



ANZCA
FPM

Acknowledging
Aboriginal and Torres
Strait Islander people
of Australia

and

Māori of Aotearoa
New Zealand

Australian and New Zealand
College of Anaesthetists
& Faculty of Pain Medicine

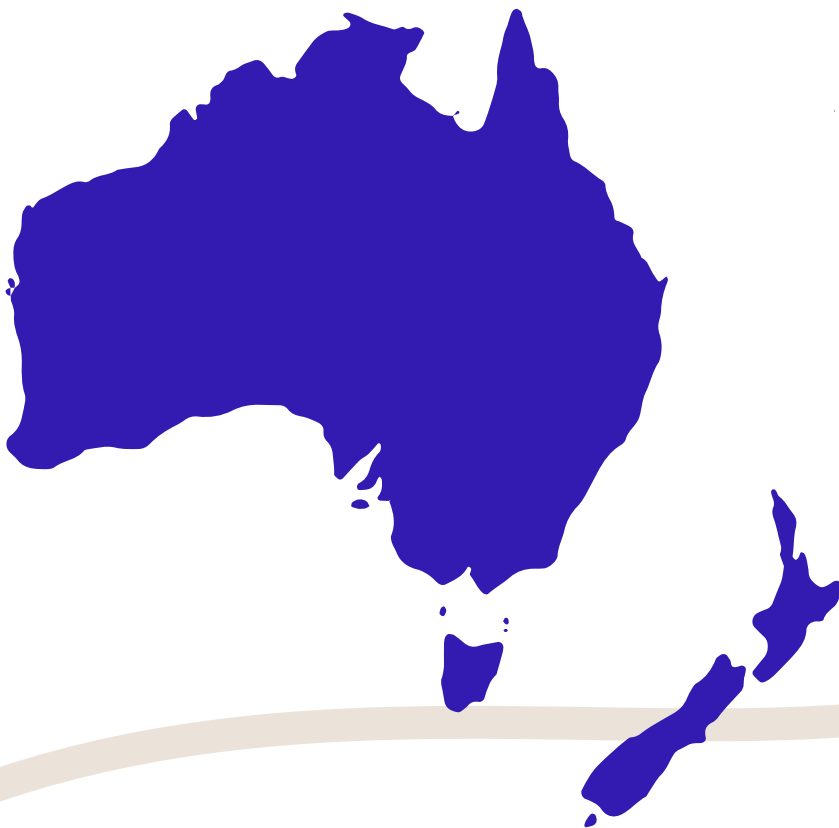
Purpose

This guide is to provide ANZCA staff and members with information on using respectful and inclusive language and terminology and recognising the Aboriginal and Torres Strait Islander people as the Traditional Custodians of Country at official college meetings and events in Australia and ngā iwi Māori as the Tangata Whenua of Aotearoa.

Why is this important?

In Australia, Aboriginal and Torres Strait Islander peoples have experienced a long history of exclusion from Australian history books, the Australian flag, the Australian anthem, and for many years, Australian democracy. This history of dispossession and colonisation lies at the heart of the disparity between Aboriginal and Torres Strait Islander and non-Indigenous Australians today. Incorporating welcoming and acknowledgement protocols into official meetings and events recognises Aboriginal and Torres Strait Islander peoples as the first Australians and Traditional Custodians of Country. It promotes an ongoing connection to place of Aboriginal and Torres Strait Islander Australians and shows respect for Traditional Custodians (source: Reconciliation Australia).

In Aotearoa New Zealand, Te Tiriti o Waitangi (The Treaty of Waitangi) created the basis for settlement by the British and provided for the protection of the rights and property of Māori. Obligations under the treaty were not properly recognised and, in 1975, the Waitangi Tribunal was set up to look at breaches by the crown. The Waitangi Tribunal and courts have found that the Māori language — te reo — is a taonga (valued possession) protected by the Te Tiriti o Waitangi and that there is an obligation to take action to safeguard it. The Māori Language Act in 1987 recognised Māori as an official language. Use of Māori karakia (formal greeting) is a way to acknowledge this, and to help protect and preserve the language and culture.



Australia

Welcome to Country

Protocols for welcoming visitors to Country have been a part of Aboriginal and Torres Strait Islander cultures for thousands of years. Aboriginal and Torres Strait Islander groups had clear boundaries separating their Country from that of other groups. Crossing into another group's Country required a request for permission to enter. When permission was granted the hosting group would welcome the visitors, offering them safe passage and protection of their spiritual being during the journey. While visitors were provided with a safe passage, they also had to respect the protocols and rules of the land owner group while on their Country.

