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PhD



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ABOVE: Professor Colleen Hayward presents ECU student Kylie Meredith with the Vice-Chancellor's Indigenous Australian Scholarship at 'Kambarang'

2010 Kambarang Careers Day

Over 140 people, including visiting high school students and community members, attended Kurongkurl Katitjin's annual Kambarang Career's Day, held on the 4 November 2010.

High school students from Aranmore Catholic College, Ballajura Catholic College, Newton Moore Senior High School in Bunbury were present on the day, with other students travelling all the way from Quairading and Northam to attend.

Story continued on page 3

Kurongkurl Katitjin, pronounced 'koor-ong-kurl cut-it-chin', is a Nyoongar phrase meaning 'coming together to learn'.

Welcome from the Head of Centre

Welcome to the Kambarang edition of *Our Place*, the official newsletter of Kurongkurl Katitjin, Centre for Indigenous Australian Education and Research at Edith Cowan University.

This edition of *Our Place* introduces readers to a new segment of the newsletter called 'Nyoongar Story Time'. This column is written by our Elder-in-Residence, Dr Noel Nannup and gives us a special look at Nyoongar Dreaming Stories. This will be a regular column and compliments our Nyoongar language and seasonal features that appear in each edition of *Our Place*.

As we reflect on 2010, we acknowledge the fact that the *Our Place* newsletter is now one years old. We have already produced six editions and have a rapidly growing readership. We are very proud of this achievement and hope that you have learnt something from our newsletter.

Whether it be some Nyoongar language or information on the latest research we are doing, your interest and support of this newsletter is a valuable validation of what we are doing, how we are doing it and most importantly, why we are doing it!!

With 2010 almost over, planning is already underway for a bigger and brighter 2011, including a number of significant and special events taking place. Watch this space!

On behalf of the staff and students of Kurongkurl Katitjin, I wish you, your families and friends, a very happy and safe festive season as we all look forward to prosperous 2011.

Happy reading!

Colleen W.

Professor Colleen Hayward



About the Centre

ECU's Kurongkurl Katitjin has a vital role in assisting the University to meet its commitment to Indigenous peoples.



Our mission is to "provide excellence in teaching and learning and research in a culturally inclusive environment that values the diversity of Indigenous Australian history and cultural heritage".

Consistent with this mission, the Centre provides support and academic pathways for Indigenous students and opportunities for non-Indigenous students to enhance their professional knowledge and cultural competence.

Indigenous PhD: Dr Dan McAullay

Congratulations to Kurongkurl Katitjin's Dan McAullay for being awarded his PhD from the Australian National University.

Dan's PhD, with the Australian Primary Health Care Research Institute investigated what contribution primary health care has made to the maternal, infant and child health of selected communities in Western Australia.

Dan hopes to use his findings to inform policy and practice within maternal, infant and child health aspects of primary health care at the state and national levels.

Holding a Lecturers position at Kurongkurl Katitjin, Dan is currently working with the University on a number of projects, including assisting in developing ways for the Wanneroo GP Super Clinic to deliver culturally safe care for Aboriginal people attending the service.



ABOVE: You may now call him Dr Daniel McAullay

Kurongkurl Katitjin is very proud of Dan and congratulates him on his wonderful achievement.

2010 Kamarang Careers Day

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The official proceedings included a Traditional Nyoongar Welcome by female elder Minglis Wanjurri-Nungala and the presentation of the ECU Vice-Chancellor's Indigenous Australian Scholarship.

Kurongkurl Katitjin's Professor Colleen Hayward presented the Scholarship to Bachelor of Education student Kylie Meredith, on behalf of the Vice-Chancellor.

Upon completing her course, Kylie wants to be a primary school teacher and make a positive impact on students' lives. Congratulations Kylie on receiving the Vice-Chancellor's Indigenous Australian Scholarship for 2010.

After the proceedings, visitors were invited to listen to Noongar Radio, who were broadcasting live, browse the stalls and participate in various workshops including Drama with Shareena Clanton and Motivational Leadership with mentors from the David Wirrpanda Foundation.

Kamarang's special guest was Narelda Jacobs, lead news anchor for Ten News, spoke of her study experience as a graduate of ECU and her successful career in the media.



ABOVE: Special Guest Narelda Jacobs

Kamarang 2010 was a great success and always provides the perfect opportunity for our community to come in and see what ECU is all about.

Nyoongar Season: About Kambarang

The good thing about having six seasons is that we're able to see the signs that indicate change is happening much earlier, than we would if we just relied upon a calendar and four seasons.

