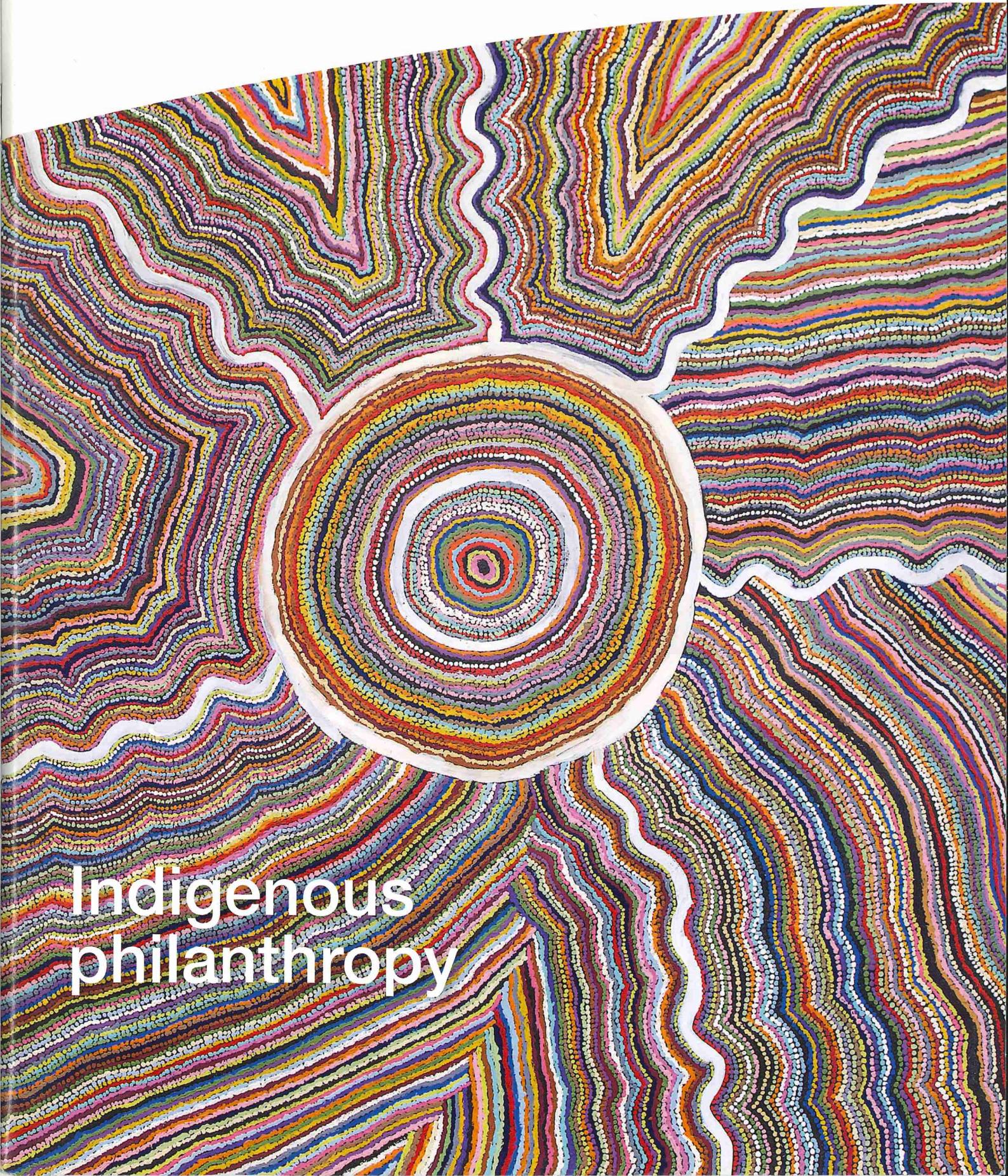




PHILANTHROPY
Australia

Australian Philanthropy

December 2011, Issue 80



Indigenous
philanthropy

Australian Philanthropy is the journal
of Philanthropy Australia Inc.

Philanthropy Australia is the national peak body for philanthropy and is a not-for-profit membership organisation. Our Members are trusts and foundations, families and individuals who want to make a difference through their own philanthropy and encourage others to become philanthropists.

Our vision

A giving and caring nation.

Our mission

To represent, grow and inspire an effective and robust philanthropic sector for the community.

Philanthropy

The planned and structured giving of money, time, information, goods and services, voice and influence to improve the wellbeing of humanity and the community.

Philanthropic sector

Trusts, foundations, organisations, families and individuals who engage in philanthropy.

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Front cover

Samuel Miller 'Ngayuku Ngura'.

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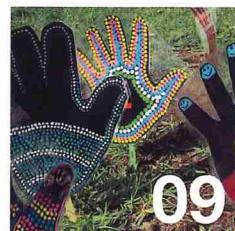
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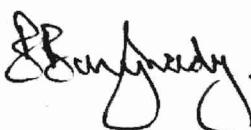
From the President



The last edition of *Australian Philanthropy* dedicated to this subject was in 2007. Since that time, we have seen a number of developments in Australia's road to reconciliation and attempts to close the many gaps in between Indigenous and non-Indigenous Australians' life experiences. In 2008, then Prime Minister Kevin Rudd made an Apology to Australia's Indigenous Peoples; in 2009 the government released, as part of the 2009 Budget, the statement 'Closing the Gap Between Indigenous and Non-Indigenous Australians'; and in 2011 the Gillard Government has released an Indigenous Economic Development Strategy.

Simultaneous with these developments, the philanthropic sector has moved forward in the way it tackles the issue of Indigenous disadvantage. A few examples include the Loddon Mallee Partnership, an example of philanthropic foundations, government funders and Indigenous organisations working together to build capacity in selected Indigenous organisations; and the Woor-Dungin Project, aimed at breaking down barriers between philanthropy and Indigenous organisations in Victoria, which announced its inaugural awards at Philanthropy Australia's seminar day in September.

This issue of *Australian Philanthropy* provides us with the opportunity to look back over the past few years and see what, if anything, has changed since our last edition dedicated to this lively and challenging area. It's self-evident that philanthropy alone, with its limited resources, cannot solve the root causes of Indigenous disadvantage; media headlines remind us constantly that despite the large sums devoted to Indigenous health and education by government, the gap is closing in tiny, difficult increments. Yet perhaps this is where philanthropy, which can take a longer perspective and is under less external pressure to prove results, can have most effect. In this edition you will meet people and organisations who are collaborating, consulting and challenging the accepted wisdom to enable Indigenous Australians to enjoy the same opportunities as non-Indigenous Australians do. I hope you find this edition inspirational.



Bruce Bonyhady AM, President

From the CEO



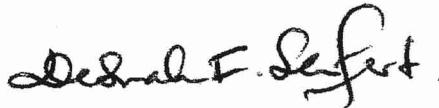
It is only a few short years since the last time *Australian Philanthropy* devoted a whole issue to Indigenous philanthropy. Looking at the two editions side-by-side, past and present, the main thoughts which strike me are: we've come so far, and there is still so far to go.

This issue of the Journal is an oversized one, expanding from our usual count of 28 pages to a full 36. This extra space has allowed us to more fully showcase some of the heartening and innovative developments taking place in the many facets which make up Indigenous philanthropy.

As the philanthropic sector matures, it is becoming increasingly apparent that there are points of convergence and connectivity between multiple fields of consideration. Our time, expertise and

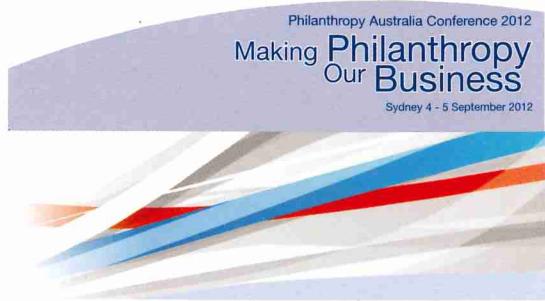
funding must approach challenges not only as areas in and of themselves, but also as a resource towards addressing other areas of need. What we have called 'Indigenous philanthropy' in fact is often a conjunction of the arts, education, health and medical research, justice, gender, and many other domains.

It is only through this holistic approach of recognising that advances need to be made simultaneously in all aspects of Indigenous life and wellbeing that Australian society will be improved.



Deborah Seifert, CEO

Save the date!



The next biennial Philanthropy Australia Conference will be held at Dockside Conference Centre, Cockle Bay Wharf, Sydney, on Tuesday 4 September and Wednesday 5 September 2012.

The conference theme is 'Making Philanthropy Our Business', with keynote speakers as well as four concurrent themes on:

1. Emerging issues in philanthropy (e.g. in the areas of Governance, Investment/financial policies, Grantmaking, regulation).
2. Social Investment (e.g. new ways of financing, investment with financial returns, applicability of business principles).
3. Towards positive outcomes (e.g. social media, overcoming barriers, education).
4. Effective practice (e.g. models of innovative practice, sharing effective practice, measuring impact, advocacy, partnerships, collaboration, benchmarking).

All Philanthropy Australia Members will be notified when registrations open, which we anticipate will be early in the year. Registration fees will start at \$895 plus GST per attendee.

If you would like to make sure you receive notice of important developments, please register your interest and we'll be in touch.

We hope you'll be able to join us!

News updates

For the latest news on the 2012 conference, subscribe to updates on the PhilanthropyOz Blog.

Contact us

Questions? Comments?

conference@philanthropy.org.au

Indigenous education update

In *Australian Philanthropy* – Issue 64, the article *Innovations in Indigenous philanthropy* illustrated a range of educational options for aspirational Indigenous students. Five years on we revisit some examples and provide members with a brief update. We have also gathered articles from a range of additional activities which demonstrate the philanthropic support and passion for opportunities for Indigenous scholarship.

Worawa Aboriginal College

www.worawa.vic.edu.au

In 2010 the previously co-educational, Year 7-12 Worawa changed direction to provide education solely for Aboriginal girls. The residential college now provides full boarding and education for girls in years 7-10. The College's 2010 Annual Report outlines the various partnerships with other private and state schools which provide additional music, sport and other activities with other young men and women. The College also continues their relationship with the Worawa Academic Reference Group which monitors the implementation of the Worawa Education Model.

St Joseph's College Indigenous Fund

www.joey.org

The Fund was established to provide long term support for Indigenous education at St Joseph's College Hunters Hill, Sydney (Joeys). Andrew Penfold, Chairman of the Fund, notes that since 2006 72 Indigenous boys have enrolled at Joeys with an 89 per cent retention and Year 12 completion rate. The Indigenous Fund established in mid 2005 now has generated \$6.4 million in income and future pledges. A recent highlight among the many success stories was the publication of *Jali Boy*, a short novel written by 20 year old Joeys graduate Ricky Macourt. When Ricky arrived as a 12 year old boarder he had never read a book – now he is not only a published author, but is studying law at Bond University.

Jali Boy is published by Oxford University Press and is also available from Laguna Bay Publishing www.lagunabaypublishing.com

Opening the Doors Foundation

www.openingthedoors.org.au

The Opening the Doors Foundation was established in 2001 to provide financial support for Indigenous parents who chose to send their children to catholic schools. Since the article in 2007 there has been a steady increase in the numbers of children participating in the scheme. In 2011 over 524 students have been supported, including 19 in Year 12. Key areas of support include assistance for purchasing uniforms, books and participation in camps and excursions – over \$280,000 was disbursed this year.

For more information on the Indigenous education highlights of 2011, see the following articles in this edition:

- APCSIP Yulgilbar Scholarship, page 6.
- Red Dust Role Models, page 12.
- The Aspiration Initiative, page 14.
- Yalari and Scotch College, page 34. ■



A driving need – early intervention for Indigenous people in the justice system

By **Rikki Andrews**, Philanthropy Australia, with thanks to **Judge Peter McCusker** and **Dr Helene Sommer** for content and images.

