Closing the Loop Report

The NSW Department of Communities and Justice - Housing (DCJ Housing) asked Inside Policy to research the housing experience of Aboriginal people in social housing in NSW, as they move between communities. This report was a starting point for government in NSW – providing a basis for future consideration and progress by DCJ Housing and the social housing sector more broadly.

Research with Aboriginal and Torres Strait Islander people

Research that involves or will impact on Aboriginal and Torres Strait Islander people must involve Aboriginal and Torres Strait Islander people in the design, delivery and outcomes of the project. This recognises historic disempowerment and over-consultation of Aboriginal and Torres Strait Islander People. It also empowers Aboriginal people to guide decisions about their community. Research supports the fact that Aboriginal people are best placed to make decisions about themselves.

To uphold these notions, Inside Policy followed the Australian Institute of Aboriginal and Torres Strait Islander Studies' (AIATSIS) code of ethics. The project team and leadership from Inside Policy and DCJ Housing included Aboriginal researchers. The voice of Aboriginal people was strongly valued in the research and directly informed the findings.

The project also consulted a Mobility Project Reference Group (MRG). This Group had key Aboriginal and Torres Strait Islander stakeholders. It also included representatives from NSW Government and non-government agencies and organisations. The MRG supported the project to have Aboriginal governance and input from expert Aboriginal and Torres Strait Islander people in the social housing sector.

To recognise the input from communities and to ensure benefit is derived from the research, this Closing the Loop report was created and provided to each community and participant in consultations.

Indigenous Data Sovereignty and Indigenous Data Governance

The Closing the Loop report acknowledges principles of Aboriginal data sovereignty. Data sovereignty includes processes and practices in data collection that aim to provide self-determination for Aboriginal people.

The Understanding Mobility as a Key Driver of Overcrowding and Other Housing Issues report is one way of accessing data from the research. The Closing the Loop report also helps to provide feedback to those in the community that participated and gave their time to the research.

The attached Indigenous Data Sovereignty and Indigenous Data Governance plan was developed on partnership with DCJ housing, the MRG and Inside policy. The plan sets out how Maiam nayri Wingara Indigenous Data Sovereignty and Indigenous Data Governance principles were implemented for this project.

Project purpose

The project aimed to better understand and support the mobility of Aboriginal and Torres Strait Islander people in their interactions with the NSW social housing system. Evidence-based recommendations were made for how housing providers can better support mobility.

This project looked at Aboriginal communities' understanding of seasonal and cultural mobility. It also looked at the impacts associated with Aboriginal mobility and what housing stress means for Aboriginal people. The project also covered the different policy, practice and partnership solutions that may be available to government.

Key Findings
Through the research, we found out the following:

Aboriginal and Torres Strait Islander mobility

Mobility is central to Aboriginal ways of being. Following Songlines, connecting to Country and visiting significant sites is core to Aboriginal culture. Mobility is a part of social, emotional and spiritual wellbeing and is important for strengthening and respecting kinship relationships and broader communities. Mobility practices persist today and can cause large groups of people to temporarily relocate to a town for Sorry Business, season change, kinship support, family support, or sporting events such as the NSW Koori Knockout. Mobility, can be defined as movement of Aboriginal people 'between places of shelter for reasons including culture, health, family, education and employment'.[1]

Long-standing patterns of Aboriginal mobility do pose policy challenges for housing services that typically operate on the assumption of individuals having a common single place of residence and within state borders.[2] Increased understanding by government and policy makers of mobility patterns in Aboriginal and Torres Strait Islander communities has the potential to help with better planning and policy responses for Aboriginal families and their communities. This includes improved outcomes that meet Aboriginal mobility and social housing needs.

Mobility needs and patterns vary across Aboriginal communities in NSW and Australia. For non-Aboriginal Australians, this experience may not be well understood, simply because it is a different way of living. While extensive literature exists regarding low housing supply, pre-existing overcrowding, and its social impact upon Aboriginal peoples and communities, there is still much to understand about Aboriginal housing and mobility, particularly as it relates to different nations and locations across NSW.[3,4,5,6,7]

Intersections with the NSW social housing system

Mobility can cause several impacts on an individual's social housing experience. This includes overcrowding, forced absences and financial implications. Flow on impacts from mobility and overcrowding can include poor maintenance of property, health and safety impacts and negative housing experiences. The social housing system must be responsive and supportive of Aboriginal and Torres Strait Islander people's mobility needs to promote positive housing experiences.

When housing issues are compounded, individual agency to manage and deal with complex situations can be difficult. It is these compounded issues that often result in negative housing experiences. One instance of overcrowding or temporary financial hardship does not create a negative housing experience. When multiple factors of housing stress combine and remove individual agency, the flow on impacts can present as health problems, financial stress, homelessness and reduced access to opportunity.

DCJ Housing seeks to improve policy, practice, and partnerships to enable social housing providers to:

[1] Beck, K. and Shard, S., (2010) *SAFE TRACKS: A Strategic Framework for Supporting Aboriginal Mobility and Reducing Aboriginal Homelessness,* Parity, Vol. 23(9),p 2

[2] Habibis, D, Birdsall-Jones, C, Dunbar, T, Scrimgeour, M, Taylor, E, Nethercote, M, (2011) *Improving housing responses to Indigenous patterns of temporary mobility*, AHURI Final Report No.162. Melbourne: Australian Housing and Urban Research Institute.

[3] Andersen, M.J et al.,(2018) *'Housing conditions of urban households with Aboriginal children in NSW Australia: Tenure type matters',* BMC Public Health, vol. 70(18).

[4] Andersen, M.J et al., (2016) *'"There's a housing crisis going on in Sydney for Aboriginal people": Focus group accounts of housing and perceived associations with health'*, BMC Public Health, vol 16(429).

[5] Australian Institute of Health and Welfare, *Housing Circumstances of Indigenous Households: Tenure and Overcrowding,* (online content) AIWH, 2014, accessed 7 April 2022.

[6] Dockery, A.M. & Colquhoun, S, (2012) *Mobility of Aboriginal and Torres Strait Islander people: A literature review,* Ninti One Limited, Alice Springs

[7] Milligan, V, et al.,(2011) *Urban Social Housing for Aboriginal People and Torres Strait Islanders: Respecting Culture and Adapting Services,* AHURI Final Report No. 172.

- support the mobility practices of Aboriginal and Torres Strait Islander people
- alleviate the negative impacts of housing stress, and
- foster positive housing experiences.

Stakeholders highlighted the need for policy development on mobility to be client-centred, flexible and culturally responsive. Stakeholders identified a number of policies that could be reviewed to include best practice principles and client-centred policy design, such as the rent reduction and bedroom entitlements policy. In reviewing key policies, collaboration between all organisational and government stakeholders is encouraged to meet the best outcomes for community.

Recommendations

Inside Policy developed a range of key recommendations out of the research to better support Aboriginal mobility, reduce overcrowding and increase positive housing experiences for social housing tenants.

The voice of community was captured as a result of people generously offering their time to participate in yarning circles, interviews and workshops. In addition to existing research on Aboriginal mobility, the community's stories and on the ground experience helped Inside Policy to develop the following recommendations:

Client Service Delivery

- Implement and promote person-centred policy and practice that is flexible and responds to the spiritual, cultural and social needs of Aboriginal communities, families and clients and that also support mobility.

- Develop a strategy for building relationships and trust with Aboriginal communities, families and clients, rather than intervening at a point of crisis. This can be done through community engagement, culturally appropriate communications, actively listening to client needs and concerns, considering all client circumstances (not just housing related) and demonstrating positive changes to community.

- Strengthen and formalise (where required) partnerships with Government, non-Government service providers and Aboriginal organisations and communities; and encourage Aboriginal clients to consent for service providers to share information to enable co-ordinated and holistic service delivery for shared clients.

- Pursue opportunities to incorporate Aboriginal voice into DCJ Housing governance and policy design and decision making.

- Consider developing a mechanism for improving data practice with the broader social housing sector for example through Memorandums of Understanding.

The Built Environment

- Increase and sustain investment in appropriate housing supply that is aligned with current and future demand.

- Explore opportunities to develop and/or strengthen collaborative planning and upgrading opportunities to ensure that tenants live within culturally appropriate and safe environments.

- Explore different models and consult with service providers to best support community needs on the residential scale.

- Work with the broader community housing sector and Aboriginal communities to appropriately design and maintain social housing.