Kambarang 2010 has come early, with many plants going to flower nearly a whole month early in some cases. Similarly, the babies that can be seen and heard crying out for food!

During the Kambarang season, we see an abundance of colours and flowers exploding all around us. The yellows of many of the Acacias (as pictured) or Wattles continue to abound, along with some of the Banksias and many other smaller delicate flowering plants, including the kangaroo and cat paws, orchids and climbing vines.



Also during this time the Balgas (Grass Trees) will also start to flower, especially if they've been burnt in the past year or closely shaved. In the Kambarang garden of Kurongkurl Katitjin you'll be able to see a fine example of this with the King Balgas we had transplanted last year.

Of the four planted, we burnt three which are all in flower with multiple flower stalks. The un-burnt balga just has a mass of green foliage.

Finally one of the most striking displays of flowers to be seen will be the Mooja or Australian Christmas Tree (*Nuytsia floribunda*). With its bright orange/yellow flowers that serve to signal the heat is on its way, this year will be a warm one with many Moojas already starting to flower as early as October!

For the animals, October is also the most likely time of the year that you'll encounter a snake as the reptiles start to awaken from their hibernation and look to make the most of the warm to assist them in getting enough energy to look for food!

It's also a time of many young families of birds as you'll see many ducklings and cygnets and hear many other babies 'singing' out for their parents to feed them. 'Coolbardies' or Magpies will also be out in force protecting their nests and their babies. So this is also a time to be aware of nesting birds and to give them space for a few weeks so you don't get swooped!

Around the Kurongkurl Katitjin building if you listen carefully you'll be able to hear the calls of several baby Red Wattle Birds as they continuously call for more food!

Most of all enjoy this fantastic season and all that it offers with many things undergoing huge changes with the warm change in the weather, be it in flowering, raising young and protecting them or foraging for food after sleeping through the winter.

Wongi Nyoongar – Talking Nyoongar

In this edition of *Wongi Nyoongar*, we look specifically at a Nyoongar 'Welcome to Country' and how people may respond after receiving a traditional welcome from an Elder. On pages 8-9 of this newsletter, you will find an interesting article by Reconciliation Australia, which answers a few of the common questions, particularly about the differences between a 'Welcome to Country' and an 'Acknowledgement of Country'.

A 'Welcome to Country' is a ceremonial welcome at events and formal occasions, to people gathered upon an area of 'country', or land. It is performed by someone who is a direct descendant of the original custodians of that land, usually an elder who is able to speak for that area.

Some people may have heard Nyoongar Elder Dr Noel Nannup, deliver a 'Welcome to Country' in and around the Perth area at various functions and forums. Dr Nannup performs the 'Welcome' first in English, then in Nyoongar. Below is an example of Dr Noel Nannup's 'Welcome'.

Welcome	
Phrase 1	Warra wern buluka nyunge
Pronunciation	Warra wirn bull-uka nun-j
English Translation	Bad spirits go away
Phrase 2	Kwobadarn, moorditch wirren bal-datch nyning
Pronunciation	Quob-a-darn, mood-itch wirren bal-darch n-yin-ing
English Translation	Beautiful/really good, strong (good) spirits sit here with us
Phrase 3	Wunju Wunju nitja Wadjuk Nyoongar Boodjar
Pronunciation	One-chu one-chu nit-cha wud-juk noong-ar bood-jar
English Translation	I welcome you here to Wadjuk Nyoongar country

In appreciating and understanding the significance of a 'Welcome to Country' from an Elder, a formal reply is considered respectful and appropriate. This can be performed by anyone following on from the 'Welcome'.

Below are two examples of a reply, specifically for a male and female elder of the Wudjuk Nyoongar region.

Reply to a Welcome	
Phrase for Male Elder	Kwob Wadjuk Maarmun, nyunge koort djiripin, nidja bal-wanju Boodjar
Pronunciation	Quob wud-juk marr-mun, nun-j court jirp-pin, nid-ja bal-one-chu
English Translation	Good Wudjuk man, my heart feels happy/excited for your Welcome to Country
Phrase for Female Elder	Kwob Wadjuk Yorga, nyunge koort djiripin, nidja bal-wanju Boodjar
Pronunciation	Quob wud-juk your-ga, nun-j court jirp-pin, nid-ja bal-one-chu
English Translation	Good Wudjuk woman, my heart feels happy/excited for your Welcome to Country.