Indigenous people are significantly over-represented in the Australian justice system. ABS surveys in 2008 note that while Indigenous people make up 2.5 per cent of the Australian population they make up over 25 per cent of the prison population. An ABS 2010 report indicated that there has been a 47 per cent rise in incarceration of Indigenous women. Most critically the Federal Government report *Doing Time – Time For Doing: Indigenous youth in the criminal justice system* highlighted the need for early intervention to reduce this over-representation¹.

The Palya Fund in partnership with the Anangu people have developed an initiative that may address one aspect of Indigenous imprisonment. The 2010 ABS Prisoners in Australia report found that 4.1 per cent of Indigenous men and 4.4 per cent of Indigenous women were imprisoned on traffic and vehicle regulatory offences². Indeed in some northern Queensland correctional facilities where 75 per cent of inmates are Indigenous, 57 per cent are there for licence related offences. In addition a number of studies have found that Aboriginal people suffer a higher incidence of death and serious injury in road accidents than non-Indigenous Australians and this is attributed to lack of education in driving skills.

Senior Anangu people in Anangu Pitjantjatjara Yankunytjatjara ('APY') Lands in South Australia have observed this issue among their own community. Between 1999 and 2003 such offences accounted for 11.9 per cent of recorded offences among Anangu.

Anangu Pitjantjatjara Yankunytjatjara ('APY') Lands

The Anangu on the APY Lands are the most remote Aboriginal community in South Australia and possibly one of the most remote in Australia. The people



Above top: Tjulkiba Atira Atira, 'Arulya'. Above bottom: Samuel Miller, 'Ngayuku Ngura'.

of this region display a range of social disadvantage indicators including geographic isolation, language (with many only speaking Pitjantjatjara), as well as lack of access to education and relevant government institutions. These along with poor literacy and numeracy and limited economic activity in the region contribute to high levels of unemployment. These factors also contribute to the lack of driver education and licensing among Anangu.

The APY Lands are over 500km from east to west. The population of 3,000 has no public transport and limited access to private transport services. There is a clear need for people and goods to be transported across a wide area so that Anangu may return to country, visit family, attend funerals

and cultural matters, participate in sporting activities, attend medical appointments as well as training and work opportunities. Also the ability to drive is essential for all employment on APY Lands. Lack of public transport means that trying to meet these needs may lead to driving unlicensed, road trauma and associated justice issues.

The Mutuka Project

Mutuka is Pitjantjatjara for motor car. This project 'seeks to train young Anangu to obtain employment as drivers. The training will be conducted by instructors able to provide nationally recognised certification. That training will include vehicle care, basic maintenance and will offer the chance to hold licences of various types³'.



This course will be offered at the APY Trade Training Centre at Umuwa (being built in 2011). In addition a small transport enterprise will be established providing training and employment for graduates of the program. Three vehicles will be purchased and the enterprise run by the senior men and women will be culturally aligned.

The Palya Fund has supported the development of this innovative project through:

- engaging two UniSA MBA students to develop a comprehensive business plan for the project (presented to the SA philanthropic network in July this year);
- representation to the SA State Government to facilitate the development of a modified licensing and accreditation process to enable young Anangu to participate in the project;
- liaising with industry to identify post-training opportunities for Mutuka graduates – estimated at 200 full-time jobs which will complement, not replace, jobs within existing transport businesses; and
- working to raise the additional funds for the project – estimated at \$500,000.

Dr Helene Sommer writes that Palya's success in securing from the government "both the regulatory aspects and the practical education commitment open up the prospect of enhanced safety and actual employment⁴".



About the Palya Fund

The Palya Fund is a public ancillary fund established in 2008 with the purpose of supporting the Anangu Arts and Culture Aboriginal Corporation, an Aboriginal-owned development agency for the arts and cultural sector in Anangu Pitjantjatjara Yankunytjatjara ('APY') Lands. The aim of Palya is to promote initiative and self-reliance among the Anangu people. Palya was established by a group of private philanthropists. ■

Bottom right and bottom left: Simon Dent, Tjungu Palya Art Centre.

1. <http://aph.gov.au/house/committee/atsia/sentencing/report/chapter2.pdf> *Doing Time – Time For Doing: Indigenous youth in the criminal justice system.* P7.
2. [http://www.ausstats.abs.gov.au/Ausstats/subscriber.nsf/0/F3916FB1F45FAF12CA2577F3000F11F0/\\$File/45170_2010.pdf](http://www.ausstats.abs.gov.au/Ausstats/subscriber.nsf/0/F3916FB1F45FAF12CA2577F3000F11F0/$File/45170_2010.pdf) ABS Prisoners in Australia 2010. P52.
3. <http://www.palyafund.org.au/projects/default.aspx> The Palya Fund website – projects.
4. Email to Bruce Argyle from Dr Helene Sommer April 28, 2011.



Becoming an agent for change

By **Elverina Johnson**, Yulgilbar Scholarship recipient.



Elverina Johnson (centre front) with the Asia Pacific Centre for Social Investment and Philanthropy group, Faculty of Business and Enterprise, Swinburne University of Technology.

I am currently doing a Graduate Certificate in Social Impact, made possible through the Yulgilbar Scholarship that I was awarded with this year. The course caught my attention when a friend informed me about it. My initial reaction to seeing this type of course available was that it was exactly what I need to pursue my personal goals and aspirations and that it fitted in well with my desire to do something for my community and my people, but starting with myself and my family. I didn't think twice about applying.

“Looking into the world of Philanthropy, it’s alarming for me to see that there are very few Indigenous philanthropic organisations that are solely owned and operated by an Indigenous person.”

Coming from an Aboriginal Community in North Queensland where social issues and dysfunctions overshadow people's potential for positive change, it's easy to see that such a course as the Graduate Certificate in Social Impact is very much needed for our people and especially for those of us who want to do things differently to what has always been done for many generations. So much so that no one has really noticed. I for one have noticed that many Indigenous communities have been offered the same solutions for years. And that is through programming. Programs funded by government do not bring about real change. They give a false sense of security and run on limited dollars and limited time frames. There are no proper outcomes for communities that run on programs. I personally believe that when we see more local businesses that are owned and run by our own people in community, we will start seeing

growth and positive changes. The question for me would be, who is willing to invest in the ideas of local individuals and organisations that want change, that want growth, that want money in the bank, that want to own houses and provide employment for their own people, and who want to create social change with their own ideas.

I personally want to bring about change in my community. But in a society that has its mind made up of stereotype mindsets, it can be very difficult to convince the decision makers that we can manage our own affairs. Currently our investors are the government. And they have been investing for generations to try and change who we are by systemic outpourings of policies and legislations that backfire and cause more harm than good. And then they try again with different name, same approach.

Looking into the world of Philanthropy, it's alarming for me to see that there are very few Indigenous philanthropic organisations that are solely owned and operated by an Indigenous person. I think that it's time for the status of this situation to be changed. Don't you?

Doing this course has reinforced my message, my approach and my dreams to be in a position where I can be an Entrepreneur, and an agent for change. I'm not sure how that's going to happen, but I'm confident that it will happen. I do not want to take crumbs anymore, I do not want my kids to take crumbs anymore and nor do I want my community to take crumbs anymore. It's about time the feeding of crumbs to Indigenous people come to an end. ■

Sarah and Baillieu Myer, members of the Melbourne Myer family, established The Yulgilbar Foundation to:

- enrich individual and civic life;
- improve the circumstances of impoverished people because of personal, environmental, social or cultural disadvantage; and
- to protect and strengthen democratic values and participation.

Grants, in general, cover the Arts and Culture, Indigenous issues, Conservation and Environment, Education and Social Welfare.

Gathering Place Healing Program

Reflections from **Colleen Marion** (CEO and Founder), **Uncle Reg Blow** (Men's Healing Circle Coordinator), and **Aunty Zeta Thomson** (Women's Healing Circle Coordinator).

According to Colleen Marion, the Healing Program is one of the best programs the Gathering Place Health Service has produced. She believes it is one of the best programs of its kind in Australia and says the Gathering Place has shown its people how to reconnect with families through culture and identity, while giving them pride and hope.

The Gathering Place had for seven years delivered only medical and allied health services to Indigenous people in Melbourne's west. But after continual feedback from clients, case-conferencing and discussion with Gathering Place doctors, Colleen and Uncle Reg Blow discussed what more could be done to help their people. They agreed to develop an innovative model of traditional healing blended with modern medical techniques. And the results have been outstanding.

"All the Program leaders agree that it is important for Aboriginal people to maintain their culture, identity, heritage and spirituality."

Some clients in the Program had been addicted to alcohol and drugs for 30 years. "I said about one, 'Throw away the key and lock her up forever'. She's proven me wrong!" Colleen said. "And another used to come into the Gathering Place blind drunk and couldn't stand up and guess what? He comes in now and he's sober."

Colleen was raised with culture. "I have identified with it and passed it on to my family," she said. "This Program, funded through 'Close the Gap', is really important for our people who have



at times been disconnected from their cultures and identities. Through their lives, they've got trauma and grief and have had no stability. The Healing Program gives them stability for the first time."

Uncle Reg explained that in the Healing Program people "form a circle – where they identify themselves culturally, talk about their personal journeys, and work through their issues, identifying any trauma or grief – for the purpose of connecting to their spirituality."

Aunty Zeta added that she feels humbled to be able to help Aboriginal women. "It's about being together as Aboriginal women and staying calm and focused. It means a lot when you see the women at the end of the Program...and they say it was a good day for them today!"

All the Program leaders agree that it is important for Aboriginal people to maintain their culture, identity, heritage and spirituality. "Because so much got lost along the way, it is empowering to maintain our culture," Aunty Zeta said.

Many participants have had multiple court appearances. But these – and contact with police – have drastically decreased during the Program. The Gathering Place has crucial partnerships with Victoria Police, the Sheriff's Office, the Sunshine and Melbourne Magistrate's Courts and, of course, the Koori Court. This has led to increased awareness and better understanding between courts, the police, sheriffs and Gathering Place clients.

One client, addicted to drugs for more than 30 years, is also a parent of two disabled children. After many previous court appearances, he recently attended the Koori Court with the Gathering Place's Local Justice Worker. The Court was finally satisfied that, thanks to the Healing Program, he had changed. The Magistrate said, "You can be a role-model now to your community". The Healing Program includes a Health/Wellbeing worker who conducts physical and other activities, and male and female mentors who help with any issues unearthed in the Circles. There is also a literacy course – some



participants didn't know how to read and write – made possible through funding from the Readings Foundation. Colleen said, "We also link people in with Gathering Place medical and allied health services, including mental health and family and personal counselling, and drug and alcohol counselling.

This is our 'Client Journey', especially for people who have been incarcerated for many years. And we have health management plans for anyone with a chronic illness. We have also recently employed a psychiatrist, who said 'to work with the clients of the Gathering Place, it is very challenging, even for me!'"

Colleen recently addressed a National Conference on Linkages and Service Delivery, demonstrating the Healing Program in a 'best-practice' case study. Feedback from around Australia was inspirational, proving that the Gathering Place is doing something special. The Conference led to interstate service providers making contact with the

"Feedback from around Australia was inspirational, proving that the Gathering Place is doing something special. The Conference led to interstate service providers making contact with the Gathering Place to learn from the organisation."

Gathering Place to learn from the organisation. "We feel privileged and proud to support anyone with a Healing Program that actually works!" Colleen said.

Colleen said the Healing Program shows that lives can be changed if the required help and support is provided. "Now they can look towards the future and maybe one day get employment. We're hoping to make them better people and better citizens of this country so they can go and enjoy life like everybody else – get a job, or be a better parent or grandparent. We are 'closing the gap' at the Gathering Place." ■





A matter of trust – examples of Indigenous philanthropy from trustee companies

By **Rikki Andrews**, Philanthropy Australia.