Conclusion

Mobility is central to Aboriginal ways of being. This project explored mobility and the housing experience of Aboriginal people as they move between communities. The aim of the research was to help the government to make better decisions around mobility and the social housing sector more broadly.

The report was a starting point for government in NSW. It included capturing community experience and learning from existing research. The project looked at Aboriginal communities' understanding of mobility, the positive and negative impacts associated with Aboriginal mobility and housing stress, and what policy, practice and partnership solutions are available to government.

Next Steps

DCJ Housing will partner with the NSW Coalition of Aboriginal Peak Organisations (NSW CAPO) to implement client service delivery recommendations. This aligns with Priority Reform 3 of the National Partnership Agreement for Closing the Gap (the CTG Agreement): Transforming Government Organisations.

Implementation of client service delivery recommendations will be included in the 2022–2024 NSW Implementation Plan for Closing the Gap. Implementation will be driven by DCJ Housing and NSW CAPO in partnership with relevant Aboriginal peak bodies and Aboriginal Community Controlled Organisations (ACCOs), and Aboriginal communities, families and people.

The report also lays the foundation for future mobility related work and research that was not included in the scope of this project.

Built environment recommendations will be reported to the relevant parties for consideration.

Community Pages

We would like to acknowledge the strength, resilience and spirit of the nine communities who participated in this research.

These next pages provide context for the report, a snapshot of mobility, and celebrate each community's landscape, history and strength.

We would also like to acknowledge the young Aboriginal artists from Awabakal Country and Wiradjuri Country who submitted artwork for this report in a competition. The winning entries are featured in the community pages and relate to the travels, journeys and housing of Aboriginal people in these communities.

'Woneyn Mariyang' by Saretta Fielding

The artwork of Saretta Fielding has been used on the community pages where DCJ Housing did not receive entries for the artwork competition. These designs were created for Housing Statewide Services (HSS) by Saretta. 'Woneyn Mariyang' shares the story of HSS, which led this report for DCJ Housing. It acknowledges the Traditional Custodians across their NSW footprint on country and celebrating commitment to leading a network of housing providers, who serve people and communities beyond providing a service.

Central to the design a large gathering circle is reflective of HSS, while outward flowing pathways from the gathering stretch across the canvas, representative of connection to community and the intricate HSS networks, working together across the State, to support clients towards having a home, comfort and holistic wellbeing.

The information in this report will be relayed back to the nine communities who participated in the research in a Closing the Loop Report.

Community Consultation

Location	Venue	Date
Lake Macquarie	Garden Suburb – Yamuloong and Barang	5/12/22 & 12/12/22
Illawarra	Warilla – Illawarra Aboriginal Community Based Working Group (IACBWG)	7/12/22
Illawarra	Wollongong – Illawarra Aboriginal Medical Service (IAMS) and Illawarra Aboriginal Corporation (IAC)	8/12/22-9/12/22
Bourke	Maranguka; Bourke Tribal Council	24/1/23 – 28/1/23
Walgett	Mission Australia; Café 64 Community Hub	30/1/23 – 2/2/23
Brewarrina	Brewarrina Local Aboriginal Land Council (LALC)	20/2/23 – 24/2/23
Orange	Orange Local Aboriginal Land Council (LALC) ; DCJ Office	23/3/23
Dubbo	Aboriginal Housing Office, Housing Plus, Orana Support; Aboriginal Affairs	24/3/23
Sydney / Blacktown	Bridge Housing	5/4/23

DARUG COUNTRY - BLACKTOWN

The city of Blacktown is a diverse and prosperous urban area in the heart of Western Sydney, located on Darug (or Dharug) Country. Darug people have been living in this area for many thousands of years and their story is one of adaptation, survival and resilience. Their lands extend from the Blue Mountains to the coast.[1] Children are allocated totem animals to respect and protect, such as the Warali Wali (possum).[2]

In Darug country, the creator being is *Gurangatty*, a rainbow serpent who created the rivers and landscapes, including *Dyarubbin* (the Hawkesbury River). Gurangatty rests in the watering holes in the bends of the river and the Darug have a songline about the ongoing battles between Gurangatty and *Mirrigan (*a large quoll).[3] Prior to the arrival of Europeans, the

View of Lake Woodcraft at Sunset. Image: © Bing Bao (IStock).

Darug people practiced seasonal land management by only harvesting food when needed and allowing land to fully recover before returning to live and hunt.[4] Tubers were a staple and other foods such as fruits and other plants would also have been collected. Darug people that lived in the region (that is now Blacktown) are thought to have relied on hunting animals such as kangaroos and wallabies.[5]

One of Blacktown's successful Aboriginal athletes is Kyah Simon, who plays professional soccer in England for the FA Women's Super League. In 2011 Kyah was the first Aboriginal player to score a goal at a FIFA World Cup and she was named in the squad for the 2023 FIFA Women's World Cup in Australia.[6,7]

Visitors to the Blacktown area enjoy attending baseball matches at the Blacktown International Sports Park[8], visiting Sydney Zoo and the Featherdale Sydney Wildlife Park[9], and watching live events at the Sydney Coliseum Theatre.[10]

Three percent of the almost 400,000 people living in the Blacktown Local Government Area are Aboriginal or Torres Strait Islander, making it the largest urban Aboriginal or Torres Strait Islander population in Australia. [11,12]
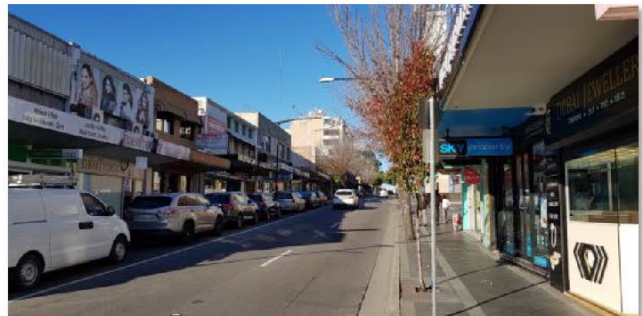
Northern end of Flushcombe Road Blacktown. Image: © Andy Tychon (IStock).
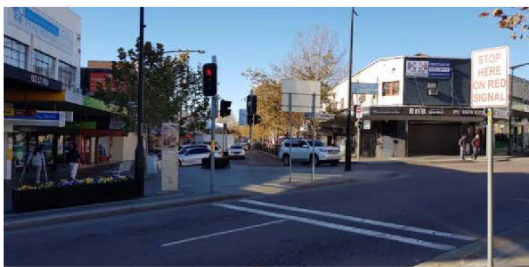
Junction of Main Street and Flushcombe Road Blacktown.
Image: © Andy Tychon (IStock).

Many people travel to Blacktown for their medical needs: Blacktown hospital and its associated practices service thousands of residents from the surrounding suburbs. People travel to Blacktown to go to TAFE or work, for entertainment, shopping, and recreation.

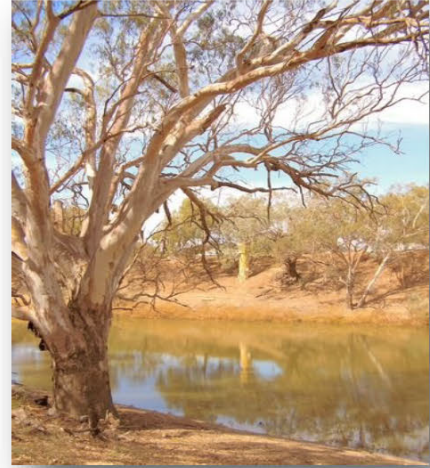People also travel to and from Blacktown to connect with family and Country or for Sorry Business.

NGEMBA COUNTRY - BOURKE

Bourke is located on the traditional lands of four major nations: the Ngemba (Ngiyaampa), the Baakindji (Barkandji), the Murrawarri and the Kunya peoples. The Ngemba are the traditional custodians of the land on which the Bourke township is now located. The Ngemba are known as 'stone country people' and care for some of the most significant sites in the region.[13]

A river red gum tree on the banks of the Darling River, near Bourke. Image: © A. Lazarus (Megapixl).

