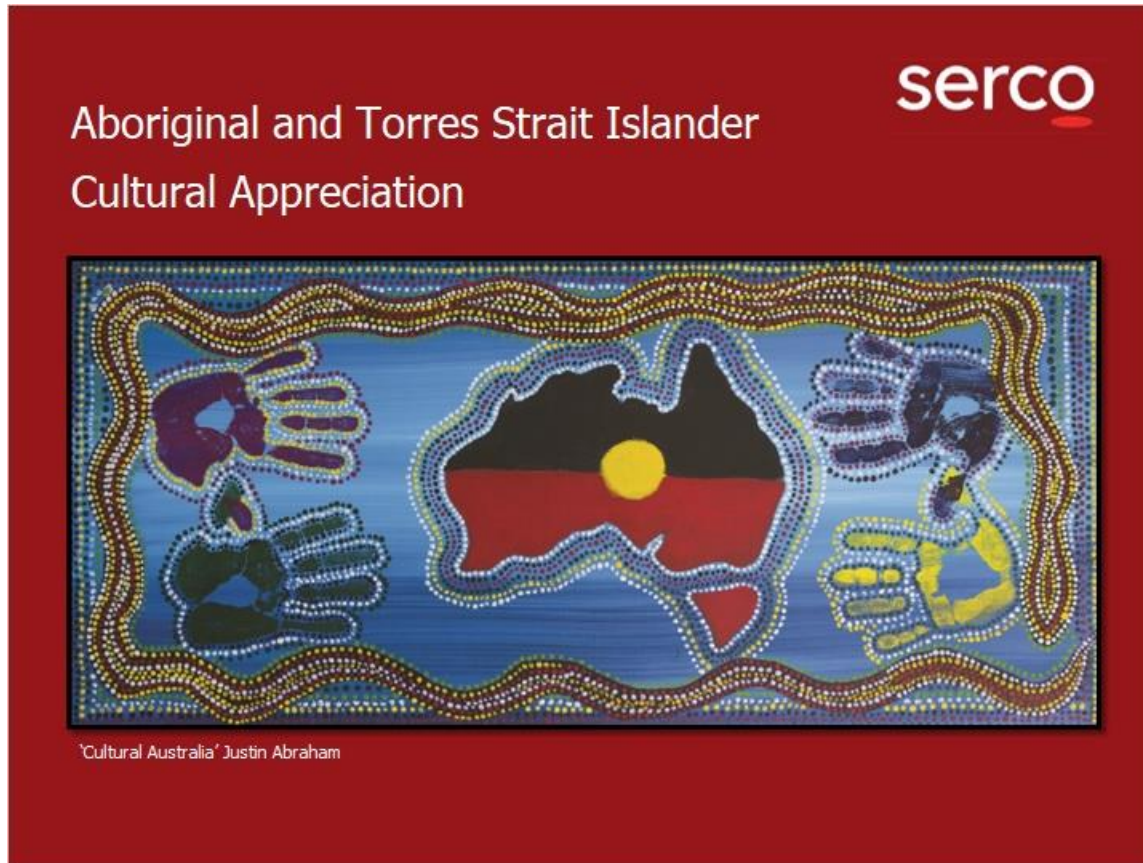


5. 1 Beginning

5.1 Cultural Awareness



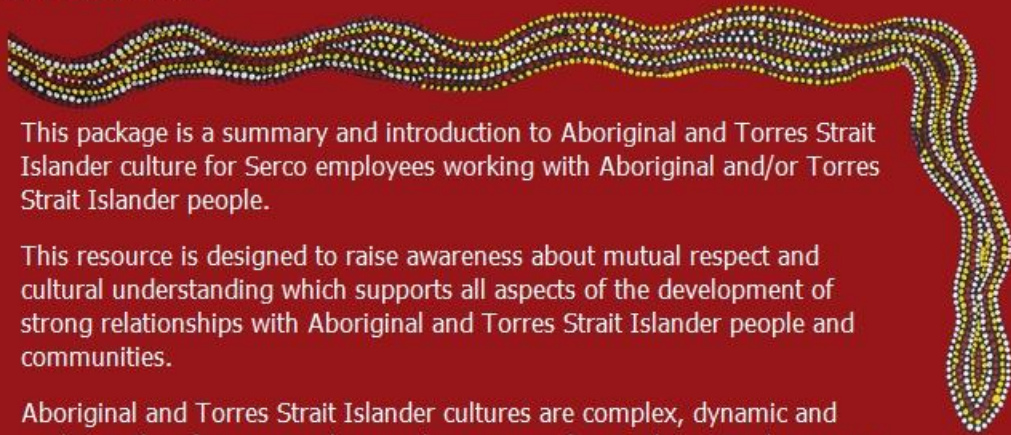
Notes:

5.2 Introduction



5.3 Introduction

Cultural Appreciation Introduction



This package is a summary and introduction to Aboriginal and Torres Strait Islander culture for Serco employees working with Aboriginal and/or Torres Strait Islander people.

This resource is designed to raise awareness about mutual respect and cultural understanding which supports all aspects of the development of strong relationships with Aboriginal and Torres Strait Islander people and communities.

Aboriginal and Torres Strait Islander cultures are complex, dynamic and evolving; therefore protocols may change according to the particular group or community in question. With this in mind, local consultation will take place on a case-by-case and ongoing basis.

This information does not provide specific detail of Traditional Lore or customs for any one type of Aboriginal or Torres Strait Islander people.

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5.4 Course Index / Modules

Course Modules

Click the button below to select the contract you work for:

**I work in Justice &
Corrections**

**I work in Immigration
Detention**

**I work for Melbourne
Parks and Gardens**

**I work in another
Sector**



Thursday Island Torres Strait, Queensland Australia


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Course Index / Modules - justice (Slide Layer)

Course Modules

Click the button below to select the contract you work for:

- I work in Justice & Corrections
- I work in Immigration Detention
- I work for Melbourne Parks and Gardens
- I work in another Sector



Thursday Island Torres Strait, Queensland Australia

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7. Clarence

7.1 Course Index / Modules

Course Content

1. Australia's First People
2. Kinship and Culture
3. Significant Lands
4. Lore and Customs
5. Effective Communication
6. Further Assistance
