

# Well-being of Traditional Owners: Contributions by Girringun Aboriginal Corporation

## APPENDICES to Final Report

April 2007

Prepared for

Burdekin Dry Tropics NRM and Far North Queensland NRM



FNQ NRM LTD

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## 1. Code of Conduct

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27 March 2006

Girringun Aboriginal Corporation  
235 Victoria St  
Cardwell QLD 4849

**Attention: Phillip Rist**

Dear Phillip

### **Code of conduct - Well-being of Traditional Owners: Girringun**

The Quelle Trust, trading as River Consulting, has entered into an Activity Agreement with Burdekin Solutions Limited, trading as the Burdekin Dry Tropics NRM. Under this agreement, River Consulting will conduct a project called *Contributions to Traditional Owner Wellbeing: Girringun Aboriginal Corporation* ("Project"). The project is co-funded by the Far North Queensland NRM group.

As part of the Project, River Consulting researchers will engage with the Traditional Owners represented by the Girringun Aboriginal Corporation ("Girringun"). This letter sets out the understanding of Girringun and River Consulting as to how this engagement will take place.

The code of conduct is consistent with the guidelines issued by the Aboriginal Rainforest Council and those issued by the Australian Institute of Aboriginal and Torres Strait Islander Studies (2000) – and founded on respect for indigenous peoples, including their inherent right for self-determination and right to control and maintain their culture and heritage.

### **Purpose**

The purpose of the Project is to develop an understanding how the existence and operations of Girringun are contributing to the wellbeing of the Traditional Owners represented by Girringun.

### **Scope**

This research builds on previous research conducted by Greiner et al (2005) with Nywaigi Traditional Owners during 2004/05. Nywaigi is one of nine Traditional Owner groups represented by Girringun.

This study will build on that research by eliciting the types of benefits, social and economic, tangible and intangible, for Traditional Owner groups (including Nywaigi), that can be attributed to the existence and operation of Girringun.

To that effect the project will develop new methods to conduct institutional and empirical analysis of the contribution to Traditional Owner wellbeing by Girringun.

Continued from previous page

### Methods

The project will combine institutional analysis, participatory research and interview/survey-based methods. The details of the methodology will be developed in collaboration the project discussion group, which will be established to review and support the project.

The project leader and/or other members of the research team will provide regular updates on progress to Girringun, Burdekin Dry Tropics NRM and FNQ-NRM, as well as critical (Queensland) government agencies.

### Research Support

An Aboriginal liaison person will be employed by River Consulting to support the project. The person will be employed on a casual basis. The role of the liaison person is to assist with the organisation and conduct of meetings and focus group sessions, and contribute contextual and specific knowledge.

The liaison person will also ensure that sessions are held in a culturally appropriate manner and that no culturally sensitive information is communicated to the researchers.


The liaison person will be employed upon recommendation or nomination by Girringun. He/she will have the organizational and communication skills required to perform the liaison role, hold a current driver's license and have access to transport.

### Outcomes

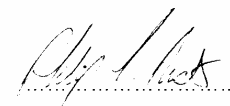
The project will deliver the following outcomes:

- Negotiated methodology suitable for assessing matters of social capacity and wellbeing impacts of Indigenous land and sea management organizations
- Improved understanding of the link between Traditional Owners and country and culture
- Improved comprehension by Traditional Owners of the benefits provided to them by Girringun
- Recognition by NRM boards and government of Girringun as key delivery pathway for services to Traditional Owners
- Definition of pathways for improved engagement of Girringun for delivery of services and wellbeing outcomes to Traditional Owners – with specific respect to interaction between regional NRM boards and Girringun
- Employment benefits and up-skilling for Aboriginal person(s)

Yours sincerely

  
Romy Greiner (Date) 03/04/06  
River Consulting

Accepted and agreed for the Nywaigi Land Corporation by a duly authorised representative:

Signature:   
Name: Phillip Rist (Date) 03/04/06

## 2. Position description and selection criteria for Aboriginal Liaison Officer

### **The position**

We are seeking a motivated person to be the Aboriginal Liaison and Research Support Officer for a research project on Giringun Aboriginal Corporation.

The objective of the research is to establish the wellbeing benefits that Giringun has been generating for the Traditional Owners of the region.

The position will be for a period of 4 months (June- September 2006), part-time.

The officer will manage the following aspects of meetings (focus-group discussions) with Giringun-affiliated Traditional Owners. He/she will

- . establish appropriate dates/venues for meetings
- . convey invitations to Traditional Owners to attend meetings and explain the research
- . ensure maximum participation in meetings
- . organise logistical aspects of meetings (venues, catering, transport for participants) and
- . ensure that meetings are conducted in a culturally appropriate manner

Meetings will be held in various locations between Townsville and Cairns, including Palm Island.

The officer will report to Dr Romy Greiner, the project leader, of River Consulting in Townsville and communicate regularly with Phil Rist of Giringun.

A work contract will be issued with River Consulting. An hourly rate of pay of between \$20 and \$28 (gross, including casual loading) will be negotiated with the successful candidate depending on skills and experience. An additional rate of 9% superannuation is applicable.

### **Applications**

Interested individuals are invited to submit a written application addressing the following selection criteria:

- (1) Highly regarded among at least one of the Traditional Owner Groups represented by Giringun - essential
- (2) Effective verbal communication skills - essential
- (3) Demonstrated self-motivation - essential
- (4) Prior involvement in research or other relevant activities - desirable
- (5) Flexibility with work hours - essential
- (6) Valid driver's licence class C and availability of/access to suitable transport - essential

Please submit applications to  
Giringun Aboriginal Corporation  
Attn: Phil Rist  
"Research Support Officer - Wellbeing 2"  
235 Victoria St  
Cardwell Qld 4849

**Due date:** Applications need to be received no later than 19th April 2006

Questions may be directed to Romy Greiner, River Consulting, 4775 2448 or Phil Rist, Giringun, 4066 8300

### 3. Example of a workshop invitation

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**BURDEKIN DRY  
TROPICS NRM**  
Sustaining our resources

**FNQ NRM LTD**

1 August 2006

**INVITATION**  
WORKSHOP

**“Girringun Aboriginal Corporation – Wellbeing of Traditional Owners”**

Where: Innisfail

When: Saturday 19<sup>th</sup> August, 9:00 – 12:00

**Girringun Aboriginal Corporation** represents nine Traditional Owner groups in the northern parts of the Burdekin Dry Tropics Region and the southern parts of the Wet Tropics NRM Region: **Djiru, Gulgnay, Jirrbal, Girramay, Bandjin, Warungnu, Warrgamay, Nywaigi and Gugu-Badhun.**

A **research** project has been established, which explores the contribution that Girringun Aboriginal Corporation has made and is making to **Traditional Owner Wellbeing.**

The research is funded by the Burdekin Dry Tropics NRM and Far North Queensland NRM.

During August to October 2006, River Consulting is conducting workshops across the Girringun region. **We are seeking the input from EVERYBODY who is represented by the Girringun Aboriginal Corporation, including members and non-members, men and women, old and young people.**

For any questions, please do not hesitate to contact **Victor Bligh** on 0402 987 298.

The workshop will take no more than 3 hours. Refreshments will be provided.

#### 4. Agenda for focus group discussion

### Agenda for Focus Group Discussions

#### 1. Introduction (0:00)

##### Welcoming & Purpose of Meeting

##### Outline of agenda

❖ Introduction	15 minutes
Wellbeing Framework	40 minutes
GAC: Review of function	40 minutes
Refreshments	20 minutes
GAC and other service providers	15 minutes
GAC: impact on wellbeing	30 minutes
Questionnaire	15 minutes
<u>Summary</u>	<u>5 minutes</u>
TOTAL	3 hours

#### 2. Wellbeing Framework (0:15)

##### Review Nywaigi framework and adapt for this focus group

#### 3. Giringun AC: Review of functions (What functions? How? How well?) (0:55)

##### Introduction

##### Caring for country and culture

- ❖ Ownership of, presence on and co-management of traditional country
  - Access to Country
    - eg. Cardwell Indigenous Ranger Unit
    - eg. negotiating restricted area access
    - eg. Country-based and outstation planning
  - Management of Country
    - eg. establishing Traditional Owner Landcare units
    - eg. negotiating Traditional Use of Marine Resources Agreement
  - Monitoring of Country
- ❖ Recording and protecting culture and heritage
  - Continue to record cultural heritage places, resources and languages
  - Facilitate learning, production and sale of art and craft

Continued next page

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- ❖ Maintain cultural practices and pass on knowledge and law/lore
  - Wishbone project; Back on Track Project, including on-country camps
  - Establishment of the Cultural and Natural Resource Management Unit

Caring for people

- ❖ Healthy, socially resilient families and individuals with strong connections to country and culture.
  - Improve availability of, access to and cultural appropriateness of health services for Traditional Owners.
  - Improve availability of, access to and cultural appropriateness of family support services for Traditional Owners.
  - Provide a range of structured activities for young people outside of school hours.
  - Assist young people who are in trouble to get back on track.
- ❖ Educated, skilled individuals able to support their families and pursue their aspirations.
  - Provide information and education to the community on opportunities and topics of interest.
  - Increase the numbers of young people who complete year 12 and/or move successfully into employment.
  - Increase employment outcomes for Traditional Owners by helping with access to employment and training services

