

# Reconciliation Liturgy

Developed by the Rev. Sally Apokis  
Holy Trinity Anglican Church, 2008  
Port Melbourne VIC



## **Pray: Gathering Prayer for Unity in the Trinity**

God the Father, God the Son  
and God the Holy Spirit

By the Reconciling power of your love,  
you call us into the Unity of Grace.

Through our many differences:

Differences of gender

Differences of age

Differences of nationalities

Differences of states

Differences of professions

Differences of Christian expression

**We gather in your name:**

**Father, Son and Holy Spirit.**

**Amen.**

## **Pray: Dhurga Lord's Prayer**

Baba-yin Miriwar-ya, mardan-ung gabun.

**Our Father in Heaven, your name is holy.**

Baba, walu-ni gurrad-yin-da

**Father, you come to our land.**

Ngarr-imbung garuwangan-ung gurrad-yin-ya

**We will hear your dream in our land,**

Garuwanga ngarra-na Mriwar-ya

**The dream they hear in Heaven.**

Ngumala-yu-ni ngaiwan-da danga-yin naway.

**Please give to us our food today.**

Warnadan-imbun garnina-gadhan,

**We will let go other's sins,**

Wurndung uabunja-mbarraga ngaiwan-da.

**When they do them to us.**

Baba, munjibi-ngamba-yaminga

**Father, don't let us go down**

Burdu-da garnina-dam.

**To the track to sin.**

Wunji-ni ngaiwanga Gunjigarnina-nga

**Protect us from the Evil One.**

Garganga-ni gurrad, garganga-ni bulwul,

**You hold the land, you hold the power,**

Garganga-ni biningula.

**You hold the light.**

Naway ma buraja ma buraja. Yagunadha

**Today and tomorrow and tomorrow.**

**Amen.**

Dhurga Language, Mogo Community NSW



TEARA AUSTRALIA

[forTomorrow.org.au](http://forTomorrow.org.au)

RECONCILIATION RESOURCES

**Read: 2 Corinthians 5:16-20**

**Read: Isaiah 49:8-16a**

**Confess: Let us confess our sins with our hands**

Merciful God,

We have clenched our hands in anger  
to threaten and to hurt.

We have clutched with our hands  
to keep and to hold selfishly.

We have pointed our finger  
to accuse and belittle.

We have held our hands idly  
when there is work to be done.

We have lifted our hands to hide our eyes  
and shut out sorrow, suffering and  
need.

We have closed our ears  
to cries of help with our hands.

We have hidden our hands when we could  
have reached out to our brothers  
and sisters in love.

We repent and are sorry for all our sins,  
Father, forgive us,  
Strengthen us to love and live through Jesus Christ.

Let us extend our free hands to  
our neighbour in love.

**Pray: Reconciliation Prayer**

Dear God,

We who have come from every land give thanks for  
our country Australia.

This earth that feeds us,

The shores that bind us,

The skies that envelop our freedom,

We give our thanks and praise.

Let us look back with courage;

See the truth and speak it.

Let us look around with compassion;

See the cost and share it.

Let us look forward with hope;

See what can be and create it.

**Amen!**

**Song**

For you,

deep stillness of the silent inland;

For you,

deep blue of the desert skies;

For you,

flame red of the rocks and stones;

For you

sweet water from hidden springs.

From the edges seek the heartlands,

And when you're burnt

by the journey,

May the cool winds

of the hovering Spirit

Soothe and replenish you.

In the name of Christ

In the name of Christ

In the name of Christ.

**Light a candle to remind us to continue in  
our ministry of reconciliation**

Song © Julie Perrin and Robin Mann 1992





# Psalm 23

My big fella boss up in the sky is like the father emu.

He will always look after me and take me to fresh grass,

And lead me to where the water holes are full and fresh all the time.

He leads me away from the thick scrub

And helps me keep safe from the hunters, dingoes and eagles.

At night time when I am lonely and sad,

I will not be afraid, for my Father covers me with his feathers like a father emu.

His spear and shield will always protect me.

My big fella boss always gives me a good feed in the middle of my enemies.

In hot times he makes me sit down in cool shade and rest.

He gives me plenty of love and care all my life through.

Then I will live with my big fella boss like a father emu,

That cares for his chickens in good country full of peace and safety.

By Rev'd Ron Williams

I found him sobbing,  
Jesus, the one called Christ,  
sitting on a stone ledge  
in the large empty space  
under a sloping overhang  
at Burrunguy.

He did not heed me,  
Jesus, the one called Christ,  
but kept staring at the walls,  
fingering grinding holes,  
brooding over the vacancy  
at Burrunguy.

He knew as a brother,  
Jesus, the one called Christ,  
the inner meaning of this place  
where once camp fires glowed  
for thousands of years  
at Burrunguy.

Never again, he knew,  
Jesus, the one called Christ,  
never again the fires and soft chatter,  
food love and laughter,  
nor the songs of Namarrkurn  
at Burrunguy.

I left him weeping,  
Jesus the one called Christ,  
unable to watch with him  
beyond a while in such grief –  
or with such fierce love –  
at Burranguy.



# A Poem: Jesus Wept

By Bruce Prewer. Used with permission



# A Prayer for Reconciliation

Lord God, bring us together as one,  
Reconciled with you and with each other.  
You made us in your likeness.  
You gave us your Son, Jesus Christ.  
He has given us forgiveness from sin.  
Lord God, bring us together as one,  
Different in culture, but given new life in Jesus Christ:  
Together as your body, your church, your people.  
Lord God, bring us together as one,  
Reconciled, healed, forgiven,  
Sharing you with others as you have called us to do.  
In Jesus Christ, let us be together as one.