7. Living Change by Ian Trust



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7.2 Dividing Slide: Module 6

1. Australia's First People



'Hands' Joseph Moody Jackamarra

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7.3 Module 1 P1 Australia's First People

Cultural Appreciation Australia's First People

Aboriginal and Torres Strait Islander people are the first inhabitants of Australia with their cultures, laws, ceremonies and connection to the land strong and enduring.



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7.4 Module 1 P2 Australia's First People

Cultural Appreciation Australia's First People

After European colonisation of Australia there were many rapid changes to the land and the way Indigenous people lived.



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7.5 Module 1 P3 Australia's First People

Cultural Appreciation Australia's First People

The land had many communities with different beliefs, traditions and practices with approximately 700 different languages spoken.



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7.6 Module 1 P4 Australia's First People

Cultural Appreciation Australia's First People

Aboriginal and/or Torres Strait Islander people lived with a very close connection to the land, working with the fragile environment which fluctuated greatly with the seasons.

The seasonal variations meant that people often moved from place to place not using any fences or barriers to mark out their lands.



Aboriginal and/or Torres Strait Islander people do not recognise land as being owned rather that it is something you look after - Custodianship.

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7.7 Module 1 P5 Australia's First People

Cultural Appreciation Australia's First People

Lands were divided up using natural boundaries such as rivers, mountains and lakes.

Knowledge is passed down by word of mouth from generation to generation through song, dance, art and stories.

This map displays some of the many different language groups.