1. Refreshments (1:40)

5. Girringun AC in the context of other service providers (2:00)

Mapping the supply side of services available to Traditional Owners

6. Girringun AC: impact on wellbeing (2:15)

Assessing the wellbeing impact in context

7. Questionnaire (2:45)

8. Meeting Summary, Close (3:00)

5. The questionnaire

Please tick <input checked="" type="checkbox"/> the appropriate answer(s) or write the requested information.	
Questions about You	
<p>101 Did you attend a WELLBEING workshop?  <input type="checkbox"/> no  <input type="checkbox"/> yes, in .....</p>	<p>102 Are you a member of Giringun Aboriginal Corporation? <input type="checkbox"/> no  <input type="checkbox"/> yes, since.....</p>
<p>103 What is your gender? <input type="checkbox"/> male  <input type="checkbox"/> female</p>	<p>104 What is your post code?                  .....</p>
<p>105 What is the size of the household you are living in?                  .....persons</p>	
<p>106 How old are you?  <input type="checkbox"/> 14 years or younger  <input type="checkbox"/> 15-19 years  <input type="checkbox"/> 20-24 years  <input type="checkbox"/> 25-29 years  <input type="checkbox"/> 30-39 years  <input type="checkbox"/> 40-49 years  <input type="checkbox"/> 50-54 years  <input type="checkbox"/> 55-59 years  <input type="checkbox"/> 60-64 years  <input type="checkbox"/> 65 years and above</p>	<p>107 What is your Traditional Owner group?  <input type="checkbox"/> Bandjin  <input type="checkbox"/> Djiru  <input type="checkbox"/> Girramay  <input type="checkbox"/> Gugu-Badhun  <input type="checkbox"/> Gulgnay  <input type="checkbox"/> Jirrbal  <input type="checkbox"/> Nywaigi  <input type="checkbox"/> Warrgamay  <input type="checkbox"/> Warungnu  <input type="checkbox"/> other, please specify.....</p>
<p>108 What is your level of education?  <input type="checkbox"/> still at school (year.....)  <input type="checkbox"/> left school prior to year 10  <input type="checkbox"/> year 10 completed  <input type="checkbox"/> year 12 high school certificate  <input type="checkbox"/> cert 1  <input type="checkbox"/> cert 2  <input type="checkbox"/> cert 3  <input type="checkbox"/> cert 4  <input type="checkbox"/> bachelor degree  <input type="checkbox"/> masters degree  <input type="checkbox"/> PhD  <input type="checkbox"/> other, please specify.....</p>	<p>109 What is your occupation?  <input type="checkbox"/> skilled blue collar worker  <input type="checkbox"/> unskilled blue worker  <input type="checkbox"/> unemployed  <input type="checkbox"/> CDEP  <input type="checkbox"/> home duties  <input type="checkbox"/> student at school/ tafe/ university  <input type="checkbox"/> retired  <input type="checkbox"/> while collar employee  <input type="checkbox"/> manager/administrator  <input type="checkbox"/> professional  <input type="checkbox"/> business person  <input type="checkbox"/> other, please specify.....</p>
<p>110 What is your <u>personal</u> weekly income?  <input type="checkbox"/> \$ 0 – 99 (\$0-199 per fortnight)  <input type="checkbox"/> \$ 100 – 199 (\$200-399 p.f.)  <input type="checkbox"/> \$ 200 – 299 (\$400-599 p.f.)  <input type="checkbox"/> \$ 300 – 499 (\$600-999 p.f.)  <input type="checkbox"/> \$ 500 – 699 (\$1000-1499 p.f.)  <input type="checkbox"/> \$ 700 – 999 (\$1500-1999 p.f.)  <input type="checkbox"/> \$ 1000 – 1499 (\$2000-2999 p.f.)  <input type="checkbox"/> \$ 1500 and above (\$3000+ p.f.)  <input type="checkbox"/> don't know</p>	<p>111 What is your weekly <u>household</u> income?  <input type="checkbox"/> \$ 0 – 199 (\$0-399 per fortnight)  <input type="checkbox"/> \$ 200 – 299 (\$400-599 p.f.)  <input type="checkbox"/> \$ 300 – 499 (\$600-999 p.f.)  <input type="checkbox"/> \$ 500 – 699 (\$1000-1399 p.f.)  <input type="checkbox"/> \$ 700 – 999 (\$1400-1999 p.f.)  <input type="checkbox"/> \$ 1000 – 1499 (\$2000-2999 p.f.)  <input type="checkbox"/> \$ 1500 – 1999 (\$3000-3999 p.f.)  <input type="checkbox"/> \$ 2000 – 2999 (\$4000-5999 p.f.)  <input type="checkbox"/> \$ 3000 and above (\$6000+ p.f.)  <input type="checkbox"/> don't know</p>

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*Please tick  exactly one box per row.*

General Questions How satisfied are you with ...	Highly dis-satisfied	Dis-satisfied	In-different	Satis-fied	Highly satisfied	Un decided
201 your life as a whole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
202 feeling part of Australian society	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
203 feeling part of your town/city/island community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
204 feeling part of your Traditional Owner group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
205 your standard of living	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
206 your income	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
207 your profession	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
208 your level of education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
209 your achievements in life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
210 your health	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
211 your outlook for your future	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
212 the opportunities for young people in your Traditional Owner group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
213 the outlook for young people in your Traditional Owner group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
214 your access to Traditional country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
215 the extent to which you access Traditional country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
216 the state of the environment of your Traditional country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
217 the state of the environment in Australia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
218 the extent to which people in your Traditional Owner group relate to your Traditional country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
219 the extent to which people in your Traditional Owner group perform traditional cultural activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
220 the extent to which young people in your Traditional Owner group show interest in culture and country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
221 your participation in cultural activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
222 your level/command of traditional knowledge	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
223 the level to which Elders pass on traditional knowledge and lore to young people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
224 the extent to which Elders act as role models for young people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
225 your relationship with your immediate family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
226 the support you receive from your immediate family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
227 your relationship with your extended family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
228 the support you receive from your extended family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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# Well-Being of Traditional Owners

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Please tick  exactly one box per row.

Your requirement for services <b>How often do you (personally) access ...</b>	Never	Rarely	Some times	Often	Always
301 health services	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
302 unemployment benefits	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
302 the CDEP	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
303 other income support and pensions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
304 provision of / access to housing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
305 services associated with crime and justice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
306 family and (general) community services	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
307 education and training services	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
308 recreational services	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
309 services related to country and culture	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Girringun AC – related questions <b>How satisfied are you with the extent to which Girringun AC...</b>	Highly dis-satisfied	Dis-satisfied	In-different	Satis-fied	Highly satisfied	Undecid ed
401 helps with presence on traditional country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
402 supports access to traditional country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
403 negotiates co-management of traditional country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
404 assists with the recording and protection of your culture and heritage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
405 assists with your Native Title aspirations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
406 enhances (cultural) identity of young Aboriginal people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
407 ensures that young Aboriginal people realise their potential	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
408 helps with <u>your</u> access to health services	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
409 helps with <u>your</u> access to family support services	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
410 helps with <u>your</u> education, training and skills	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
411 helps with <u>your</u> employment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
412 helps with other issues that <u>you</u> have	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
413 increases employment outcomes for Traditional Owners	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
414 provides relevant information to <u>you</u> about opportunities and topics of your interest	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
415 communicates with Traditional Owners	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
416 makes a positive difference to <u>your</u> wellbeing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
417 makes a positive difference to young Aboriginal people within Girringun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
418 makes a positive difference to all Aboriginal people within Girringun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Continued next page

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[Examples of how Girringun AC has helped people](#)

**What is the single most significant positive impact that Girringun AC has had...**

501 on your life? .....

502 on your family? .....

503 on your Traditional Owner Group? .....

504 on Aboriginal People in general? .....

505 What improvement(s) would you like to see Girringun AC make in the future? .....

506 What is the single most important factor for your wellbeing?.....

507 What is (currently) the most important issue that negatively impacts your wellbeing? .....

508 Is there anything else that you would like to say, in relation to this research or in general? .....

**Thank you for your collaboration!**

Now please enclose the form into the envelope provided and drop into a post office box.

The survey must be received by River Consulting in Townsville no later than 16<sup>th</sup> October 2006 to be included in the analysis.

The results from this research will be available in early 2007.

## 6. Workshop write-up – Part 1: Wellbeing

The workshop write-ups strictly summarise and reflect the statements, opinions and sentiments expressed by participants. Quotations are shown in italics and terms are identified as verbatim between quotation marks.

### MOUNT GARNET

#### Family

- Participants viewed families as being largely intact, but with the extended family “breaking down”.

#### Aboriginal Community

- Participants saw the Aboriginal community as “pretty well connected”.

#### Community at large

- Participants stated that the Aboriginal community did not feel part of the wider community. Interaction with the Mount Garnet community was restricted to bingo and school presentations.
- Participants wanted the Aboriginal community to be more involved – rather than being “invited in” on selected issues only.

#### Society

- The Aboriginal community felt they were valued members of society.

#### Religion

- Church and religion were seen as very important to the Mt Garnet Aboriginal community. Church provided a strong link between members of the community.
- However, participants felt that they were at the fringe of many religious services and functions, and many younger people were not connecting to religion.

#### Health and Health Services

- *“General health is good, although there is some diabetes”.*
- Lack of income was seen as a reason of existing malnutrition in young children.

- Drinking alcohol was seen as a problem with some adolescence.
- There was a health clinic in Mt Garnet and a doctor visited weekly, however participants viewed the lack of any dental or mental health services as negatively impacting on the health of the Traditional Owners.

#### Housing and Infrastructure

- Participants lamented high rental and electricity cost and noted that most rental properties were “in a derelict condition”.
- Participants stated that overcrowding in houses was a major issue, with up to nine persons living in a three bedroom home.

#### Safety and Justice

- Participants stated that the “younger ones” were often “in trouble with the police”, and that re-offending was common. This was attributed to the lack of structured recreational activities available to children and adolescents.
- The local justice group in Mount Garnet was seen as helpful in addressing the juvenile crime situation.

#### Transportation

- Participants regarded lack of transportation as a major issue – within town but also in getting to other places. Transportation was required to contact Centrelink, go to court, and meet family.
- For children at school age, there was a school bus that took children to primary school and also a bus connection to Ravenshoe for students attending secondary school.
- Car pooling was initiated when possible.

#### Recreation

- The lack of recreational activities in Mount Garnet was regarded as a big issue. While there were some sporting activities provided

through school, there were no general activities nor was there equipment.

- Participants expressed a concern that the public bar may have become the recreational activity of choice by adolescents because of a lack of alternative entertainment. This ultimately led to money being spent in the hotel, which Traditional Owners could ill afford.
- Recreational activities such as school fete and the 'Buff Picnic' were seen as important opportunities for interaction.

## Country and Culture

- Traditional language was known and spoken by some of the elders.
- Passing on of language and culture to the younger generation was "just not happening" even though there was a lot of interest from both sides.
- Elders wanted to teach the younger generations "how to live off our traditional country". However, there was "hardly any knowledge of culture, plants or stories anymore".
- The main activities undertaken on country were fishing, hunting for kangaroos and camping.

## Employment

- Participants stated that there was a high level of unemployment among Aboriginal people living in Mount Garnet. For those in the workforce, mines, farms and local council were the main employers. Women worked mainly as carers and teacher aides. The only alternative to find employment was to leave the area.
- *"There is a severe lack of employment opportunities for the younger ones".*
- *"Long term CDEP is not helping, it is not initiating work opportunities for the participants".*
- Participants noted that it was nearly impossible for many young Aboriginal people to find work because those who *"have a record can't gain any employment"*.

## Income

- Incomes were generally low and restricted the activities of people severely.
- A large proportion of Traditional Owners were on some form of welfare payment; including pensions and unemployment benefits.

- Many people were unable to successfully manage their financial affairs and spent too much money on alcohol.

## Education and Training

- The only educational centre in town was the local primary school.
- Children had to go to Ravenshoe to attend high school.
- Many kids were not finishing their education and no courses or training opportunities were provided in Mount Garnet.
- Help in the form of training ['tickets' eg in machinery operation] was required to gain employment.

## RAVENSHOE

### Family

- Participants stated that couples were sticking together well.

### Aboriginal Community

- Families helped each other out. There were regular activities for the Aboriginal community to come together, such as barbeques, football games and playing music.
- Participants stressed that extended families within the Aboriginal community formed a support network for example for homeless people and people who had been displaced by cyclone Larry<sup>1</sup>.

### Community at Large

- "People in the community live side by side pretty well, and there is a lot of interactive sports".
- "There is a stigma about the 'scary Aborigines'".

### Health and Health Services

- RADCARE provided support for the elderly and disabled. It included a special indigenous section.
- There were two health clinics and one doctor in Ravenshoe. MAMU had one doctor, assisted with diabetes and would drive people to Atherton or Cairns for specialist treatment.
- Some of the health issues identified by the participants were diabetes, asthma, blood pressure, liver and kidney disease.
- Substance abuse was seen as a major health issue - specifically alcohol and drugs among adolescents but also among older men and women.

### Country and Culture

- Participants said they mainly went onto country for fishing and camping.