The local Aboriginal people of Bourke hand down the stories of Baiame, a sky god who created rivers, mountains and forests and gave Aboriginal people laws, traditions and culture.[14] Mount Gundabooka and Mount Oxley are local national parks and boast significant cave art sites and other evidence of Aboriginal cultural heritage.[15] The Ngemba people were using engineering, physics, water ecology and animal migration knowledge thousands of years ago. The significance of these early Aboriginal technologies demonstrate the sophisticated understanding by early Aboriginal people of the land and its natural resources.[16]

Visitors to Bourke enjoy walking the Old Bourke Trail, riding the paddle vessel 'Jandra' along the Darling River[17], or taking the Mulgowan (Yappa) Aboriginal Art Site walking track in the Gundabooka National Park to see ancient Aboriginal rock art.[18]

One of Bourke's famous local's is Percy Hobson, who was a successful athlete. At the Commonwealth Games of 1962, Hobson won the gold medal for high jump with a leap of 6 feet, 11 inches (211 centimetres). Aged just 20, the Ngemba man was the first Aboriginal athlete to win a Commonwealth Games gold medal.


The highway between Cunnanurra and Bourke.
Image: © A. Lazarus (Megapixl).

Percy was one of 10 children. His mother was the daughter of Sergeant Frank Williams, an Aboriginal tracker for NSW Police, and his father's family were early settlers in the district. Percy's win was wildly celebrated in Bourke.

The Percy Hobson Mural was completed in April 2021 by renowned Lightning Ridge artist John Murray, local artists Brian Smith and Bobby Barrett, Melbourne street artist Lucas Kasper and a crew of local Indigenous artists.[19]

NGEMBA COUNTRY - BOURKE

PRECINCT CONTEXT - BOURKE
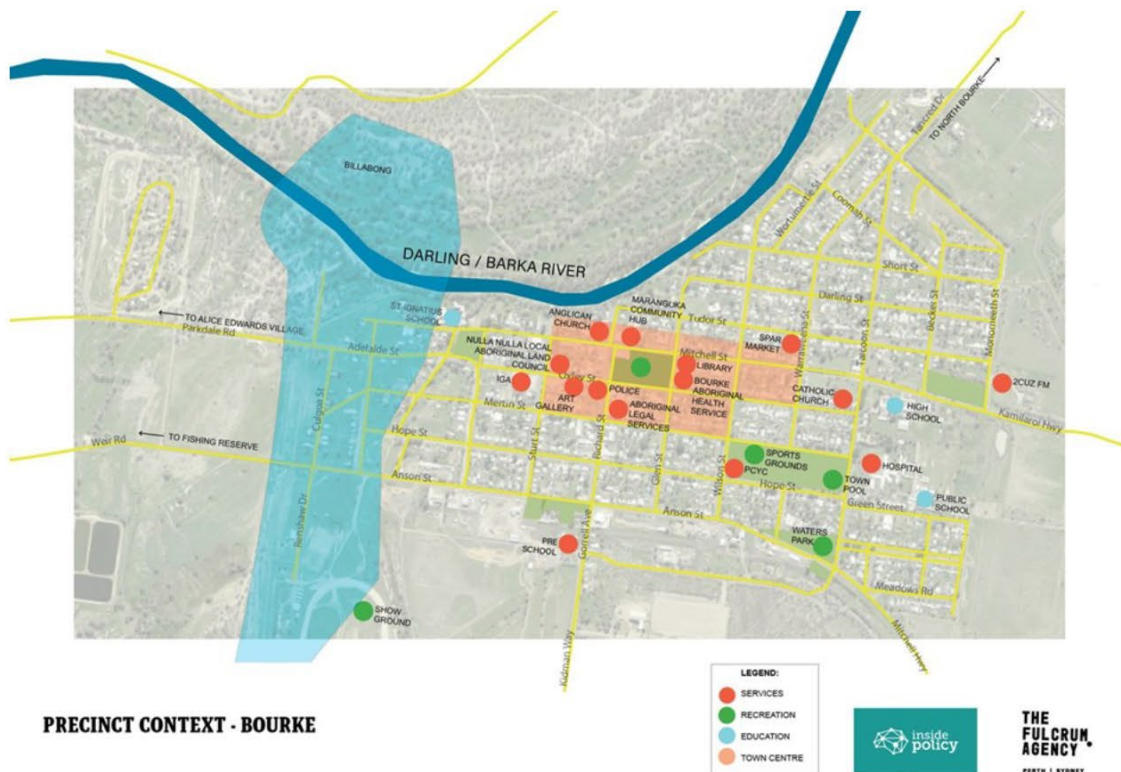
Source: The Fulcrum Agency 2023

The population of Bourke is 2,340, with Aboriginal people making up 30% of the population.[20] There are limited services and retail businesses in Bourke so the local community will often travel to Dubbo to access hospitals, and to buy goods and services. There is also limited public transport, though a coach service is available from Bourke to Dubbo. The nearest train station to Bourke is located in Dubbo.

Darling River at Bourke. Image: © K. Griffiths (Megapixls).

WAILWAN COUNTRY - BREWARRINA

Brewarrina is in the north-west of New South Wales on the banks of the Barwon River. The town is located on the lands of the Morawari, Barkinji, Weilwan, Kamilaroi, Koamu, Valarai, Baranbinja, Wiradjuri, Ngemba, and Yualwarri people's.[21] One meaning for the name Brewarrina is that it is the Aboriginal word 'place of the gooseberry bush.[22]

Brewarrina is known for its Aboriginal fish traps, which local Aboriginal people refer to as Baiame's Ngunnhu. Baiame is the creator being, a sky god who created the rivers, mountains and forest and gave Aboriginal people laws and traditions. Ngunnhu has been suggested to be the oldest surviving human structure in the world and shows ancient Aboriginal people's ingenuity in harnessing natural resources. The Ngemba people are the original custodians of the traps, which they shared with other tribes.[23]

In 2023 Brewarrina hosted the 8th Baime's Ngunnhu Festival on the banks of the Barwon River. The festival included stalls showcasing Aboriginal art and design, cultural activities, dancing and music. There were opportunities for learning with dancing and language workshops, as well as Elders sharing histories.[24]

The town of Brewarrina on the Barwon river. Image: © J. Carnemolla (Megapixl).

Brewarrina is known as a stop on the Great Artesian Drive, one of eight stops in north-west New South Wales where people can experience therapeutic hot artesian pools.   The region has many beautiful locations for appreciating the land with whilst bird watching, fishing or camping.[25]

Brewarrina is the birthplace of some famous Aboriginal people. Jimmie Barker (1900-1972) was the first Aboriginal person to become a published author. His book - The Two Worlds of Jimmie Barker - was an autobiography about his life at Mundiwa, Milroy and Brewarrina Mission.[26] Brewarrina is also the birthplace of Essie Coffey (1941 – 1998) who was a singer, actor, film maker and community worker. Essie co-founded the Western Aboriginal Legal Service.[27]

The population of Brewarrina is approximately 1,356 with Aboriginal people making up 51% of the population.[28] There are limited bus services linking Brewarrina to surrounding communities. Travelling to Sydney by public transport involves a bus ride to Dubbo, then a transfer to a train to Sydney. Due to the small population there are limited services in Brewarrina and many people travel to Dubbo to access health and other services.

