

NATIONAL RECONCILIATION WEEK

Girls from Oz

In partnership with Lonsdale, the IOOF Foundation has funded the Girls from Oz (g-oz) program.

G-oz provides high-quality performing arts education to engage girls and young women in remote and regional Australia. The vision is to foster a sense of belonging and connectedness between participants and their community, giving students the self-assurance to speak and perform in front of their peers and families and to feel proud of their achievements as empowered, resilient and confident young women.

Last November, the girls travelled from rural Australia to Sydney where they had the once-in-a-lifetime opportunity to perform at the Sydney Opera House with the Australian Girls Choir. They also made a stop at the Hickson Road office in Sydney office to perform for our staff there.

Our Support

Lockhart River Engagement Program

The IOOF Foundation are in the third year of a four year partnership with g-oz, we have committed to covering the program cost for a further two years of performing arts program delivery in Lockhart River, remote Far North Queensland.

This includes the direct costs of 8 week-long visits to the Lockhart River community along with the travel and other



Girls from Oz performing for IOOF's Sydney employees at the Hickson Road office, November 2019.

expenses incurred during the week-long Travel Program where selected Lockhart River students visit an Australian capital city. This November the girls will visit our Melbourne office.



\$110,000 two year partnership

To learn more about the g-oz and their programs to improve education and employment outcomes for students in remote Australia, visit www.girlsfromoz.org.au



IOOF acknowledges Aboriginal and Torres Strait Islander people as the First Peoples and Traditional Custodians of Australia, and we pay our respects to Elders both past and present.

NATIONAL RECONCILIATION WEEK

Aboriginal Literacy Foundation (ALF)

Recent research has provided strong evidence that the high rate of Indigenous youth unemployment is directly related to two factors: poor literacy skills and a lack of general information about obtaining employment.

Due to recent occupational health and safety legislation, a base level of literacy is necessary for an employer's legal compliance.

Many young Indigenous Australians have never had the opportunity to undertake paid employment; which leads to a lack of understanding of how to approach their job search and requirements once they have a job.

These may seem straight forward enough, but may not be so apparent to someone without experience: for example, the requirement to observe the hours stated on the employment contract, the need to accept current employment etiquette (including dress, relationships with workmates) and understanding the role of management in employment.

With funding from the IOOF Foundation ALF had considerable success with our Job Ready Program in inner city Melbourne and are now looking to extend it to rural areas. ALF experience has been that the improvement of literacy skills, particularly in areas relating to employment, and the ability to write a letter of application and include a resume has made an enormous difference in the chances of finding employment.



The ALF 'Books for Learning' program provides literacy resources to help enhance reading and learning at home across remote communities.

In more remote parts of Australia, many positions are tagged for Indigenous people, and often the local community is not aware that this is the case. A wider understanding of Indigenous employment opportunities will also have a very positive effect on employment outcomes.

We support the ALF belief that employment provides the best opportunity for young Indigenous Australians to improve their lifestyle and health.



\$60,000 two year partnership with IOOF Foundation.

To support the Job Ready Program.



IOOF acknowledges Aboriginal and Torres Strait Islander people as the First Peoples and Traditional Custodians of Australia, and we pay our respects to Elders both past and present.

NATIONAL RECONCILIATION WEEK

Red Dust

Generations of Indigenous Australians in remote communities have lived a life impacted by poor health. This affects the whole community, especially young people.

Red Dust believes that good health is the key to a bright future and that health outcomes can only be made possible through a two-way exchange with communities. Working together to enrich lives, improve health and strengthen the future of Indigenous youth and families.

Red Dust's unique approach to achieving health outcomes is working. The team at Red Dust partner with communities to best target specific local needs – as this is not a one size fits all approach. They encourage Indigenous youth to learn more about health by using channels they respond to such as sport, art, music and dance.

Through improving knowledge and skills of Indigenous youth and in turn they hope to inspire them to live a healthy lifestyle through the influence of positive role models.

Our Support

Voices of remote Indigenous communities

The project the IOOF Foundation supports, aims to strengthen existing remote community partnerships and build community resilience.



Voices of remote Indigenous communities,
Daly River, Northern Territory

The project is designed to provide opportunities for remote Indigenous youth to:

- increase interest in attending school
- gain exposure to new experiences develop interests in learning new skills
- connect with their culture.

It will achieve this by:

- creating opportunities for communities to tell and share their stories
- continuing to train community members and develop their skills in music / video production and recording
- each of the communities will be involved in weekly online sessions to create an instrumental pieces of music, each with a written or video learning guide that connects to their communities history and cultural.



IOOF acknowledges Aboriginal and Torres Strait Islander people as the First Peoples and Traditional Custodians of Australia, and we pay our respects to Elders both past and present.

