating to Indigenous collections and services?

	2021	2022	2023
Yes	6	7	8
No	3	2	2

- Staff are involved but not the community
- First Nations authors and contributions are prioritised within the Library's publishing program where cultural content is present and First Nations voice is central. The NLA Education team has an Indigenous staff member who will regularly lead research and writing around First Nations content on the Digital Classroom. Consultation is

undertaken with the Library's First Nations Education and Research Reference group as well as with the Indigenous Engagement team at the Library where any First Nations content is planned to be being used.

- Examples include an Aboriginal and Torres Strait Islander business being engaged to design and deliver the Who's your mob videos in collaboration with State Library. First Nations staff were responsible for the design and delivery of community engagement kits and professional development webinars to support public libraries and Indigenous Knowledge Centres to connect with First Nations communities.
- The library does not deliver any education programs. Cert IV in Stolen generations Family History Research and Case management students visited Library as part of their course work. Indigenous Collections coordinator guest lecturer at CSU Information Management course.
- We sometimes ask the view or input of Māori staff when developing a programme, but at an ad hoc basis, we don't have a formal process for this yet.
- Through Indigenous Liaison Officer and Indigenous Project Officer.

42. Does the library deliver any programs in First Nations languages?

	2021	2022	2023
Yes	3	3	4
No	6	6	6

- The Library does not deliver any general programs in Aboriginal and Torres Strait Islander languages, however our publishing program incorporates First Nations languages where possible.
- Aboriginal Education workers from our parent department have regularly in 2023 presented Storytime sessions in palawa kani.
- Previously delivered Noongar language lessons.
- We only have one learning facilitator who can deliver in te reo (and she is Pākehā); she did a bilingual programme for Matariki; we sometimes bring in te reo speakers from within DIA or external to help deliver bilingually (Māori and English) for specific groups, e.g. Kura Kaupapa Māori.

Section 5: Policies

43. Has your library adopted its own Reconciliation Action Plan or dedicated First Nations engagement strategy?

	2021	2022	2023
Yes	4	2	1
No	4	7	9

- The value and resourcing implications of RAPs are questioned: our Indigenous Engagement branch delivers our strategy more effectively and holistically than a RAP would.
- The library has an Innovate RAP. The library is an active participant in the development of our Directorate's RAP. Our parent department is progressing development of a RAP.
- The library previously adopted a Stretch Reconciliation Action Plan and then moved to align with the whole of government Reconciliation Action Plan 2018-22. An external consultant is currently engaged to co-design a First Nations Reframing Relationships Framework.

44. Does the library identify and report on its own (library-specific) performance measures to support First Nations employment?

	2021	2022	2023
Yes	7	4	4
No	2	5	6

- The Library reports on performance measures for Aboriginal and Torres Strait Islander collections and programs in its annual report.
- We only report on % of Aboriginal & Torres Strait Islander staff. This is an area of acknowledged weakness.
- Under the Department Reconciliation Action Plan and to the Aboriginal Reference Group in quarterly meetings.
- We have adopted the NSLA annual ICC audit questions as the basis for our improvement plan and performance measures.
- Reports against Public Sector Commission targets.

45. Does the library identify and report on performance measures for First Nations collections and programs?

	2021	2022	2023
Yes	5	6	3
No	4	3	7

- Yes, there are a range of measures outlined in the Library's Corporate Plan and a new First Nations strategic pillar has been included for the first time in line with the National Cultural Policy.
- Really difficult concept to report on performance of collections. The Library does not have good mechanisms for reporting on any of its programs - Indigenous or otherwise.
- We contribute to Closing the Gap reporting made by our parent department as well as their annual report. Internally we use our intranet to provide visibility of and access to our "Rasing the bar" strategy and to report on progress towards meeting its targets and objects.

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?

	2021	2022	2023
Yes	3	6	5
No	6	3	5

- The Mātauranga Māori strategy, policy and standards have been developed over the last 15 months and are being embedded into practise.
- Development of our Collection Digitisation Policy. More broadly, taking a lead from the National Cultural Policy we have adopted a First Nations First approach when considering and developing policy.
- Repatriation/returns policy updated to reflect contemporary language and thinking about this process, including Right of Reply - policy is a response to ATSILRN protocols. Updated procedures for Link up inquiries in consultation with Link up provider Nunkuwarrin Yunti.

- The following are examples of policies and procedures that have been subject to continuous improvement to better incorporate Indigenous cultural competency protocols and principles: Fellowships applications forms, Reference and Digitization workflows, web governance, media and communication, acquisitions and selection and collection description. All areas of the Library have been undertaking training on the ICIP Protocol and are encouraged to identify opportunities to apply it within their work. The Library's Indigenous Recruitment and Retention Policy has been updated.
- Working towards ICIP implementation for 2024. New strategic plan for 2024-20226, currently being drafted, will reference First Nations. Current plan does not.

47. Does the library's procurement policy include First Nations service providers?

	2021	2022	2023
Yes	8	7	9
No	1	2	1

- The Queensland Indigenous Procurement Policy provides a whole-or-government framework to increase procurement with Indigenous businesses to 3% of the value of procurement contracts. State Library [of Queensland] achieved 4.26% in 2022-23.
- The LBSA Internal Procurement and Contract Management Framework is compliant with Treasure's Instruction 18 (TI 18) [South Australia].
- DIA procurement asks for identification of Māori businesses during the that process. It is not mandatory currently.

48. Were representatives from First Nations communities invited to participate in the development of your library's most recent strategic plan?

	2021	2022	2023
Yes	3	1	3
No	6	8	7