- People still spoke (Jiddabul) language and Aunty Maisy taught traditional language through a Girringun program. Children were not fluent in the language but would know the traditional language names of many animals. There was great interest by the children in their culture.
- The main cultural activity for the year was NAIDOC week.
- Access to land was difficult, especially if it was freehold land. When ownership changed access had to be renegotiated and most new owners would not allow access.
- Jiddabul AC was currently involved in a dispute over native title rights with the Barbarrum people.
- Participants voiced a desire for Budja Bulla station to be used for "culture camps" but saw matters of cost, transportation and lack of infrastructure on Budja Bulla as barriers.

### Society

- "*Indigenous people are forgotten*".

### Housing and Infrastructure

- Only about three to five families owned their own homes, everyone else was renting.
- The number of houses available for rent in Ravenshoe was declining.
- Rental accommodation was available through QLD Regional Housing and on the private market.
- Rents were high and references were often required – which most Aboriginal people would not have. Higher-income families would get the first option on available houses.
- Cyclone Larry had caused a lot of damage and contributed to the housing shortage.

### Safety and Justice

- Participants described what they regarded as active discrimination by police officers against persons of Aboriginal background. "Police discriminate towards Jiddabul people, specifically the Aboriginal youth". "Aborigines get booked in their own yards and are marked for life by the police".

### Transportation

- Participants described that it was difficult to travel to Atherton or Cairns because of lack of transportation. There was a local bus to Atherton twice a day, but it was expensive to use.

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<sup>1</sup> Cyclone Larry was a category 5 cyclone, which crossed the Queensland east coast on 18 March 2006 at Innisfail and moved inland. Though no lives were lost, the damage to property, infrastructure and the natural environment was very substantial.

- Transport was required for Centrelink access, court appearances and family visits.
  - Jiddabul Aboriginal Corporation had a sedan and a people mover – but the latter was not registered.
- very positive, but all had ceased due to cost.
- *“Training courses are not being structured for job gain, and are short-term and repetitive”.*
  - Participants were disappointed that level 2 and 3 trained rangers were not finding relevant employment.

## Recreation

- The ‘Youth Shed’ was open to everybody daily from 3 to 5 p.m. Touch football was open to all kids. It was well attended by children and adolescents.
- The closest recreational officer was in Cairns, and the closed cinema was in Atherton.

## Income

- The main source of income for most people was welfare payments, including pensions and unemployment benefits.
- *“There are a lot of people with no income at all; they do not have the 100 points required for identification which Centrelink require”.*

## Employment

- The main source of employment was agriculture. There were few mainstream jobs available, specifically for women.
- Job networking groups were said to *“stereotype the Jiddabul as unskilled and uneducated”.*
- The local CDEP leased the ‘Challenge Farm’ but the lease was due to expire soon. CDEP participants were now only working there two days per week.

## Education and Training

- There were a primary school and secondary school in Ravenshoe. Herberton high school only went to year 10 but had an agricultural focus, which Aboriginal students enjoyed greatly.
- There was no longer an Aboriginal support person in the high schools – that position had been very positive and supportive for the kids.
- Participants said that teachers in the schooling system needed to be given more ‘cultural awareness’ training.
- There was a high drop-out rate before year 10.
- The nearest TAFE was in Atherton.
- The ‘Leap program’, Cultural Awareness and ASSPA [Aboriginal Student Support Parent Awareness] programs had been

## INNISFAIL

### Family

- Participants viewed the extended and immediate family structure as very strong, but lamented a lack of respect by the younger generation for older family members.
- 'Family' was seen as being synonymous with 'tribe'.

### Aboriginal Community

- Participants discussed the breakdown of a cohesive Aboriginal 'fabric' which they say existed after the mission days in Innisfail, and which disintegrated into a tribal-based alignment in response to government policy in the 1970s. *"In the 1970's, government legislation required 'tribal' identification for each person, this caused dissent, division and a lot of hurt."*

### Community at Large

- Participants noted that there was not much integration of Aboriginal people with the wider community; however the younger generation was mixing more freely with the wider community, through school and sports.
- *"Discrimination is decreasing; it is still there, but not out in the open"*.

### Society

- There was a perception that government departments and agencies consulted more extensively with communities these days. However, participants also perceived a degree of apathy on part of Aboriginal people in those processes.

### Health and Health Services

- Participants agreed that Aboriginal people have a choice of health services in Innisfail which was seen as very important. Health services included the hospital, psychiatric unit, dental, private doctors and MAMU.
- Health problems identified as common among Aboriginal people included diabetes, cancer, cataracts, stress, and alcohol and drug addictions – across both genders and all age groups.
- Mental health was an issue, *"you have to fight for the help and there is no mental health [service] on week-ends or holidays"*.
- *"A lot do not want to seek medical help"*.

### Housing and Infrastructure

- A few Aboriginal families owned their own homes [about 12 families].
- Rental bodies included QLD Regional Housing, Chjowai Housing Co-operative [Aboriginal and Torres Strait Islanders], Housing Commission [government] and real estate agents.
- Wet Tropics provided emergency housing.
- Although there were a variety of providers of rental housing, there was a lack of available rental accommodation and overcrowding was an issue.

### Safety and Justice

- The participants spoke highly of the local community justice group that "attended to issues", made court representation and had good relations with the police.
- Safety and justice issues centred around street kids, domestic violence, drunkenness and petty crime.
- No legal aid service was based in Innisfail but representatives from Cairns visited once a week. People had access to private solicitors at subsidized rates.

### Other economic opportunities

- House ownership was low and there was no business ownership.

### Income

- Most Aboriginal people were on the minimum wage or highly reliant on pensions and other forms of welfare payments.
- CDEPs employed about 50 persons – mainly as labourers.

### Transportation

- There was a choice of transportation in Innisfail, including private and public buses, school bus service, taxis and hire cars.
- Participants believed that most Aboriginal people either owned their own vehicles or had access to a family member's vehicle.
- A concern voiced was that when Aboriginal people from Tully were transported by police to Innisfail for court appearances, they had to find their own transport back to Tully after the hearing.
- Most individual and team sports and technological entertainment were accessible.

- Participants expressed a desire for sponsorship of talented Aboriginal kids to “help them realize their potential”.

## Recreation

- *“Football is the culture of our young people today”.*

## Country and Culture

- Participants described a ‘lack of respect’ for the older generation from the young. *“The younger ones are out of control”.*
- “Clump Mountain” was the traditional country that was being accessed, “but not many bother to use it”.
- Camping on beaches was now restricted by local government [e.g. Etty Bay].
- Local language was spoken by some, but had been mixed with other languages.
- “A little bit of lore” was known.
- Traditional arts and crafts were being handed down.
- “Cultural education” was part of school camps.
- Elders were trying to support the children and encouraged them to grow and achieve in society. They were trying to generate ideas “from the grass roots level”.

## Employment

- Job seeking and education services in Innisfail were provided by Centrelink, NEATO, and Job Networking.
- “Machinery tickets” ie. certificates obtained for the operation of equipment were not seen as effective in providing employment outcomes because the courses were not actually providing practical experience.
- Cyclone Larry had caused an increase in unemployment, as the sugar and banana industry were the main areas of employment. This in turn was said to be “causing a lot of people to leave the area to gain employment”.
- On the other hand, some people had found employment with contractors under the Cyclone Larry Relief Program.

## Education and Training

- Education facilities included pre-school, primary school, high school, TAFE and other forms of adult education.
- Participants felt that truancy was high and many Aboriginal children left school after year 10.
- Participants viewed the CDEP and the ‘Cyclone Larry Relief Program’ as positive, as it assisted workers to attain necessary qualifications.

## TULLY

### Family

- Participants saw many family break-ups occurring, with children being removed and placed into foster care or grandparents looking after or raising the children.

### Aboriginal Community

- Collaboration happened across and between the Traditional Owner groups. There were close linkages between Aboriginal and Torres Strait Islander people.

### Community at large

- Young Aboriginal people mixed in well with town community.

### Health and Health Services

- Key health issues included diabetes and asthma. Alcohol and drug abuse were a problem specifically with Aboriginal people in their 30's.
- *"If the [alcohol and drug] addictions were removed, people would be a lot better off".*

### Housing and Infrastructure

- Some Traditional Owners owned or were buying their own homes.
- Most people were renting.
- There was a lack of available rental housing, resulting in overcrowding in houses, with up to 20 persons living in a two-bedroom home.
- Aboriginal persons received first priority to housing with the 'Housing Group', which "causes tension with the Torres Strait Islander people."

### Safety and Justice

- Teenagers – across all ethnic groups – who were addicted to substances including alcohol and drugs committed break-ins and thefts.
- Participants perceived the local justice group very favourably, which conducted education programs which were accessed by the entire community.

### Transportation

- Few people owned their own cars.

- Lack of transportation was seen as a major issue – within town, for transport outside Tully, TAFE access and for recreation.

### Recreation

- There were not many activities for the children and adolescents in Tully. Many children were roaming in the streets and "hanging out in town".
- There was rugby league and basketball, but lack of transport was an issue in terms of going to competitions.
- A women's group did weaving – traditional and non-traditional forms – and crocheting.

### Country and Culture

- Older participants raised the view that *"most of the young people are not interested [country and culture], but some are"*. But younger participants contradicted that perception.
- Traditional language terms were used by the older people, but language was not spoken fluently. *"Our language was lost two generations ago"*.
- In terms of teaching children traditional language *"there used to be a teaching of traditional language in the primary schools, but not anymore"*.
- Country was being accessed each weekend by the older generation, mainly for angling and spear-fishing, but many young people were unable to access country because of the lack of transportation.
- Participants told of 'some lore' as still being strong and being taught by the grandparents and parents.

### Income

- Incomes were low due to most people being on unemployment benefits or CDEP or pensions.

### Employment

- The banana industry was the key employer of Aboriginal people in Tully.
- CDEP, Shire Council, the Youth Centre and the cane industry were other important employers.
- The "Choice" program, after Cyclone Larry, had helped people of all ages to do training and get "tickets", which lead to different employment opportunities.

## Other Economic opportunities

- None.

## Education and Training

- Some kids were dropping out of school after Year 10, mostly to work in the banana industry.
- There were different perceptions whether and to what degree racism – by the teachers towards Aboriginal students – posed a problem in schools.
- Schools sought involvement by parents. Schools also provided an [Indigenous] liaison person.

## JUMBUN

### Family

- *"Family is about identity"*.
- Jiddabul and Girramay Traditional Owners live together in Jumbun. The groups were inter-related through marriage.
- Families were mainly intact and showed significant cohesion. There were few break-ups.

### Aboriginal community

- Jiddabul, Girramay, and Torres Strait Islander people lived together with no segregation or tension.
- *"We are a small number and work well together"*.

### Community at large

- "We're just Jumbun, like any other community".
- Participants stated that they often visited relatives in Cairns, Townsville, Mareeba and Ravenshoe.

### Health and Health Services

- There was a medical centre and a doctor visited once per week.
- Participants saw substance abuse as a small – and declining – issue, and attributed this to people's close connection to country and family cohesion.
- *"We are better than other communities [relating to health] because we have a closer connection to country and culture"*.

### Housing and Infrastructure

- All houses were being rented.
- Participants recorded overcrowding in some houses, with up to 10 persons living in a three-bedroom home.

### Safety and Justice

- There was no police or justice group in Jumbun – and no need for one.
- *"We are a very safe community.... We look out for each other.....we have respect for each other"*.
- When residents from Jumbun had to go to court, police would take them to Innisfail, from where they "had to walk home".