© Prayer by Bishop Arthur Malcolm taken from APBA





# Prayer for the Journey of Healing

Almighty and loving God, you who created  
all people in your image,

Lead us to seek your compassion as we  
listen to the stories of our past.

You gave your only Son, Jesus, who died and  
rose again so that sins will be forgiven.

We place before you the pain and anguish of  
dispossession of land, language, lore, culture  
and family kinship that Aboriginal and Torres  
Strait Islander peoples have experienced.

We live in faith that all people will rise from  
the depths of despair and hopelessness.

Aboriginal and Torres Strait Islander  
families have endured the pain and loss  
of loved ones, through the separation of  
children from their families.

We are sorry and ask Your forgiveness.

Touch the hearts of the broken, homeless  
and inflicted and heal their spirits.

In your mercy and compassion walk with  
us as we continue our journey of healing to  
create a future that is just and equitable.

Lord, you are our hope.

Amen

By the National and Torres Strait Islander  
Ecumenical Commission ([www.ncca.org.au/natsiec](http://www.ncca.org.au/natsiec))  
Used with permission.





# A Thanksgiving for Australia

God of Holy Dreaming, Great Creator Spirit,  
from the dawn of creation you have given your children  
the good things of Mother Earth.  
You spoke and the gum tree grew.  
In the vast desert and dense forest,  
and in cities at the water's edge,  
Creation sings your praise.  
Your presence endures  
as the rock at the heart of our Land.  
When Jesus hung on the tree  
you heard the cries of all your people  
and became one with your wounded ones:  
the convicts, the hunted, the dispossessed.  
The sunrise of your Son coloured the earth anew,  
and bathed it in glorious hope.  
In Jesus we have been reconciled to you,  
to each other and to your whole creation.  
Lead us on, Great Spirit,  
as we gather from the four corners of the earth;  
enable us to walk together in trust  
from the hurt and shame of the past  
into the full day which has dawned in Jesus Christ.  
Amen

Rev'd Lenore Parker,  
A Prayer Book for Australia 1999.



God of all ancient peoples,  
Lord of all tribes,  
show those of us who are  
more recent arrivals  
in this Great South Land  
how best we can support Indigenous Australians  
to live with dignity,  
and to make their rich contribution  
to our growing nation.  
Thank you for those in government,  
and in the church community  
who are really listening  
and responding with true wisdom  
to their cries for justice.  
Thank you for rights restored,  
for apologies made,  
for emerging Indigenous leaders,  
poets, priests, campaigners and visionaries.  
We pray with anguished soul  
for the descendants of peoples  
disinherited long ago,  
for those broken spirits  
who gather without aim or hope  
in parks and lanes and dusty streets.  
We pray for children without a childhood;  
For women without security;  
For men without respect.  
Lord, we just don't know  
what we can do –  
except perhaps to admit to them  
that we are burdened to belong  
to the race that dispossessed them.  
Lord, hear our cry;  
We long to undo  
the many wrongs,  
as far as that is possible.  
But how do we start, Lord?  
Where do we start?  
Lord, hear our cry!



# Closing Prayer

By Bruce Prewer (adapted). Used with permission.

# GUIDELINES FOR ACKNOWLEDGEMENT OR WELCOME

TEAR Australia's Reconciliation Action Plan sets out the goal of having an Acknowledgement or Welcome to Country at any large, public, formal event. For smaller groups, it is at their discretion. The reasons are:

- › Welcomes to Country have been part of Aboriginal and Torres Strait Islander culture for years. Welcome ceremonies guaranteed safe passage for groups of Indigenous people across other nations' Country.
- › It shows respect for Australia's first peoples and is an important way of acknowledging the Aboriginal and Torres Strait Islander culture and relationship with the land.
- › It shows to all the TEAR constituency that we are serious about acknowledging past dispossession of land.
- › It contributes to improving relationships between TEAR and local Aboriginal and Torres Strait Islander groups. It is a sign that we value their presence at the event.

## What Messages

Performing a Welcome is a "right" of local people and not a "privilege" that we bestow on them. Welcomes should be meaningful ceremonies and are best when they come out of genuine relationships built with local Aboriginal and Torres Strait Islander peoples. There is no substitute for good local knowledge and good relationships with local Aboriginal and Torres Strait Islander peoples to avoid tokenism.

An Acknowledgement of Country can be done by an Aboriginal and Torres Strait Islander from another area or by non-Indigenous people. Further information is available through a Q&A factsheet, available from the Reconciliation Australia website: [www.reconciliation.org.au/resources/qa-welcome-to-country](http://www.reconciliation.org.au/resources/qa-welcome-to-country)

## How

A Welcome or Acknowledgement should occur at the start of the event, preferably as the first item. A Welcome may include a song, a dance or a didgeridoo performance. Local people should be part of discussions about the Welcome plans and be comfortable with arrangements.

A Welcome is done by a local Aboriginal or Torres Strait Islander elder or by someone deputed by them to do it. If it proves impossible to get an appropriate person, then an Acknowledgement should be planned and can be done by a non-Indigenous person.

If you know the traditional custodians of the land on which you are meeting, it is appropriate to name them. Make sure you can pronounce the name correctly. Otherwise, leave it out.

### Example: Acknowledgement of Country

*"I acknowledge the \_\_\_\_\_ people who are the traditional custodians of the land on which we are meeting. I would also like to pay my respects to the elders past and present and extend that respect to other Aboriginal and Torres Strait Islander people present."*

## Who

Local groups will be able to advise you on local protocols. You should consult a local Aboriginal Cooperative, Land Council or Native Title Office. State Government Departments of Aboriginal Affairs are a good place to go. (e.g. In Victoria this is Aboriginal Affairs [www.aboriginalaffairs.vic.gov.au](http://www.aboriginalaffairs.vic.gov.au)).