A trustee company, or trustee corporation, provides a wide range of wealth management services including estate planning, administering deceased estates, managing the financial affairs of persons unable to look after their own interests, and administering charitable trusts and foundations. They are authorised under individual state or territory legislation to carry out those duties and must also comply with the relevant Trustee Act in their state or territory. Trustee corporations are supervised by the relevant Attorney General or equivalent, and are required to maintain adequate levels of capital and insurance and to carry out their duties in an ethical, professional and efficient manner.

“Many of the private and public trustee companies are members of Philanthropy Australia and contribute to the many affinity groups as well as facilitating discussion in the sector.”

The peak representative organisation the TCA (Trustee Corporations Association of Australia) estimates that their members manage about 2,000 charitable trusts. In 2008-2009 these had a capital value of \$3.3 billion and distributed about \$180 million in charitable grants. There are eight private trustee companies and eight public trust offices (state and territory) in Australia which are members of the TCA.

Many of the private and public trustee companies are members of Philanthropy Australia and contribute to the many affinity groups as well as facilitating discussion in the sector. The following examples illustrate the range of Indigenous grants made by trustee companies.

ANZ Trustees

In 2006 ANZ Trustees recognised that in order to make a significant contribution to enhancing outcomes for Aboriginal people, it needed to create a specific strategy of working with Aboriginal groups.

The principles of engagement developed in the Victorian Aboriginal Granting Program started with a focus on long term relationship building and included funding Aboriginal controlled organisations; creating a participatory process for project development; and recognising a social model of health that integrates the cultural, social, emotional, spiritual and physical aspects of health for individuals and whole communities. The choice by ANZ Trustees to focus on children led to the commencement of a granting relationship with Victorian Aboriginal Child Care Agency (VACCA) in 2007 with a grant of \$450,000 over three years.



2011 VACCA Staff Conference.

The relationship with VACCA is focused on helping to build capacity. Through a participatory process VACCA identified that its specific need was to create a sustainable internal policy and research unit that could enable the setting of proactive research agenda; allow the integration of culturally appropriate research methodology; and facilitate the evaluation of current programs. VACCA's broader aim is to build their reputation in research and dissemination of knowledge among academics, policymakers and non-government organisations.

The first three years have seen outstanding achievements in terms of volume, quality and initiative, including the production of a report titled 'This is "forever business": a framework for maintaining and restoring cultural safety in Aboriginal Victoria'. Chairperson of VACCA, Deidre King wrote in her introduction to the report: "It is our strong belief that this report creates a positive platform for better policy creation and program development" for a range of organisations.

"We are well aware that perpetual charitable foundations can commit to the long-haul," commented Head of Philanthropy, Teresa Zolnierkiewicz. "Such sustained commitments deliver enormous value, and our current conversations with VACCA around next steps signal the potential for some exciting future work together."

The Aboriginal Granting Program pools income from a group of trusts: The Ella and Mitchell Brazier Fund; Leigh & Marjorie Bronwen Murray Trust; G T & L Potter Charitable Trust; Victorian Community Foundation – Sir John Minogue Bequest.

www.anz.com



Umeewarra Media.

Australian Executor Trustees

Australian Executor Trustees Limited (AET) has been managing charitable trusts for over 130 years. Each year AET allocates income from its discretionary charitable trusts across a range of charitable causes and activities.

Umeewarra Media is the only Aboriginal radio station in South Australia. Established in 1987, and based in Port Augusta, Umeewarra Media is a not-for-profit organisation that offers a radio service to meet the needs and aspirations of Aboriginal people, through locally produced programming.

Umeewarra Media operates an Outside Broadcast Van to enable live broadcasts across the remote region. These broadcasts are important to the social cohesion of the Aboriginal Community. They are also an important part of *Closing the Gap*, and play a role in sharing information relevant to the local Aboriginal community, including family violence, legal, health, education, housing and land. Funding for these activities comes from government, and has been subject to continual funding cuts.

Umeewarra Media applied for funds to enable the Outside Broadcast Van to attend a greater number of cultural events across the region, and in doing so, contribute to improving the social and emotional wellbeing of the Aboriginal community across the region. AET committed to \$15,000 per annum, for three years.

Each year AET receives information from Umeewarra Media about its ongoing activities and the success of its Outside Broadcast Van initiatives.

www.aetlimited.com.au



Worawa Aboriginal College Umpire Girls.

Perpetual

Worawa Aboriginal College has launched a health and exercise program to educate its students and combat diabetes, heart and kidney disease which are prolific in the Indigenous community. Worawa's innovative program, assisted by a total commitment of more than \$300,000 over four years from two Perpetual-managed charitable trusts, involves students working with a part-time fitness and nutrition coach hired by the college.

Established as Australia's first female-dedicated Indigenous college, Worawa was designed to specially respond to the needs of Indigenous students. Worawa's Executive Director, Lois Peeler, believes that a holistic education, which includes nutrition, sport and health education, is essential for Indigenous students.

"We know our Worawa girls will grow up to be mothers and leaders in their communities, and they can take the health knowledge and lifestyle habits we provide back into those communities. This type of health knowledge – and the action it instills in our students – could have a big impact on the next generation of Indigenous people," said Ms Peeler.

"Thanks to the generosity of our philanthropic clients, more than \$46 million was distributed to the community last year on behalf of the charitable trusts we manage."

Organisations like Worawa rely on private funding and donations to deliver these programs. Providing an opportunity for not-for-profits to receive program funding that maximises their overall outcomes is fundamental to build on their success.

Thanks to the generosity of our philanthropic clients, more than \$46 million was distributed to the community last year on behalf of the charitable trusts we manage. Worawa's funding was distributed by the trustees of the H&L Hecht Trust and the Estate of the Late Daniel Scott.

www.perpetual.com.au



A Ganbina success, Geoff West now manages a plastering business in Bendigo.



The Trust Company

The Trust Company is trustee of the Fred P Archer Charitable Trust. The Trust was established in 1977 when Mr Archer transformed his company to a charitable trust shortly before his death. His interest in education continued for much of his life and he made generous donations and granted scholarships to encourage young people to continue with their studies.

Since 2004, Ganbina has been pioneering the concept of school to work transition. In doing so, it has made a sizeable and significant impact into redressing the disparity between Aboriginal and non-Aboriginal economic participation in the rural community of Shepparton in Victoria. Through their life skills development approach over 120 youth have experienced 'real' employment ranging from the retail to banking sectors and inclusive of traineeships, apprenticeships and internships.

In 2010, The Trust Company funded a Social Return On Investment (SROI) to determine the value proposition. Utilising the most conservative of proxies, the SROI demonstrated that the Ganbina approach returned \$4.25 of social value for every \$1 invested into it. The Trust Company has further resourced the development of detailed Operational Manuals for each of Ganbina's programs and systems.

The completed Operation Manuals will move from the concepts of what makes Ganbina programs successful to the detail. These manuals will provide organisations the practical steps to reduplicate Ganbina's Jobs4U2 in the communities in which they operate.

www.thetrustcompany.com.au
www.trust.com.au

State Trustees

The John & Anna Woods Memorial Fund was established by an Aboriginal woman, Ethel May Woods, in her Will written in 1975, for the welfare of Aboriginal children.

"The Trust has also supported children who have shown sporting or musical talent, having recently funded a keyboard for a 14 year old autistic Aboriginal boy who showed a gift for music but was practising on paper with the keys drawn on."

The Fund, which is administered by State Trustees, provides grants of between \$1,000-\$2,000 to charitable organisations that provide education or welfare support to Aboriginal children. The Trust is unique in that it also provides grants to individuals, enabling funds to be used for special or extenuating circumstances.

A recent example was the provision of a \$1,000 grant to a Year 11 West Australian student, who used the grant to part-fund a class trip to France as part of her French studies. The student's family and friends approached the Trust after having conducted an extensive campaign to secure the funds from other charities and foundations, which were unsuccessful as a result of their no direct grant policies.

The Trust has also supported children who have shown sporting or musical talent, having recently funded a keyboard for a 14 year old autistic Aboriginal boy who showed a gift for music but was practising on paper with the keys drawn on.

Another small grant provided funds to a government school to establish a pool of school uniforms so that Aboriginal students without uniforms could participate in excursions.

This Trust is an example of small funds providing significant support for individual Aboriginal children.

For more information on how to apply for a grant please visit www.statetrustees.com.au



Commencing with Ganbina in 2010, Lachlan Harlow is now in Year 10 at Melbourne Grammar School.

Equity Trustees

The Killen Family Foundation was established in 2008 by Tony Killen, Chairman of the Board of Equity Trustees and his wife Kay, with a particular focus on supporting the Indigenous community through education initiatives.

Since its inception the Killen Family Foundation has funded, among other charities, Opening Doors Foundation which benefits primary and secondary Indigenous students in educational institutions in Victoria, Wurrung Aboriginal College's Scholarship Program and the Monash University Indigenous Initiatives Fund.

With philanthropic support, Monash University of which Mr Killen is an alumnus, has continued to develop new programs with a focus on individual experiences, mentoring and leadership to encourage young Indigenous people to complete secondary education and go on to a successful tertiary education.

Opening the Doors Foundation which assists Indigenous students to participate in all aspects of their education has grown from 32 students in 2001 to 520 students in 2011.

The Australian Government in its Indigenous Reform Agenda, *Closing the Gap*, a commitment to improving the lives of Indigenous Australians and providing a better future for Indigenous children, acknowledged the value of corporate, NGO and philanthropic support in assisting Indigenous people and communities.

Good health and good jobs are underpinned by a good education including the achievement of foundation skills in literacy and numeracy. To that end, the Killen Family Foundation is focused on supporting initiatives to provide Indigenous families a choice in educating their children well into the future – and closing the gap.

www.eqt.com.au ■

Red Dust Role Models

By **Darren Smith**, Chief Executive Officer, Red Dust Role Models.

In remote regions of Australia some children have limited opportunities in life due to geographical isolation, limited access to education, socioeconomic conditions, severe health and hygiene issues or lack of safe and suitable play environments. Red Dust Role Models seeks to improve the general health and wellbeing of disadvantaged Indigenous youth by addressing obvious health challenges and improving educational opportunities. Red Dust seeks to remove barriers, enable access and create opportunities that provide pathways for positive social change.

Red Dust Role Models Ltd was registered as an Australian health promotion charity in 2006. The Red Dust Lifestyle Education program has been designed for youth between the ages of eight to 18 who are widely acknowledged as 'disadvantaged' or 'severely disadvantaged'. Communities currently engaged in the program include; Nauiyu (Daly River) NT, Ngiui (Tiwi Islands), Kintore NT, Areyonga NT, Lajamanu NT, and Yuendumu NT.

The Red Dust Lifestyle Education Program is conducted over a four to five day community visit using a combination of numeracy and literacy based classroom lessons, sports activities, coaching clinics, music workshops and art and cultural activities that actively engage youth and the broader community. Red Dust has developed the program through extensive consultation with key stakeholders within each community including Traditional Owners and community elders. In doing this, Red Dust has formed strong relationships within each community making it possible to deliver a program that is reflective of what each individual community wants and needs.



Red Dust – Daly River.



Red Dust – Daly River.

“A typical music based program might include writing, producing and creating a film clip of a song which has a strong health message.”

As a health promotion charity, Red Dust understands that education and positive health outcomes are necessary to break the cycle of poverty and to build community capacity. Red Dust also understands that participation in music and art activities are excellent opportunities for children and youth to develop physical, emotional, intellectual and social skills. However, art and music programs are often unavailable or are severely under-funded, particularly in remote Indigenous communities that do not have the resources or personnel to dedicate to these important educational programs.

Red Dust music and art programs work in conjunction with schools and community groups to deliver health and educational content in creative learning environments whilst continuing to develop and improve their literacy skills. The children are also empowered to express themselves creatively in non-threatening environments to help build upon their self-esteem and personal growth.

The objective of the art and music workshops is to assist with improving school attendance and retention and to identify and mentor local youth ‘Champions’ or role models within each community. Red Dust believes that art and music programs help to build the capacity of youth by empowering them to become respected role models within their communities.