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## Well-Being of Traditional Owners

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### Transportation

- Few people owned cars. Taxis were very expensive.
- *"We used to have a bus here.....was to be used to take kids on country....but it went back to Gumbudda CDEP"*.
- Lack of transportation prevented people from getting out on country more often.

### Recreation

- The lack of structured recreational activities in the community was regarded as a major issue for the children and adolescents, with television being a major form of entertainment.
- There had been a "Recreation Day" every Wednesday, but funding for the initiative had ceased.

### Employment

- CDEP programs provided the majority of employment in the community, eg. guiding tourists and doing labourer-type work.
- A small percentage of people worked outside as casual labourers for farmers around Tully.
- *"The odd one or two [young people] leave to gain employment"*.

### Education and Training

- The majority of the students completed year 12 – and then went on to work for CDEP or on banana farms.
- Many people attended TAFE courses in Tully or Cardwell – but they were still unable to get employment.
- *"I have all the certificates under the sun and I still work for CDEP"*.
- Continued training and/or follow-up employment was not occurring.
- *"Jumbun Ltd. should guide the young ones out from here for employment after training"*.
- *"Need one to two years specialized training in trades, carpentry, plumbing....need to utilize trained local persons, not from outside"*.

### Country and Culture

- Traditional language was spoken regularly and fluently.
- Children were given traditional names.

- People were collecting traditional food, hunting and fishing and collecting bush medicines.
- Traditional Owners did not own any land locally.
- It was difficult for Traditional Owners to gain access to the rivers and country on private land, as few farmers allowed access.
- *"We go on country several days a week....our children need for teaching of country and culture to continue"*.
- Participants highlighted the exploitation of medicine plants [by outside commercial interests] as an issue.
- Once a year the students from Tully State High School come out to Jumbun to go on country, *"we need a key from DPI to get on country"*.

### Income

- *"Incomes are low and [we] struggle to survive on what we get. We have \$50 to spend on food and clothing after expenses"*.

## KENNEDY

### Family

- Participants described a prevalence of family breakdown.
- There was a lack of aspirations within families, often caused by addiction problems.
- CAMU was set-up for families.
- *“Keeping families together keeps the community together”.*

### Aboriginal community

- People within the community were getting on with everyone – and with people in other communities.
- Often people from other communities were dropping in for social visits. They were welcome in Kennedy and Kennedy people were welcome elsewhere.

### Community at Large

- There had been positive changes within society in relation to Aboriginal people and matters as a consequence of education.
- *“Now we are well integrated into the wider community.”*

### Health and Health Services

- Participants saw drug and alcohol abuse as a major concern – with a key cause being attributed to unemployment.
- Child abuse and domestic violence used to be widespread until the 1990's, but not anymore: Then, a strong community board was initiated to combat these problems and had been successful in doing so.
- Participants expressed a strong desire for a local support service for people addicted to alcohol or drugs – as people currently had to travel to Tully or Ingham for assistance.
- No health services were available in Kennedy.

### Housing and Infrastructure

- All houses in Kennedy were rental houses.
- The Kennedy Community Rental had recently been taken over by Regional Indigenous Housing QLD.
- Participants described the rental housing as being well maintained, with occupation limited to four residents per house.

### Safety and Justice

- In the 1990's the community board was initiated and was still operating strongly and effectively.

### Transportation

- A community bus was available, but it was not being used often. Participants stated that some community members preferred to convenience of the [Tully] taxi – at \$30 for a one-way fare compared to the \$5 for the community bus.

### Recreation

- Camping on country was the main form of recreation within the community, for both adults and children.
- There were occasional youth group outings in Ingham, where children could visit another area and family members there.
- There were no sporting opportunities locally, with the nearest being in Tully or Innisfail. Transportation was an issue for kids wanting to play competitively.

### Income

- *“Incomes are low, with [most people on CDEP and] the others being on pensions.”*
- *“We are sick of being poor. We want to be able to afford things.”*

### Other Economic Opportunities

- Participants aspired to turning the CAMU arts and crafts program – currently funded by the CDEP – into a sustainable business.

### Employment

- Most jobs were as labourers in the Banana industry or on CDEP employment. Participants said that they are “sick of these jobs”.
- Because there was a lack of jobs, diversity of jobs and no career pathways, “there is nothing here, and people go walk-about”.
- *“CDEP helps you to let you work locally, but can't 'create' employment here”.*

### Education and Training

- The majorities of the students completed year 10, “but can't remember anyone finishing year 12”.
- There was a local primary school. Students attend high school in Tully.

- *"We have lots of certificates [CDEP / TAFE]...just a piece of paper to us....what can we do with it?"*

### Country and Culture

- *"The people in Kennedy are the Traditional Owners of this country – are living on country".*
- Traditional language was spoken, albeit not fluently. Nursery rhymes were spoken in language, and kids were asking to learn the traditional language.
- People were giving their children traditional names.
- People were collecting bush food on a daily basis, hunting and fishing [eel's rainforest birds, bush turkey] and cooking.
- *"The kids are growing up with this daily".*
- Participants stipulated a risk that culture was being lost as their elders passed away.
- "Respect comes with culture."

## INGHAM

### Family

- Participants described extended families as being mostly cohesive. If members moved away ongoing connections were being maintained.
- Relationships between various Traditional Owner groups living in Ingham were good.

### Community at large / society

- Participants spoke of racial prejudice against Aboriginal people, specifically when it came to employment.
- *"It's the color of your skin in this town that gets you a job".*
- Many Aboriginal people were welfare dependant. *"There is a welfare mentality – we need to get out of it".*

### Housing and Infrastructure

- A small number of Aboriginal people owned their own homes, but most were renting.
- Various programs had sought to enable greater levels of home ownership, but uptake had been low.
- *"We were offered cheap home loans, but no one took it up".*

### Recreation

- Many children and adolescents attended the Friday night church youth program.

### Income

- *"What income? Ninety per cent are on welfare, this includes CDEP".*

### Other Economic Opportunities

- Some Nywaigi participants described the "Mungulla Station" [which was owned by the Nywaigi Aboriginal Corporation after having been acquired by the Indigenous Land Corporation] as a plausible economic opportunity for employment – of some traditional owners. Others thought the opportunities were not harnessed due to "a lack of vision" by the NAC.

### Employment

- Participants were frustrated about racial discrimination in employment and what they

perceived as being ineffective government employment programs.

- *“Very few are in mainstream employment, and NEATO is not helping much”.*
- *“We’re not employed because we are black, not because of our education”.*
- *“It’s the color of your skin that gets you a job here”*
- *“There are very few CDEP programs in Ingham, with no job outcomes or prospects from the programs, just lots of tickets”.*

## Education and Training

- Participants were critical of the public school system saying that it did not cater for ‘Indigenous needs’. *“The state system does not cater for the ethnic need of Aboriginal kids....we are going to private education”.*
- *“CDEP and TAFE certificates are supposed to provide a stepping stone to full-time employment, but we haven’t seen that here.....‘Tickets’, but nothing to do after”.*
- Some people moved away from Ingham to seek employment in other towns/cities.
- *“We need to get out of that welfare mentality.”*

## Country and Culture

- Participants feared that the children and young adults did not understand culture. Past laws had prohibited Aboriginal people from speaking their language and teaching their culture. *“It has been eroded away”.*
- *“Culture needs to be taught by the elders....grandparents have been passing it on”.*
- Participants thought it was wrong for non-Traditional people to engage in Traditional arts – and for some Aboriginal people to paint “what they traditionally should not”.
- Discussion among Nywaigi participants centred around Mungulla station. It offered the Nywaigi Traditional Owners prime access to their country. Access to other areas was restricted because few landholders granted access.
- *“There is no respect for Nywaigi land by non-Traditional Owners, cane farmers”.*
- Participants recalled cases where land owners had deliberately destroyed Nywaigi sacred sites or taken artifacts.

## Safety and Justice

- Australian law did not recognize Aboriginal law.

## CHARTERS TOWERS

### Family and Aboriginal Community

- Family included kids, cousins, nieces and nephews
- Families were generally tight knit
- A key problem identified by participants was the “street kid” behaviour that many Aboriginal people – mostly youth, as young as 13 years – had adopted.
- *“The young just hang around – nowhere to go for them. They won’t go to school. They just drink”.*
- *“Most parents don’t worry about where their kids are”.*

### Community at large / Society

- Participants said the Aboriginal people mixed in well with the other residents of C.T. – except for when it came to competing for jobs.

### Housing and Infrastructure

- Participants did not know any Aboriginal person who owned the house they were living in.
- Most places were rented through the private market. Rental cost was considered to be high (\$135/week). Maintenance of rental accommodation was good.
- Homelessness was a big issue. Some people lived permanently in the Jupiter Mossman night shelter.

### Recreation

- Participants bemoaned a lack of recreational opportunities for adolescents, which they thought was a cause for the ‘street kids’ problem.

### Education and Training

- One participant, a mother of two primary school children, stipulated that she would find it vital for her children to go to college (rather than public school) to prevent them from becoming street kids also. But she did not have the money to send them there.

### Employment

- Participants noted that participation in the workforce among Aboriginal people in C.T. was low.

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## Well-Being of Traditional Owners

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- *“Some people just won’t look for work”*
- A majority of those in the workforce were working on CDEP projects, a few worked for the C.T. city council while others were unemployed.
- Employers held prejudices against Aboriginal jobseekers.

### Income

- *“Most find it hard to make ends meet”*
- *“Money comes in one hand and out the other”.*

### Other Economic Opportunities

- none

### Transportation

- Aboriginal people typically did not own cars.
- People would walk, get a taxi, or sometimes get a lift.

### Country and Culture

- Participants stated they had regular (though infrequent) connections to other traditional owners who lived on country and that they rarely went ‘onto country’. A lack of transportation typically contributed to this.
- Participants had a mix of knowledge of and experiences with country and culture ranging from *“I really don’t know nothing about it”* to a senior Jirrbal man who – when he had the chance to go to Mount Garnet and from there on country with other elders – would speak language fluently and deal with matters of tribal land. They would camp, discuss tribal matters and talk about country.
- This participant said he would be happy to teach children language and culture – as long as they wanted to learn. But, he said *“the kids won’t come and they won’t listen”* and he was sceptical about the value of recording language and stories.
- *Some “traditional owners go walk about with researchers looking for artifacts. ... native title..”*

### Health and Health Services

- Many elders were unwell.
- Alcohol was creating behavioural and health problems in young people – and many juveniles dropped out of school.
- Dope use was a big problem.

- There was no Justice Group or equivalent in C.T.

### Safety and Justice

- Many kids were in the streets and their parents did not really care where they were.
- Participants were worried about the extent to which ‘younger kids’ were committing [petty] crimes and were getting into trouble.
- Having convictions and having been to jail made it hard for people ‘later in life’.

## GREENVALE

The situation in Greenvale was different from the situation encountered in other locations where focus group discussions were held in that the Gugu Badhun people who lived there had moved there to be back on country and they all were (upper) working-age individuals – with no children and no old people living with them.

### Family and Aboriginal Community

- Participants felt that marriages and families were functional and that the family support structure was intact.
- *“Our families connect many traditional owner groups”.*
- ‘Cultural camps’ were held annually and connected the traditional owner community.