ECU Essential Student Services Period over Christmas

ECU will be entering a period of essential student services during the festive season.

From Monday 27 December 2010 to Friday 7 January 2011 inclusive, Kurongkurl Katitjin will be closed.



We will be returning to normal operations from Monday 10 January 2011.

Kurongkurl Katitjin staff wish you and your families, a safe and happy festive season. See you in 2011.

Kurongkurl Katitjin's Mo Bro

Congratulations to the ECU and Perth Institute of Business and Technology (PIBT) Mo Bros and Mo Sistas who joined forces this year to raise a total of \$7,045 for Movember.

Kurongkurl Katitjin's Jason Barrow was amongst ECU's top fund-raiser's with a personal effort of \$717.00.

Movember is a global initiative that encourages men to sport moustaches throughout November to raise funds and awareness for men's health issues, particularly prostate cancer and depression.



ABOVE: Is this the real Ned Flanders?

All funds raised in Australia goes towards the Prostate Cancer Foundation of Australia, *beyondblue* and the Movember Foundation.

Nyoongar Story Time

As a new addition to the newsletter, we are introducing a story column by our Elder-in-Residence Dr Noel Nannup.

The story column will provide a special insight into Nyoongar culture, history and country.

More specifically, each column will feature special segments of Nyoongar Dreaming Stories, that when connected, form part of the Dreaming of the South-West.

We hope you enjoy this rare opportunity to learn about Nyoongar culture through its Dreaming stories as told by an Elder.

Booya Boodja: Smoking the Country/Land

At this time of the year as the winds from the East build, Noongar people believe that the spirit has come to collect the spirits of all those that have passed away (also called 'Wern') over the course of the year.

Part of this belief is based upon the person's spirit residing in the flowers of the Mooja tree or the Australian Christmas Tree that you'll see on mass at this time of the year.

Also at this time of the year, we see an increase in the fires across the Boodja, with the smoke or 'booya' from these fires, cleansing these spirits from the flowers of the Mooja.

As these spirits are taken on the east wind out over the ocean, the good spirits are left behind while the bad spirits are taken away.

In this way, Boodja is continually cleansed the spirits are able to be laid to rest properly, but also make way for the return of previous spirits with the migration of the whales and dolphins, but this is another story...

ECU engaging the local Indigenous community

On the 1 December 2010, ECU was pleased to welcome four members of our local Indigenous community to the Joondalup Campus for the IPA Personnel Conservation and Land Management Pre-employment Program.

A joint initiative between ECU and employment agency IPA, the program aims to provide education and learning opportunities to the local Indigenous community.

The project allows Indigenous participants to visit tertiary education institutions, including ECU, Curtin University and Polytechnic West, where they learn a number of important skills which will help them gain employment in the wider community.

The project is also an opportunity for institutions such as ECU to showcase future employment, training or educational opportunities to the Indigenous community.

The two-day program saw participants complete modules in conservation and land management while also gaining hands on experience through the completion of tasks such as reticulation, pruning and identification of plants.

Applicants who participated and completed the course also received an Occupational Health and Safety white card and a first aid certificate.

Mr Ronald Kelly, who participated in the two-day program, thoroughly enjoyed the visit.

"I like working outdoors and have enjoyed the work experience and modules we completed in conservation and land management.

"I really want to find employment in a similar field, with a company that will also support me to complete my Certificate 1 in Conservation and Land Management," said Mr Kelly.

Pro-Vice-Chancellor, (Engagement, Equity and Indigenous), Professor Brenda Cherednichenko was pleased to welcome the participants to the Joondalup Campus.

"This is a fantastic initiative by IPA which provides education opportunities for those within the Indigenous community and we are proud to be able to support and encourage these participants as they develop their careers," said Professor Cherednichenko.

The visit concluded with a bbq lunch where participants were presented with certificates recognising their efforts.

For more information on the program, email ECU's Indigenous Employment Coordinator, Ms Melanie King on: m.king@ecu.edu.au



ABOVE: ECU Grounds Coordinator, Mr Glenn McGrath; Pro-Vice-Chancellor (Engagement, Equity and Indigenous), Professor Brenda Cherednichenko; Coordinator of Indigenous Employment, Ms Melanie King and IPA Representative Ms Nikki Baker with the program participants

It's all about R.E.S.P.E.C.T



ABOVE: Nyoongar Elder Dr Noel Nannup performing the Welcome To Country at an ECU event

The practice of being welcomed to Country or in turn, acknowledging Country at official events or gatherings, has been a topic of debate recently.