Program benefits:

- provides a strong foundation on which to build community relationships and create a sense of value for education;
- assists in the development of literacy and communication skills, collaborative learning and social skills;
- promotes education as a means to achieving goals and gaining meaningful employment;
- provides leadership development opportunities through the fostering of peer mentors, as well as community mentors; and
- increased school attendance during weeks of program delivery.



Delivery method:

The Red Dust teams guide students through a curriculum specific for each community visit utilising a variety of music, singing and performance, dance and art, video production, drama and presentation. Outcomes and achievements are celebrated and acknowledged at the end of each term with a community concert/festival.

The monitoring process includes:

- the number of Indigenous people who successfully participated in each program;
- comparative participation numbers upon each program delivery;
- the percentage of male and female participants in activity and average age; and
- anecdotal or qualitative data from community leaders, community stakeholders and students.

Each Red Dust team that visits a community comprises of individuals with a passion to work with children and expertise in their chosen field. The arts based Role Models vary from accomplished artists, in both traditional and contemporary mediums, to musicians and producers, film makers and talented dancers in a variety of styles.

A typical music based program might include writing, producing and creating a film clip of a song which has a strong health message. Whilst an art based program might include the creation of a mural for the community, working on posters about eating healthy food or screen printing T-shirts with positive health messages on them.

A Red Dust visit to a community is not about the high profile of the Role Model or what being part of Red Dust may do for someone’s public persona. Red Dust is about working alongside the community leaders and people who work and live in communities full-time to positively invest in kids in ways that help to improve their overall health and outlook for the future. ■



The Aspiration Initiative (TAI) – providing opportunities and support for Aboriginal and Torres Strait Islander students

By **Richard Potok**, Executive Director and Trustee of the Charlie Perkins Trust.

In 2010, Rebecca Richards became the first Indigenous Australian Rhodes Scholar in the program's 108 year history. In October, she joined Paul Gray and Christian Thompson, the inaugural Charlie Perkins Scholars, as the first Indigenous students at Oxford University. Yet, in spite of these successes, and the fact that there are over 10,000 Aboriginal and Torres Strait Islander students at Australian universities, there is still a long way to go. Unlike Christian, Paul and Rebecca, relatively few Aboriginal and Torres Strait Islander students go directly from high school to university, and even fewer move on to postgraduate study in their twenties.

Of every 100 Aboriginal and Torres Strait Islander Year 8 students at government schools in 2004, only 3.4 were eligible for university by the time they finished high school in 2008. By comparison, non-Indigenous students were ten times as likely to be eligible for university. The stark reality is that rather than a strong flow of Indigenous students through the pipeline from high school to university, there is little more than a trickle.

What can be done?

To date, Indigenous education policy has focused primarily on helping struggling students in primary and secondary schools meet minimum literacy and numeracy benchmarks. These interventions are vital, but they are not enough. We now need to tackle the transition from school to university, and focus significant support on Indigenous students who are performing at or above the national average. International research shows that bright students from disadvantaged backgrounds often need additional

support to succeed. In Australia, few programs provide such support, and often it is a case of too little too late. This is what The Aspiration Initiative (TAI) is working to address.

TAI aims to increase opportunities and support for Aboriginal and Torres Strait Islander students, helping to ensure they realise their potential at school, university and beyond. TAI projects include overseas postgraduate scholarships, undergraduate and postgraduate scholarship guides, and an Indigenous scholarships website available at www.indigenousscholarships.com.au

In September 2011, TAI launched an academic enrichment program for Aboriginal and Torres Strait Islander high school students in New South Wales, Victoria and Western Australia. A joint initiative of the Aurora Project and The Charlie Perkins Trust for Children & Students, the program provides students with intensive and ongoing educational support, primarily on 'residential' held during holiday periods, and also through related support during the school year. Students remain in the program from the middle of Year 8 through to the end of their first year out of high school, receiving at least 200 hours of support each year.

TAI's academic enrichment program has been developed in partnership with local Aboriginal and Torres Strait Islander organisations, consultative bodies, and communities, as well as schools, universities and state and federal education departments. TAI is also working with teachers and other professionals experienced in the field of Indigenous pedagogy and gifted

and talented education to deliver an innovative, rigorous and effective program, which integrates Indigenous and mainstream perspectives. Students are challenged to think critically and venture outside their comfort zone. We work to strengthen the academic skills of participants, building their resilience and aspirations. The ultimate aim of the program is for all students to be eligible for university upon completion of Year 12.

In October 2010, TAI staff visited the United States where successful models of these types of programs have been running for over 30 years. In fact, in the United States, hundreds of millions of dollars are spent annually on well over a thousand academic initiatives aimed at assisting promising minority students from disadvantaged backgrounds.

Consultations in the United States highlighted the key program characteristics necessary to have a positive impact on students' educational outcomes. These are:

- support which starts early (starting before students are 15 years of age);
- a significant number of contact hours with students (minimum of 200 hours per year); and
- continued support over a long term period (more than three years).

Although there are a number of programs providing Aboriginal and Torres Strait Islander students with the opportunity to study at private schools as boarders, TAI targets government school students, for whom there are fewer academic enrichment opportunities. Moreover, as an ongoing program which builds skills and confidence over a number



of years, it will complement existing mentoring programs and the one-off orientation and 'taster' programs currently offered by many universities.

"TAI is looking for additional partners who have a long term view and appreciate the difficult task of effecting transformational change in the area of Indigenous education."

From 26 September to 1 October, 29 students from eight schools across NSW participated in TAI's inaugural six-day program at the National Centre of Indigenous Excellence (NCIE) in Redfern. A week later, 26 students from nine schools across Victoria attended the first program at Worawa Aboriginal

College in Healesville. The students built friendships, participated in a range of academic workshops, including writing, public speaking, art, drama, science and problem solving, and learned about their culture and heritage.

A number of philanthropic organisations have joined governments, corporates and universities in support of the program. TAI is looking for additional partners who have a long term view and appreciate the difficult task of effecting transformational change in the area of Indigenous education. ■

For more information on TAI's academic enrichment program, please contact Richard Potok on (02) 9469 8104 or Richard.Potok@auroraproject.com.au or visit http://www.auroraproject.com.au/TAI_camps





The Woor-Dungin Awards – celebrating partnerships between Indigenous organisations and philanthropy

By **Alistair Webster**, Koorie Heritage Trust.

On 22 September 2011, the inaugural Woor-Dungin Awards were announced – the first ever awards to recognise and celebrate partnerships between Indigenous organisations and the philanthropic and pro-bono sectors.

Woor-Dungin, a project of the Koorie Heritage Trust, is a groundbreaking new initiative aimed at increasing philanthropic and pro-bono support for Indigenous community organisations.

“Woor-Dungin means ‘share’ in the language of the Gunnai people of south eastern Victoria.”

The project seeks to break down the barriers that exist between the Indigenous community sector and the philanthropic sector, by building the capacity of Indigenous community organisations to access available philanthropic resources, by working with philanthropy to promote and support Indigenous grantmaking, and by building relationships between the two sectors.

The genesis of Woor-Dungin is a 2005 Indigenous Capacity Building Training Program, initiated by the Reichstein Foundation in collaboration with RMIT University and Lumbu Foundation. Funding from Helen Macpherson Smith Trust and RE Ross Trust enabled staff from Indigenous organisations based in Victoria to participate in an 11 week program aimed at increasing knowledge of the philanthropic sector and confidence in applying for philanthropic funding.

A reunion of Indigenous Capacity Building Program participants was held in December 2006, and a decision taken to begin developing ongoing strategies for improving Indigenous access to philanthropic and pro-bono resources. Out of this, a steering committee made up of participants from the Indigenous Capacity Building Training Program and representatives from a number of philanthropic trusts and foundations was developed, and Woor-Dungin was born.

2011 represents the pilot phase of Woor-Dungin’s development – a 12 month rollout of programs and strategies with a select group of organisations – The Mildura Aboriginal Corporation, the Healesville Indigenous Community Services Association (HICSA), Ilbijerri Theatre Company and the Victorian Indigenous Youth Advisory Council.

“Before the Woor-Dungin training, I’d never even heard of philanthropy. Now I tell everyone I meet about how it can help.”

Rarni Spencer, Mildura Aboriginal Corporation

These programs include the delivery of a revised Indigenous Capacity Building Training Program, a comprehensive program in project design and management and accessing philanthropic funding, philanthropic mentoring for each Indigenous community organisation, and the provision of pro-bono support for each agency. In addition, Woor-Dungin has delivered cross-cultural awareness training and other professional development opportunities for the philanthropic sector.

The Woor-Dungin Awards represent one such strategy. This year, Woor-Dungin presented awards in two categories: one for the most successful partnership between an Indigenous organisation and a philanthropic trust or foundation, and one for the most successful partnership between an Indigenous organisation and a pro-bono service provider.

The first of these went to the partnership between Ilbijerri Theatre Company and the Helen MacPherson Smith Trust. In 2010, after coming in contact with the Helen Macpherson Smith Trust through Woor-Dungin, Ilbijerri approached the Trust for some support to develop one of their productions – *Jack Charles v the Crown* – for the Melbourne International Festival. As an independent theatre company, Ilbijerri did not have the resources to stage such a large-scale work in the context of an international festival such as the Melbourne

Festival. However, with the support received from the Helen MacPherson Smith Trust, Ilbijerri was able to develop the work to a standard and quality suitable for such an audience.

Since then, the production has received critical acclaim, toured and performed at the Belvoir St Theatre and the Brisbane Festival and Ilbijerri is now working to take the tour overseas. The support from Helen MacPherson Smith Trust has enabled Ilbijerri Theatre Company, a small community company in Melbourne, to take their productions to a new level of quality and size.

“Woor-Dungin means ‘share’ in the Gunnai (Gippsland) language. It epitomises what this project has done for me. The Capacity Building course I attended in 2005, funded by Reichstein and Helen Macpherson Smith Trusts has enabled me to feel confident to share the concerns and needs of our Aboriginal community to various philanthropics who in return have been willing to release funds to our organisation (HICSA) to enable us to become established and meet community needs in a culturally appropriate way.”

Doseena Fergie, Woor-Dungin Co-Chair

The second award went to the partnership between a Goulburn Valley Aboriginal body named Ganbina and a top-tier law firm in Melbourne, Allens Arthur Robinson. Ganbina was established in 1997 as the peak Indigenous body for economic, employment and training issues in the Goulburn Valley area of Victoria. Ganbina's vision is to reduce unemployment and enable Indigenous youth to maximise the opportunities available to them. Ganbina's programs include a scholarship program, a youth leadership program, achievement awards, a driver skills program and the Jobs4U2 program. In 2006, Ganbina approached Allen's Arthur Robinson for support, and since that time, Allens Arthur Robinson has been providing both financial and pro-bono legal advice to Ganbina in the establishment and running of their Jobs4U2 program. This has involved over \$70,000 in funding and over \$15,000 worth of pro-bono legal advice. Allen's Arthur Robinson has also provided access to networks, legal and financial resources, sound business and commercial advice and technical advice in specific areas.

These awards recognise but two examples of the excellent work that the some 170 Indigenous organisations are doing across Victoria. The aims of these organisations vary significantly from addressing health and welfare issues to supporting arts and culture and the environment, from those that provide direct services to those that have been established as advocacy and peak representative bodies. Undoubtedly, Indigenous organisations are the primary vehicles for the exercise of self-determination in Indigenous communities, and the principal drivers of Indigenous capacity building across Victoria.

Yet many Indigenous community organisations continue to underutilise philanthropic funding opportunities, despite a large number of philanthropic trusts and foundations prioritising Indigenous capacity building and social change in their grantmaking programs.