WAILWAN COUNTRY - BREWARRINA

PRECINCT CONTEXT - BREWARRINA

LEGEND:
- 🔴 SERVICES
- 🟢 RECREATION
- 🔵 EDUCATION
- 🟧 TOWN CENTRE
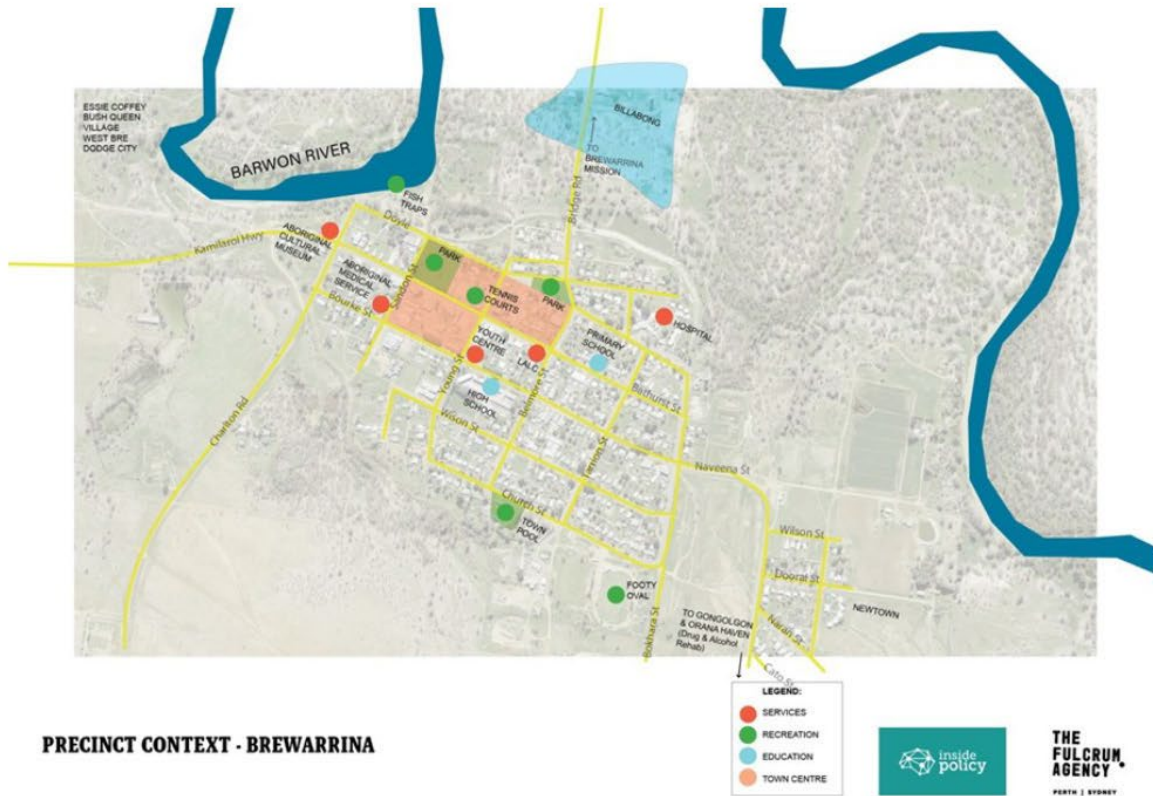
Map source: The Fulcrum Agency 2023

Brewarrina historical Aboriginal fish traps on the Barwon River.
Image: © J. Carnemolla (Megapixl).

WIRADJURI COUNTRY - DUBBO

Dubbo is a thriving and beautiful city in the Orana region of New South Wales, located on Wiradjuri country. The Tubbagah of the Wiradjuri Nation are the traditional owners.[29] They are the people of the three rivers and the Wambuul (Macquarie River) runs through the centre of Dubbo.[30]

The spiritual beliefs of the Wiradjuri people centre on Baiame the creator being, and his emu wife Goobperangalnaba, and the giant serpent Kurrea. Biaame is a sky god who created rivers, mountains and forests and gave people laws, traditions and culture, while Kurrea the giant serpent created the landscape.

Wiradjuri people have sacred sites connected to their spiritual heroes, known as Jin. There are multiple jin, and each is connected to an animal or plant. A person inherits their jin from their mother and with it the responsibility for caring for the sacred site of their jin. Many Wiradjuri people still know their totems and avoid eating their jin animals.[31]

Meet the artist: Shamika Kentwell

We live on Wayilwan Country in Warren. My ancestors cared and managed Country. When the English invaded my ancestors made the decision to live at the Beemunnel on the Ewenmar Creek. Beemunnel means Biaime's chest, strength. My people lived at the Beemunnel until they were told to move into the town of Warren. Our connections are strong and still alive. We inherit resilience and the ability to journey where life takes us. Our shelters at the Beemunnel were homes and community was strong. When we moved into Warren we relied on our Elders for guidance and strength.
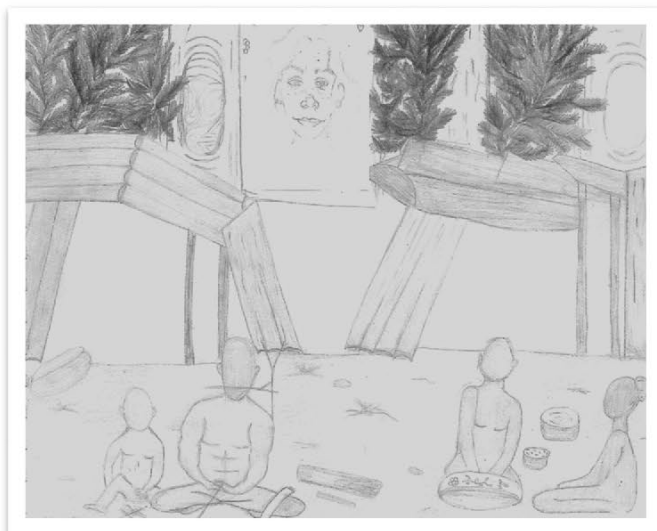
*'Strength through Connections'* by artist Shamika Kentwell, from Warren Central School.

Shamika Kentwell. Photo courtesy of Warren Central School.

'Allison Fuller represented strength for us at school. Allison was our beloved Aboriginal Education Officer at Warren Central School. She was always there for us. We miss her. My art symbolises life's journeys: as community, as family and as students at school. Our homes are where we sense we belong and are strengthened through the meaningful connections we make' - Shamika Kentwell.

WIRADJURI COUNTRY - DUBBO

There are many talented Dubbo residents who have achieved success in their fields. Pearl Gibbs was an Aboriginal activist who spent much of her adult life in Dubbo. She set up a hostel to care for the families of Aboriginal patients in Dubbo, she was the only Aboriginal female to ever serve on the NSW Aborigines Welfare Board, and she supported the establishment of the Aboriginal Tent Embassy.[32]

Ella Havelka is the first Aboriginal person to join the Australian Ballet and was a member of the Bangarra Dance Theatre.[33]

PRECINCT CONTEXT - DUBBO

Map source: The Fulcrum Agency 2023
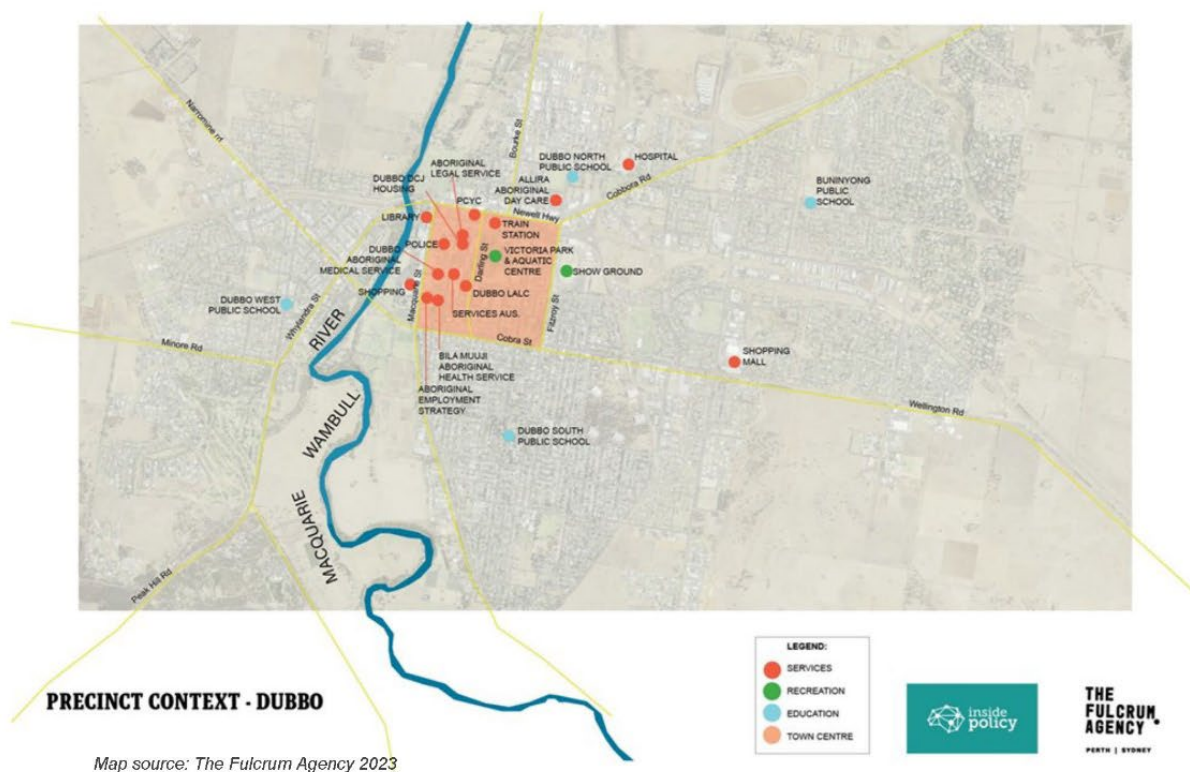
The population of Dubbo is almost 75,000 people, with Aboriginal people representing 16% of the population.[34] Dubbo is a regional hub, with Aboriginal people travelling there from surrounding communities. People travel to and from Dubbo to connect with family and Country, for Sorry Business or to escape the heat - as Dubbo can be hot and humid during the summer months. Many people travel to Dubbo from smaller towns for their medical needs including to give birth or to access treatments like dialysis or to see a specialist.
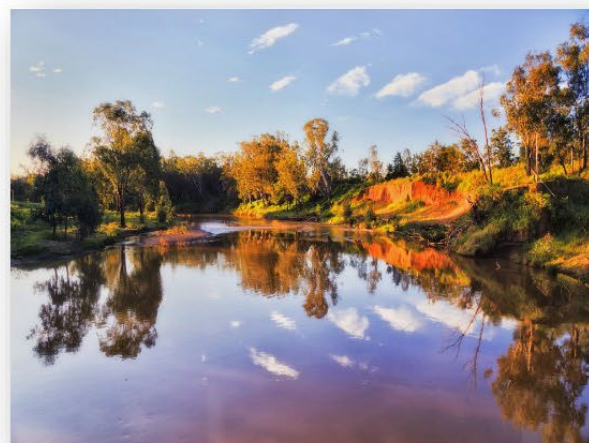
Dubbo down from the foot bridge. Image: © T. Vyshnya (Megapixl).