NATIONAL RECONCILIATION WEEK

CASSE

Creating a safe supportive environment

Is a grassroots not-for-profit organisation established in 2009 to work with Aboriginal communities to overcome trauma through evidence informed cultural revival and psychological healing programs.

CASSE applies cultural and psychoanalytic methods to catalyse change and recovery in Aboriginal communities, building capacity to redress and overcome intergenerational trauma, violence and loss.

CASSE seek to address mental health issues of trauma reflected in high suicide and violence rates in Central Australia. They have developed the Men's Tjilirra Movement, partnering with Aboriginal communities, which provides old tools as new tools for living. More recently, we have developed The Shields for Living, Tools for Life Program for youth.

The elders teach the youth how to make the traditional tools of the shield, boomerang and spear, as they did 60,000 years ago, strengthening cultural and family connections. As Martin Juggadai the traditional healer says "Making tjilirra is special – it is the spirit of the grandfather inside you". The Program is based on the rationale that cultural competency engagement serves as a protective factor for trauma and increases social and emotional well-being.

Aboriginal youth are the main beneficiaries of the program but also elders and families.



Shields for living – the tool making program assist in sharing these traditional cultural skills.

The IOOF Foundation supports the cultural camps for traumatised youth in the justice system and their elders to make tjilirra –traditional tools-to help empower and protect the youth. In doing so, they make old tools which become new tools for living. The aim is to change minds and save lives.

In strengthening cultural competency, the youth will be less likely to suicide or offend and experience psychological growth and stability. These youth need attention not detention. The support from the Foundation will pay for the delivery of the cultural camps on country.

Why? Because 99% of youth in the Northern Territory detentions are Aboriginal, male and 10-17 years old.



Learning from our elders, the Cultural Camp Co-ordinator, teaching the youth at the camps to make a boomerang.

IOOF acknowledges Aboriginal and Torres Strait Islander people as the First Peoples and Traditional Custodians of Australia, and we pay our respects to Elders both past and present.

NATIONAL RECONCILIATION WEEK

Desart

Supporting desart through the SME Stabilisation Fund

Desart is the peak arts body for Central Australian Aboriginal Arts and Crafts centres with over 40 members. Their member art centres are community-based enterprises, owned and governed by Aboriginal people. They provide economic, social and cultural benefits to Central Australian Aboriginal Communities.

The Desart Board consists of members who are dispersed over a broad geographic area, whose first language is Aboriginal.

Our support

Australian Executor Trustees is IOOF's trustee business which includes our philanthropic services team. This team supports clients establish and manage charitable foundations and helps guide their giving to eligible charities.

One granting program AET's philanthropy team administers is the AET Discretionary Grants Program. This program distributes income each year from charitable trusts where the donor has requested us to make granting decisions on their behalf.

SME Stabilisation Fund

Through the SME Stabilisation Fund, the AET Discretionary Grants Program is providing support to enable Desart to develop and deliver a suite of resources that are culturally responsive and focus on community, cultural and governance leadership and ensure resources can be delivered 'on country' by accredited trainers, as well as at annual Desart leadership conferences.



Australian
Executor Trustees

While it's early days, they have already demonstrated how grants like these often lead to unexpected and valuable learnings around the assets and the challenges of the organisation. And they have also achieved some real successes.



With 'Culture First' at the forefront, Desart supports Aboriginal Art Centres of Central Australia.

For example, when an emergency meeting was required, they were able to implement new ways for Board members to meet – via video conference, phone or internet at art centres or even phone booths.

When it was really needed – Desart was able to quickly create material that is accessible to Aboriginal artists. For example, they recently developed a resource to send to art centres with plain English and visuals to explain 'How will the Coronavirus impact your art centre?'



\$25,000 one year grant.

AET's SME Stabilisation Fund has committed to supporting Desart.

NATIONAL RECONCILIATION WEEK

South Australian Museum (SAM)

The South Australian Museum (the Museum) describes itself as “committed to making Australia’s natural and cultural heritage accessible, engaging and fun” and “a leader... in Australian Aboriginal heritage and scientific research”.

The Museum has one of the largest collections of Aboriginal artefacts in the world, and the *Learning for Impact* grant supported three Aboriginal young women with the opportunity to work and build a career around this cultural material in the context of museums.

Our support

Australian Executor Trustees is IOOF’s trustee business which includes our philanthropic services team. This team supports clients establish and manage charitable foundations and helps guide their giving to eligible charities.

One granting program AET’s philanthropy team administers is the AET Discretionary Grants Program. This program distributes income each year from charitable trusts where the donor has requested us to make granting decisions on their behalf. One of the programs funded through the AET Discretionary Grants Program is the *Learning for Impact* grant.



Australian
Executor Trustees



Three inaugural SA Museum cadets supported through the Museum Pathways Cadetship Program from 2016 to 2019.