Map by Tindale, Norman Barnett 1900-1993, (author.)©1974

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7.8 Module 1 P5 Australia's First People

Cultural Appreciation Australia's First People

Although Aboriginal and Torres Strait Islander culture has evolved over time, the importance and tradition of Stories or 'Dreaming' has remained.



Ochre Hands – Queensland, Australia

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7.9 Module 1 P5 Australia's First People

Cultural Appreciation Australia's First People

Dreamtime stories often contain more than 20 lessons in each encompassing spiritual beliefs, customs, lore, animal behaviour and psychology, maps of the region, hunting and food gathering, cultural protocols, moral behaviours, and survival skills.



Jarnem walk ,Keep River National Park, Northern Territory, Australia

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7.10 Module 1 P5 Australia's First People

Cultural Appreciation Australia's First People

Dreaming would be told to the children by the Elders - helping to protect them from dangers and sharing the traditions of the tribe.



Yeperenye / Emily and Jessie Gaps, East MacDonnell Ranges, Central Arrernte people. The ranges are part of the caterpillar dreaming story which tells the tale of how Alice Springs was formed.

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7.11 Module 1 P5 Australia's First People

Cultural Appreciation Australia's First People

In addition to the stories, girls approaching puberty are taken aside to be taught secret 'women's business', preparing them for their roles as wives and mothers.

This information cannot be shared with the men.



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7.12 Module 1 P5 Australia's First People

Cultural Appreciation Australia's First People

The men are responsible for teaching the boys stories embedding them with the knowledge of hunting, survival and bush craft.

Storytelling also plays its part in the sacred male initiation ceremonies, where secret information is passed on to young boys approaching manhood.

Women are not allowed to know these stories.



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7.13 Module 1 P5 Australia's First People

Cultural Appreciation Welcome to Country

The practice of welcoming visitors to country has been a part of Aboriginal and Torres Strait Island culture for thousands of years.

This tradition grants permission for visitors to enter into another groups country, offering safe passage and protection.

It is important for visitors to respect the rules of the groups land when they are visiting.



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7.14 Module 1 P5 Australia's First People

Cultural Appreciation Welcome to Country

In modern times Welcome to country occurs at more formal events and can include smoking ceremonies, singing, dancing and the use of traditional language.

This will be done by traditional owners or by someone with their permission.



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7.15 Module 1 P5 Australia's First People

Cultural Appreciation Acknowledgement of Country

Acknowledgement of country is similar to Welcome to country as it is generally given at the beginning of a formal gathering.



This can be offered by an indigenous or non-indigenous person who are currently using the land, showing respect for the traditional owners, their connection to the land and Elders past and present.

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7.16 Module 1 P1 Australia's First People

Cultural Appreciation Australia's First People

Today, Aboriginal and Torres Strait Islander People represent 2.8% of the total Australian population (2016 Census), with 75% living in capital cities.



Sydney, Australia

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7.17 Dividing Slide: Module 6

2. Kinship and Culture



'Hands' Joseph Moody Jackamarra

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7.18 Module 2 P1 Identity

Cultural Appreciation Identity

In Australia today, there are three requirements that legally identify if a person is Aboriginal and/or Torres Strait Islander:

- be of Aboriginal or Torres Strait Islander descent
- identify as an Aboriginal or Torres Strait Islander person
- be recognised as an Aboriginal or Torres Strait Islander by other Aboriginal or Torres Strait Islander people



The Aboriginal Flag is made up of three sections, black, yellow and red. Black represents the Aboriginal people of Australia. Yellow represents the sun, giver of life and protector. Red represents the red earth.



The Torres Strait Islander flag has three horizontal panels, and a white Dhari (traditional headdress) sits in the centre with a five pointed white star beneath it. Green represents the land. Black represents the Indigenous peoples. Blue represents the sea.

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7.19 Module 2 P1 Kinship and Culture

Cultural Appreciation Kinship and Culture

For Aboriginal and Torres Strait Islander people kinship is not only determined by blood and can be complex.