DHARAWAL, JERRINJA, WODI WODI, WANDI WANDIAN, YUIN COUNTRY

ILLAWARRA AND SHOALHAVEN

The Illawarra is on the south coast of New South Wales. The word Illawarra is believed to come from the Tharawal word *'Elouera'* meaning 'pleasant place by the sea' or 'high place by the sea'. The city of Shoalhaven is located south of the Illawarra.[35]

Illawarra is the traditional land of the Dharawal people. Other nation groups that reside in the Illawarra include people of the Yuin, Wiradjuri, Kamilaroi, Bundjalung, Dunghutti and Gumbayggir Nations.[36] The Shoalhaven is the traditional land of the Jerrinja, Wodi Wodi, Yuin and Wandi Wandian people.[37,38]

Sandon Point is one of the many sacred places for Aboriginal people in the Illawarra. It has been used since Creation for ceremonies, gatherings and burials. Before non-Aboriginal people arrived in Australia, Sandon Point was a meeting place for coastal Aboriginal people.[39,40] Booderee National Park in the Shoalhaven is co-managed by Parks Australia and the local Aboriginal community at Wreck Bay. Visitors to the park can learn about Aboriginal history

Hyams Beach. Image: © Showface (Megapixl).

and culture from the traditional owners of the land who demonstrate weaving, share dreamtime stories, and discuss bush tucker, on-country healing and Aboriginal astronomy.[41] The Illawarra and Shoalhaven is bordered by beautiful beaches and mountains and is a magnet for tourists. Wollongong is the largest city in the Illawarra/ Shoalhaven region.[42]

The Illawarra has a population of around 313,800 people, with Aboriginal people representing 3% of the population.[43] In the Shoalhaven, the population is 108,531 with Aboriginal people making up 6% of the population.[44] There is a huge range of events, festivals and weekend activities across the Illawarra Shoalhaven area that take advantage of the natural beauty of the region, the bountiful seafood, arts and crafts, local produce and the natural history of the region. The Illawarra and Shoalhaven have hospitals and a good network of health and other services supporting the community. Most towns are a reasonably close distance to hubs where goods and services can be accessed. Public transport is good, with most towns having access to a bus network, plus the South Coast rail line runs from Sydney through to Bomaderry in the Shoalhaven.

The view from Saddleback Mountain Lookout across to the Illawarra Escarpment. Image: © Hollyharryoz (Megapixl).

AWABAKAL COUNTRY / LAKE MACQUARIE
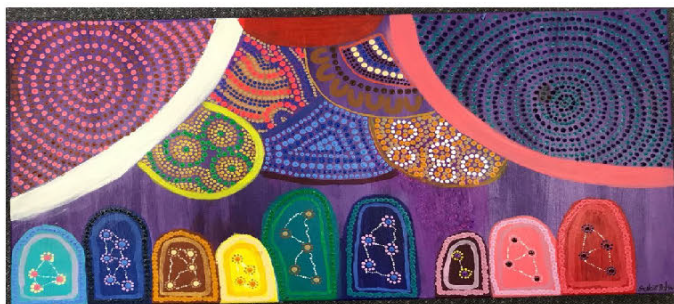
Lake Macquarie is a beautiful and vibrant city in the Hunter region of New South Wales, located on Awabakal Country.[45] The Awabakal people have lived on, loved and looked after this rich coastal area for thousands of years. The Awabakal people were known for being strong and determined defenders of their territory.[46] This resilience is seen today in organisations such as The Awabakal Newcastle Aboriginal Cooperative Ltd, which provides community support, and the Miromaa Aboriginal Language and Technology Centre, which skills Aboriginal people throughout Australia to preserve and disseminate traditional languages.

To the Awabakal people, the wedge-tailed eagle has special significance. Their celestial being Koin (or Coen), looks like an Aboriginal man - but in flight it looks like an eagle. Prior to the arrival of Europeans, Awabakal people extensively practised cultural burning, which helped them hunt and navigate the dense and prickly landscape. Fishing was an important part of Awabakal people's diet.[47]

Lake Macquarie. Image: © B. Jeayes (Megapixl).

There are many talented Lake Macquarie residents who have achieved success in their fields. Sandra Griffin is an Awabakal woman and was the first elder in residence at the University of Newcastle's Wollotuka Institute and is actively involved in her community.[48]

Biraban is a well-known historical figure in the Awabakal people's history, born in Belmont around 1800. He was abducted by the British and raised in military barracks in Sydney. He went on to learn fluent English and become a translator, guide and tracker. He was able to act as a spokesman for the Awabakal people, liaising between the clan and the British. The Lake Macquarie community has honoured Biraban for his legacy as a leader and linguist by naming a school after him. The University of Newcastle has a building named after Biraban, and Canberra has a street named after him.[49]

Visitors to Lake Macquarie enjoy all the water activities and water sports available, viewing art at the Museum of Art and Culture and playing at the Speers Point Park.[50] The population of the Lake Macquarie region is 200,000, with Aboriginal people representing 5% of the population.[51] Many Aboriginal people travel to the Lake Macquarie area from smaller towns for their medical needs. Some travel to Lake Macquarie for education, employment, entertainment, shopping, as well as sport and recreation. They also travel to and from Lake Macquarie to connect with family and Country, attend community events, or for Sorry Business.

Photo of Emakie Roberts courtesy of Swansea High School.

Meet the artist:

My name is Emakie Roberts, I am 13 years old, and I am a proud Bundjalung and Gamilaroi woman living on Awabakal country. I love connecting to my culture through my art works, which has given me a number of opportunities through showing my art to community.

My painting represents the connectedness of the spiritual world and kinship links with the living world. The spirit world consisting of the kinship ancestral links between both ancestors and kin connections on mother earth. This demonstrates my movement amongst kin and my links to kin in the ancestral world.