Learning for Impact grant

The *Learning for Impact* grant funded a Museum Pathways Cadetship Program from 2016 to 2019. The program created work experience opportunities across the museum for young Aboriginal people and allowed these cadets to shape their own experience. The Museum recognised that cultural change in the museum was slow and based on a conservative environment, including many barriers for Aboriginal people seeking and being supported in careers there.

The grant that the Museum received from AET enabled them to develop and deliver a program that aimed to change this by building career pathways for young Aboriginal and/or Torres Strait Islander curators and cultural workers.

Through the AET grant the Museum was able to create paid roles and pathways for the Aboriginal and/or Torres Strait Islander graduates. It is critical for cultural reform within the Museum sector that such roles are paid, particularly given the often-difficult relationship that exists between Museums and Aboriginal people.

NATIONAL RECONCILIATION WEEK

Welcome to Country and an acknowledgement of country guidelines creating a safe supportive environment

You may have attended an event and heard a Welcome to Country or an Acknowledgement of Country. They both recognise the connection Aboriginal and Torres Strait Islander people have to their land.

The acknowledgement has been part of Indigenous cultures in Australia for many thousands of years and are of great significance to many Indigenous people. The key difference between a welcome to the country and acknowledgement of country is who performs each one.

An Acknowledgement of Country can be said by anyone, Indigenous or non-Indigenous.

A Welcome to Country can only be given by a Traditional Custodian of the land you are on.

A Welcome is typically given by an Elder or leader from the Traditional Custodians whose land you are on, however, with permission, other members can give a welcome on their behalf. It's also sometimes accompanied by a Smoking Ceremony, to cleanse the energy of those being welcome.

When

An Acknowledgement of Country is usually delivered as part of Welcome and Housekeeping at meetings and events. It should be delivered at significant/large internal meetings or meetings with external participants e.g. meetings, inter-departmental meetings, seminars, conferences.

What

Whilst there are no set protocols or wording for an Acknowledgement of Country, though often a statement may take the following forms:

Source: Reconciliation Australia

Generic This should be used if you don't know the name of the people on whose land you are gathered, or if there are disputes about the land (multiple Aboriginal peoples identify as Traditional Custodians for that area). The words are:

'I would like to begin by acknowledging the Traditional Custodians of the land on which we < gather / meet > today, and pay my respects to their Elders past and present. I extend that respect to Aboriginal and Torres Strait Islander peoples here today.'

Specific This should be used where there are no disputes and you know the name of the people on whose land you are gathered. The words are:

'I would like to begin by acknowledging the < insert name of people here (e.g. Ngunnawal) > people, Traditional Custodians of the land on which we < gather / meet > today, and pay my respects to their Elders past and present. I extend that respect to Aboriginal and Torres Strait Islander peoples here today.'

General (Australia wide – webinar / printed material)
The words are:

'In the spirit of reconciliation IOOF acknowledges the Traditional Custodians of country throughout Australia and their connections to land, sea and community. We pay our respect to their elders past and present and extend that respect to all Aboriginal and Torres Strait Islander peoples today.'

NATIONAL RECONCILIATION WEEK

Australian Executor Trustees – Native Title Trusts

Our trustee business, Australian Executor Trustees (AET) has specialised in trustee services for Aboriginal communities and Native Title claim groups for over 20 years.

Our trustee business, Australian Executor Trustees (AET) has specialised in trustee services for Aboriginal communities and Native Title claim groups for over 20 years.

Native Title trusts generally involve mining. Mining companies enter into an agreement with a Native Title claim group to pay funds into nominated trusts in exchange for being able to access and mine Native Title land.

At AET, we recognise the importance of both maximising the potential for funds paid by the mining companies and engaging with the Traditional Owners in a genuine way.

This requires a trustee that is dedicated to understanding the culture of the Indigenous community and their relationship to the land. The role demands a sincere commitment to learning about the ambitions, aspirations and needs of each Indigenous community.



**Australian
Executor Trustees**



Photo courtesy of BNTAC.

When Traditional Owners choose us to act as trustee, we commit to:

- being a regular presence in the local community to foster engagement
- building the Traditional Owners' capacity for self-sustainability and self-empowerment
- ensuring assets are held securely and invested wisely
- making distributions swiftly, recognising the community's immediate and long-term needs
- distributing funds to charitable causes to maximise the positive social impact
- assisting in other areas, including budgeting, taxation, governance and policy creation.

Case study – Banjima BMS

The Banjima Traditional Owners achieved a native title determination on 11 March 2014. Banjima country comprises more than 1 million hectares is located to the east of Karijini National Park in the east Pilbara region in the far north west of Western Australia.