The extended family is as important as the immediate family and it is not uncommon for someone to have more than one mother or father.



Kinship also represents a connection to the land, with the land determining a person's identity.

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7.20 Module 2 P1 Kinship and Culture

Cultural Appreciation Kinship and Culture

Kinship is traditionally defined as the relationship between members of the same family.

In Aboriginal and Torres Strait Islander families this is more complex.

Kinship determines how people relate to each other, their roles and responsibilities, how children are cared for, the distribution of wealth, family obligations, ceremonial business and land.



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7.21 Module 2 P1 Kinship and Culture

Cultural Appreciation Family Structure

This list is a guideline only and is an example of family structure

Father	Includes paternal Father and Uncles on the Fathers side
Mother	Includes maternal Mother and all Aunties on the Mothers side
Uncle	Mothers Brothers and Fathers Brothers
Aunty	Fathers Sisters and Mothers Sisters
Brother	Male siblings born by the blood Mother and Father, also the male 1st Cousin on both the Father and Mothers side
Sister	Female siblings born by the blood Mother and Father, also the female 1st Cousin on both the Mothers and Fathers side
Cousin	Male and Females Cousins on the Mothers side and Male and Female Cousins on the Fathers side Cousins can also be people that you have grow up with who are not blood relatives

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7.22 Module 2 P1 Kinship and Culture

Cultural Appreciation Indigenous society today

Aboriginal and Torres Strait Islander people have successfully managed to adapt to all the changes to their land and way of life since the arrival of the First Fleet in 1788. This is a testament to their strong and rich cultural identity as first Australians.

It is important for all Australians to share in the pride and special connection to land, family and community, walking together as friends and equals.

Remember to:

- treat everyone as an individual
- be aware of cultural differences
- become skilled at difficult interactions
- get more training if required



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7.23 Dividing Slide: Module 6

3. Significant Lands



'Hands' Joseph Moody Jackamarra

Serco has sought input into this cultural induction from the following local groups -

Yaegl Local Aboriginal Land Council and the Garby, Jagun and Yurrandgi Elders

As at March 2020 the Covid 19 virus has delayed this process and this induction does not benefit from this local knowledge and experience.

This cultural induction will be updated and all Clarence Correctional staff will be re-assigned this induction to complete again once this local input has been incorporated.

However please note all current content is in accordance with Serco's Reconciliation Action Plan commitments

7.24 Module 2 P1 Kinship and Culture

Significant Lands

Clarence Correctional Centre

Serco acknowledge and respect the cultural significance' of this area to the Gumbaynggirr, Yaegl, and Bundjalung communities.

The Clarence Correctional Centre is located on the traditional lands of the Gumbaynggirr people and is close to several cultural sites that (historically) have been used for many years to conduct ceremonies.

The Correctional Centre is also located within view of Glenugie Peak (a significant dreaming and ceremony site for the Gumbaynggirr people) and is close to a significant meeting area used by the Yaegl people.



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7.25 Module 2 P1 Kinship and Culture

Significant Lands Clarence Correctional Centre



The Clarence Correctional Centre is also within proximity to Pillar Rock, another significant site which (historically) was used by the Gumbaynggirr people for cultural ceremony. These sites have been recorded as areas having a high degree of Aboriginal heritage sensitivity.

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7.26 Dividing Slide: Module 6

4. Lore and Customs



'Hands' Joseph Moody Jackamarra

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7.27 Module 3 P1 Law and Customs

Cultural Appreciation Lore and Customs

Customary Lore can be defined as a particular group's traditions or knowledge that is typically passed down by word of mouth.

Aboriginal and Torres Strait Islander communities have complex codes of conduct to guide their people's behaviour.



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7.28 Module 3 P1 Law and Customs

Cultural Appreciation Lore and Customs

Today, every Australian is answerable to Australia's laws.

Traditional or customary lore in no way substitutes Australian law - but it can coexist and guide a community on how to behave according to traditional beliefs and practices.