I have had my artwork on display at my local medical centre (East Lakes) and want to grow the exposure of my art to the community where ever I can. I won 1st and 3rd prize for the Wandayli Art Show, and the manager of Wandayli has commissioned a painting for the managers new office. The Mirabel Foundation bought one of my paintings which they will use it in their promotional postcards. Lab learning have asked me to paint a painting for them. The Swansea women's Rugby League seen my DCJ winning painting on the Swansea High School Facebook site and loved my design and have asked would I be interested in using the paintings design or create a new design for all of the 2024 Swansea Rugby league Teams shirts next year and for me to sign my name on the shirts.
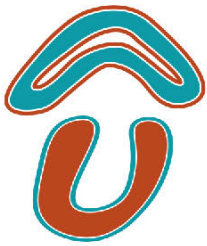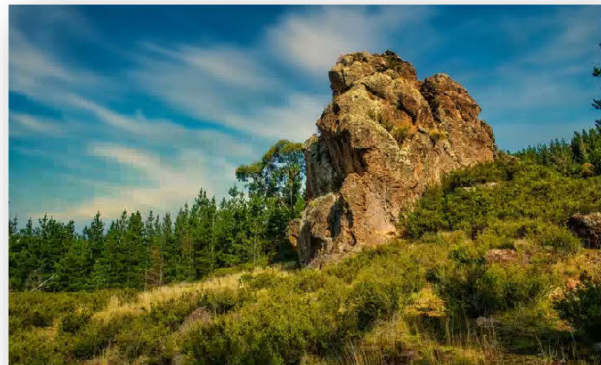
WIRADJURI COUNTRY - ORANGE

The town of Orange is located in the Central Tablelands region of New South Wales on the land of the Wiradjuri nation.[52] The spiritual beliefs of the Wiradjuri centre on Baiame the creator being, his emu wife Goobperangalnaba, and the giant serpent Kurrea. Biaame is a sky god who created rivers, mountains and forests and gave people laws, traditions and culture. Kurrea the giant serpent created the landscape.[53,54]

Wiradjuri people have sacred sites connected to their spiritual heroes, known as Jin. There are multiple jin, and each is connected to an animal or plant. A person inherits their jin from their mother and with it the responsibility for caring for the sacred site of their jin. Many Wiradjuri people still know their totems and avoid eating their jin animals. The Wiradjuri people are known for the use of carved trees to mark the burial site of distinguished Wiradjuri people. One of these carved trees can be seen at the grave of Yuranigh, a renowned Aboriginal man who acted as guide for surveyor Thomas Mitchell as he explored inland Australia in the 1840's.[55]

One of the significant local sites is Mount Canobolas, known to the Wiradjuri as Gaanha Bulu, meaning 'two shoulders'. Gaanha Bulu is part of a local songline about three brothers, and is linked to two other local peaks.[56]

A massive rock formation in the Canobolas forest near Orange. Image: © A. Manciagli (IStock).

The Deputy Mayor of Orange is Aboriginal business owner Gerald Power. Gerald is a Jaru man from Bowen who settled in Orange as a young man. Gerald owns and operates a business in Orange offering visitors cultural tours and an Aboriginal bush tucker experience.[57,58]

Orange is a picturesque country town known for its wineries and thriving fruit district. Orange hosts a number of food and wine festivals and events throughout the year and is a hub for local art shows and cultural events. The region has a rich history from the Dreamtime through to the gold rush and bushranger eras. It has vibrant autumn landscapes and many walking trails to explore and appreciate the land that Aboriginal people have looked after for thousands of years.[59] Orange has a population of just over 61,000 people, Aboriginal people make up 7% of the population.[60] The town is on the Main Western rail line which connects Sydney to Bourke. It has a local bus service and a daily bus to Sydney. The health services include Orange Hospital and community health services.
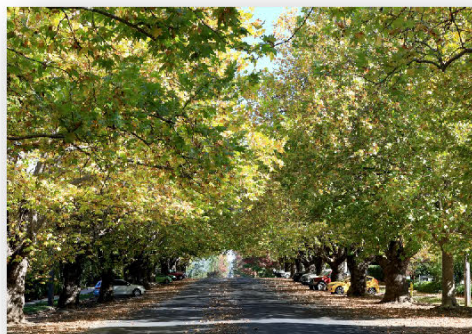
A leafy street with Autumn colours in Orange. Image: © Harlz (Megapixl).

GADIGAL COUNTRY - REDFERN

Redfern is located in Sydney's inner southern suburbs on Gadigal country and has a rich and significant Aboriginal history, particularly in Eveleigh Street. Redfern is a geographical high point in the landscape, and prior to colonisation it is thought to have been a meeting place for the Gadigal people as they traveled through their territory. It was once a place of wind-blown sand dunes covered in Banksia scrub and wetlands interspersed with fresh-water soaks.[61] Baiame is the Creator god of the Gadigal people: Baiame came down for the sky and shaped the land, creating the rivers and mountains.[62]

Recorded observations of Sydney at the time of colonisation reveal open grasslands interspersed with trees, which gave the city a manicured appearance thanks to Aboriginal practices of burning scrub. It was at Redfern that Aboriginal people held great feasts and faced many hard-fought battles from colonisation onwards.[63]

Eveleigh Railway Yards was Sydney's largest employer from the time it opened in 1886 and it was one of the biggest employers of Aboriginal people.[64] The prospect of jobs at the Eveleigh Railway Workshop and factories on Botany Road,

'Welcome to Redfern'. Image: © K. Ng (IStock).

along with the opportunity for a better life away from the control of the Aborigines Protection Board, triggered an influx of people migrating from Aboriginal reserves across New South Wales into Redfern. In the 1950's Redfern developed into an urban Aboriginal community. It was a safe and tight-knit community where discrimination was less prevalent.[65]

The Redfern All-Blacks Rugby League team was co-founded by Bill Onus in 1945: it later became a community and political organisation throughout the 1950's and 1960's. The Redfern All-Blacks became the political power base of the legendary Redfern community organizer and activist Ken Brindle.[66]

Redfern played a crucial role in the movement for Aboriginal self-determination during the 1970's, a time of significant change for Aboriginal people and the nation. Redfern is the location of the first Aboriginal Legal Service, the first Aboriginal Medical Service, the Black Theatre, a childcare center and preschool run by Aboriginals, and the Aboriginal Housing Company.[67]

The population of the Redfern is 13,000, with Aboriginal people representing 3% of the population.[68] Redfern also has interesting things to see and do, such as self-guided tours of the public Aboriginal art. For twenty years an iconic mural of the Aboriginal flag was located near The Block in Redfern: sadly it was recently demolished to make way for a new housing development. However, there are many other murals honoring this iconic area, especially the 'Welcome to Redfern' mural which covers the entire wall of a local terrace house. The house is located on the corner of Caroline and Hugo Streets and represents Aboriginal history, culture, and activism. Reko Rennie, an Aboriginal artist, transformed the building with the help of other local artists to a work of art that represents inspiring Aboriginal leaders.[69]

Many Aboriginal people across NSW visit Redfern because it has an abundance of services available for Aboriginal people and families. These services include health care, education, housing, employment and family services. There are also organisations that provide cultural support and access to Aboriginal arts, languages and cultural activities. Due to its central location, there is easy access to public transport options and community facilities.

'Welcome to Redfern'. Image © G. Kohlmus (Megapixl).

KAMILAROI, YUWAALARAAY AND NGAYIIMBAA COUNTRY
WALGETT

Walgett is a town in northern New South Wales, located on the Kamilaroi (also known as Gamilaraay) nation. The Aboriginal people of Walgett are mostly from the Kamilaroi, Yuwaalaraay and Ngayiimbaa nations. These nations have a cultural heritage which is particularly renowned for its warrior weapon making. The name Walgett comes from a Kamilaroi word meaning 'the meeting of two waters'. Walgett is located near the junctions of the Barwon and Namoi Rivers and the Kamilaroi and Castlereagh Highways.[70]

The local Dharriwaa Elder Group is comprised of Elders from the three Aboriginal nations. Their logo features the totem animals for each nation: the wayamba (short-necked turtle) for the Yuwaalaraay people, the dhinawan (emu) for the Ngayiimbaa people, and the bawurra (red kangaroo) for the Kamilaroi people. The name Dharriwaa comes

Walgett. Image: © J. Carnemolla (Megapixl).

from the name for one of the local sacred sites (also known as Narran Lakes).[71]

Walgett is known for the Burren Junction Hot Artesian bore bath, one of the eight stops on the Great Artesian Drive where people can experience the therapeutic effect of hot artesian pools.[72] The region also has beautiful locations for appreciating the land while bird watching, or taking a trip out to Narran Lakes, 96 km west of Walgett. Narran Lakes is part of the Narran Wetlands, which is considered a wetland of international importance.[73]

One of the important local historical events for Aboriginal people in Walgett was the Freedom Riders visiting the town in February 1965. The Dharriwaa Elders Group erected a sign in Walgett's Trevallion Park to tell the story about when the Student Action for Aborigines (SAFA) group, led by Charles Perkins, visited Walgett to spotlight racism in Australia. The Walgett Aboriginal community will always be grateful to the Freedom Riders and their supporters for bringing Walgett's situation to the attention of mainstream Australia and the world.[74]

The hugely successful Aboriginal singer Jimmy Little was a beloved resident of Walgett after he married a Walgett local, Marj Peters. Jimmy's grave is located in the cemetery on Bate Street. Born James Oswald Little, Jimmy was a legend of the Australian music industry with a career spanning six decades. He is listed in the Australian Country Music Hall of Fame Roll of Renown and received an Order of Australia medal. He was dubbed a "Living National Treasure" and also is recognised as an icon for Aboriginal Reconciliation.[75]

The population of Walgett is 5,253, with Aboriginal people making up 21% of the population.[76] Travelling to Sydney by public transport involves a bus ride to Dubbo, then a transfer to a train to Sydney. Walgett contains a small rural hospital and health service. Many Walgett residents have to travel to Dubbo to access goods and services unavailable in Walgett.