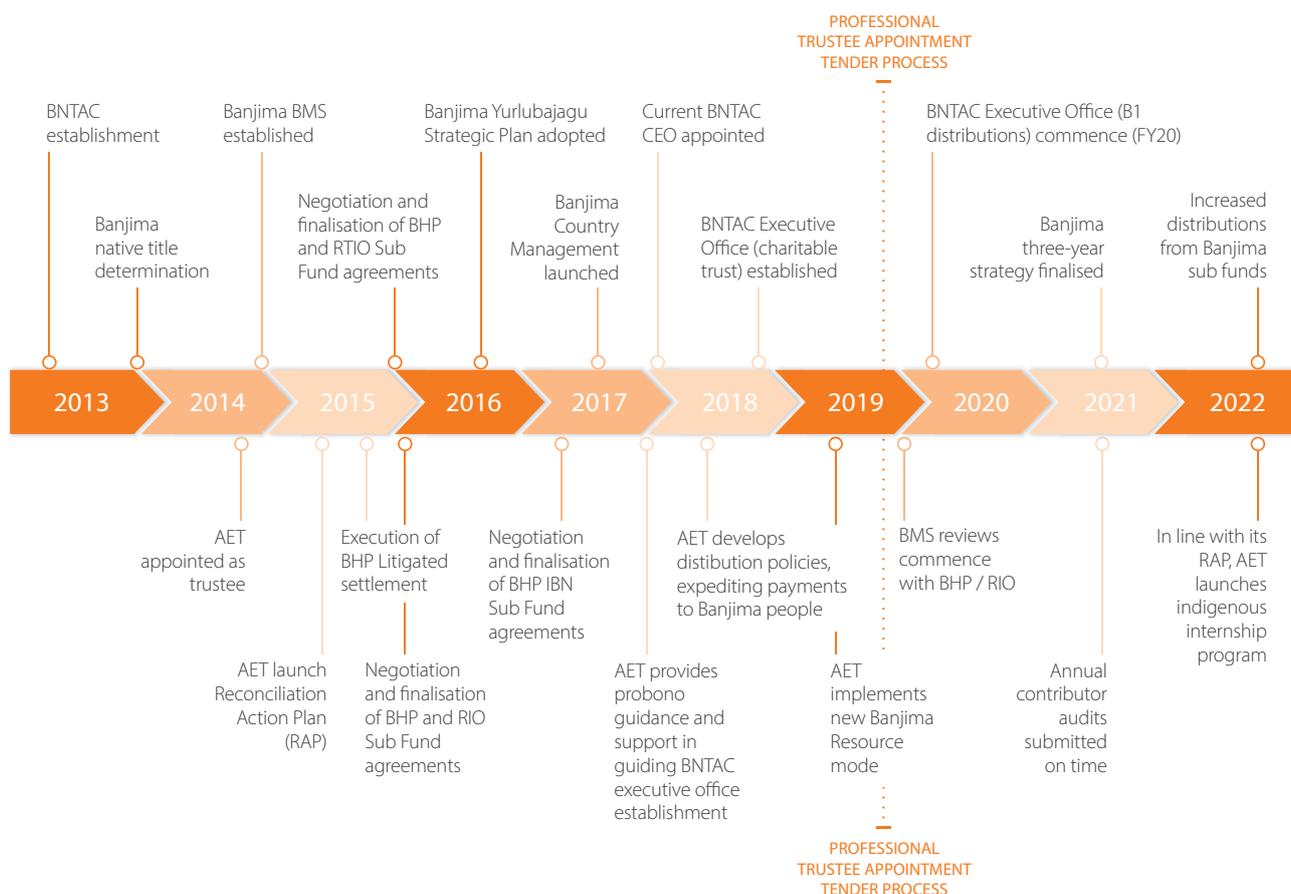
The area is particularly known for its iron ore deposits, which contribute significantly to Australia’s economic wealth. Both Rio Tinto and BHP have had some of their largest iron ore mines situated on Banjima country since the late 1990s.

AET has been on the journey as Banjima’s trustee since 2014. There are three trusts in the structure – one charitable trusts with alleviation of poverty outcomes and two discretionary trusts with outcomes more focused on wealth creation and capacity building. The charitable trust has over 1200 adult beneficiaries.

The trust royalties are split amongst the trust into purposes like funding the Banjima Native Title Aboriginal Corporation (BNTAC) who manages native title on behalf of the Banjima People.

Importantly a portion of the royalties are locked away for future generations into managed investment portfolios and cannot be accessed until mining ceases and royalties no longer come into the trusts.

On 11 July 2019, AET was reappointed as trustee of the Banjima trusts for another three financial years. We needed the endorsement of 75% of members present at the community meeting held to vote for the trustee and we actually got over 90 per cent of the vote which is a strong endorsement of AET and our ability to take Banjima forward.



For more information please contact one of the [Native Title trust team](#).