'Hands on the wall'

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7.29 Module 3 P2 Law and Customs

Cultural Appreciation Lore and Customs

Traditions and protocols will vary from place to place.

If you are working with people from more traditional or remote communities it is advisable to ask for training or advice.

Make sure you find the Elder/s and introduce yourself.

There are some general protocols and appropriate behaviours that you can apply, most of which are communication based.



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7.30 Module 3 P2 Law and Customs

Cultural Appreciation Lore and Customs

Indigenous lore is a law of responsibility.

Elders are held responsible for the actions of the younger people.

Family members are held responsible for the actions of other family members.



Devil marbles, Northern Territory Australia

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7.31 Module 3 P2 Law and Customs

Cultural Appreciation Lore and Customs

Some examples of Lore;

If a traditional man harms himself whilst our custody, then the older men, or oldest man, may be punished when he returns to his community. The act of self harm or attempted self harm may result in the other men either trying to have the victim removed from their block so they can receive help or ask to share a cell with the victim if they think they will self harm to protect him.



Keeping countrymen from the same language groups together in the same cells and blocks.

Inmates requesting cell 'sleep overs' when a family member passes away so that men from the same community are together whilst they are grieving.

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7.32 Module 3 P2 Law and Customs

Cultural Appreciation Lore and Customs

Important to remember:

- only initiated people can know lore
 - only men know men's law and women women's lore
 - an initiated person cannot tell you they know lore
 - if you talk lore to them, you will shame them
 - they refer to lore as 'Their Business'
- 
- a younger man may take priority over and speak on behalf of an older man if he has been initiated and the older man has not

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7.33 Dividing Slide: Module 5

5. Effective Communication



'Hands' Joseph Moody Jackamarra

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7.34 Module 4 P1 Effective Communication

Cultural Appreciation Effective Communication

Become skilled at difficult interactions.

Occasionally you may have difficulty interacting with Aboriginal and Torres Strait Islander people.

Most importantly - try not to take any hostility personally, some tend to assume that people will try to exploit them, or treat them disrespectfully, and this assumption can lead to negative communication on their part.



Simply commit within yourself to interacting with the person respectfully.

When English is not a first language be careful not to use sarcasm and use simplistic language and allow the person time to consider what you are saying.

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7.35 Module 4 P2 Effective Communication

Cultural Appreciation Effective Communication

Are you communicating well in difficult circumstances?

- have I really understood what this person needs?
- am I using language that they understand?
- am I being as respectful as I can?

Be mindful that sometimes the person in question could feel that they have been disrespected either by yourself or another member of staff.

This type of situation can be difficult to manage especially if you are not being treated with respect.

Remember the questions above and maintain your professionalism.



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7.36 Module 4 P2 Effective Communication

Cultural Appreciation Effective Communication

An indirect communication style is common in Aboriginal and Torres Strait Islander communities, where being direct is seen as confrontational.

Aboriginal and Torres Strait Islander people may delay expressing a firm opinion, instead listening before offering a point of view. If their opinion conflicts with others they may understate it.

Non verbal clues are extremely important, silence may mean the person is listening and waiting for the support of others before answering.

Other non verbal clues are lowering your eyes and avoiding eye contact with older people or authority figures, and to not point when giving directions – use an open hand.



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7.37 Module 5 Case Management

Cultural Appreciation Effective Communication

Advice for female Staff when interacting with Traditional Indigenous Men

Initiated men are unable to talk to women regarding men's lore.

They may find it difficult to ask permission to do something that they feel is their right as men.

Traditional men will not respond well when dealing with what is considered men's business e.g. fighting or arguing.

You may calm the situation by having a male officer present when addressing the prisoner, but there is no need for the male officer to speak.

Do not be intimidated by this interaction and remain firm with your instructions or message.