Although scant statistics exist as to the exact level of philanthropic support that goes to Indigenous community organisations, in 2010 the Rio Tinto Aboriginal Fund and the Christensen Fund commissioned a Guide to Indigenous Philanthropy. It found that less than 8 per cent of philanthropic funding in Australia goes to projects of which Indigenous people are the beneficiaries. Only a percentage of that amount would actually go directly to Indigenous organisations.

“The Woor-Dungin Cross-Cultural training at the Koori Heritage Trust was fantastic. I came to the session thinking that I already know quite a bit about Indigenous culture and history however my knowledge was greatly increased through this training. I came away from the training with a much deeper knowledge of root causes of Indigenous disadvantage and much greater appreciation of how we need to work with Indigenous people to achieve change.”

**Elena Mogilevski, Program Manager,
The Sidney Myer Fund**

Identifying the barriers to greater investment in Indigenous community organisations, and designing strategies for overcoming those barriers is the core function of Woor-Dungin. Woor-Dungin is currently undertaking an evaluation of its pilot programs, and will be looking to expansion in 2012. For more information, contact woordungin@koorieheritagetrust.com ■

Is that a SNAKE in your pocket?

SNAKE Condoms: A successful rights-based approach to condom social marketing.
By Claire Maloney, Marie Stopes International Australia.

Aборiginal and Torres Strait Islander communities face many health challenges. In terms of sexual and reproductive health, Indigenous communities experience higher incidences of sexually transmitted infections (STIs) than non-Indigenous communities. For example, in Indigenous communities in 2009, chlamydia and gonorrhoea were reported at rates three and 26 times higher respectively than in non-Indigenous communities. Higher rates of STI diagnoses were also recorded among Indigenous 15-29 year olds than among non-Indigenous Australians of the same age¹.

Factors that contribute to these disproportional health indicators include geographical isolation, limited education and access to health information and services and a culture of taboo around discussion of sex.

Marie Stopes Australia's Indigenous Health Program, SNAKE Condoms, aims to address these health gaps and taboos through a culturally appropriate condom social marketing project. It is an example of a successful rights-based, community-led approach to social marketing that has engaged with the Aboriginal community across Australia to improve knowledge and awareness around sexual and reproductive health among Aboriginal young people.

Beginning in 2003, Marie Stopes Australia and the Victorian Aboriginal Community Controlled Health Organisation initiated a consultation with three Aboriginal communities in Victoria to gain an understanding of the sexual and reproductive health issues important to young Aboriginal people. The most pertinent themes raised were a lack of access to contraceptives and a lack of identity with mainstream condom brands. As a result, the idea for a condom designed specifically for young Aboriginal people emerged. Through further consultation with the communities, a packaging design that reflects colours and imagery important to Aboriginal culture was created, and SNAKE Condoms was born.



SNAKE Condoms packaging.

“Since its launch in 2004, SNAKE has grown from a state-based pilot to a nationally distributed condom available in over 300 Indigenous communities and organisations in every state and territory.”

‘SNAKE’s success lies in the involvement that Aboriginal young people have had in the project from the very start – not just in the design of the condom, but in the very concept of the project itself,’ said Mina Barling, Manager of Policy and Partnership at Marie Stopes International Australia.

“Responding to consumer demand in this way has resulted in a product that is not just culturally appropriate, but truly relevant.”

Since its launch in 2004, SNAKE has grown from a state-based pilot to a nationally distributed condom available in over 300 Indigenous communities and organisations in every state and territory. It is the only condom in Australia designed by Aboriginal young people, for Aboriginal young people.

The project targets young people and remote communities. With 68 per cent of Indigenous people living in regional or remote areas of Australia, access to healthcare services and education can be limited². In cooperation with Aboriginal Community Controlled Health Organisations, SNAKE is distributed to remote and very remote communities across Australia.

Nearly 60 per cent of Indigenous Australians are under 25 years old³, but with sex a taboo subject, young Indigenous people often miss out on crucial sex education. SNAKE’s youthful branding appeals to this audience, and tongue-in-cheek advertising and merchandise go a long way towards reducing the taboo around sex.

A youth-friendly website – www.snakecondoms.org.au – where young people can find information on sexual health and SNAKE was also created with young Indigenous communities, whose input can be heard through the use of expressions and slang common among young Aboriginal people, which works to effectively engage young people in issues related to sexual health.

In March 2011, the ‘SNAKE Forum’ brought together 32 young Aboriginal and Torres Strait Islander women from



SNAKE Forum participants.

urban, rural, remote and very remote areas of Australia to build skills and knowledge around sexual and reproductive health and rights within an Indigenous context. Participants were either working or interested in working in health. Evaluation results indicated a significant increase in knowledge and skills related to the promotion and practise of sexual and reproductive health in their communities. A follow up documentary highlighted the positive impact that SNAKE and the forum had on one young participant. This documentary can be viewed on the SNAKE website – www.snakecondoms.org.au

"The (SNAKE) Forum was a fantastic opportunity to network with all these other women from all over Australia and share knowledge...SNAKE Condoms...have made a great deal of difference here in our community..." said Elise Bailey, SNAKE Forum participant.

"For a young person to pick up a SNAKE Condom they'll think wow, they're in the Aboriginal colours...that's cool, I'll use them. They're not afraid to actually go and pick up one from the counter."

The success of SNAKE is its history of and continued commitment to a community-led, rights-based approach.



SNAKEFEST Team:

Through key partnerships with both Indigenous and non-Indigenous organisations, communities and media, SNAKE continues to work with Indigenous communities across Australia to improve access to culturally appropriate sexual health information and condoms.

With future funding, plans involve continuing to support the demand for SNAKE within Indigenous communities and exploring social media as a new tool for sexual health information and communication. ■

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2. http://www.pc.gov.au/__data/assets/pdf_file/0012/111612/key-indicators-2011-factsheet-remote.pdf
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Philanthropic innovation – advocacy through the back door?

By Sue Smyllie, Australian Centre for Philanthropy and Nonprofit Studies.

Comparative disadvantage of the world's Indigenous peoples is both historical and current given the global push for resources and the impact of climate change (ICMM 2010). Indigenous people in Australia, Canada, New Zealand and the United States lag significantly behind the general populations in these countries with respect to the United Nations Human Development Index (DESA 2009). Considerable civil effort is focused on improving the wellbeing of Indigenous populations across the globe and advocacy remains a significant tool of choice (Risse 2007). While the United Nations Declaration on the Rights of Indigenous Peoples (UN 2008) provides a framework for rights-based advocacy, the power of philanthropy to advocate remains geopolitically determined. In most jurisdictions, the philanthropic sector must adhere to restrictive guidelines in order to meet tax law criteria, making the act and the funding of advocacy for policy change difficult. Nevertheless, in Europe, the USA and the UK philanthropy has been shown to have had a significant impact on government policy (see for example Rich 2005).

"Working together across sectors to address Indigenous need was recognised as imperative. However, strategic relationships between government and philanthropy, at least from the public sector participants' experience, were often characterised as random, or an afterthought."

Some would say Australian Indigenous cause philanthropy may have been imported from these contemporary colonial nations (Lester and Dussart 2008), however philanthropy here is arguably very different. In Australia there has been less financial investment, greater 'in-kind' resourcing (Charities Aid Foundation 2010) and somewhat tardy sector policy development (Leat 2004). The collective political legitimacy of the philanthropic sector in Australia is evidenced by the extent to which the sector, through its representative body, Philanthropy Australia, successfully engages government on issues which directly impact on philanthropic conditions (Philanthropy Australia 2011). Individual philanthropic political efficacy foundation-by-foundation is harder to determine.

Geddes (2003) suggests that Australian philanthropic bodies intentionally seek to influence public policy directly by funding advocacy, research and policy review, and indirectly through deliberate funding policies. A recent study of the lived

experiences of 19 grantmakers, 14 grantseekers and five high level public sector decision makers (from four different jurisdictions) involved in the Australian Indigenous cause system has shed some light on the way philanthropy in Australia may be making its mark on government policy aimed at addressing Indigenous disadvantage.

Data analysis revealed that the Australian philanthropic community believes it plays a role as innovator and change agent in addressing Indigenous disadvantage.

"Philanthropy can always be innovative, it's not spending taxpayers' money, there's not the politics, it can be experimental."

Interview transcript grantmaker.

While some grantseekers laughed at the suggestion that philanthropics were risk takers;

"Naturally enough philanthropists don't take risks, especially if the funding is managed by a trust fund."

Interview transcript, grantseeker.

many were happy to concede;

"The pilots and trials and...something that's a little bit different, often you don't get government support for that. You get it through philanthropic organisations."

Interview transcript, grantseeker.

While both grantseekers and grantmakers discussed this role for philanthropy in the context of public policy and government action, the public sector participants did not have the same level of engagement with philanthropic activity. Public sector participants were not generally as aware of the work philanthropy did. Some public sector participants did reinforce the view that philanthropic innovation was important in addressing Indigenous disadvantage.

"I would have to say the bulk of the innovation or the large majority of the innovation is actually coming out of the philanthropic sector working within the Aboriginal community."

Interview transcript, public sector participant.

Working together across sectors to address Indigenous need was recognised as imperative. However, strategic relationships between government and philanthropy, at least from the public sector participants' experience, were often characterised as random, or an afterthought. The most significant relational driver was the need for both sectors to leverage available funding to improve program reach.

"So I think government uses it to basically buy outcomes at a discounted rate... They (non-profits) also then use that [evidence of philanthropic funding] to seek support from government...government has responded very well to the fact that they have sought and obtained giving."

Interview transcript, public sector participant.

Participants' experience in this study suggests that the prevalent relationship between philanthropy and government can be distrustful on one hand and largely irrelevant on the other. Grantseekers, grantmakers and the public sector suggest a brokering role would effectively facilitate more strategic relationships.

"We do get approaches by people with great ideas and you go, that's wonderful, we want to support you but can you wait 18 months until the next Budget cycle's through?... Maybe if the role of, say, a philanthropic...could just blazon the way...involve bureaucrats who are out there, field officers...to start working up some proposals to get them into the Budget cycle with a view to passing on the baton."

Interview transcript, public sector participant.

The lynchpin in this relationship is program evaluation. Effectively this is the mechanism translating 'ignorance into manageable risk', thereby justifying public investment in 'innovative' activities (Mathews 2009). Public sector innovation is a strong contemporary policy agenda (Commonwealth of Australia 2010). If the philanthropic sector is exerting influence on the distribution of public funding by facilitating the uptake of its own programs by government entities, it may be solving the advocacy dilemma through the 'back door'. ■

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Supporting ear health in Indigenous Australian children

By **Rikki Andrews**, with thanks to Roslyn Jones, Graeme Clarke Foundation.

On October 19 Bruce Argyle and Rikki Andrews from Philanthropy Australia attended the 2011 Ramaciotti Awards¹ hosted by trustee Perpetual. The keynote speaker for the evening was Professor Graeme Clark who outlined the support and benefit he had gained from philanthropic contributions which led to the development of the bionic ear. In addition Professor Clark took the opportunity to introduce the recently established Graeme Clark Foundation and highlighted one project – Indigenous ear health.

Up to 90 per cent of Indigenous Australians are affected by middle ear infection and resulting deafness. Aboriginal children have one of the highest incidences in the world of middle ear infection, a situation which needs urgent and sustained attention if these children are to be given the best possible start in life and have equal opportunity to participate in society.

The Graeme Clark Foundation www.graemeclarkefoundation.org

The Graeme Clark Foundation was established in 2008 by Professor Clark and friends. The mission of the Foundation is to:

Enable individuals with deafness and other sensory disorders develop their true potential through appropriate biomedical, technological and educational measures.

These measures include supporting talented scientists to develop their innovative ideas and so make further advances, such as improved bionic ears (cochlear implants). The foundation will also provide support for disadvantaged people in need to receive a bionic ear or other prosthetic device².

The Foundation funds a variety of deafness-related issues however for the audience of scientists, advisors and philanthropists at the Ramaciotti Awards Professor Clark drew strong attention to the issues surrounding Indigenous ear health.