Today these protocols have been adapted to contemporary circumstances, however the essential elements of welcoming visitors and offering safe passage remain in place. A Welcome to Country occurs at the beginning of a formal event and can take many forms including singing, dancing, smoking ceremonies or a speech in traditional language or English.

A Welcome to Country is delivered by Traditional Custodians, or Aboriginal and Torres Strait Islander people who have been given permission from Traditional Custodians, to welcome visitors to their Country (source: Reconciliation Australia).

When to use

Welcome to Country is delivered by Traditional Custodians of the land on which a meeting is taking place or Aboriginal and Torres Strait Islander people who have been given permission from Traditional Custodians. It would be appropriate for more formal events such as the ANZCA Annual Scientific Meeting, when held in Australia.

Acknowledgment of Country

An Acknowledgement of Country is an opportunity for anyone to show respect for Traditional Custodians and the continuing connection of Aboriginal and Torres Strait Islander peoples to Country. It can be given by both non-Indigenous people and Aboriginal and Torres Strait Islander people.

Similar to a Welcome to Country, an Acknowledgement of Country is generally offered at the beginning of a meeting, speech or formal occasion.

When to use

Acknowledgement of Country is a brief and more informal acknowledgment that can be made by anyone. The Acknowledgement of Country should be offered at the beginning of a meeting, speech or formal occasion by a chair or host. It would be appropriate for meetings of the ANZCA Council, college committees, FPM Board, Australian regional committees, President's Christmas drinks and college wide staff meetings and other ANZCA-run events including special interest group meetings.

Using respectful and inclusive language and terminology

The college is committed to the use of respectful and inclusive language and terminology.

The following rules and guidelines are based on advice from external stakeholders, the Indigenous Health Committee, Reconciliation Australia and the Māori Anaesthetists Network Aotearoa group.

It is acknowledged that Aboriginal and Torres Strait Islanders are not a homogenous group, and that there are differing options, opinions and thoughts around how to refer to Aboriginal and Torres Strait Islander peoples and groups.

Best practice is to use 'Aboriginal and Torres Strait Islander peoples'. Never use the acronym 'ATSI'.

'First Nations' or 'First Peoples of Australia' is also acceptable when referring to Aboriginal and Torres Strait Islander peoples.

Using a person's mob is ok, but should be checked with the person or group you are referring to. For example: *Larrakia woman, Sarah Smith works as a trainee anaesthetist at Darwin Hospital.*

In some parts of the country, the term 'Indigenous' can be considered offensive and should be avoided unless referring to the name of an existing organisation or group such as the Australian Indigenous Doctors Association, or if you have been advised by an Aboriginal or Torres Strait Islander person to do so when referring to them or a group that they speak on behalf of.

Grammar rules

- Always capitalise Aboriginal and Torres Strait Islander.
 - Aboriginal and Torres Strait Islander peoples – no need to capitalise peoples.
 - Use 'peoples' with an 's' when referring to the diverse group of hundreds of nations (or cultural groups) and clans within those nations throughout Australia. For example:
Aboriginal and Torres Strait Islander peoples make up 3.3 per cent of the Australian population.
 - Aboriginal people - use when referring to a specific ethnic or language group or individual person. For example:
I acknowledge the Boon Wurrung people of the Kulin Nation as the Traditional Custodians of the land on which I work.
 - If you are advised by an Aboriginal or Torres Strait Islander person to use anything different from this guide when referring to them or a group that they speak on behalf of, you should respect this request and do so. If you are unsure or have any questions, please contact Indigenoushealth@anzca.edu.au
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Aotearoa New Zealand

Welcome

The offering of karakia respects Te Tiriti o Waitangi and is a way to create and enhance connections between people. It is appropriate to use karakia at the beginning of a meeting to invoke spiritual guidance and maintain a safe environment, and at the end of the meeting to whakawātea or release people from the issues of that meeting.

When to use

Karakia can be said by anyone. It can be offered at the beginning or end of a meeting, such as NZNC meetings and other New Zealand committee and office meetings or a formal occasion.

Pōwhiri

Pōwhiri (a welcome ceremony) is the custom of welcoming and hosting manuhiri (visitors). Traditionally, it is a process whereby the host people welcome visitors on the marae (meeting grounds). In recent years, the pōwhiri process has also been used in other situations, such as at significant occasions or ceremonies.