## Remuneration

It is normal for people to be remunerated if they are invited to do a Welcome or Acknowledgement of Country.

The following list is by no means exhaustive. A visit to your local library, historical society or tourist information centre may uncover more local sources of information, places of interest, or cultural contacts.

## Victoria

### Melbourne

The City of Melbourne has curated a great list and map of cultural centres, guided walks, art galleries, historical sites and key dates and events.

**Web:** [www.melbourne.vic.gov.au/AboutMelbourne/indigenosculture/Pages/IndigenousMelbourne.aspx](http://www.melbourne.vic.gov.au/AboutMelbourne/indigenosculture/Pages/IndigenousMelbourne.aspx)

### Geelong

Narana Centre welcomes the visitor into an Aboriginal place. A gallery/retail area displays a wide range of Aboriginal arts and crafts. Visitors can hear a Didgeridoo performance, and stories of some of Dreamtime paintings.

**Web:** [www.narana.com.au](http://www.narana.com.au)

### Halls Gap

Brambuk Culture Centre hosts activities, galleries, food, retail, theatre and outdoor experiences.

**Web:** [www.brambuk.com.au](http://www.brambuk.com.au)

### Tower Hill

Worn Gundidj Visitor Centre is a reserve managed by Worn Gundidj Aboriginal Co-operative that has cultural displays and authentic Aboriginal products.

**Web:** [www.worngundidj.org.au](http://www.worngundidj.org.au)

## New South Wales

### Sydney

The City of Sydney has curated a great list and map of cultural centres, guided walks, art galleries, historical sites and key dates and events.

**Web:** [www.cityofsydney.nsw.gov.au/learn/sydneys-history/aboriginal-history/aboriginal-cultural-attractions](http://www.cityofsydney.nsw.gov.au/learn/sydneys-history/aboriginal-history/aboriginal-cultural-attractions)

### Bushwalks and Aboriginal Sites

The Department of Environment and Climate Change has a very helpful website which lists quite a number of places of significance and has information about many aspects of Indigenous life in NSW.

**Web:** [www.environment.nsw.gov.au/nswcultureheritage/aboriginalpeopleandculturallife.htm](http://www.environment.nsw.gov.au/nswcultureheritage/aboriginalpeopleandculturallife.htm)

## Queensland

### South East QLD and Brisbane Area

Musgrave Park Cultural Centre hosts the heritage of the Aboriginal people of south-east Queensland. Cultural programs include hands-on experiences, basket weaving tutorials, bush tucker tasting and corroboree dance demos.

**Jagera Arts Centre, 121 Cordelia Street, South Brisbane**

**Phone:** (07) 3846 5700

**Web:** [www.queensland.com/attraction/Musgrave-Park-Cultural-Centre](http://www.queensland.com/attraction/Musgrave-Park-Cultural-Centre)

kuril dhagun, an Indigenous Knowledge Centre, is located on Level One of the State Library which provides many opportunities to learn about Queensland's Indigenous Culture. films, storytelling, interactive displays, listening to and learning from Elders, and lots more.

**Web:** [www.slq.qld.gov.au/services/library-spaces/kuril-dhagun](http://www.slq.qld.gov.au/services/library-spaces/kuril-dhagun)

## Queensland

### South East QLD and Brisbane Area

Brisbane City Council maintains a number of art and culture trails in the extended city area. These include:

- Boondall Wetlands Aboriginal Art Trail
- Mt Coot-tha Aboriginal Art Trail
- Peace Park, Nashville

**Web:** [www.brisbane.qld.gov.au/facilities-recreation/sports-leisure/walking/walking-trails/heritage-trails/aboriginal-culture-trails](http://www.brisbane.qld.gov.au/facilities-recreation/sports-leisure/walking/walking-trails/heritage-trails/aboriginal-culture-trails)

### Far North QLD

The Dreamtime Cultural Centre in Rockhampton is an award-winning attraction built on Darambal tribal land, and was built in consultation with local Aboriginal Elders. The “traditional” area includes gunyahs, scarred trees, a lagoon with traditional foods, a stone axe factory and a bora ring. There is also a Torres Strait Islander area. Guided and self-guided tours are available. Located 6km north of Rockhampton, along the Bruce Highway.

**Web:** [www.dreamtimecentre.com.au](http://www.dreamtimecentre.com.au)

Townsville Aboriginal and Torres Strait Islander Cultural Centre showcases Aboriginal and Torres Strait Islander history, culture, traditions and heritage, hosts events and presents daily performances of dance, music storytelling and educational opportunities.

### Reef HQ Complex, Townsville City Centre

**Phone:** (07) 4772 7679

**Web:** <http://www.cctownsville.com.au/>

Tjapukai Aboriginal Culture Park in Cairns showcases the culture of the rainforest people of Tropical North Queensland. Situated on 25 acres of land owned by the Tjapukai people, the Park is a theatrical interpretation of Aboriginal culture from the beginning of time into the future. Seven separate arenas allow visitors to experience every facet of the rainforest people’s culture – from the provocative History Theatre to the inspiring Creation Theatre, the original Dance Theatre and the interactive Camp Village, where visitors can learn didgeridoo playing and boomerang throwing.

### Kamerunga Road, Smithfield (north of Cairns)

**Web:** [www.tjapukai.com.au](http://www.tjapukai.com.au)

Rainforest Nature Park, Kuranda in Far North Queensland. Part of the Park, the Pamagirri Aboriginal Experience, offers examples of Aboriginal and Torres Strait Islander huts and shelters, original artefacts, and demonstrations of boomerang and spear throwing. The Pamagirri Dancers perform traditional dances.