"In the developing world the impact of middle ear infection on healthy life expectation is similar to the impact of meningitis, trachoma, syphilis and polio."

Middle ear infection leading to perforated eardrums not only occurs earlier in Aboriginal children, but also persists into adulthood. Glue-ear (fluid accumulation in the middle ear), is another effect of middle ear infection that leads to impaired hearing, and is significantly more prevalent in Aboriginal infants compared with the non-Aboriginal population. One study of Aboriginal children from 29 remote Aboriginal communities found that 50 per cent of children from as young as six months to 2½ years had middle ear infections and 25 per cent of them had perforated eardrums. The consequences of early hearing loss may be well established by the time children attend school.

To gain an international perspective on this major health issue affecting Aboriginal children, the World Health Organization reports that middle ear infection and eardrum perforation in more than 4 per cent of a defined child population indicates a massive public health problem.

Why the high burden among the Aboriginal children?

There are many contributing factors, including socioeconomic conditions, overcrowding and anatomical variations. Hearing loss in Indigenous children from chronic middle ear infection contributes to delayed educational progress, due to poor speech and language development, and can adversely affect normal social and vocational activities throughout their lives. The 2001 *Systematic Review of Existing Evidence and Primary Care Guidelines on the Management of Otitis Media (Middle Ear Infection)*³ produced by the Office of Aboriginal and Torres Strait Islanders Health (OATSIH) includes the following observations:

- Middle ear infection may be so prevalent in some Indigenous communities that sufferers will not perceive it as a problem and that communication strategies are developed to compensate.
- 15.5 per cent of Australian Aboriginal university students had unilateral or bilateral hearing loss.
- In the developing world the impact of middle ear infection on healthy life expectation is similar to the impact of meningitis, trachoma, syphilis and polio.

What can be done?

OATSIH collated a large number of research issues that arose from the review⁴. The Graeme Clark Foundation is funding a study by Dr Mary John at The University of Melbourne's Department of Otolaryngology, looking at the effect of probiotics on middle ear infection. Middle ear infection occurs when harmful bacteria multiply and attach to the cells lining the nasal passage, leading to inflammation and damage to the middle ear. Probiotics are live bacteria that give a health benefit by fighting harmful bacteria in various ways. The questions being considered are whether probiotics can help reduce the attachment of harmful bacteria to the nasal passage, prevent them from multiplying (colonising) and so lead to a decrease in middle ear infection episodes. Preliminary results so far from in vitro testing are promising but further experiments are needed to confirm these results before testing can begin in live animal models. Mary John is an ENT specialist and medical graduate from the Christian Medical College, Vellore, India, and is undertaking her PhD candidature at The University of Melbourne under Professor Stephen O'Leary.

What philanthropy can achieve – the impact of philanthropy on ear research

Professor Clark is well known as the pioneering scientist behind the bionic ear. In the 1970s he sought philanthropic support to conduct his research. Over the decade Professor Clark gained funding from private donations, a public appeal run by Reg Ansett and television Channel 0 as well as grants from many Melbourne charitable trusts. He still had to spend valuable research time shaking a collection tin on Collins Street! In 1978 the Ramaciotti Foundation provided a grant to support key engineer Dr Ian Forster. The first human implant was then undertaken in August and the following year Professor Clark was able to obtain federal funding for industrial development. ■

1. <http://www.perpetual.com.au/ramaciotti/> Ramaciotti Foundations, Perpetual Limited.
2. <http://graemeclarkfoundation.org/> The Graeme Clark Foundation.
3. OATSIH *Systematic Review of Existing Evidence and Primary Care Guidelines on the Management of Otitis Media (Middle Ear Infection)* <http://www.health.gov.au/internet/main/publishing.nsf/Content/health-oatsih-pubs-Syst+review>
4. OATSIH Op.Cit. Research Issues.

Empowering Indigenous family workers by degree

Reflections on the impact of the post Graduate Certificate in Family Therapy¹ that is being provided to Indigenous child, family and health workers through La Trobe University. By **Jacqui Sundbery**, PhD candidate, **Dr Kerry Proctor**, Indigenous Program Manager and **Robyne Latham**, Indigenous Researcher at the Bouverie Centre².



Graduates of the post Graduate Certificate in Family Therapy 2008-2011.

The Indigenous program at the Bouverie Centre³ has made an impressive contribution towards closing the health and education gap for Indigenous people since its inception in 2007. Many of the graduates of this training program report that prior to this training program their experiences of education had been discouraging (Latham, 2010). These experiences are reflected in the low uptake of university education by Indigenous Australians where they account for only 0.5 per cent of university places whilst representing 1.9 per cent of population over 15 years of age (ABS & AIHW, 2008). What makes this training model different is its accessibility; the training is provided in community, so that the university comes to them; the model of education is 'safe and empowering' so that the considerable skills and knowledge of the students are built

upon; places within the course are sponsored; and supervision is provided for two years post training to support the implementation of family therapy skills. Within this context, this flagship program has delivered in 2011, 14 per cent of all Indigenous students graduating with a post Graduate Certificate and 4 per cent of all Indigenous postgraduates nationally (Projected figures based on DEEWR, 2011).

Since 2008, 41 students have graduated from the Graduate Certificate in Family Therapy with an Indigenous retention rate of 89 per cent. This is remarkable considering the poor retention rates of Indigenous students nationally, where fewer than one half of the Indigenous students who enroll in higher education can be expected to complete their program of study (Australia. Dept. of Education & Training, 2002).

"Indigenous Australians prefer approaches to healthcare that include social, emotional, cultural and spiritual wellbeing and that recognise that gains in any area affect the whole person, their family and community."

Along with increasing the capacity of Indigenous workers and providing access to post graduate education, this program is equipping graduates with the necessary academic credentials to move into senior clinical and management positions (Latham, 2010). Though there is a wealth of experience



regarding working with families within the community, there has been a lack of recognition and acknowledgement of these skills and this qualification goes a way towards addressing this. As one graduate noted,

"While I believe I'm effective in what I do my confidence falls down big time when I'm questioned about my qualifications. This training and the qualification that comes with it has validated my many years of experience: I will finally have that piece of paper!"

Graduate, 2010

Indigenous people are more likely to access services that are staffed and managed by Indigenous service providers so it is important to support Indigenous workers to be employed in these much needed services

(Whiteside, Tsey, McCalman, Cadet-James, & Wilson, 2006). Significantly, 49 per cent of graduates are now undertaking increased clinical duties with families and 16 per cent of graduates have taken up senior positions in mainstream agencies (Latham, 2010). These graduates are cited as 'champions of change' within their organisations and are involved in increasing understanding of the central role of families in achieving positive health outcomes (McIlwaine & Sundberg, 2011).

Indigenous Australians prefer approaches to healthcare that include social, emotional, cultural and spiritual wellbeing and that recognise that gains in any area affect the whole person, their family and community (Garvey, 2008; O'Donohue, 1999). Family therapy, with its strong grounding in these principles, provides useful tools for Indigenous workers in addressing a range of issues including trauma, violence, mental health and drug and alcohol issues.

Graduates working in Indigenous community understand that,

"If there's been trauma in the family, it is not just one person who's been traumatised, it's been the whole family...and I just think that part of recovery is family...they can make it work...it's not just like putting a bandaid on the cut."

Graduate, 2010



Systemic understandings, gained through the Graduate Certificate are useful for workers when navigating the systems that they and their clients need to utilise. Recently, a network of Indigenous family therapists has developed to advocate on behalf of Indigenous workers and community to provide culturally appropriate service delivery.

The Indigenous program is supported through partnerships between La Trobe University; Philanthropic funding bodies such as The Myer Foundation, R. E. Ross Trust, JT Reid Foundation, Fouress Foundation; and short term contributions (2008-2011) from State and Commonwealth Government-OATSIH, DHS, DoH, and the DEECD. The philanthropic partners are currently supporting the Indigenous program, with transitional support as they endeavour to secure long term funding. ■

1. Family therapy is primarily a commitment to 'systemic practice', involving a focus on relationships, process, context and meaning. One can work 'systemically' with individuals, couples, various formations of family members, organisations or other groupings (Lowe, 2004).
2. The Bouverie Centre, Victoria's Family Institute is a unique public institute located within La Trobe University's Health Sciences. The Bouverie is publicly funded with the majority of funds emanating from Victoria's Department of Human Services as well as philanthropic organisations.

3. Training is conducted in partnership with Take Two, Berry Street, and in consultation with an Advisory Group comprising Indigenous and non-Indigenous representatives from the participating Aboriginal Community Cooperatives (ACCOs) and mainstream organisations working with Aboriginal families.

ABS, & AIHW. (2008). *The health and welfare of Australia's Aboriginal and Torres Strait Islander Peoples 2008* (Vol. AIHW cat.no. 21). Canberra: ABS.

Australia. Dept. of Education, S., & Training. (2002). *Achieving equitable and appropriate outcomes: Indigenous Australians in higher education*. Commonwealth Department of Education, Science and Training. Canberra: Dept. of Education, Science and Training.

DEEWR. (2011). Higher Education Report 2009.

Latham, R. (2010). *Post Graduate University Award Certificate in Family Therapy Training for Aboriginal Child, Family and Health Workers: Report on the second training cohort Ballarat 2009*. Melbourne: Bouverie Centre, La Trobe University.

McIlwaine, F., & Sundberg, J. (2011). *Family Therapy Training and Support of Aboriginal Mental Health and AOD Workers Working with At Risk Families in Aboriginal Community Settings – The Metro Cohort*. Melbourne: Bouverie Centre, La Trobe University.

Whiteside, M., Tsey, K., McCalman, J., Cadet-James, Y., & Wilson, A. (2006). *Empowerment as a framework for Indigenous workforce development and organisational change*. *Australian Social Work*, 59(4), 422-434.



Indigenous and environmental philanthropy – the role of land management in economic and health development

By **Amanda Martin**, Executive Officer, Australian Environmental Grantmakers Network.



DJELK Rangers Maningrida.

In June 2011, the Australian Environmental Grantmakers Network (AEGN) held its annual conference with a theme of Indigenous and environmental philanthropy. Participants enjoyed a fascinating range of speakers, from academics and Federal Government officials to philanthropists and Indigenous practitioners involved in land management.

Sean Kerins from the Australian National University gave us an excellent introduction to why Indigenous and environmental issues represent an important convergence for philanthropy. We learnt that 23 per cent of Australia is owned by Indigenous people and that this is made up of either specifically owned Indigenous land or native title determinations. Sean showed us a number of maps illustrating that this Indigenous estate contains large areas of high conservation value:

- The Indigenous estate includes a diversity of ecosystems spanning a continental-scale climate gradient from the monsoonal tropics to the arid desert.
- Significant portions of the Indigenous estate remain ecologically intact, having escaped the intense commercial development pressure experienced in more temperate parts of Australia.

- Much of the Indigenous estate features vast areas of relatively undisturbed, connected and ecologically healthy environments.
- Because of this there is a high degree of species biodiversity, whereas elsewhere species have either declined or become regionally extinct.

Despite this, the Indigenous estate is subject to serious threats including the introduction of feral animals and invasive weeds, land disturbance, especially vegetation clearance, changed fire regimes, overgrazing and marine debris and pollution.

Given continuing development and land pressure across Australia, increasing water scarcity and the projected impacts of climate change on species composition and distribution across the continent, there are strong global, national, regional and local grounds to prioritise conservation in the Indigenous estate.

AEGN conference participants also learnt that land holds a very important spiritual and cultural place in Indigenous peoples' lives and that land management can play a vital role in Indigenous employment and economic development and in Indigenous health prospects.