### Community at large / Society

- Participants said they felt fully accepted in the wider community.
- *“We just don’t become involved in politics”.*
- Acceptance within the Greenvale community had come through Gugu Badhun people putting something into the township by restoring the old town hall.
- *“In the past we weren’t [welcome] – but now they feel quite safe with us”*
- Participants said they were involved in everything that was happening in Greenvale and participating in clubs and social events.
- *“Firstly I see myself as a Gugu Badhun person, secondly I see myself as Australian”.*

### Housing and Infrastructure

- Two out of three participants owned their homes.
- Purchase price for houses was still low compared to other places, but had risen substantially with renewed interest in mining.
- Participants used the local swimming pool for the low fee of \$30 per annum.

### Transportation

- All participants owned their own cars. For longer trips they would generally arrange car pooling.

### Recreation

- Recreation was principally connected to “Country and Culture”.

### Education and Training

- *“Education generates economic opportunities.”*
- The local primary school in Greenvale was growing – but no traditional owner kids were in that age class.
- There were no [other] training and education opportunities locally.
- Some Gugu Badhun adolescents had secured apprenticeships and others had been accepted into the armed forces and the new tech college at James Cook University.
- People relied on self-education.
- With new mines starting up participants were keen to see them offering apprenticeships to young Gugu Badhun people.

### Employment

- There were a wide range of employment opportunities with the mines and their suppliers (Sodexo: supplier; Kagara Mining, Metallica Mining expected to commence soon).
- CDEP provided an interim opportunity for some people until they found mainstream employment. But CDEP was coming to an end soon.
- The employment opportunities in Greenvale provided a chance for Gugu Badhun people to move onto country AND have mainstream employment.

### Income

- Participants rated the pay in the mines and associated services as good. This also applied for work associated with the start-up of new mines.
- *“The mines pay well”.*
- *“No-one is on benefits or pension.”*

### Other Economic Opportunities

- Participants participated in wealth creation through home ownership
- They also looked at exploring service contracts with mines, thus running their own enterprises.
- *“We don’t just want royalties. We want apprenticeships for our young people...”*

## Country and Culture

- *"It's a special feeling living on country. It's hard to describe..."*
- Gugu Badhun had signed an Indigenous Land Use Agreement with Kagara Mines and a second ILUA with another mine was in negotiation. The ILUAs were facilitated through a private legal practice in Townsville.
- A Gugu Badhun native title claim over a wide area ('blanket claim') was currently under review.
- There was an annual cultural camp held on Gugu Badhun country.
- Language had been recorded and an interactive DVD was available for people to learn about country and culture.
- Generally, Gugu Badhun had access to country for fishing and pig hunting – with the exception of one station. However, this station, Valley of Lagoons, was particularly important because the ancestors of the participants had lived there.
- There was collaboration with Conservation Volunteers in removing weeds from local waterways.
- There was collaboration with researchers from James Cook University in a feral pig survey and a fish survey.

## Safety and Justice

- *"There aren't any issues here."*

## Health and Health Services

- The Royal Flying Doctor Service had fortnightly clinics.
- *"You look after yourself. There is no clinic down the road."*

## PALM ISLAND

### Family and Aboriginal Community

- Participants felt that the tribal background of a person does not matter much on Palm Island.
- *"Everyone gets along well".*
- *"Everyone on Palm Island is a Traditional Owner".*
- People would visit family on the mainland maybe once a year.
- Funerals were important occasions where family met.

### Community at large / Society

- Some participants saw themselves as 'unequal' because they lived on Palm Island, because of its reputation as a 'bad place' – *"but it is not"*.

### Health and Health Services

- Participants felt that health services were good on Palm Island, with a small hospital on the island and specialists visiting regularly. However, bigger health issues required treatment in Townsville.
- Smoking of – and addiction to – marijuana was a big problem, that cause health and social problems.
- The alcohol restrictions, which had been imposed by the Qld government in June 2006<sup>2</sup>, were leading to people to drink more, or fly/boat to Townsville to get drunk.

### Housing and Infrastructure

- Houses were typically overcrowded, with extended families of up to 14 persons living in a typical 3-bedroom home.
- Building of new houses was restricted by the terrain.

### Transportation

- People would get around town by walking or on the push bike. They would get lifts.
- The PCYC bus would take people around (including groceries) for a \$2 fare.

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<sup>2</sup> Allows the possession of no more than one carton (30 cans) of light or medium strength beer per individual or vehicle.

- Getting off and onto the island was expensive, with flights costing up to \$100 and the ferry being expensive, too.

## Safety and Justice

- “Life here is *good and relaxed*”.
- “*People [on the mainland] don’t realize what a beautiful place this is*”.
- “*Palm Island is a safe place*”.

## Recreation

- There were lots of things to do for kids after school: The PCYC offered sports, billiard and other facilities. Or kids would go swimming and fishing off the jetty.
- The school had a boat and would take kids fishing and camping.
- There were regular swimming carnivals and other sports competitions.

## Education and Training

- After completing year 9 on the island, most kids would go to college (Townsville, Charters Towers, Abergowrie, Shalom).
- The TAFE campus on the island provided various useful courses including computer skills, numeracy, literacy, drivers license, small engine mechanical course.

## Employment

- CDEP was the major employer on the island. Some participants saw it as really important. Others disagreed:
- “*CDEP is bullshit – it’s like being on the dole... It doesn’t get you trained or qualified... People have been on CDEP for 7 years and are still doing the same old things*”.
- Other jobs were labourers in construction.
- One participant was a fencing contractor for QBuild.
- QBuild was offering multiple apprenticeships, for example in carpentry, and was teamed up with CDEP Jobfind Program.
- Multiple traineeships at the future sponge farm had commenced a few weeks ago. The sponge farm was a collaboration between CDEP, Jobnet, the GBRMPA and AIMS. The intention was to have a commercial operation with processing shed within two years.

## Income

- Participants agreed that incomes were low and that it was difficult to make ends meet for families.
- Life was particularly hard for people on pensions (who would support other members of the family).
- Participants complained about the mark-up of the local store, which held a monopoly on the island.
- Many people would go to Townsville to shop. They would fly over and bring their goods back on the ferry.

## Other Economic Opportunities

- There were increasing requirements in terms of qualifications to operate as a contractor.
- There used to be a fishing boat which was no longer operational.

## Country and Culture

- “*None of us speak traditional language – we don’t know the culture...*”

## TOWNSVILLE

### Family

- *"Family teaches you where you belong".*
- Participants (FG1) observed many dysfunctional families, where drugs, incest, alcohol and domestic violence were happening. This would lead to children "going down that track" themselves. People were ashamed of the abuse and would cover it up.
- Family break-ups were frequent and there were many one-parent families.
- Some children were neglected. They did not receive the parental support they required. Many children were in foster care.
- De-facto relationships and 'loose living' confused the children. This was "government sanctioned" through policies such as the baby bonus.
- *"The jails are packed with mothers".*
- *"Everything hinges on the family".*
- *"Mum and dad are key role models".*
- *"The voice of mum and dad [should command] respect".*

### Aboriginal Community

- *"We are Murri. We belong to this land."*
- There was strong identity along tribal lines. "Go to my mob first".
- Participants (FG1) thought that there was little cohesion between the large number of Aboriginal tribes living in Townsville. People were not interested in attending meetings.
- The notion of "Aboriginal community" was a government concept. People identified along clan and language.
- There was a "renegade group" among the Aboriginal community, namely 12-17 year olds.
- *"We are the most neglected people on the planet".*
- Aboriginal policy was not based on Aboriginal advice: *"Despite all the government programs Aboriginal people are still struggling".*

### Community at large / Society

- Racism and open discrimination would rub off on kids. While kids would get jobs over Aboriginal kids with the same education.

- The money allocated to Aboriginal affairs did not filter to the people on the ground. Government bureaucracy would eat up most of the funding.

### Health and Health Services

- Many Aboriginal people did not know that they were sick. They needed to accept the fact that they were sick before they would seek and accept help.
- Participants (FG1) thought the biggest health issue in Townsville was mental health. There was no [culturally appropriate] mental health support network.
- Many children were sniffing [glue, petrol], which was causing extensive health problems, for example seizures.
- *"All those kids on petrol, drugs, etc... When the party is over they end up mentally ill."*
- The Aboriginal health service in Townsville TAIHS was well known and also served as a social focus point.

### Housing and Infrastructure

- Very few Aboriginal people in Townsville owned their own houses.
- Rents were expensive, at about \$200-250 per week. In Housing Commission homes rent was dependent on the number of occupants who had an income.
- Yumba Meta Housing owned and operated 52 houses in Townsville and Thuringowa.

### Safety and Justice

- *"A lot of our mob are in jail and in youth detention – they are our future leaders".*
- Participants (FG1) perceived a lack of support for teenage (Aboriginal) kids. *"This is why they get into trouble and they fill up Cleveland Youth detention".*
- Once a child or juvenile had conducted an offence, they were "on the cycle".
- It would affect the entire family if a juvenile was in trouble with the law.
- Some participants (FG1) suggested that the "Aboriginal court" that had existed on Palm Island during the 1970s had had some merit. Those courts would put offenders to work rather than lock them up. Working would stop them from causing more trouble.

### Transportation

- People would get around the city in their own cars or by bus or taxi. Or they would walk.

## Recreation

- NAIDOC was a major recreation event.
- The All-Blacks carnival was a major sporting event.
- There used to be concerts with Aboriginal entertainers.

## Education and Training

- Participants (FG1) indicated that many Aboriginal kids would drop out of school after year 10 or 11 and “go onto pokies, ‘gundja’ and the dole”.
- There was a distinct lack of role models.
- Education was the basis for employment and quality of life.
- Many indigenous children were affected in their learning capability by health problems and family issues.
- The education system was failing Aboriginal children: Many Aboriginal children had low self esteem and this required alternative approaches to education.
- Approaches such as the ‘block mode’ and ‘link up’ were effective.
- There was ‘no place where Aboriginal kids can go after year 12”.
- “Ab study” had been counterproductive in that it provided money but not skills. And it gave children money and an incentive not to go to school or work.

## Employment

- CDEP was a major ‘employer’ in the twin cities.
- Some people worked in government jobs.
- *“Who would employ me? I am a black fellow”.*
- The Cultural Centre employed a few Aboriginal people.

## Income

- Many people were on pensions.
- Many people on pensions supported families. Families looked to those on pensions to support them.
- Parents needed to show more leadership in financial management.

## Other Economic Opportunities

- There were very few Aboriginal people who ran their own businesses.

- There used to be a fishing boat which was no longer operational.

## Country and Culture

- “None of us speak traditional language – we don’t know the culture...”
- “Culture is the only safety for kids as mainstream (society, religion) gets confused.”
- “Land is the key ... Knowing where you come from, where you belong... feeling of safety and content”.
- A Nywaigi participant expressed that “having Mungulla Station – we are finally home”.
- Having land was important to take children there and teaching them that this is their fathers’ land.

### CARDWELL

#### Aboriginal Community

- The majority of Aboriginal people were timid and quiet. A small proportion was vocal, possibly extremist, and tried to sway the others. *“Three or four people do all the talking, the rest say nothing”.*
- The concepts of accounting, administration and financial affairs were difficult for Aboriginal people to understand, who had given up their nomadic lifestyles only a couple of generations ago.
- There was a lack of government recognition for Aboriginal cultural needs. Aboriginal people had a ‘nomadic made-up’. Westernisation was a slow process. ‘Going walk-about’ was part of the Aboriginal people.
- Aboriginal people had a different value system – they preferred trees over houses.