A birds-eye view of the town of Walgett. Image: © J. Carnemolla (Megapixl).

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APPENDIX - Understanding mobility as a key driver of overcrowding and other housing issues (Mobility Research Project)

Indigenous Data Sovereignty and Governance Plan

This plan aims to operationalise and implement Maiam nayri Wingara Indigenous Data Sovereignty and Indigenous Data Governance principles for the Mobility Research Project.

This plan relates to new data collected for the purpose of the Mobility Research Project. Existing data held by Peak Organisations, Government and Non-Government Organisations is not included in this plan. However any existing data used will be de-identified and disaggregated and comply with the *Government Information (Public Access) Act 2009* (GIPA Act).

Principle	Plan
1. Exercise control of the data ecosystem including creation, development, stewardship, analysis, dissemination, and infrastructure.	Data collection and analysis will be strength-based and avoid 5D data (disparity, deprivation, disadvantage, dysfunction and difference). 1. This principle is implemented through the following mechanisms: • The governance structure of the project in the form of a Mobility Reference Group (MRG) which comprises Aboriginal stakeholders from across the social housing sector, and other service sectors including Peak Organisations, Government and Non-Government Organisations (NGOs) and service providers. • The MRG has an Aboriginal meeting facilitator with social housing knowledge and experience. • The MRG co-designed the request for tender, reviewed Expression of Interest (EOIs) and selected the successful supplier, Inside Policy. • Inside Policy is a Supply Nation certified 100% Aboriginal-owned and led business with experience in social policy research, evaluation, consultation and design. • The MRG participated in a series of workshops with Inside Policy to develop the consultation framework and local consultation plans for each of the nine local communities. • The MRG provided and continue to provide advice on what information was required for the project. • MRG members facilitated warm introductions between Inside Policy and stakeholders. • MRG members are invited to participate in consultations, where practicable. • The MRG will review and provide feedback on this plan and provide endorsement. • Inside Policy will consult with participating communities to agree on the way each community chooses to engage with the research. • Qualitative and quantitative data from the following sources will be analysed and used to validate project findings and recommendations: o Consultations with participating communities

Principle	Plan

-     o   Consultations with relevant stakeholders
-     o   Literature review
-     o   Housing providers and any other relevant sources
-     o   Other related projects, products and services.

- MRG members and interested participating community members and stakeholders are invited to attend workshops to test findings and recommendations.
- The MRG will be consulted in the development of a publicly available Closing the Loop report which will also be emailed or sent by other means to participating communities and community members.

2. The project is being undertaken by Inside Policy, a 100% Aboriginal-owned and led business.
- Inside Policy is a Supply Nation certified supplier (Indigenous businesses that are 51% or more owned, managed and controlled by Aboriginal or Torres Strait Islander people).
- Inside Policy employs Aboriginal staff, including Aboriginal researchers.
- Inside Policy is experienced in designing, undertaking, and reporting on mixed-method research and evaluation projects with Aboriginal and Torres Strait Islander participants on behalf of government.
- In addition to Peak Organisations, Government and Non-Government Organisations, Inside Policy will conduct consultations with stakeholders and Aboriginal communities across nine sites, including Aboriginal tenants, applicants and their families, community representatives and advocates, Aboriginal Community Controlled Organisations (ACCOs), Aboriginal Affairs district staff and Local Aboriginal Land Councils.
- Inside Policy follow strict protocols in engaging with participating communities, seeking permission to come onto Country and seeking warm introductions to key stakeholders in order to develop localised consultation plans.
- Qualitative and quantitative data from the following sources will be analysed and used to validate project findings and recommendations:
  - o   Consultations with participating communities.
  - o   Consultations with relevant stakeholders.
  - o   Literature review
  - o   Housing providers and any other relevant sources
  - o   Other related projects.
- Community consultations will determine further data requirements, if required.

- Inside Policy will prepare a publicly available Closing the Loop report, which will be emailed or sent by other means to participating communities and community members, which will provide a version of the executive summary of the final report, presenting findings and recommendations drawn from the data collected.

Principle	Plan
	• The report will be presented in a manner accessible to the general public, in particular, to community stakeholders involved in the consultations. This will be done in plain English as well as in accordance with Inside Policy's commitment to ethical and culturally responsive research practices. • The voice of community: ○ Inside Policy will consult remotely with participating communities to agree on the way each community chooses to engage with the research and how their data will be incorporated into decisions. ○ Inside Policy will loop back to participating communities as required during the lifecycle of the project in relation to how their data, quotes and information will inform findings and recommendations. ○ Aboriginal artists from high schools in the consultation locations will be invited to participate in a competition to design the artwork for their community's section of the Closing the Loop report. ○ Community members who participate in consultations will also have an opportunity to attend testing workshops which will inform findings and recommendations. 3. Inside Policy data collection principle: • Inside Policy subscribes, supports and upholds the principle that a person's decision to participate in research is voluntary, based on sufficient information and adequate understanding and the implications of participation. Refer to practices below. 4. Inside Policy practices: • Inside Policy will seek informed consent from participants before commencing data collection activities, including interviews, focus groups and/or surveys. • For consent to be informed, Inside Policy will make participants aware of: ○ The purpose for collecting their data. ○ Recording equipment to be used. ○ How their data will be used (including anonymity and confidentiality). ○ How their data will be stored. ○ How they may access their data. ○ How their data will be reported back to them. ○ How any quotes may be attributed. ○ How they may withdraw consent to use their data e.g. if they withdraw from the research. ○ The value of providing contact details to support data sovereignty principles and consent prior to publication.

Principle	Plan
	5. Department of Communities and Justice (DCJ) Aboriginal staff form part of the community that relates to this principle including: • Two Aboriginal project officers. • Ngarra Aboriginal Housing network, which comprises DCJ Aboriginal frontline housing staff. • Ngaramanala: the Aboriginal Knowledge Program, which is an Aboriginal Data Governance body that advocates for, and advises on, the application of IDS and IDG principles across DCJ programs, policies and projects. • DCJ Transforming Aboriginal Outcomes. 6. Other relevant governance structures that provide input, advice and expertise as required, including: • Closing the Gap (CTG) Target 9 Officer Level Working Group. • Aboriginal Strategy – Housing, Homelessness and Disability Working Group.
2. Data that is contextual and disaggregated (available and accessible at individual, community and First Nations levels	This principle is implemented through the following mechanisms: 1. Data relevance was determined through co-design with the MRG, Ngarra and Aboriginal DCJ staff. 2. Inside Policy principle: • Inside Policy subscribes, supports and upholds principles of data sovereignty to the greatest extent possible. Please see below practices. 3. Inside Policy practices: • Inside Policy will seek informed consent to use participant data in project deliverables. • Wherever possible, Inside Policy will give community participants the opportunity to review quotes and/or case studies developed from their data that will be used to inform findings and recommendations for the Mobility Research Project and published in the Final Report, the Closing the Loop report and other (publishable) deliverables. • Unless otherwise agreed with participants, quotes/case studies drawn from participant data will be de-identified to protect anonymity. This means information will not be attributable to participants and it is reasonable to assume neither they nor their organisation can be identified from the information. • Disaggregated data will be made available at the community and First Nations level via the Final Report and the Closing the Loop report which will be publicly available and emailed or sent by other means to participating communities and community members.