Small groups at the conference came up with some guiding principles for philanthropy to successfully support Indigenous land and sea management. Many of these principles are not specific to funding in the Indigenous sector, but offer a good summary of things to think about when funding Indigenous organisations:

1. Strength of relationships is critical.
2. Support individuals – leaders, visionaries and their institutions.
3. Fund people and capacity building (including local groups).
4. Build governance structures and vision in early stages.
5. Build strong accountability in institutions and people.
6. Consider long term commitment and funding.
7. Work in a collaborative/co-investment style.
8. Consider how to build scale and impact.



Kakadu National Park – AEGN Arnhem Land Field Trip.

9. Remember to be flexible and entrepreneurial.
10. Invite Indigenous input in decision-making, particularly in the beginning.
11. Importance of untied funds – both philanthropic and government funds.
12. Importance of asking each community what works best for them.
13. Don't wait for applications – you need to be proactive.

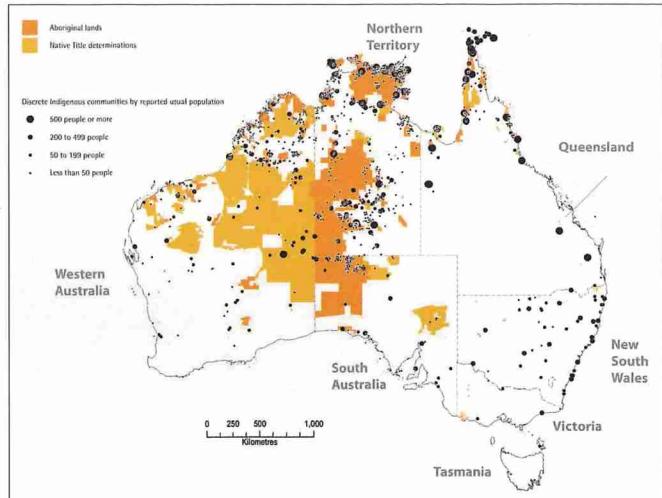
The conference encouraged discussion about ideas that philanthropy could consider in funding in the Indigenous and environmental sector. While there were many discussed, the following is a small snapshot of some of the ideas that emerged:

- Endowments – How to do them? How to set them up as a project?
- Commitment to regular income grants.
- Broker networks for capacity building and training.
- Support leadership to give voice to influence mainstream Australia.
- Need to understand and utilise the role of traditional knowledge and ecological processes and how this relates to different landscapes, e.g. agricultural landscapes in the SE of Australia.
- Support Indigenous organisations to record Indigenous knowledge.
- Some Indigenous groups choose to work through another body so as not to manage funds.

The conference was followed by a field trip for 18 people to Arnhem Land in the Northern Territory. The trip further explored Indigenous and environmental management and got to see first-hand how Indigenous communities are managing enormous tracts of land with nationally significant environmental values in harsh and remote conditions. We visited the Kabulwarnamyo outstation community where Indigenous people live and work on their homeland with funding from the Federal Government's Working on Country and Indigenous Protected Area programs, as well as various philanthropic and non-government sources. These include the West Arnhem Land Fire Management Agreement, which utilises carbon trading opportunities.



AEGN Conference.



Indigenous estate and discrete Indigenous communities, 2010.

The field trip participants have agreed to fund the Djelk and Warrdekkeng Rangers to produce a field guide to local flora and fauna. It would include a species picture and name in English and Kunwinjku (and possibly other local language names), and some basic information on the habitat of the species in Kunwinjku and English. The guide would stay in glove boxes and around work sheds and homes where people could flick through it and use it as necessary. We hope that it will fill a major gap for people, especially younger rangers and families, in identifying new species they see when working, building knowledge of what species are in the Warddeken and Djelk Indigenous Protected Areas (IPAs), and their habitat needs. It will also be a resource that would facilitate cross cultural learning and literacy and fluency in multiple languages for rangers and the increasing number of visiting scientists and others who visit the IPAs.

If you are interested in learning more about the work that the AEGN is aiming to do on Indigenous and environmental issues, please email me at amanda@aegrn.org.au. Please note that due to resource limitations, the AEGN can only work with grantmakers, not grantseekers. ■

Altman, Jon, Buchanan Geoff and Larsen, Libby (2007) 'The environmental significance of the Indigenous estate: natural resource management as economic development', CAEPR. Discussion Paper No.286/2007 (available at: <http://caepr.anu.edu.au/Publications/DP/2007DP286.php>).



Ma tatou ano e korero – we speak for ourselves

ASB Community Trust – Māori and Pacific Educational Initiative.

By **Jennifer Gill**, Chief Executive Officer, ASB Community Trust

Aotearoa New Zealand has a unique set of philanthropic trusts, established in 1988 as a result of the restructuring of the banking sector and the consequent sale of the nation's 12 Trustee Savings Banks. These trusts, known as community trusts, have a combined asset base of NZD2 billion and cover the country. The ASB Community Trust, based in Auckland, covers one third of New Zealand's population.

Each of the community trusts has amongst its Trustees senior Māori leaders, appointed by the Minister of Finance.

In 2004 Kevin Prime, a highly respected Northern Māori leader, was elected as Chair of the ASB Community Trust. In 2006 he sent out a letter of invitation to 20 Māori community and educational leaders and invited them to join the Trust in a discussion regarding what our future role might be in supporting Māori education.

With this invitation the Trust embarked on a unique philanthropic journey.

Trustees had identified an issue: the low educational achievement of Māori and Pacific students in New Zealand schools. They agreed that a strategic focus for the Trust would be improving educational outcomes for Māori and Pacific children in Auckland and Northland.

The underachievement of Māori and Pacific children in NZ schools is well documented¹. Statistics published by the New Zealand Ministry of Education in 2005 showed that while 21.7 per cent of European/Pakeha children left school with less than NZCEA Level One² qualifications, the corresponding figures for Māori were 48.9 per cent and for Pacific 36.6 per cent. The figure for Māori boys was 52.7 per cent.

Trustees agreed to allocate \$20 million to this project, to be spent over five years to support evidence-based interventions aimed at significantly improving educational outcomes for Māori and Pacific children. The project came to be known as the Māori and Pacific Education Initiative (MPEI).

Trustees were looking for projects with measurable outcomes and were prepared to back innovative interventions that would challenge the status quo.

It was decided to begin with a process of community consultation through parallel consultations with Māori and with Pacific communities. Out of this came the establishment of two reference groups. The Trust agreed to resource and

support the reference groups to come up with a set of recommendations. The groups were to set their own timelines and ways of working and to agree on the scope of the project, the application and the selection process. It was understood that Māori and Pacific protocols would be observed throughout the project.

This was a new way of working for the Trust, with Trustees working in partnership with community members to make decisions.

At the first hui, or meeting, the Chair of the ASB Community Trust, a fluent Māori speaker, supported by both Māori and Pakeha staff and Trustees, formally welcomed the visitors to the Trust at a Powhiri. At the hui, where both Māori and English were spoken, the Chair outlined the Trust's vision and asked those present to assist with identifying those groups and projects that had the capacity to address the issue.

Participants were selected on the basis of their experience and knowledge. The Trust deliberately did not invite government officials but included a number of Māori teachers and principals as well as well respected Māori academics and community leaders. The Trust endeavoured to get geographic and tribal coverage.

Membership of the group changed over time as participants identified others who should be invited. Meeting monthly for three to four hours over 30 months proved to be onerous for some and the group settled down to a core of a dozen people. Adequately resourcing and supporting the group was important and the Trust provided clerical support to the group, paid sitting fees and reimbursed travel costs. The Trust employed a Māori and a Pacific PhD student, on a part time basis, to support the groups alongside members of the staff team.

Right from the beginning the Trust has ensured that the discussions and any projects that eventuate from them will come from an evidence base. To this end the Trust drew on data produced by the Ministry of Education, the Education Review Office, the Department of Statistics and the University of Auckland, in particular the Starpath project³.

While 307 expressions of interest were received it was never intended to fund a large number of groups, rather to fund a small number of promising initiatives over a five year period. The intention was to support the projects, to help them grow, to evaluate the programs and to take the learnings and the evidence about both process and outcomes into the public policy arena.

Seven groups were selected for funding in 2009 and in 2011 a further four were selected⁴. Results to date are very promising and will be published on the ASB Community Trust website.

A member of the Māori Reference Group, Manuka Henare, Associate Dean Māori & Pacific Development at the University of Auckland Business School, said of the MPEI process:

We always met at a circular table with space in the middle, and in my mind that big round table had a lot to do with the success of the MPEI grantmaking process.

People threw their ideas into the centre space and let them sit a while on the whaariki, the mat. People spoke with passion and intelligence, never argumentatively. The centre space was neutral, like the marae atea – the space in front of the marae – where separate peoples unite around a common cause and purpose.

We didn't rush things. Our meetings were well facilitated by Trust representatives and the purpose was clear. With MPEI there were no time limits. Instead, we set a firm foundation, agreeing that 'if you join the journey, you stay in the conversation', and 'collectively we will keep going, going, going, until we get it right'.

We came to know each other well and to feel an implicit trust in the process. It was inevitable that someone would miss an occasional meeting due to other commitments, but we could rely on one another to ensure the views of those absent were taken into account. When we gathered we reviewed where our discussions had left off at a previous meeting. This enabled those who weren't at that meeting to immediately join in, so that everyone could move on together from the same place.

Hospitality was very important and the Trust gracious in its hospitality. Always we were given wonderful refreshments, with every effort made to ensure our comfort and encourage our participation. The long term significance of a hospitable environment cannot be understated; it is everything. Māori and other Pacific peoples always provide hospitality to visitors, and good talk flows from this.

At our early gatherings we engaged in long monologues. People were allowed time to explain what they had to say. Everyone waited patiently for the monologue to become a dialogue.

Whakawhitinga whaakaro describes the Māori sense of dialogue. Put simply, not just what is said but the way it is said is important. Polynesian and Asian peoples believe that whatever you think and say should be aesthetically pleasing.

Looking back, the grantmaking process was so good it made the final decision-making easy.

The process delivered substantive proposals and allowed us to meet all shortlisted applicants. Every step in the process gave us the chance to challenge or confirm our thinking. In the end, decisions were made swiftly. By then our values and ideas

had cohered and final decisions were based on the promised outcomes of each project rather than on the force of an argument for or against its merits.

Our trust in the collective will of the group was built on the basis of our answers to the following questions, and each time the answer was the same – yes:

In this group was I respected?

In this group was I given the opportunity to have a fair say?
In this group was I listened to?

Our journey together was like a long symposium that embraced relationship building, companionship, conviviality and important dialogue. Māori and Pacific Island peoples believe that when the process is good, you bring the future into the present. And when you do that, you know things will go well.

In the beginning we said: We want to do something new, because unless there is substantial change in behaviour we are repeating what we've always done, and if we do that we'll get what we have always got. We knew that in the Trust's catchment area Māori and Pacific communities were lagging in terms of educational achievement. Our commitment to them was: We'll do our best to find innovative projects that promise to make a substantive change in your lives so that in five, 10, 15 or 20 years, you will find yourselves in a new place. We were all grappling with that challenge and our hardest job was getting applicants into that space.

We encountered numerous applications that 'dressed up' existing approaches. Their idea of innovation was to paint an old bus bright yellow. But just because something looks different doesn't mean it is different. We had to ask ourselves: Are we sure the bus is the best means of making a significant difference in the educational outcomes of Māori and Pacific communities? The bus may work well for some communities but does it work best for our Māori and Pacific communities? What else might take our communities from here to there?

MPEI was and is about social innovation. When deciding on projects we asked ourselves two simple questions: Is it social? Is it innovation? Both are difficult to measure. 'Social' implies a concern for the common good; for equity, social justice and full human development. 'Innovation' implies that nothing is the same as yesterday; things are always moving and developing, and to keep pace, the human spirit must constantly adapt and change. Ivan Illich suggested that the true measure of human change is people themselves: Are they happy as a consequence of change? Are they living a good life?