As mentioned in *Wongi Nyoongar – Talking Nyoongar*, the following article will assist in answering some of the common questions asked about a traditional Welcome to Country and an Acknowledgement of Country.

NOTE: The following article is reproduced in part with the kind permission of 'Reconciliation Australia'.

Is a Welcome to Country something new, invented for the sake of political correctness?

Protocols for welcoming visitors to Country have been a part of Aboriginal and Torres Strait Islander cultures for thousands of years.

Despite the absence of fences or visible borders, Aboriginal and Torres Strait Islander groups had clear boundaries separating their Country from that of other groups.

Crossing into another group's Country required a request for permission to enter—like gaining a visa—and when that permission was granted the hosting group would welcome the visitors, offering them safe passage.

For example, in some areas visitors would sit outside the boundary of another group's land and light a fire to signal their request to enter. A fire lit in response would indicate approval and welcome from the land owning group and often, on meeting, gifts would be exchanged.

While visitors were provided with a safe passage, they also had to respect the protocols and rules of the land owner group while on their Country.

Today, obviously much has changed and these protocols have been adapted to

contemporary circumstances, but the essential ingredients of welcoming visitors and offering safe passage remain in place.

What is an Acknowledgment of Country?

An Acknowledgement of Country is a way of showing awareness of and respect for the traditional Aboriginal or Torres Strait Islander owners of the land on which a meeting or event is being held, and of recognising the continuing connection of Aboriginal and Torres Strait Islander peoples to their Country.

An Acknowledgment of Country can be informal or formal and involves visitors acknowledging the Aboriginal or Torres Strait Islander owners of the land as well as the long and continuing relationship between Indigenous peoples and their Country.

At a meeting or formal occasion, the speaker can begin proceedings by offering an Acknowledgement of Country. Unlike a Welcome to Country, it can be performed by a non-Indigenous person.

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

'I would like to acknowledge that this meeting is being held on the traditional

lands of the (appropriate group) people, and pay my respect to elders both past and present.'

You might personalise and localise an acknowledgement to make it as meaningful as possible, so the statement above is just a guide.

As journalist Martin Flanagan reflects: 'I am not going to pretend that every Welcome to Country ceremony I've attended has been brilliantly alive to me. But that would be true of a lot of, if not nearly all, official ceremonies I attend.'

I also think there is an onus on non-Indigenous people who acknowledge country in the course of their public utterances to do it as well as they can.'

Why are such Acknowledgements and Welcomes important?

Incorporating a traditional Welcome or Acknowledgement protocol into official meetings and events recognises Aboriginal and Torres Strait Islander peoples as the First Australians and custodians of their land.

It promotes an awareness of the past and ongoing connection to place of Aboriginal and Torres Strait Islander Australians.

Unlike New Zealand, Canada and the United States, Australia has no treaty with its Indigenous people.

While land rights laws and Native Title determinations in recent years have meant that Aboriginal and Torres Strait Islander Australians have been officially recognised as having some ownership rights to some areas, for many groups there remains no official recognition of their connection to the land of their ancestors.

A Welcome to or Acknowledgement of Country doesn't replace a treaty, Native Title or land rights, but they're a small gesture of recognition of the association with land and place of the First Australians.

Why should we be welcomed by or acknowledge Aboriginal or Torres Strait Islander people if they no longer legally own the land?

In today's world of meetings in office buildings and school assemblies, Welcomes to and Acknowledgments of Country may seem out of place. The culture, population and environment of Australia have all changed significantly since colonisation and these ceremonies can seem strange or meaningless to some.

However, all areas of Australia have or had traditional owners, including where large cities are now situated. Even though Indigenous people may not live in a traditional way on this land, they are still connected to it.

In Aboriginal and Torres Strait Islander cultures, the meaning of Country is more than just ownership or connection to land, as Professor Mick Dodson explains:

When we talk about traditional 'Country'... we mean something beyond the dictionary definition of the word. For Aboriginal Australians...we might mean homeland, or tribal or clan area and we might mean more than just a place on the map. For us, Country is a word for all the values, places, resources, stories and cultural obligations associated with that area and its features. It describes the entirety of our ancestral domains.

While they may all no longer necessarily be the title-holders to land, Aboriginal and Torres Strait Islander Australians are still connected to the Country of their ancestors and most consider themselves the custodians or caretakers of their land.

For further information

For advice on how to Acknowledge Country, you might also get in touch with your local traditional owners through your local land council, reconciliation group or an Indigenous community organisation.