#### Health and Health Services

- Aboriginal people would not go to see a white doctor. They would rather wait until it was too late.
- Cardwell had an Aboriginal health worker for a short period of time, but the man was not sure of his role and also could not talk to women. However, the concept was good of somebody making house visits and encouraging people to visit a doctor rather than to keep on suffering.

#### Safety and Justice

- There were (Aboriginal) justice groups in Tully, Innisfail and Ingham. There was a men’s group in Cardwell. But it was difficult to keep people interested.
- The magistrate from Innisfail wanted Aboriginal elders to sit with (juvenile

Aboriginal) defendants in court. The elder who used to do that had stopped going. An incentive was required for the elder to keep going.

- There used to be a police consultative committee. However, it ceased because people were no longer interested.
- Police and Justice Department wanted Aboriginal input and collaboration.

#### Recreation

- The All-Blacks footy competition was a good thing.
- There were women’s and men’s cricket teams in Cardwell.

#### Education and Training

- Aboriginal kids today had more opportunities than their parents and grandparents.
- Children suffered from a lack of parental support. Parents needed to supervise homework and needed to take an interest. They needed to be firm and ensure that the children grasped the opportunities that they had.
- Young people lacked the ‘staying power’. They would pull out if they found something hard. The dole had made it too easy for them.
- *“If (Aboriginal) kids can’t keep up with mainstream schooling/curriculum they fall behind and their self-worth suffers”.*
- Many Aboriginal parents would not complain to the teacher or school principal if their children got offended at school and subsequently did not want to go to school.

7. Workshop write-up – Part 2: Service provider framework and the influence of Girringun

<b>MOUNT GARNET</b>	Service Providers	The role of Girringun AC: <u>at present</u> / * <u>wanted</u>
Education and Training	Primary School; Secondary School [Ravenshoe]; TAFE [Cairns]; QIT [Job network Ravenshoe]	no input * <u>train young people i.e. Cardwell Office;</u> * <u>organise crafts classes in Mount Garnet e.g. weaving.</u>
Employment	Mines, Farms and Shire Council; CDEP Budja Bulla; CDEP Cairns and Cardwell	influence rated as <u>high</u> .
Income	Centrelink [Cairns]	no input
Family	Family Support Services [Cairns]; AOG	influence rated as <u>high</u> . Maxine Rist from GAC had visited.
Aboriginal Community	Girringun; Land Council [NQ Cairns];	influence rated as <u>high</u> * <u>take the elders out on country and regular visits to Mount Garnet by Girringun staff;</u> * <u>provide permanent local contact into Girringun</u>
Health	Mount Garnet Clinic; MAMU [weekly visits from Ravenshoe]; Wewuchappien [Dental; Cairns and Innisfail].	no input
Housing and Infrastructure	Real estate agents [Ravenshoe]; Regional Housing (Cairns), Q Dept Housing [Cairns]; Aboriginal Regional Housing [Cairns];	influence rated as <u>medium</u> . Girringun had negotiated to help resolve housing issues
Safety and Justice	Mount Garnet Police; Local Court (Quarterly); Mount Garnet Justice Group; Police Liaison Officer [Local]; Legal Aid [Cairns].	no input
Transportation	Ravenshoe Bus Service.	* <u>provide transport to Budja Bulla</u>
Recreation	Junior rugby and Touch footy [Ravenshoe]; Cricket and soccer [Mount Garnet State School]; Tennis.	no input
Country and Culture	NQ Land Council [Native Title Claims - Cairns].	influence rated as <u>high</u> Budja Bulla
Religion	Local Church - AOG [weekly services].	no input

## Well-Being of Traditional Owners

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<b>RAVENSHOE</b>	Service Providers	The role of Giringun AC: <u>at present</u> / <u>wanted</u>
Education and Training	Primary and Secondary school; Pre to 12 convent schools; Radiant Life Assembly - AOG primary and secondary School [mainstream and private]; Work Education Program [High School and TAFE interconnected Learning; TAFE and Adult Education.	no input
Employment	Centrelink: NEWSTART and pensions; Cairns Regional CDEP, including Machinery Ticket training ; CCEA Cassowary Coast [ Disability] Employment Agency]; Bandundu [Endeavour Foundation].	no input;
Income	Centrelink- Welfare, Pensions, Job Search and Newstart; 'Cyclone Larry' wages support - government; Saint Vincent De Paul's, Dept. of Families and AOG - emergency relief.	no input
Family	Individuals (e.g. Warren) helping others in the community; Yabujija (Ravenshoe community centre) ; Ravenshoe Women's Group: vacation care and afternoon care); Family support services	no input
Aboriginal Community	Jiddabul administers CENTRELINK projects - housing (not any more but still mediating), transport, training e.g. CHALLENGE FARM	influence rated as <u>low</u> ; <u>* support local role models</u>
Health	RADCARE - "MURRAYGIRLS"; MAMU, 2 clinics (Ravenshoe); School Dental van comes once a year (<=15years), Community Centre (Ravenshoe) providing welfare, (e.g. Food vouchers); Dental and Mental Health [Cairns]; hospitals [Atherton, Cairns].	no input
Housing and Infrastructure	Real estate agents; Regional Housing (Cairns - dealing through Jiddabul); Q Dept Housing (Cairns - forms available at Atherton Court House); Community Centre used to have emergency housing but not any more	no input
Safety and Justice	Police; Court (Atherton); Justice Group: broader community, have policy involvement; Community Centre: Youth support officer	no input
Transportation	Jiddabul runs cars and soon a bus for people to do shopping, go to job interviews, go to court.	<u>* organize and provide trips for young kids e.g. to Jabukai (Cairns) or Cardwell to get them out of Ravenshoe and give them a glimpses of the world around them</u>
Recreation	Youth Shed in the Community Centre, run by Shire Council; Program for Youth and Jabukai	no input

## Girringun Aboriginal Corporation

	(FNQNRM?)	
Country and Culture	NADOC week; Nanugere Cultural Centre, which is part of the Ravenshoe Tourist Information Centre (run by volunteers) but hidden out the back.	influence rated as <u>medium</u> : - established cultural values of old golf course; - basket weaving course; video of Kumba Lumba; - language program in primary school, which was very successful but only one-off. <i>* continue with language program for kids;</i> <i>* demonstrate role models for kids: e.g. rangers talking about their jobs</i>

<b>TULLY</b>	Service Provider Network	The role of Girringun AC at present / * wanted
Education and Training	Primary and Secondary school; TAFE [Tully]; TAFE Innisfail and Cairns.	no input <i>* assist with computer skills training.</i>
Employment	CDEP: Gumbudda [Cardwell]	no input
Income	Centrelink- Phone contact in the Tully Support Centre, Office in Innisfail; Support Centre: Food vouchers and emergency relief.	no input
Family	Department of Families: Innisfail.	no input
Aboriginal Community	CQLC NQLC ARC	influence rated as <u>low</u>
Health	Tully Hospital and Dental Clinic. Private Doctors. Medical Centre at Jumbun	no input
Housing and Infrastructure	Real estate agents; Government Housing Commission; , accessed through real estates and the Court House; Thalamburra Thidja : Housing Group Co-operative [Indigenous Housing].	influence rated as <u>medium</u> <i>"We let Girringun know if we need them".</i>
Safety and Justice	Police and Court House ; Justice Group: through the Youth Centre. Legal Aid [Innisfail]; Aboriginal Liaison Officers.	no input
Transportation	School Bus. No Public Buses; Taxis; We used to have an Aboriginal Bus Service through GIRRINGUN, but not anymore;	influence rated as <u>medium</u> : <i>"Trips for kids to go to camps on country, Budja Bulla, once a year during school holidays [organised through the Youth Centre]."</i>
Recreation	Sporting Clubs; Rugby League, Basketball, Netball, Soccer. Scouts and Girl Guides; School sports; Basket weaving: family organized.	influence rated as <u>low</u> : <i>"Girringun organizes sports days: cricket, touch footy and rainforest camps".</i>
Country and Culture	.	no input <i>* assist with language training</i>
Community at large	Youth Support Centre	

## Well-Being of Traditional Owners

INNISFAIL	Service Provider Network	The role of Giringun AC <u>at present</u> / * <u>wanted</u>
Education and Training	Primary and Secondary school; Pre to 12 convent schools; Radiant Life Assembly - AOG primary and secondary School [mainstream and private]; Work Education Program [High School and TAFE interconnected Learning; TAFE and Adult Education.	no input
Employment	Centrelink: NEWSTART and pensions; Cairns Regional CDEP, including Machinery Ticket training; CCEA Cassowary Coast [Disability] Employment Agency]; Bandundu [Endeavour Foundation].	no input
Income	Centrelink- Welfare, Pensions, Job Search and Newstart; 'Cyclone Larry' wages support - government; Saint Vincent De Paul's, Dept. of Families and AOG - emergency relief.	no input
Family	Families helping others in the community; Family Services Department of Child Safety.	no input
Aboriginal Community	Project Society Limited [Clump Mountain Co-operative];	influence rated as <u>low</u>
Health	MAMU; Hospital, psychiatric unit and dental clinic; Private Doctors.	no input
Housing and Infrastructure	Real estate agents; Q Dept Housing; Government Housing Commission; Chjowai Housing Co-operative; Wet Tropics	no input
Safety and Justice	Police; Court ; Justice Group: broader community, have policy involvement; Private solicitors, ATSI, Legal Aid [Cairns]; Correctional Services; Dept of Child Protection and Safety; Police Liaison Officers.	no input
Transportation	MAMU bus; AOG bus; Bus companies; Taxis; Private vehicles.	* <u>provide transport assistance for access to Giringun offices and for staff to come to Innisfail for more contact.</u>
Recreation	Aboriginal Sports Group; Sporting Clubs, PCYC.	no input
Country and Culture	NQ Land Council [for Native Title claims].	influence rated as <u>medium</u> * <u>assist Djiru with funding for cultural mapping</u>
Community at large	Libraries	no input

## Girringun Aboriginal Corporation

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<b>JUMBUN</b>	Service Provider Network	The role of Girringun AC <u>at present</u> / <u>wanted</u>
Education and Training	Primary School; High School [Tully]; TAFE [Cardwell and Tully]. Governance training for Jumbun Directors	influence rated as <u>high</u> [FG female]. <i>"Girringun helps school children here".</i>
Employment	CDEP: Gumbudda; Local Cane and Banana farmers; Cardwell Shire Council [River Management, Flood Plains, Roads].	influence rated as <u>low</u> [FG male]; know people who are employed by Girringun
Income	Centrelink- Pension, Welfare, Family, Newstart; CDEP Local Employers	no input
Family	Centrelink- Phone contact and Innisfail Office.	no input
Aboriginal Community	CQLC – Native Title ILC - Housing ARC – Aboriginal Negotiating Team	influence rated as <u>medium</u> [FG male]; through Wishbone project Girringun helps with teacher problems
Health	Tully Hospital and Dental Clinic. Local Health Service; General Practitioner visit weekly; Dentist visit monthly; HAC – Home and Community Program through Jumbun; Mental Health visit from Tully / Innisfail Hospital monthly; Ambulance access from Tully	no input
Housing and Infrastructure	NQ Housing; ILC holds title deed for land and housing	no input
Safety and Justice	No local Police – Accessed through Tully; Used to have a Liaison Officer from Innisfail, now gone; No Justice Group; Legal Aid [ Cairns ]; Elders and Jumbun Board deal with issues as they arise.	no input
Transportation	School Bus Service; Taxis - Tully; Hire cars – Mission Beach or Cardwell.	influence rated as <u>low</u> [FG male and female]; <i>"Girringun assists with transportation and recreation".</i>
Recreation	None; Jumbun is trying to start camps.	influence rated as <u>low</u> [FG male and female];
Country and Culture	ARC - accessing Country;	GIRRINGUN influence rated as <u>medium</u> [FG female] to <u>high</u> [FG male]; Girringun – Cultural recording, surveying and monitoring of sites; Employment [maintenance] of cultural sites; weaving, arts and crafts; used to run Language Program;
Other Economic Opportunities	Jumbun Ltd.	