### Kennedy Highway, Kuranda, Far North Queensland

**Phone:** (07) 4093 9033

**Web:** [www.rainforest.com.au](http://www.rainforest.com.au)

## Western Australia

### Success Hill Reserve

A great place for a picnic, Success Hill Reserve is located in Seventh Avenue, Bassendean on the western side of the Swan River. This place is where Stirling and his party first made contact with the Aborigines of the area. Success Hill was an important sacred site for the local Aborigines. It was believed that a snake-like spirit of the Dreaming lived in a nearby cave.

**Web:** [http://www.bassendean.wa.gov.au/6\\_recreation/parks.html](http://www.bassendean.wa.gov.au/6_recreation/parks.html)

### Museum of Western Australia

Katta Djinoong – First Peoples of Western Australia is on the First Floor, Beaufort Street Building. Visitors to the gallery will gain a greater understanding of and insight into the lives and aspirations of Aboriginal people.

**Web:** <http://museum.wa.gov.au/whats-on/long-term-exhibitions/katta-djinoong>

### Aboriginal Art Gallery

The gallery exhibits the works of Aboriginal Artists from Western Australia and the Northern Territory. The Aboriginal performers, who work in the gallery, talk about culture, artefacts, bush food and medicine from the Nyoongar area.

### Fraser Avenue, Kings Park

**Web:** [www.aboriginalgallery.com.au](http://www.aboriginalgallery.com.au)

## Western Australia

### Yirra Yaakin Aboriginal Corporation

Yirra Yaakin assists the nurturing of Aboriginal community development on a Statewide basis. Yirra Yaakin has inspired an active and diverse range of artistic, educational and developmental projects, such as youth arts residencies in the Pilbara, dance workshops in Kwinana, performances at National Festivals, world premiers of plays by leading Aboriginal writers, mediation programs in partnership with the Education Department, a music recording program and the formation of Australia's first Aboriginal Choir.

**Web:** <https://yirrayaakin.com.au/>

### Kojonup Visitor Centre

The Centre houses a multifaceted display of artefacts, stories, interactive displays, exhibits, pictures, and entertaining hands-on devices. It tells in a vital, vivid, human and sometimes confronting manner the Kojonup story and the influences, cultural, economic and geographic, that formed the Kojonup of today. It demonstrates the significance of Noongar and Wadjela cultures in the district, and exists as a graphic illustration of the evolution of a multitude of similar communities across Australia. The impact of government policies and other cultures on the local Aboriginal way of life is acknowledged, while at the same time a forceful demonstration of the reconciliation process is clearly presented.

**143 Albany Highway, Kojonup**

**Web:** [www.kojonupvisitors.com/en/The+Kodja+Place](http://www.kojonupvisitors.com/en/The+Kodja+Place)

## South Australia

### Tandanya National Aboriginal Cultural Institute

Tandanya exhibits the work of emerging and established Indigenous artists. There are cultural performances, and guided tours on Thursdays.

**253 Grenfell Street, Adelaide**

**Phone:** (08) 8224 3200

**Web:** [www.tandanya.com.au](http://www.tandanya.com.au)

### Living Kurna Cultural Centre

The Living Kurna Cultural Centre offers the opportunity to learn about Kurna culture through a heritage display, arts and cultural workshops, guided tours and events.

**Corner of Sturt, Marion and South Roads,  
Bedford Park**

**Phone:** (08) 8357 5900

**Web:** [www.marion.sa.gov.au/site/page.cfm?u=513](http://www.marion.sa.gov.au/site/page.cfm?u=513)

### Adelaide Aboriginal Cultural Walking Tours

Free tour by Kurna guide. Trace the footsteps of 40,000 years of Aboriginal culture in the heart of Adelaide. You will explore the rich, ancient cultural heritage of the Kurna people (traditional owners of the Adelaide Plains).

Tours start at Victoria Square Fountain and end at the River Torrens Weir, every Thursday 10am-12noon.

Bookings essential.

**Phone:** (08) 8203 7611

### Kurna Walking Trails

The trail begins in the foyer of the Festival Centre, and proceeds along the Torrens River, then back past the South Australian Museum and Art Gallery of South Australia. Detailed guides are available from the Adelaide City Council Customer Service Centre.

**Adelaide City Council Customer Service Centre**

Ground Floor, Colonel Light Centre, 25 Pirie Street, Adelaide

**Phone:** (08) 8203 7203

## South Australia

### Colebrook Blackwood Reconciliation Park

Colebrook Home housed many children who were removed from their families because of the Government's assimilation policies. Some never saw their parents again. Colebrook Reconciliation Park is a memorial to those children and their families. The Park contains the "Fountain of Tears" and "Grieving Mothers" statues. Guided tours or guest speakers can be arranged.

**Shepherds Hill Road (next to Karinya Reserve), Eden Hills**

Enquiries, contact Blackwood Reconciliation Group.

**Phone:** (08) 8336 2525 or (08) 8370 3026.

### Tauondi College Cultural Services

Story telling, food trails (including the Botanic Gardens and Morialta Falls), Aboriginal cultural trails (including the South Australian Museum, Adelaide Zoo, Cleland Wildlife Park, and Black Swan Dreaming Trail), and Aboriginal personal history.