WAAPA Aboriginal Theatre students shine in Killer Kane

WAAPA Aboriginal Theatre students shone in the world premier of Indigenous theatre work *Killer Kane*.

Performed on the 13-18 November 2010, this remarkable piece of theatre told the poignant and uplifting story of two brothers set against each other over interests of family, country and native title.

Killer Kane is set on a modern day remote Aboriginal community in the spinifex country of Australia's north-west and offers a glimpse into remote community life where hard and fast decisions over family, country and Native Title must be made.

Abe and Sally, who have been touring with their band for over a year return to their community in an attempt to straighten out their lives. Meanwhile, homeland communities have been under pressures of their own.

Written by acclaimed Australian playwright David Milroy, *Killer Kane* is informed by a firsthand insight into the cutting edge issues of Indigenous culture and society. The themes and comment on family structures within *Killer Kane* are alarmingly contemporary. What is changing and what remains the same?



Cultural diversity is one of the major challenges of our time, yet theatrically it is charged with enormous potential.

Killer Kane provided an intimate glimpse into the social implications of Aboriginal life when faced with hard and fast decisions over cultural sustainability and economic growth.

This new work by David Milroy is a rare insight into community life with a highly contemporary resonance.

Youth beyondblue 'on the radar'

Depression and anxiety are among the most common mental health problems experienced by young people.

The *youthbeyondblue* website is an important resource and contains lots of advice about depression, including what young people can do to help themselves and each other.

A new section, *On the Radar*, has just been introduced to the website. These are short snappy 'blips' of information for everyone that is accessing the website.

'On the Radar' will be the first place visitors will hear, read and see what's happening at *youthbeyondblue*, with new 'blips' popping up every couple of days.

To check out 'On the Radar', visit:
www.youthbeyondblue.com



Staff Snapshot

Greg Stratton



Kuringkurl Katitjin Academic

Favourite book:

One Hundred Years of Solitude

Favourite music:

Neil Young

Favourite food:

Malaysian, Indian and Thai

Favourite TV Program:

The Wire was great

Favourite Movie:

*Being There (drama) and
Salesman (doco)*

If you could meet anyone, who would it be?

*I'd like to meet myself 30
years ago and offer a word of
advice.*

What is something that people don't know about you?

I'm irrationally optimistic

Add Editorial Advisory Board to the list

Head of Kuringkurl Katitjin, Professor Colleen Hayward can now add 'Editorial Advisory Board' for the *Australian Aboriginal Studies* journal amongst her long list of professional engagements.

Professor Hayward's inclusion on the board reflects the high regard in which she is held in academia, particularly Indigenous research.

Australian Aboriginal Studies is an inter-disciplinary journal published by AIATSIS which promotes high quality research in Australian Indigenous studies.

Now in its 27th year of publication, the journal issues two editions a year, with one frequently being a thematic volume.

For more information on the journal, visit:

www.aiatsis.gov.au/asj/asj.html

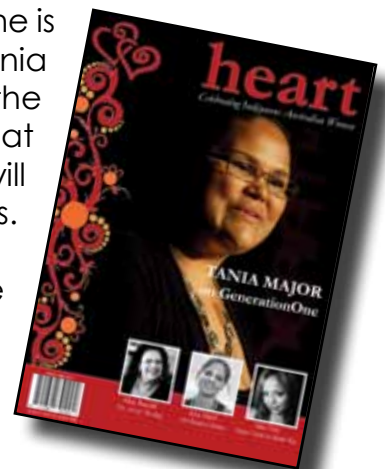
launch of Heart magazine

On 1 November 2010, a new magazine, Heart, was officially launched in Australia. The magazine is the first of its kind in Australia and illustrates the achievements of Australian Indigenous women.

Clarity Press Managing Director Gina Gray developed the magazine after being inspired by a documentary *Inside the Great Magazines*, which reflected on a magazine's ability to leverage social change.

The first edition of Heart magazine is now available and features Tania Major the 2007 Australian of the year. Clarity Press anticipates that with full funding the magazine will be produced on a monthly basis.

As the Heart magazine initiative is not-for-profit, proceeds will be invested into Indigenous Australian projects and communities.



Heart retails at \$5.95 plus packing and postage.

For more information or to purchase online direct from Clarity Press, visit: www.claritypress.com.au

Our Place is Kurongkurl Katitjin's official newsletter and is produced six times a year.

It is circulated electronically to a range of stakeholders including staff, students and the broader community.

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