## Well-Being of Traditional Owners

<b>KENNEDY</b>	Service Provider Network	The role of Giringun AC <u>at present</u> / * <u>wanted</u>
Education and Training	Primary School [Kennedy]; High School [Tully]; TAFE [Ingham or Innisfail] ; CAMU: WPHS, Chainsaw tickets, First Aid, Horticulture.	influence rated as <u>high</u> .
Employment	CDEP: Gumbudda; Local Banana farmers; Newstart; CAMU: Education and training, and dealing with Government Departments.	influence rated as <u>medium</u> : * assist with recording of sites * assist with “work back on country”, ie. rangers, sea management <i>“We have been overlooked for some work on country.”</i>
Income	Centrelink- Pension, Newstart; CDEP Local Employers Rent reductions, health care cards.	no input
Family	None	no input
Aboriginal Community	CQLC – Native Title CAMU is signed up with Global Volunteers, who helped paint houses.	influence rated as <u>medium</u>
Health	Tully Hospital; Cardwell Medical Centre and Ambulance; Dentist visit fortnightly; Mental Health and Nutrition Service weekly; Ingham Aboriginal Health Service – Used to see them, but not anymore.	no input
Housing and Infrastructure	QLD Housing; CAMU - Workshop	no input
Safety and Justice	Legal Aid [ Townsville ]; Community Board; Cardwell Police Innisfail inspector and interested persons attend monthly Community Board meeting; Court [Tully] accessed via family	influence rated as <u>low</u> <i>“Giringun representative on the Justice Committee in the past”.</i>
Transportation	School Bus Service; Taxis - Cardwell; CAMU Community Bus A few private vehicles	influence rated as <u>low</u> <i>“Giringun bus – workers and kids are taken to footy in it”.</i>
Recreation	Giringun provides for kids to go on Country; Private self-initiative; Community BBQ's.	influence rated as <u>low</u> <i>“Provides for kids to go on Country”.</i>
Country and Culture	CDEP / CAMU – arts and crafts, paintings, stories and artifacts; some paint outside of CDEP/ACMU; CQLC – Native Title Claim [10 years now, with a determination expected this year].	influence rated as <u>high</u> : Caring for country = dealing with relevant Government departments. Giringun: Elders teach kids who are interested; Support for Native Title claim: collection of natural history data, documentation of stories * <u>organise language teaching now that most elders have passed away.</u> Budja Bulla – ‘on

## Girringun Aboriginal Corporation

		country' recreation
Other Economic Opportunities	CAMU – Land and future agriculture.	influence rated as <u>medium</u> : "Recent negotiations about developing economic opportunities [CAMU: land base, Girringun: administration]".
Society	None	influence rated as <u>low</u> : "Girringun is educating the wider community about Native Title".
Community at large	Cardwell Shire Council: swimming pool in Cardwell	no input

<b>INGHAM</b>	Service Provider Network	The role of Girringun AC <u>at present</u> / * wanted
Education and Training	Primary School; High School; TAFE; also DNR through TAFE: ranger, sea farm; NEATO and CHR.	influence rated as <u>low</u> Girringun: ranger course;
Employment	Range of employment agencies including: Gumbudda, NEATO, CHR.	no input
Income	Centrelink.	no input
Family	Day care and After-School Care; Churches; Centacare [Catholic Church, Townsville]: culturally appropriate.	no input
Aboriginal Community	Girringun; CQLC – Land Claim; Global Volunteers – CAMU is signed up with them.	influence rated as <u>low</u>
Health	Hospital; Private doctors; Mental Health Service [Townsville] fortnightly; Aboriginal and Islander Health Service – Locally.	no input
Housing and Infrastructure	Hinchinbrook ATSI Housing Co-op;	no input
Safety and Justice	Legal Aid [ Townsville ]; Local Police ; Local Court House.	no input
Transportation		no input
Recreation		no input
Country and Culture	NAC ARC: "Supposedly supporting rainforest people who are on country". Warramay people have access to Girringun-facilitated language teaching	no input * more engagement: "Girringun has all these people but we haven't seen them in Ingham".
Other Economic Opportunities	Mungulla Station: open to all CDEP participants, not just Nywaigi traditional owners	no input
Community at large / society	Library Swimming pool	no input

## Well-Being of Traditional Owners

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<b>CHARTERS TOWERS</b>	Service Provider Network	The role of Girringun AC <u>at present</u> / * wanted
Education and Training	Primary and secondary schools TAFE NEATO (CDEP)	no input * assist with resources to help kids get private education doubt as to whether Wishbone project would work in C.T.
Employment	CDEP Mines Charters Towers City Council	no input
Income	Centrelink – pensions, unemployment benefits, age pension	no input
Family		no input
Aboriginal Community	Girringun CQLC	influence rated as <u>low</u>
Health	Hospital; Local GPs Dentists, mental health service	no input
Housing and Infrastructure	Rental through real estate agents / private Jupiter Mossman Organisation: Night Housing	no input
Safety and Justice	Local Police ; Local Justice Group (which includes Gudjal)	no input
Transportation	Few private vehicles Taxis; no bus services	no input
Recreation		no input
Country and Culture	NAC ARC: “Supposedly supporting rainforest people who are on country”.	no input doubtful as to whether recording of language etc would be helpful
Other Economic Opportunities		no input
Community at large / society		

## Girringun Aboriginal Corporation

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<b>GREENVALE</b>	Service Provider Network	The role of Girringun AC at present / wanted
Education and Training	Primary school in town Secondary schools in C.T./TSV TAFE in C.T./TSV Mines: on-site training Technical college in TSV.	no input
Employment	Mines CDEP Volunteer work	no input
Income	none	no input
Family	No-one services being accessed	no input
Aboriginal Community	Girringun CQLC & NQLC: native title claim	influence rated as <u>medium</u> : *people called into Girringun office in Cardwell for social visits on way though; <i>"We know Girringun is there when we need them"</i> .
Health	Royal Flying Doctor Service (RFDS)	no input
Housing and Infrastructure	Private land lords	no input
Safety and Justice	Local police officer	no input
Transportation		no input
Recreation	Public swimming pool Senior Citizens club and library Country and golf club	no input
Country and Culture	Private legal firm in TSV deals with Native Title claim Girringun: on-country camp – Reedy Brooke in 2005; attended Gugu Badhun camp. BDTNRM: undertook cultural mapping	Influence rated as <u>high</u> : Meeting has been organised with Girringun for early 2007 to prioritise activities – this will provide basis for close relationship. Variety of inputs are envisaged, including negotiating with "Valley of Lagoons" for access and provision of additional office equipment
Other Economic Opportunities	May set up new company to service mines	no input
Community at large / society	Public swimming pool Senior Citizens club and library Country and golf club	no input

<b>TOWNSVILLE</b>	Service Provider Network	The role of Girringun AC at present / * wanted
Education and Training	Primary schools Secondary schools TAFE University	No input

## Well-Being of Traditional Owners

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Employment	CDEP Various employers	No input
Income	Centrelink	No input
Family	Family Services TAIHS (Townsville Aboriginal and Islander Health Service)	No input
Aboriginal Community		<p>Influence rated as <u>medium</u> (FG2): People glean information from newsletters or ring up the office to learn what is happening on country.</p> <p>The physical distance to the tribal directors on the Girringun board is seen as a <i>"Girringun is the first Aboriginal organization that makes me identifiable"</i>.</p> <ul style="list-style-type: none"> <li>* improve communication with constituency: invitations &amp; reporting <i>"newsletters are but one way of informing people"</i></li> <li>* information sharing</li> <li>* implement internet-based two-way communication</li> <li>* tap into membership to access (government) grants</li> </ul>
Community at large/Society	Church	No input
Health	Rehab Centre Diversionary Centre – for park people (sobering up) Counsellors Detox	No input
Housing and Infrastructure	Housing Commission Yumba Meta	No input
Safety and Justice	Police Courthouse Prisons Legal service Justice group	No input
Transportation		No input
Recreation		No input
Country and Culture		<p>Influence rated as <u>low-medium</u> (FG1 only): mapping country is good, but issue is how to get the info back to the people; Girringun is looking after all nine groups "they go out there", "our voice when it comes to land"</p> <ul style="list-style-type: none"> <li>* undertake mapping of all tribal lands/areas</li> <li>* attend to wellbeing of people on Palm Island</li> <li>* facilitate literature (as well as arts &amp; crafts) – eg. Aunty Maisy Barlow; Aboriginal people writing for Aboriginal people</li> <li>* organize tour to Lake Tinaroo bush tucker &amp; medicine gardens</li> <li>* take kids to Clump Mountain</li> </ul>
Other Economic Opportunities		* organize and convene an economic opportunity summit

## Girringun Aboriginal Corporation

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<b>PALM ISLAND</b>	Service Provider Network	The role of Girringun AC <u>at present</u> / * <b>wanted</b>
Education and Training	Primary and secondary school (to year 9) College [TSV, Ingham] TAFE	no input * <b>assist with training and jobs for young people as rangers on tribal grounds</b>
Employment	CDEP Palm Island Council QBuild Hospital, Schools, Daycare, Kindy	no input
Income	Centrelink- Pensions.	no input
Family	Q Family Services	no input
Aboriginal Community	Girringun	influence rated as <u>medium</u> : <i>"Newsletters tell us what is happening and provide information about meetings."</i> * <b>have somebody from P.I. on the board of directors – or observer</b>
Community at large	Palm Island Council PCYC	no input
Health	Hospital – includes mental and dental services HACC: home and community care.	no input
Housing and Infrastructure	QBuild Palm Island Council	no input
Safety and Justice	Police Court Local justice group Mens' group Womens' group Rehab Cell watch	no input
Transportation	PCYC bus Plane; barge Family and friends	no input: Girringun used to help with transport to Cardwell – not any more * <b>provide transport and accommodation assistance for people from PI to attend meetings</b>
Recreation	PCYC Schools Family-based activities	no input
Country and Culture		Not currently relevant * <b>take people on agricultural land to show banana and sugar growing</b> * <b>teach people how to do artifacts, e.g. boomerangs and didgeridoos</b> * <b>teach children the culture and language: keep traditions going</b> * <b>take TOs out to their traditional country</b>
Other Economic Opportunities	GBRMPA & AIMS re sponge farm	no input