For bookings or further information, please contact Cynthia (Tuesdays, Wednesdays and Thursdays):

**Phone:** (08) 8240 0300

**Email:** [cs@tauondi.sa.edu.au](mailto:cs@tauondi.sa.edu.au)

### Camp Coorong

Camp Coorong offers activities to learn more about Aboriginal history, arts, crafts and the environment within the Ngarrindjeri region.

**Bonney Road, Meningie, South Australia**

**Phone:** (08) 8575 1557

### Victoria Square – Tarndanyangga

Victoria Square has traditionally been a significant place for Kurna people as it was near here that Tarndanya (Red Kangaroo Dreaming) people gathered for special ceremonies and dances long before Colonel Light planned the city of Adelaide. Today, Victoria Square is used by Aboriginal people as a venue for special events such as NAIDOC week.

### South Australian Museum – Australian Aboriginal Cultures Gallery

The Gallery tells the story of the achievements of Aboriginal Australia. Discover the richness of Aboriginal culture through Themes, Technologies, Regional Case Studies and other Special Features arranged throughout the Gallery's two floors. Experience the history of one of the world's oldest and most continuous living cultures.

**North Terrace, Adelaide**

**Web:** [www.samuseum.sa.gov.au](http://www.samuseum.sa.gov.au)

## Tasmania

### Tasmanian Museum and Art Gallery (TMAG)

Ningenneh Tunapry is the TMAG's new Tasmanian Aboriginal Gallery. It is a permanent exhibition (Ningenneh Tunapry means "to give knowledge and understanding").

**40 Macquarie St, Hobart**

**Phone:** (03) 6211 4177

**Web:** [www.tmag.tas.gov.au](http://www.tmag.tas.gov.au)

### Queen Victoria Museum and Art Gallery

The Queen Victoria Museum and Art Gallery in Launceston features Strings Across Time, an exhibition of Tasmanian Aboriginal shell necklaces. It acknowledges the contribution, both past and present, that Tasmanian Aboriginal women have made to the continuation and development of their cultural traditions and practices.

**2 Wellington St, Launceston**

**Phone:** (03) 6323 3777

**Web:** [www.qvmag.tas.gov.au](http://www.qvmag.tas.gov.au)

### Lake St Clair Larmairremener tabelti-Aboriginal cultural walk

This 1½ hours' circular route follows the Platypus Bay track to Lake St Clair. The signposted cultural walk wanders through fern glades, moorlands, rainforest and towering eucalypt stands and provides interpretation of the Aboriginal heritage of the area.

## Tasmania

### Risdon Cove

The site of the first white settlement in Tasmania from 1803-4, Risdon Cove previously belonged to the Moomairremener people, who were said to have been cast out in a most savage and brutal manner. In 1995, the Tasmanian Aboriginal Council returned Risdon Cove to the Tasmanian Aboriginal Land Council, and the Tasmanian Aboriginal Centre now administers it.

**Risdon Cove Public Access Area, East Derwent Hwy, Risdon Vale**

**Web:** <http://www.environment.gov.au/indigenous/ipa/declared/oyster-risdon.html>

### Preminghana

Preminghana's historic Aboriginal engraving sites are protected under Tasmanian and Federal legislation. Preminghana is of environmental, heritage and cultural significance to Tasmanian Aboriginal people. In the 1800s, Aboriginal people were forcibly removed from the region. The land is now an important cultural and recreational asset to Tasmania's Aboriginal people.

**Web:** <http://www.environment.gov.au/indigenous/ipa/declared/preminghana.html>

### Loontitetermairelehoiner Cultural Walk

This walking track gives terrific views over Great Oyster Bay and across at the rugged mountains of the Freycinet National Park.

**Waterloo Point, Swansea**

### Tulampanga Interpretation Trail

The trail goes through the spectacular Tulampanga National Park, inland from Deloraine and near Mole Creek. It is an area of special significance for the Tasmanian Aboriginal community as it is near the area known as Kooparooona Niara (Mountain of the Spirits) or the Great Western Tiers.

### Strahan Wharf Centre

The Strahan Wharf Centre traces the history of the area from the time Aborigines first settled there. Their close connection with the land meant that they acted as stewards for future generations. With the arrival of Europeans came new attitudes and demands, causing friction and conflicts that are still being played out today.

**Web:** [http://www.discoverstrahan.com.au/tours\\_attractions.html](http://www.discoverstrahan.com.au/tours_attractions.html)

### Touring Tasmania

If you are touring the state, check out the fascinating history rooms at **St Helens** and **Alannah** on **Bruny Island** to source information on local Aboriginal stories.

The vast cave middens of the **Rocky Cape National Park** in the State's North West provide one of the most complete records of the lifestyle of coastal Aboriginal people anywhere in Australia.

If you are in the North West, stop outside the **Parks and Wildlife offices at Arthurs River** to read about the Aboriginal heritage in the Arthur Pieman Conservation area, considered one of the most important areas of Aboriginal landscapes in the nation.

## Films

### Samson and Delilah

[www.samsonanddelilah.com.au](http://www.samsonanddelilah.com.au)

Explores issues of survival for two ostracised teenagers from a remote Indigenous community in Central Australia.

### Beneath Clouds

[www.sbs.com.au/films/movie/1012/Beneath-Clouds/type/interview/id/19591](http://www.sbs.com.au/films/movie/1012/Beneath-Clouds/type/interview/id/19591)

Lena (Dannielle Hall) has an absent Irish father she longs to see and an Aboriginal mother she finds disgusting. When she breaks away, she meets up with petty crim Vaughn (Damien Pitt) who's just escaped from low security prison to reluctantly visit his dying mother. Blonde and light-skinned, Lena is in denial about her Aboriginal heritage; Vaughn is an angry young man with a grudge against all whites. An uneasy relationship begins to form as they hit the road heading to Sydney, taking them on a journey that's as emotional as it is physical, as revealing as it is desperate.