Principle	Plan
	- In relation to individual data, the availability and dissemination of individual data is still a work in progress under Closing the Gap as this principle also needs to comply with a person's right to anonymity under the ethics requirements of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) and privacy laws. 　○ In the participant information sheet and informed consent form, participants are informed that their information will be used to create a research report which will help DCJ to better understand housing mobility and to prevent and manage overcrowding and other housing issues. Participants also acknowledge and understand that they will retain any intellectual property from their personal consultation responses. 　○ Participants may withdraw consent to use - or may seek to amend - their quotes/case studies until the final deliverable is submitted to DCJ. 　○ Participants, who have provided us with their contact details, will be emailed or contacted via other means to provide them with reasonable to time to review and consent to the use of their draft quotes and/or case studies before publication. This will happen before the draft deliverable is submitted to DCJ. In exceptional circumstances, when participant review and consent is not available before the draft deliverable is submitted,, DCJ will be informed that use of quotes/case studies in the final report is dependent on participant consent. 　○ Participants may provide consent via return email or letter. 4. It is acknowledged that the goal for this principle is for community control. Operationalisation of IDS and IDG principles is a CTG initiative that is still in development. Under CTG, implementation of the principles relating to: 　- stewardship 　- dissemination 　- protection of data (needs to comply with a person's right to anonymity under the ethics requirements of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) and privacy laws), and 　- infrastructure 　is still being determined and community capacity is being developed. In the meantime, Inside Policy are the preferred interim stewards of the data for this project. DCJ will not hold or have access to any participant data. 5. Inside Policy Data Management Principle is to support and uphold the *Australian Privacy Principles* (APP) under the *Privacy Act 1988* (Cth). 　Inside Policy practices: 　- Inside Policy will maintain its Privacy Policy in accordance with the APP and publish its policy on the Inside Policy website. 　- While Inside Policy are the interim stewards, intellectual property rights will remain with the participating individuals. Inside Policy will contact individual participants to request use of their data/material and will let them know how they

Principle	Plan

	intend to use the information. For this project, and until the CTG IDS and IDG initiative has been finalised, data will be provided back to community in a Closing the Loop report which will be publicly available and emailed or sent by other means to participating communities and community members.
	
	• Inside Policy will take reasonable steps to enact appropriate governance to protect participant data from misuse, interference and loss, unauthorised access, modification or disclosure, including surveys, case studies, notes, recordings and transcripts.
	• Inside Policy will ensure participant data is stored securely, only accessible to members of the project team (including subcontractors) and destroyed after five years.
	• Inside Policy will not provide participant data to third parties including DCJ, unless stipulated in the contract. Where this is the case, it will be noted in the participant information sheet.
	• Inside Policy will review data management requirements at project commencement.
	• Where additional protections are required a data management plan will be developed.
	• Inside Policy will:
	 o Store electronic records of participant data e.g. interview/focus group notes in a password protected SharePoint folder that is only accessible to the project team.
	 o Paper consent forms will be scanned and saved in SharePoint and hard copies destroyed.
	 o Use Qualtrics® for online surveys as data is hosted in Australia.
	 o Survey reports will be saved in SharePoint.
	 o Use Otter® to generate transcripts of interview/focus group recordings then delete recordings.
	 o At the conclusion of a project:
	  ▪ Data saved in Otter and Qualtrics will be deleted.
	  ▪ Team access to SharePoint removed and folder archived.
	  ▪ Participant records will be destroyed after five years.

3. Data that is relevant and empowers sustainable self-determination and effective self-governance.	This principle is implemented through the following mechanisms: 1. Data relevance was determined through co-design with MRG, Ngarra and Aboriginal DCJ staff. 2. While Inside Policy are the interim data stewards, intellectual property rights will remain with the participating individuals. Inside Policy will contact individual participants to request use of their data/material and will let them know how they intend to use the information. For this project, and until the CTG IDS and IDG initiative has been finalised, de-identified data will be provided back to participating communities, community participants, Aboriginal Community Controlled Organisations and other relevant stakeholders in a Closing the Loop report, which will also be publicly available.

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	3. To support the IDS and IDG principles, MRG members and interested participating community members and stakeholders are invited to attend workshops to test findings and recommendations, and to also ensure they reflect the strengths-based approach and avoid 5D data (disparity, deprivation, disadvantage, dysfunction and difference). 4. The Closing the Loop report will provide relevant and contextual data back to participating individuals and communities and First Nations peoples to demonstrate research transparency and accountability; and to support community self-governance and advocacy.

4. Data structures that are accountable to First Nations peoples.	This principle is implemented through the following mechanisms:
	
	1. Operationalisation of this principle is a Closing the Gap (CTG) initiative that is still in development. It is acknowledged that the goal for this principle is for community control. Operationalisation of IDS and IDG principles is a CTG initiative that is still in development. Under CTG, implementation of the principles relating to:
	   • stewardship
	   • dissemination
	   • protection of data (needs to comply with a person's right to anonymity under the ethics requirements of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) and privacy laws), and
	   • infrastructure
	 is still being determined and community capacity is being developed. In the meantime, Inside Policy are the preferred interim stewards of the data for this project. DCJ will not hold or have access to any participant data.
	
	2. While Inside Policy are the interim stewards, intellectual property rights will remain with the participating individuals. Inside Policy will contact individual participants to request use of their data/material and will let them know how they intend to use the information. For this project, and until the CTG IDS and IDG initiative has been finalised, de-identified data will be provided back to community and Aboriginal Community Controlled Organisations and other relevant stakeholders in a Closing the Loop report which will be publicly available and emailed or sent by other means to participating communities and community members.
	
	3. The Closing the Loop report will be presented in plain English and in a manner and language accessible to Aboriginal people. Data will be presented in a way that incorporates Aboriginal culture, utilising tools such as infographics and Aboriginal design concepts. Artwork for each community section of the report will be designed by an Aboriginal artist from each community.

5. Data that is protective and respects our individual and	This principle is implemented through the following mechanisms: 1. Inside Policy principle:

Principle	Plan

collective interests.	• Inside Policy supports and upholds the principle that a person's decision to participate in research is voluntary, based on sufficient information.
	
	2. Inside Policy practice:
	• Inside Policy will seek informed consent from participants before commencing data collection activities, including interviews, focus groups and/or surveys.
	• For consent to be informed, Inside Policy will use the information sheet and consent form to make participants aware of and acknowledge:
	    o The purpose for collecting their data.
	    o Recording equipment to be used.
	    o How their data will be used (including anonymity and confidentiality).
	    o How their data will be stored.
	    o How they may access their data.
	    o How their data will be reported back to them
	    o How any quotes may be attributed
	    o How they may withdraw consent to use their data e.g. if they withdraw from the research.
	
	• In the participant information sheet and informed consent form:
	    o Participants are informed that their information will be used to create a research report which will help DCJ to better understand housing mobility and to prevent and manage overcrowding and other housing issues. Participants also acknowledge and understand that they will retain any intellectual property from their personal consultation responses.
	    o Participants may withdraw consent to use - or may seek to amend - their quotes/case studies until the final deliverable is submitted to DCJ.
	    o Participants, who have provided us with their contact details will be emailed or contacted via other means to provide them with reasonable to time to review and consent to the use of their draft quotes and/or case studies before publication. This will happen before the draft deliverable is submitted to DCJ. In exceptional circumstances – when participant review and consent is not available before the draft deliverable is submitted, DCJ will be informed that use of quotes/case studies in the final report is dependent on participant consent. Participants may provide consent via return email or letter.
	
	• Inside Policy's practices for seeking consent reflect the principle that consent may be expressed orally, in writing or by some other means depending on the nature, complexity and level of risk of the research and the participant's personal and cultural circumstances (NHMRC p 16).

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	• Inside Policy provides participants with an information sheet and consent form when invited to participate in data collection activities. This also supports IDS Principle 1.
	  o The consent form should be signed and returned prior to data collection.
	  o It may be printed, scanned/photographed and emailed or signed electronically using Adobe Sign or SmallPDF.
	  o If the form is not returned before data collection and data collection is undertaken in person, the form may be signed on the day.
	  o If data collection is undertaken by phone/video, verbal consent may be obtained by the researcher by reading out the questions in the consent form and recording the participant's responses.
	
	3. Qualitative and quantitative data from the following sources will be analysed and used to validate project findings and recommendations:
	  o Consultations with participating communities.
	  o Consultations with relevant stakeholders.
	  o Literature review
	  o Housing providers and any other relevant sources.
	  o Other related projects and services.
	
	4. To support the IDS and IDG principles, MRG members and interested participating community members and stakeholders are invited to attend workshops to test findings and recommendations, and to also ensure they reflect the strengths-based approach and avoid 5D data (disparity, deprivation, disadvantage, dysfunction and difference).
	
	5. The Closing the Loop report will provide relevant and contextual data back to participating individuals and communities and First Nations peoples to demonstrate research transparency and accountability; and to support community self-governance and advocacy.