When to use

Pōwhiri is performed by the tangata whenua (local people) and there are protocols to guide how it should be conducted.

Suggested acknowledgment and Karakia

For meetings in Australia or when the host is in Australia

There are no set protocols or wording for an Acknowledgement of Country, however, acknowledgment of people and place should be included within. A heartfelt and specific Acknowledgement of Country is encouraged. If you are not yet comfortable writing/speaking your own acknowledgment, some standard examples are below. For help with Te Reo Māori pronunciation please see [this](#) YouTube pronunciation guide.

General

I'd like to begin by acknowledging the Traditional Custodians of the land on which we meet today. I would also like to pay my respects to ancestors and Elders past and present.

As a bi-national college, I acknowledge that ANZCA respects ngā iwi Māori as the Tangata Whenua of Aotearoa and that ANZCA is committed to upholding the principles of the Treaty of Waitangi, fostering the college's relationship with Māori, supporting Māori fellows and trainees, and striving to improve the health of Māori.

Or

I'd like to begin by acknowledging the Traditional Custodians of Country throughout Australia and recognise their unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to society. We pay our respects to ancestors and Elders, past and present.

As a bi-national college, I also acknowledge that ANZCA respects ngā iwi Māori as the Tangata Whenua of Aotearoa and is committed to upholding the principles of the Treaty of Waitangi, fostering the college's relationship with Māori, supporting Māori fellows and trainees, and striving to improve the health of Māori.

Specific

I'd like to begin by acknowledging the Traditional Custodians of the land on which we meet today, the (people) of the (nation). I recognise their unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to society and pay my respects to ancestors and Elders, past and present.

As a bi-national college, I also acknowledge that ANZCA respects ngā iwi Māori as the Tangata Whenua of Aotearoa and is committed to upholding the principles of the Treaty of Waitangi, fostering the college's relationship with Māori, supporting Māori fellows and trainees, and striving to improve the health of Māori.

If you are unsure of the people on whose land the meeting is taking place, visit [this](#) map

Video conferencing

I'd like to begin by acknowledging the Traditional Custodians of Country throughout Australia and recognise their unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to society. I pay my respects to ancestors and Elders, past and present.

As a bi-national college, I also acknowledge that ANZCA respects ngā iwi Māori as the Tangata Whenua of Aotearoa and is committed to upholding the principles of the Treaty of Waitangi, fostering the college's relationship with Māori, supporting Māori fellows and trainees, and striving to improve the health of Māori.

For meetings in Aotearoa or when the host is in Aotearoa

A suggested opening karakia would be:

E te hui	For this gathering
Whāia te mātauranga kia mārama	Seek knowledge for understanding
Kia whai take ngā mahi katoa	Have purpose in all that you do
Tū maia, tū kaha	Stand tall, be strong
Aroha atu, aroha mai	Let us show respect
Tātou i a tātou katoa	For each other

Kaitito (Author): Huirangi Waikerepuru

It is appropriate that a closing karakia also be said.

A suggested closing karakia would be:

Unihi, unuhia	Draw on, draw on,
Unuhia ki te uru tapu nui	Draw on the supreme sacredness
Kia wātea, kia māmā, te ngākau, te tinana, te wairua I te ara tangata	To clear, to free the heart, the body and the spirit of mankind
Koia rā e Rongo, whakairia ake ki runga	Rongo, suspended high above us
Kia tina! TINA! Hui e! TĀIKI E!	Draw together! Affirm!

As a bi-national college I also acknowledge the Traditional Custodians of Country throughout Australia and recognise their unique cultural and spiritual relationships to the land, waters and seas and their rich contribution to society. I pay my respects to ancestors and Elders, past and present.

The Te Reo Māori name for ANZCA

In February 2021 the ANZCA Council and FPM Board approved the use of the Te Reo Māori name for the College. The name is:

Te Whare Tohu o Te Hau Whakaora

Te Whare Tohu o Te Hau Whakaora means:

Te Whare Tohu denotes the status of a college, or literally a “significant house”;

o means ‘of’

Te Hau Whakaora means The Life-Giving Breath, the words ‘hau’ and ‘whakaora’ have multiple meanings including:

Hau – breath, wind, gas, vital essence of life, aura, prestige, eminence

Whakaora – revive, revitalise, rescue, restore to health, cure, healing.

