



Queensland Government

Lodge a written submission

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Q.1 Please upload your document.

A. [Qld-CH-Legislation-reviewJan-2022_1641608481.docx](#)

Q.2 Do you have any comments you wish to add?

A. This is a very partial initial take. Hope it assists

1 RESPONSIBILITIES **NOTHING** IN THIS REVIEW ADEQUATELY DISCUSSES RESPONSIBILITIES.

Appendix C of Dhawura Ngilan needs amendment to specifically include a commitment to ethical behaviour.

There appears to be an inbuilt assumption that all parties will always act in good faith. I have evidence to the contrary (usually to do with getting more money for some work).

Therefore a statement to this effect should be incorporated:

- No cultural heritage work should proceed without all parties agreeing to a formal ethics statement.
 - Indigenous parties should sign an ethics statement that declares:
 - A commitment to the traditional culture to preserve its legacy in the best possible manner;
 - That the members of a traditional party will honour with honesty, authenticity and completeness the cultural traditions that have been handed down unchanged for thousands of years;
 - All other parties should also sign an ethics agreement in accordance with the ethics of their profession (e.g. the ethics statements agreed to by any archaeologist who is a member of AAA or AACAI and is involved in protective cultural heritage projects);
 - Land owners should also be required to sign an appropriate ethics statement.

2 INVOLVEMENT

The original 1967 legislation explicitly involved landholders in the protection of Aboriginal cultural heritage. A system of warders was well organised and well-regarded. Some attempt in the present legislation to gain and retain the goodwill and active assistance of landholders would be very useful in retaining active protection for places.