### One Night the Moon

[www.sbs.com.au/films/movie/1113/One-Night-The-Moon/type/review/id/19435](http://www.sbs.com.au/films/movie/1113/One-Night-The-Moon/type/review/id/19435)

In early 1932, Emily (Memphis Kelly), the only daughter of a farming family in outback Australia, steps out of her bedroom window, fascinated by the full moon beaming down on a dramatic landscape. Distraught and terrified, her mother (Kaarin Fairfax) and father (Paul Kelly) call the police to search for her, but when Albert (Kelton Pell) the black tracker police constable turns up to help, the father refuses to let him – or any other blackfella - on his property, despite the Sargeant's (Chris Haywood) insistence that Albert is the best tracker around. When the search party fails to find Emily and the days stretch to weeks, her mother seeks out Albert for his help. Based on a true story.

### The Tracker

[www.sbs.com.au/films/movie/979/The-Tracker](http://www.sbs.com.au/films/movie/979/The-Tracker)

This film is set in the early 20th century Australian outback, where four men are following an Aboriginal man who has been accused of murder.

## TV Series

### The Circuit

[www.sbs.com.au/shop/product/category/DVDs/170/Circuit-The](http://www.sbs.com.au/shop/product/category/DVDs/170/Circuit-The)

Drew Ellis is the latest lawyer to join the chaotic and challenging world of the Kimberley Circuit Court. One law for two cultures doesn't equal a fair go.

### Double Trouble

<http://caama.com.au/double-trouble>

Double Trouble revolves around twins separated at birth.

Yuma, city girl, is a keen dancer, and lives in a Sydney beach-side suburb with her well-off father, Henry, an art gallery dealer specialising in Indigenous art.

Kyanna, bush girl, loves any kind of sport, and lives on a remote community outside Alice Springs in central Australia with her mother, Freda, and her extended family. She knows very little of the city or surf.

## Documentaries

### Contact

<http://www.creativespirits.info/resources/movies/contact#axzz3a9kT0pKZ>

In 1964, Yuwali was 17 when her first contact with whitefellas was filmed. Now 62, she tells the story behind this extraordinary footage.

### Who Do You Think You Are?

#### Australian Series 1

<http://www.sbs.com.au/shop/product/category/DVDs/581/Who-Do-You-Think-You-Are-Australian-Series-1>

Well-known Australians play detective as they go in search of their family history, revealing secrets from the past. **Featuring:** Catherine Freeman.

## Documentaries

### Who Do You Think You Are? Australian Series 2

[www.sbs.com.au/shop/product/category/DVDs/2456/Who-Do-You-Think-You-Are-Australian-Series-2-DVD-iTunes-Digital-Download](http://www.sbs.com.au/shop/product/category/DVDs/2456/Who-Do-You-Think-You-Are-Australian-Series-2-DVD-iTunes-Digital-Download)

Well-known Australians play detective as they go in search of their family history, revealing secrets from the past. **Featuring:** Christine Anu

### First Australians – The Untold Story of Australia

<http://www.sbs.com.au/shop/product/category/DVDs/230/First-Australians-The-Untold-Story-of-Australia>

First Australians chronicles the birth of contemporary Australia as never told before, from the perspective of its first people. It is the untold story of Australia.

### Cheeky Dog

<http://caama.com.au/cheeky-dog-2006>

Dion Beasley is 15 years old; he lives with his Aunty in Tennant Creek and is an artist. With the help of a close friend and teacher, Joie Boutler, they have established a label for t-shirts and other apparel, called “Cheeky Dog”. It is hoped that this venture will create an income for him, and that in the future he will be able to create financial stability.

### Finding Place

<http://caama.com.au/finding-place-2006>

Finding Place explores the issues surrounding ceremonially initiated men as they deal with the daily duality of their social standing, both within the Aboriginal and mainstream Australia. How do you “act like a man” when mainstream society insists you’re still a boy and your male role models often seem just as lost as you are? How do you find your place when you’re torn between two very different societies?

### Wirriya: Small Boy

<http://caama.com.au/wirriya-small-boy-2004>

Wirriya: Small Boy is a 26-minute documentary that explores an ordinary day in the life of a young Aboriginal boy, Ricco.

Ricco is 8; he is cheeky, bright and adventurous and lives on a small Aboriginal community nestled on the outskirts of Alice Springs in Central Australia. Wirriya: Small Boy is a moving and humorous documentary that follows Ricco throughout an ordinary day in his life.

## Books

### Little Black Books

Written and illustrated by kids for kids, the set of 12 colourful books are all the work of Indigenous students and young people.

**Web:** [www.blackinkpress.com.au](http://www.blackinkpress.com.au)

### Papunya School Book of Country and History

**Author:** Nadia Wheatley and Ken Searle

**Publisher:** Allen and Unwin, 2003

Tells the story of how Anangu from five different language groups came to live together at Papunya.

### My Place

**Author:** Sally Morgan

**Publisher:** (Paperback) Fremantle Press

Sally Morgan writes of her quest to uncover her heritage as an Aborigine, a heritage that had been denied her for many years by her family’s insistence that they were not Aboriginal at all.

## Books

### **Refuge on the Roper: the origins of Roper River Mission Ngukurr**

**Author:** Murray Wilfred Seiffert

**Publisher:** Acorn Press, 2008

This book details the beginnings of the Roper River Mission in the Northern Territory, now called Ngukurr, established in 1908 by the Church Missionary Society of Victoria. It describes what was involved in starting the mission, what they were trying to do, how they did it and the response of the original residents of the Roper River district.