Te Whare o Tohu Te Hau Whakaora is phonetically pronounced:

Teh / Far- re / Tor- who/ Or / Teh / Hoe / Far-car-or-rah

The name Te Whare Tohu o Te Hau Whakaora speaks to the importance of the role of anaesthetists and pain medicine specialists in restoring the breath and “life essence”/Mauri of their patients. This name infers the more holistic and sacred work of anaesthetists and pain medicine specialists to preserve the quality of life of their patients.

The motto on the college coat of arms is Corpus curare spiritumque and means “To care for the body and its breath of life”. There is a synergy between the meaning our Latin motto and coat of arms and this proposed name.

A ‘How to pronounce ANZCA’s te reo Māori name’ video can be found [here](#).

Useage

Te Whare Tohu o Te Hau Whakaora will appear on New Zealand branding, banners and collateral as it is renewed and produced. Staff can incorporate the name into their te reo pepeha (personal introduction) in the follow manner:

Tēnā koutou
(Hello to you all)

Ko _____ taku ingoa
(My name is _____)

Ko Te Whare Tohu o Te Hau Whakaora ahau e mahi ana
(I work at the Australian and New Zealand College of Anaesthetists).

Using respectful and inclusive language and terminology

The college is committed to the use of respectful and inclusive language and terminology.

The following rules and guidelines are based on advice from external stakeholders, the Indigenous Health Committee and the Māori Anaesthetists Network Aotearoa group.

It is acknowledged that Māori are not a homogenous group, and that there are differing options, opinions and thoughts around how to refer to Māori people and groups.

'Māori' should be used when referring to the Tangata Whenua (People of the Land) of Aotearoa New Zealand.

'First Nations' should not be used when referring to Māori, or when referring to Māori and Aboriginal and Torres Strait Islander peoples.

'First Nations' can however be used when referring to First Nations peoples around the world. For example:

First Nations peoples throughout the world experience disproportionately high levels of maternal and infant mortality.

Tangata Whenua (People of the Land) **in place of** Māori can be used if advised by a Māori person to do so when referring to them or a group that they speak on behalf of.

Grammar rules

- Māori should be capitalised on all occasions and the macron should always appear above the letter a. Macrons in Māori are used to lengthen vowels in speech.

How to set your keyboard to enable Māori macrons

Option 1	Option 2
<ul style="list-style-type: none">▪ Go to settings – time and language▪ Select language▪ Under preferred language, select on one of the options e.g. English (Australia)▪ Select options▪ Select add a keyboard and find Māori QWERTY▪ Te Reo Māori will now appear as an option at the bottom right of your screen where language is. You can toggle between English and Māori keyboards	<ul style="list-style-type: none">▪ Go to settings – time and language▪ Select language▪ Go to language preferences▪ Select add language▪ Type Māori – click Te Reo Māori▪ Install language package▪ Te Reo Māori will now appear as an option at the bottom right of your screen where language is. You can toggle between English and Māori

To insert a macron on top of a letter click the tilde key then the letter.

Tilde key



Alternatively you can insert as a symbol in word – Insert>Symbol

If you are advised by a Māori person to use anything different from this guide when referring to them or a group that they speak on behalf of, you should respect this request and do so. If you are unsure or have any questions, please contact Indigenoushealth@anzca.edu.au

Appendix

ANZCA YouTube pronunciation resources

- [ANZCA's acknowledgement of Tangata Whenua: A pronunciation guide](#)
- [Te Whare Tohu o Te Hau Whakaora: How to pronounce ANZCA's te reo Māori name](#)
- [What's in a name? The meaning of Te Whare Tohu o Te Hau Whakaora](#)

Traditional custodians – ANZCA Australian offices

ACT

6/14 Napier Close, Deakin ACT 2600
Ngunnawal people

NSW

117 Alexander Street, Crows Nest NSW 2065
Cammaraigal people of the Eora nation

QLD

West End Corporate Park, River Tower, 20 Pidgeon Close, West End QLD 4101
Turrbal people

SA and NT

168 Ward Street, North Adelaide SA 5006
Kaurna people of the Adelaide Plains

VIC (Head Office)

630 St Kilda Rd Melbourne VIC 3004
Boon Wurrung people of the Kulin nation

WA

Garden Office Park, Ground Floor, Building A
355 Scarborough Beach Road, Osborne Park WA 6017
Whadjuk people of the Nyoongar nation.

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