## Well-Being of Traditional Owners

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<b>CARDWELL</b>	Service Provider Network	The role of Giringun AC <u>at present</u> / <u>wanted</u>
Education and Training		<u>Emerging</u> : Through the wishbone program Giringun will focus on grades 7-12: Take things away at school that may offend kids so that they can concentrate and are happy to go to school, thus enabling them to fulfill their potential. Giringun will talk to teachers and school principals – acknowledging that comments/actions may not be meant to be racist but may be perceived as such.
Employment		
Income		
Family		
Aboriginal Community		
Community at large		
Health		<u>Emerging</u> : Giringun is seeking to secure a new Aboriginal health worker position (funded by QLD Health) to better address the cultural needs of Aboriginal people with respect to health care.
Housing and Infrastructure		<u>Emerging</u> : Giringun is trying to negotiate improvements in some situations, eg. Mount Garnet, where the opportunity is explored of building new houses on two blocks of land held by Aboriginal family trusts. Negotiations are happening with QLD Housing to build those new houses.
Safety and Justice		<u>Emerging</u> : Giringun tries to facilitate support by elders for juvenile defendants in court.
Transportation		
Recreation		Current impact rated as <u>medium</u> .
Country and Culture		Current impact rated as <u>high</u> . Giringun has been very supportive for most groups: achieved unity; strong connection between tribal groups and to Giringun. Giringun has the capacity to deal with dissenting views. There are established connections with government. It is a recognized body. It has provided support for various land claims.
Other Economic Opportunities		

## 8. Responses to Open-Ended Questions in the Questionnaire

### What is the single most significant positive impact that Girringun AC has had...

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#### ...on your life

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Being able to identify with an organisation that specifically has goals and objectives specific to Traditional Owner groups and has a proven commitment

Because it's a traditional owner run organisation and being a member

In touch with our country

CDEP Program: getting more young people out training

They have always been helpful and since being involved in Girringun as a TO I feel like I belong and feel proud of who I am and how they helped us get Bundgabulla Park

Finding out about my family history

Has had its ups and downs and the loss of our elders but other than that its been great with the kids

Native title and acquisition of Budja Bulla to give to the members of three tribes Wurrungnu, Girramay, Jirrabul

Girringun helped me in housing issues with my landlord

Change of transport and education and training

Getting back the Budja Bulla Station so that it is available for our young people to have now and future

Has helped me realise that culture and country are important

Helping to assist me with things I don't know

Culture

Share culture

It provides excellent services when we are in training

I enjoy the training course

Culture and craft

Servicing cultural sites in my country and naming of my country

Helps in burial sites and sacred places

Help me to understand the system

Maintaining of and recording of cultural site

Some employment

Casual employment - cultural

I fell in love at Girringun and want to spend the rest of my life there

Knowing me for a long time

I like the place because they help when ever we need help

Knowing me for who I am

Helping with our native title

Just knowing we have a representative body GAC who records and documents all our traditional history so our kids have got something for the future

Availability and access to have training for different job opportunities

Access to country

To be available as needed

Keeping Aboriginal culture alive and going

Yes it is very good travelling with Girringun people and its very good in my life to support each others

Getting to the meetings

Gathers us culturally together at last after being removed from Ingham to Palm Island since 1944

Feeling of belonging and helping me to identify

Has given me a positive outlook of my life and to be an Aborigine

Made me aware of my tribal ground

That I am a Traditional Owner

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## **... on your family**

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Being able to reconnect with the extended family and pass knowledge for them to my own family  
With tradition and culture  
See them get out more often  
I've since got my children all joined up with Giringun and they became members made me feel proud too  
Get them out more often  
Going to meetings and learning about their history  
Has been know to my family for years and the elders in my family  
Giringun has done me good with my family problems  
Elders culture  
Has organised family events  
Has helped make my family stronger  
Provides access of selling artifacts  
Share the culture  
Helping my family follow where GAC left off  
I feel as my family can and have benefited from the services offered at this centre now and in the future  
Helping understand their commitments to us  
What I have seen is that Giringun has helped my family and supported them  
Keep the family united  
Helped my family know their land and country  
As Traditional Owner Group we know where we stand  
Communication  
Family on country  
Gives them identity and pride with children and grandchildren  
Help with knowing who I am as a Traditional person  
Know my identity

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## **... on Aboriginal people in general**

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They are there for the community and do offer help in a lot of areas to us  
Giving help  
They help a lot of different tribes that pass by  
Giving help and support  
Place of contact for other Aboriginal groups in the area  
Help in all areas  
I think they seem to have an impact on a lot of people's lives by helping and supporting them  
Like to see them become a bigger and helping everyone  
By giving our people a go and to teach them our cultural ways  
I do not know so Giringun help out a lot of people  
Keeping informed on country and culture  
The Aboriginal voice is being heard  
Getting to know more  
Pretty open when asked  
Great role model for an Aboriginal organisation  
Just helping the kids  
Getting back to country

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## ... on your Traditional Owner group

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Purchase and protection of traditional country for our group - recently assistance to the group has declined  
Since I've been known as a Warungnu elder I'm quite proud of the fact that we got to be where we are today because of Girringun  
Has helped a lot of my people and to get our land back  
It's good that they help with meetings to help us understand what's going on and happening  
Helped with employment at Budja Bulla  
A lot of impact on our group  
Helping with Budja Bulla  
Has organised events on country  
Coming together  
Provides information  
Helps my big brother and sister  
Back to country  
See 501  
A bit dissatisfying with the language  
Emphasises training  
Recording of cultural and burial sites  
Good support  
They have helped us with claiming native title  
They help in ways were we don't know much about the land and they explain a lot  
A very positive outlook for our people  
Could do more in creating jobs if money was available - constructive jobs - education - and drug and alcohol education and rehabilitation  
Recognition of our country boundaries  
My own identity and my tribal ground  
Proud of our Aboriginality  
Knowing where we belong  
Helping gain access to country  
Yes. By making family more important to each other  
Make us a proud people and we own something (and belonging)  
None - no letter from Girringin as a member  
No but with my support  
Good support respect and care  
Being a representative body for my traditional group who is a voice to govt bodies  
link to like-minded families and people from the same country as me  
given our group all help it need assisting in our troubles  
Has helped our group to be recognised from this area  
up at Jumbun  
Made me aware of my other tribal families  
My identity  
Bring our TO group more closely together

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### What improvements would you like to see Girringun AC make in the future?

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Have more contact with people outside of Girringin  
Improved communication with its members, particularly face-to-face contact with project officers and staff. Greater involvement of members in decision making re country.  
None  
By teaching our young people culture  
Getting more people to work  
Maybe employment and more local meetings  
Upgrade our community  
Being myself  
Teach the kids of the future  
Being well and healthy for my family  
Help us (workers) with transport out to Budja Bulla Station  
More training/skills workshops  
Just being there  
Keep on with the good work  
Work more and work harder  
Do more for our young people  
To see young people out playing sports. Working in better jobs than the bananas because they'll have a better life.  
A lot. They need to get more of us black youths doing activities but they need to spread the word throughout the local community instead of amongst themselves (family)  
Get more young Aboriginal kids involved in sports and get them to learn the language  
Showing people what they do and telling of things they do  
Cultural connection  
Understand the real role of being a TO  
Maybe more to do with helping family  
Be more accountable to members  
Helping make things work for us  
More traditional owners working on their own country. Make our TOs a priority before employing other Tos  
Housing  
Help improve Budja Bulla Station  
Continued advice and support  
Yes, Girringun, there is a big future for the young generation  
Encourage younger people in the future  
Move with elders to internet highway information  
I would like them to improve on their communication to all the Traditional Owner Groups as there is a lack of information flow.  
Communication website interactive  
More networking and communication  
To get strongly involved in all areas of Aboriginal affairs  
Create jobs for people of all ages - young and middle age - Aboriginal and Islander people in general - training in all kinds of areas - Many of our people should be given the opportunity to run businesses  
Assist with getting to meetings - transport and accommodation  
Have meetings over here on Palm Island. Give us a tour of our tribal grounds.  
Making TO more involved in meetings and attending to TO country involvement

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**What is the single most important factor for your well-being?**

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Good health  
Being able to connect with country and involvement of our land's maintenance  
Health  
Education and training  
That we can all get on with one another  
The person I am today  
To be a good role model for my children and teach them our language and skills  
For being happy and healthy  
Training  
Culture and country  
To have good health  
Keeping my language and tradition going  
Being totally happy  
Jumbun standing on its own feet  
Culture  
People drink too much alcohol and take drugs, that's the young people  
Be able to access information  
Cultural maintenance  
Employment  
Family and community  
Family and community spirit  
Family culture  
Having full-time employment  
Culture  
Better lifestyle  
More information and resources for all traditional people  
Dountry so I can pass it on to my children  
My family and my culture and country  
Proper education for my two girls  
Improvement to Budja Bulla  
Family  
Good health; Being allowed my own spiritual being in God's law, Aboriginal law, white-man law  
To get more young people more involved and educated in country and culture  
To see Aboriginal people realise their potential  
Getting and knowing my family is on the right track  
Back home on my own country and protected by my people like Girringun  
Building a strong and stable framework within my family unit and learning to maintain that  
Being known for what country I come from  
Information  
My culture and country  
To get our young people back on country and take more interest in their culture  
Keep well and healthy  
Housing and health  
Being healthy, being active in my job and in life  
Establishing traditional contact  
Being employed and working

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### **What is (currently) the most important issue that negatively impacts on your wellbeing?**

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Lack of togetherness of groups and the slow degradation of respect and culture  
Lack of housing and employment for young people  
Socially when we sometimes feel we are being left out  
My health  
Not knowing my elders' way of life and skills and languages  
Disagreement amongst people  
Health  
Negativity  
I'm still working  
Just day to day living  
Lack of income support  
These should be regular consultations with Giringin members so that we have input into decision making  
Education  
No involvement in Budja Bulla  
Access to country  
Not being notified as a member  
That young Aboriginal people do not achieve their full potential  
Distinct lack of mental health care and support  
Financial hardship  
Diabetes and stress  
Displacement  
Being restricted with knee problems  
Ill health  
Wishing that I had had a better education  
Racism and prejudices  
Not being employed

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**Is there anything else that you would like to say, in relation to this research or in general?**

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I hope that the information gathered and any actions or recommendations are implemented and not collated in a report to "collect dust". Benefits need to extend to all of Girringin region.

I think it was important today to learn about different ways we can do things and achieve goals.

It is excellent to see research of this broad spectrum happening.

Girringun has been good to me so far.

Good for speaking out about needs

The need for more people to attend the workshops

Developing Jumbun

People reading this will see our journeys; Aboriginal past and future

I think it is great. I would like to see this help our people be heard and have a voice.

That my membership be looked into and notification of newsletters and meetings (AGM) notices be forwarded to me as well as other relevant information.

Just to say 'thank you' for a workshop well explained

Well as for me I know this research will support Girringun Elders and young generation down the track that they will make a better place for their future

Feedback is important and up-to-date

A great way to hear what the people on the ground have to say

The operation of Mungalla and the treatment of traditional people

Girringin AC is an asset to **all** 9 TO groups and as such should be utilised to the full. We are grateful for any assistance.

Aboriginal people fail to work together - need to stop trying to pull each other down.

I hope that Girringun will take note of what comes out of this research and seriously look at ways of improve their services to the Traditional Owner groups.

This shows Girringun takes on many roles and tries to satisfy all areas of culture while still struggling on to set a budget, but maintaining a strong proud shopfront.

Economic impacts on all issues - need economic strategy

It would be great to see all Aboriginal people work together for the good of our future generation.

I think we have talented and educated people in our society who could be willing to do these jobs if given the help, education and training, and the opportunity.

More housing for Palm Island. Good of you to do this research.

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