### **One land, One Saviour: seeing Aboriginal lives transformed by Christ**

**Author:** Peter Carroll and Steven James Etherington

**Publisher:** Church Missionary Society Australia, 2008

### **The Rabbits**

**Author:** Shuan Tan and John Marsden

**Publisher:** Hachette, 2010

The Rabbits is a partly allegorical fable about colonisation, told from the viewpoint of the colonised. An unseen narrator describes the coming of 'rabbits' in the most minimal detail, an encounter that is at first friendly and curious, but later darkens as it becomes apparent that the visitors are actually invaders. The style of the book is deliberately sparse and strange, with both text and image conveying an overall sense of bewilderment and anxiety as native numbat-like creatures witness environmental devastation under the wheels of a strange new culture.

### **Campfires at the cross: an account of the Buntingdale Aboriginal Mission 1839-1951 at Birregurra, near Colac, Victoria**

**Author:** Heather Le Griffon

**Publisher:** Australian Scholarly Publishing, 2006

**ISBN:** 1740971124, 9781740971126

## **The Spinney Press – Information Booklets**

<http://www.spinneypress.com.au>

### **Indigenous Issues**

- Volume 200 - Indigenous Health
- Volume 234 - Aboriginal Reconciliation
- Volume 248 - Indigenous Australians and the Law
- Volume 256 - Native Title and Land Rights
- Volume 271 - Indigenous Disadvantage
- Volume 278 - Racial Discrimination
- Volume 289 - Stolen Generations: The way forward

### **The original Australians: story of the Aboriginal people**

**Author:** Josephine Flood

**Publisher:** Allen & Unwin, 2007

**ISBN:** 1741148723, 9781741148725

Offering insight into the life and experiences of the world's oldest culture, this account of Australia's Aboriginal history spans the mythologies of the Dreamtime through to the modern-day problems within the community. Culture and history enthusiasts will get answers to such questions as: Where did the Aborigines come from and when? How did they survive in such a harsh environment? and What was the traditional role of Aboriginal women? This story emphasizes the resilience and adaptability of the Aboriginal people, especially throughout their relationship with the Europeans who eventually colonised the continent.

# Music

## Solo artists

- [Trevor Adamson](#) – country/gospel singer
- [Auriel Andrew](#) – country musician
- [Christine Anu](#) (Torres Strait Islander) – pop singer
- [David Arden](#) – singer and guitar player
- [George Assang](#) – singer and actor
- [Mark Atkins](#) – didgeridoo player
- [Maroochy Barambah](#) – mezzo-soprano
- [Black Allan Barker](#) – country/blues singer
- [William Barton](#) – didgeridoo player
- [Lou Bennett](#) – musician and actor
- [Harold Blair](#) – tenor
- [David Blanas](#) – didgeridoo player
- [Brothablack](#) – hip-hop performer
- [Burragubba](#) – didgeridoo player
- [Sammy Butcher](#) – guitarist, ex Warumpi Band
- [Kev Carmody](#) – singer and songwriter
- [Troy Cassar-Daley](#) – country musician
- [Deborah Cheetham](#) – opera singer
- [Jimmy Chi](#) – composer, musician and playwright
- [Seaman Dan](#) (Torres Strait Islander) – singer and songwriter
- [Ash Dargan](#) – didgeridoo player
- [Alan Dargin](#) – didgeridoo player
- [Casey Donovan](#) – pop singer
- [Emma Donovan](#) – singer and songwriter
- [Kutcha Edwards](#) – singer and songwriter
- [Richard Frankland](#) – playwright, musician and activist
- [Joe Geia](#) – musician, composer of the song “Yil Lull”
- [Djalu Gurruwiwi](#) – didgeridoo player
- [Grant Hansen](#) – musician and broadcaster
- [David Hudson](#) – didgeridoo player
- [Ruby Hunter](#) – singer and songwriter
- [Roger Knox](#) – country singer
- [Herbie Laughton](#) – country singer
- [Georgia Lee](#) – jazz and blues singer
- [Tom E. Lewis](#) – actor and musician
- [Jimmy Little](#) – country singer
- [Little G](#) – rapper
- [Jessica Mauboy](#) – pop and R&B singer
- [Bobby McLeod](#) – activist, poet, healer and musician
- [Shellie Morris](#) – singer and song writer
- [Munkimuk](#) – hip-hop artist
- [Johnny Nicol](#) – jazz singer
- [Rachel Perkins](#) – director, producer, screenwriter and singer
- [Bob Randall](#) – singer and author
- [Wilma Reading](#) – jazz singer
- [Archie Roach](#) – singer, songwriter and guitarist
- [George Rurrambu](#) – rock singer, ex Warumpi Band
- [Vic Simms](#) – singer and songwriter
- [Dan Sultan](#) – rock singer
- [Richard Walley](#) – activist and didgeridoo player
- [David Williams](#) – didgeridoo player
- [Gus Williams](#) – country musician, community leader
- [Warren H Williams](#) – country musician
- [Bart Willoughby](#) – musician, No Fixed Address, Coloured Stone, Mixed Relations
- [Frank Yamma](#) – Indigenous Roots musician
- [Isaac Yamma](#) – country musician
- [Dougie Young](#) – country musician
- [Ursula Yovich](#) – actress and singer
- [Geoffrey Gurrumul Yunupingu](#) – singer and guitarist, Yothu Yindi, Saltwater Band
- [Mandawuy Yunupingu](#) – singer, community leader, Yothu Yindi

# Music

## Indigenous bands

See also [CAAMA](#), [Aboriginal rock](#), [The Deadlys](#), [Stompen Ground](#), [Vibe Australia](#)