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7.38 Module 5 Case Management

Cultural Appreciation Effective Communication

Advice for female staff when interacting with Traditional Indigenous men

You may notice that they are looking at the male officer while you are speaking - this is a just a way for him to save shame.

Never let cultural sensitivity effect your position as a Prison Officer or compromise the safety or good order of the prison.

Traditional men will be more responsive with female staff when they know them and have had a chance to build up a rapport.

Topics such as family matters, phone calls, disputes with their partners and general prison information are usually welcomed.



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7.39 Module 5 Case Management

Cultural Appreciation Effective Communication

Considerations for all staff when interacting with Traditional Indigenous men

Generally Indigenous men respect age and if two men are fighting then direct your commands towards the younger of the two if possible.

Try to have face to face conversations, where possible without barriers such as desks.

If they decide they wish to discuss their business then it is important to listen and not interrupt.



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7.40 Module 5 Case Management

Cultural Appreciation Effective Communication

Avoidance Laws, be aware the following may apply:

In many language groups when someone dies you may not say/use the name of the deceased person.

When someone has died it is advised to describe the person by their relationship to the family.

Name avoidance may stay in effect for many years and anyone who has the same name as the deceased person could be forced to change their name.



Another example of Avoidance law is that a son-in-law can not be in the presence of his mother-in-law and a brother can not use or say his sisters name.

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7.41 Dividing Slide: Module 6

6. Assistance



'Hands' Joseph Moody Jackamarra

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7.42 Module 6 - Assistance

Cultural Appreciation Assistance

If Indigenous lore is creating a problem then consult with a more experienced staff member and/or older Indigenous person.

- refer to the issue as 'Your Business'
- explain that the facility has law and that it take precedence
- enlist their help to solve the issue within the boundaries of the facilities policies and procedures
- be clear when explaining your expectations
- do not compromise the security of the facility
- be mindful of direct eye contact as it can be taken as a sign of disrespect



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7.43 Module 6 - Assistance

Cultural Appreciation Liaison Officers

Serco Justice facilities employ Aboriginal Liaison Officers who have extensive information that relates to Aboriginal and Torres Strait Island culture.

These staff members have local knowledge of culture, families and relationships. This can also encompass any family feuds that could be impacting the running of the facility.

Their services are available to Aboriginal and Torres Strait Islander inmates and also include the organisation of community and cultural events and recognition.



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7.44 Module 7 - Living Change

Cultural Appreciation

Living Change by Ian Trust of the Wunan Foundation

To finish off the course we have permission to include a short video called "Swimming the River". "Swimming the River" is how Wunan Chairman Ian Trust explains the key issues facing Aboriginal people in the East Kimberley.

The diagram depicts the impact of European settlement, failure of many Aboriginal people to adapt to the changing environment and damage to people and culture that has resulted. It also proposes a solution – Living Change – whereby Aboriginal people accept responsibility for their future, capitalise on their abilities and, with help, learn to "swim the river" and prosper from the opportunities that exist across the region and beyond.

Serco thanks Ian and the Wunan foundation for allowing the inclusion of their video in our course.

Please be aware that the 5 minute video requires sound. On the next slide click

Play Video

to start.

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7.45 Cultural Appreciation

Cultural Appreciation
Swimming the River by Ian Trust of the Wunan Foundation

Play Video

serco

0:00 / 5:20

The image shows a video player interface. At the top, there is a dark red header with the text "Cultural Appreciation" in red and "Swimming the River by Ian Trust of the Wunan Foundation" in white. Below the header is a large white rectangular area, which is currently blank, representing the video content. At the bottom of the player, there is a dark red bar containing a "Play Video" button on the left and the "serco" logo on the right. Above the "Play Video" button, there is a progress bar and a timestamp "0:00 / 5:20". To the right of the progress bar, there are several small icons for video controls: play/pause, volume, full screen, and a share icon.

7.46 Dividing Slide: Module 7

7. Living Change by Ian Trust



'Hands' Joseph Moody Jackamarra

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