- [Amunda](#) – rock band from Alice Springs
- [The Black Arm Band](#) – concert band of some of Australia’s premier Indigenous musicians
- [Blackfire](#) – rock band from Melbourne
- [Blackstorm](#) – rock/blues band from Yuendumu
- [Blekbala Mujik \(Blackfella Music\)](#) – band from Arnhem Land
- [Coloured Stone](#) – rock/reggae group from Ceduna
- [The Country Lads](#) – country rock band
- [Deadheart](#) – rock/pop band from Geelong
- [Djaambi](#) – band from Melbourne
- [The Donovans](#) – country band based around the Donovan family
- [Fitzroy Xpress](#) – country rock group from Fitzroy Crossing
- [Ilkari Maru](#) – rock band from Central Australia
- [Kuckles](#) – Broome band featuring Jimmy Chi
- [Kulumindini Band](#) – rock band from Elliott
- [Lajamanu Teenage Band](#) – rock band from Lajamanu
- [The Last Kinection](#) – hip-hop group from Newcastle
- [Letterstick Band](#) – reggae/rock band from Northeast Arnhem Land
- [Local Knowledge](#) – hip-hop group from Newcastle
- [Mixed Relations](#) – reggae, pop, rock and jazz band
- [Nabarlek](#) – Indigenous Roots band from Arnhem Land
- [No Fixed Address](#) – reggae/ska/rock band from Ceduna
- [NoKTuRNL](#) – hip-hop/metal group from Alice Springs
- [North Tanami Band](#) – reggae/ska band from Lajamanu
- [Ntaria Ladies Choir](#) – choir from Hermannsburg
- [The Pigram Brothers](#) – country/folk group from Broome
- [Saltwater Band](#) – Indigenous Roots band from Galiwin’ku on Elcho Island
- [Scrap Metal](#) – country/reggae band from Broome
- [Shakaya](#) – two-piece girl group
- [Soft Sands](#) – country and gospel band from Galiwin’ku on Elcho Island
- [South West Syndicate](#) – hip-hop group
- [Spin.FX](#) – reggae, rock, country band from Papunya
- [Stiff Gins](#) – acoustic group from Sydney
- [Street Warriors](#) – hip-hop group from Newcastle
- [Thylacine](#) – rock band from Darwin
- [Tiddas](#) – three-girl folk band from Victoria
- [Tjimba and the Yung Warriors](#) – hip-hop group from Melbourne
- [Tjupi Band](#) – reggae band from Papunya
- [Us Mob](#) – rock band from South Australia
- [Warumpi Band](#) – rock/reggae group from Papunya
- [The Wilcannia Mob](#) – rap/hip-hop group from Wilcannia
- [Harry and Wilga Williams](#) – country music artists
- [Wirrinyga Band](#) – rock band from Milingimbi
- [Yothu Yindi](#) – rock/folk group from Arnhem Land

# RECONCILIATION ACTION PLANS

TEAR values the Reconciliation Action Plan (RAP) program coordinated by Reconciliation Australia, which seeks to support groups in developing plans that document what they will do within their sphere of influence to contribute to reconciliation in Australia. These Reconciliation Action Plans (RAPs) outline practical actions organisations will take to build strong relationships and enhanced respect between Aboriginal and Torres Strait Islander peoples and other Australians. A RAP also sets out the organisation's aspirational plans to drive greater equality by pursuing sustainable opportunities.

Put simply, the RAP program is about working with organisations across Australia to turn their good intentions into real actions.

The RAP program is just one way organisations can drive improved opportunities for Aboriginal and Torres Strait Islander peoples for the benefit of all Australians. A RAP is a 'living' document and an ongoing commitment, which means the organisation must review it regularly, report on it annually and closely track its implementation.

The RAP framework is based on three key areas:

- › Relationships.
- › Respect.
- › Opportunities.

Please visit Reconciliation Australia to get started on developing a Reconciliation Action Plan (RAP) <https://www.reconciliation.org.au/raphub/about/>. While Reconciliation Australia may not have the resource to support smaller groups in developing a RAP, you can certainly get inspired about action you can take in moving your group towards reconciliation, and with TEAR's support you could develop a plan of action as to how you might do this.

## TEAR's Reconciliation Action Plan

We invite you to read the TEAR Australia Reconciliation Action Plan for 2013-15. It is our first "Stretch RAP" and represents our desire to reach higher goals toward reconciliation. It has been developed by a team of TEAR staff working with Aboriginal people from the Dhumba Committee.

Our first RAP was developed in 2009 with the help of elders Denis and Maureen Atkinson. Since then, we have made significant progress, not only in making TEAR a culturally welcoming place for Aboriginal and Torres Strait Islander peoples but also in building partnerships with Aboriginal and Torres Strait Islander groups. Read more about current Dhumba partnerships here: <http://www.tear.org.au/dhumba>

TEAR staff regularly take part in training. We make sure that every significant TEAR event opens with a Welcome or Acknowledgement of Country. Every TEAR state and national conference since 2009 has included significant input from Aboriginal and Torres Strait Islander people.

We still have a way to go. We encourage you to read the current RAP and see what we aim to achieve. We periodically revise our RAP and so invite suggestions and comments. **Email us:** [dhumba@tear.org.au](mailto:dhumba@tear.org.au)

You may also want to consider developing a RAP for the organisation you work with. You can also check out TEAR's Reconciliation Resource Kit for churches and groups on the journey toward reconciliation.

Visit <http://www.tear.org.au/about/reconciliation-action-plan> to download a copy of TEAR's Reconciliation Action Plan.