The projects funded through MPEI are the means to an end; but not the end itself. MPEI was always about finding and funding sustainable solutions that would produce a lasting change in behaviour. ■

1. Statistics published by the New Zealand Ministry of Education in 2005.
2. New Zealand's National Certificates of Educational Achievement (NCEA) are national qualifications for senior secondary school students.
3. <http://www.education.auckland.ac.nz/uoahome/about/research/starpath>
4. Details of groups that have received funding can be found on www.asbcommunitytrust.org.nz



The Mulka Project, Yirrkala, NE Arnhem Land

Grantmakers back community investment to support Yolngu cultural knowledge. Funding to succeed – the right place at the right time. By **Gillian Harrison**, NT Manager, Artsupport Australia, an initiative of the Australia Council for the Arts.

When a unique initiative, developed and driven by senior artists and cultural leaders from the remote community of Yirrkala in NE Arnhem Land, was close to completion there were three significant grantmakers who had the vision to recognise its value and potential at establishment stage. Assisted by Artsupport Australia to make connections, identify funding sources and develop proposals during that crucial first year led to the ultimate leap of faith and strong support from these grantmakers that allowed the doors to be officially opened and operations to commence under the leadership of respected Yolngu Cultural Directors. The community's long-held dream of managing control of digital records related to their own lives, culture, artwork, artefacts, text, video, audio and photographic materials, past and present, was about to be realised. The mentoring and meaningful employment of their young people with multimedia skills was also integral to the dream.

"Mulka has since gone on from a very solid base to leverage significant Federal Government triennial funding and other private financial support, to receive major awards and recognition for their work."

The security of longer term funding from the outset gave the Mulka Project the chance to establish and consolidate sound operations, cultural protocols, governance and employment practices. A substantial financial contribution from Yirrkala's senior artists demonstrated to potential funders that the community was serious, totally committed to the importance of this work, and to its long term success. A private grantmaker contributed \$431,535 over three years, \$140,000 over two years came from the USA based Christensen Fund, and the Westpac Foundation provided \$160,000 over two years. Whilst these initial funders were certainly taking a risk – as with any new and untested venture – they should ultimately feel well pleased with their visionary approach to decision-making. Mulka has since gone on from a very solid base to leverage significant Federal Government triennial funding and other private financial support, to receive major awards and recognition for their work and cultural products and to train, mentor and employ young Yolngu. The Mulka Project is now widely respected as a community owned and managed model for development in other remote communities with similar needs and concerns.



The Mulka Project

The name 'Mulka' means a sacred but public ceremony, and, to hold or protect.

Officially opened during the Garma Festival in August 2007, the Mulka Project is a multimedia production house and living digital cultural archive established to sustain, protect and share cultural knowledge of Yolngu (Aboriginal people of NE and Central Arnhem Land). It is based within the renowned Buku Larrnggay Arts Centre in Yirrkala, operates under the leadership of community members and is managed according to Yolngu law, governance and culture. The Mulka Project holds a unique place in digital heritage practices, and there is really nothing else like it in Australia. It is unique too in the way it has grown



from within the community and the culture, with community financial support, control and access, rather than being a 'bright idea' imposed or directed from outside.

The 'bright idea' to establish the Mulka Project, as well as the first financial investment, came from senior artists and cultural leaders themselves in the late 1990s. They were aware of the wealth, if not the extent, of cultural material – recordings, films, photographs, artworks and artefacts in collections all over the world as well as Australia – and the beginnings of repatriation processes. The majority of this material of course had never been seen or heard by the community or family members to whom it belonged or was related.

"In 2005 there was a significant educational development where five students achieved Year 12 passes – a rare event in Arnhem Land – in multimedia studies including website design and audio and video recording."

The opportunity to make a significant financial contribution came when Buku artists created the masterwork collection of Saltwater-Yirrkala Bark Paintings of Sea Country in 1998. After extensive touring this exhibition was acquired by the Australian National Maritime Museum for its permanent collection. The 47 contributing artists chose to dedicate \$200,000 (two thirds of proceeds) to the establishment of the Mulka Project. This money, along with a grant under the Regional Tourism Program, was committed to the construction of the Mulka building as an annexe of the Art Centre. The Department of Communication, Information Technology & the Arts provided funds for the fit-out of the new multi media centre, along with a grant from ALCAN.

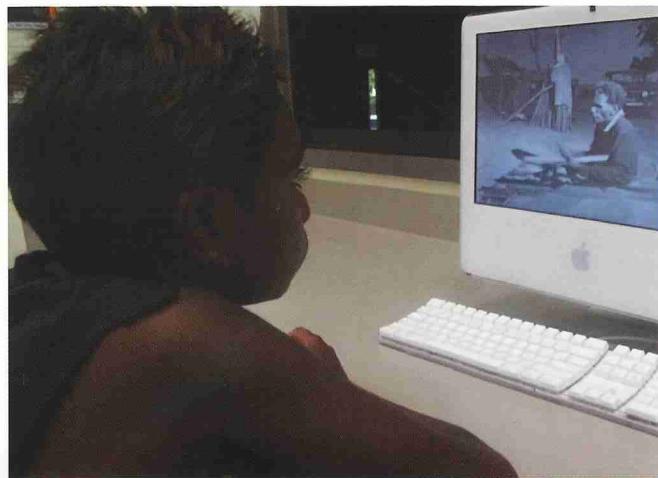
"We want to bring knowledge of the past to the present, to preserve it for future generations and to understand what meaning it has in the present day and age."

Dr Marika, Inaugural Cultural Director of The Mulka Project.

Like many remote Aboriginal communities Yirrkala suffers the problems of serious health issues, substance abuse, poverty, lack of education and employment opportunities. Knowledge of language and culture, and engagement in its practices and ceremonies, are crucial to community wellbeing and cohesion. Maintaining participation of young people is an ongoing concern for elders and it was clear that involving them, employing them where possible, in things that they are good at, and interested in, is a key to the cultural continuum. In 2005 there was a significant educational development where five students achieved Year 12 passes – a rare event in Arnhem Land – in multimedia studies including website design and audio and video recording. Community leaders could see from this the opportunity to

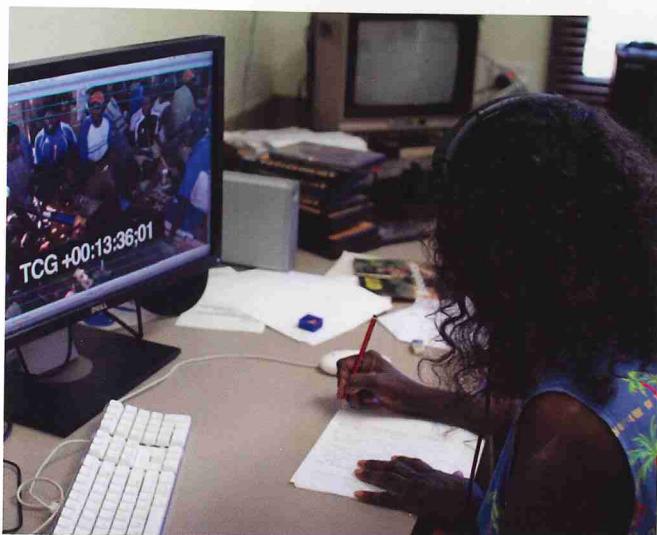
provide meaningful employment for young Yolngu with multimedia skills. Mulka could also cultivate great inter-generational learning and communication as they worked alongside their elders sharing IT skills in the digitisation and documentation processes while acquiring the cultural and linguistic knowledge that underpins these records.

One of the main ongoing tasks at Mulka is to source and then interpret, catalogue and promote digital records of all artwork, artefacts, text, video, audio and photographic materials relating to NE Arnhem Land and to ensure that they are accessible to



community members and visitors. Strict rules developed by elders govern access, ownership and its identification and define controls around restricted materials.

Community access to these records has been a high priority to ensure that families, and especially their young people, can learn more about their own clan histories and culture, can in fact finally benefit from all of the materials and documentation taken away from the community over the last 70-80 years by academics and researchers. As of 2011 the community can now see over 30,000 images dating from Dr Donald Thomson's



1930s photographs right through to photographs from recent traditional ceremonies and celebrations. They can listen to more than 2,000 audio tracks from the time of Dr Richard A Waterman's 1952 fieldwork as well as a series of contemporary podcasts made by local secondary students. They can also view over 130 movies dating from the British Museum of Natural History's films of field trips in 1923-25 or National Geographic's Australian-American Expedition in 1948 to films produced by Mulka staff in recent months and over the last four years. This work has also provided many opportunities to create new artworks and products for sale or broadcast and continually expand Mulka's output, cultural authority and influence through a range of partnerships.

Mulka's back catalogue of contemporary short films, produced mainly by young Yolngu filmmakers, has been licensed by National Indigenous TV (NITV) for broadcast over two years. In new production will be the Fish Traps series in Gurrumurru for the Yolngu Sea Management Program in the Homelands. The senior Cultural Directors, Wukun Wanambi

and Randjupi Yunupingu are increasingly invited to speak at national conferences, are involved in research work with institutions such as Melbourne University, Australian Museums and UTS or, in Wukun's case, working through identification of significant audio recordings held by AIATSIS.

“Community members have readily embraced the use of audiovisual media to sustain ceremonial performance traditions and promote song cycles (manikay) and dance (bunggul).”

Importantly, Mulka is about a living and rich culture taking place now. Most major ceremonies and events in Yirrkala and the Homelands are documented for future generations. Community members have readily embraced the use of audiovisual media to sustain ceremonial performance traditions and promote song cycles (manikay) and dance (bunggul). It is through song, dance and associated ceremony that Yolngu teach the Law and social structure, thus the visual and audio recordings of performance are of the highest priority for the Mulka Project. The public access computers at Mulka are in constant use as people of all ages view films of everything from last year's football grand final to historic footage of dance and ceremony.

We sometimes take for granted that most of us have little trouble finding historic family photos and material records of people and places in our home towns and environment. However the discovery of a photo, a film, the voice or the song of a family member one may never have known can be a powerful experience. Salutary then to consider the potency of this experience for Yolngu as digital records of all of this cultural material returns to its people and source – to be seen by them for the first time – from collections all over the world.

Mulka strives to employ and train as many Yolngu as possible in full time and casual work with both male and female staff ranging from 16 to 57 years of age. Its role continues to broaden as they provide audio-visual resources for secondary students, provide workplace training for graduates and create income streams with audiovisual productions for Homeland communities. There is also a growing pool of casual workers with expertise as cultural advisors, curators, translators, technicians and artists.

The senior artists' early vision for the Mulka Project – for Yolngu to research, celebrate and renew their own culture rather than rely on outside researchers for a sustainable cultural future – is gradually being realised with the support of strong partners and grantmakers, despite the difficulties they face and share with all remote communities. ■

For more information www.mulka.org

Building potential, capacity, and participation

By **Kerry Graham**, Lead Mentor, Indigenous Partnerships, Organisational Mentoring, The Westpac Group.

Westpac has a long and proud history of supporting Indigenous Australians. We believe that, as Australia's oldest bank and company, we bear a special responsibility in the community for the reconciliation journey. The Westpac Group's vision for reconciliation is our company vision – to build a better future for all Australians by helping our customers, communities and our people to grow and prosper.

To grow and prosper, we believe Indigenous Australians need more than financial support. We learnt this from Noel Pearson more than 10 years ago, when Westpac people joined him and others at the landmark Weipa Summit in 2000. There, Noel shared his vision – that Indigenous people of Cape York "choose a life they have reason to value". In contributing to this vision, he asked Westpac and corporate Australia to bring their mindset and skills for wealth creation, their tenacity and passion for enterprise and, in doing so, help create a 'real economy' for the Indigenous people of Cape York.

Westpac responded and the following year, the first 'secondees' arrived in the Cape to work with Indigenous organisations on projects that foster economic and social development. Since then, over 600 Westpac secondees have given their expertise and passion in Cape York and, more recently, in Redfern.

Westpac is proud to be a founding corporate of this 'secondee' program. Very pleasingly, this program has grown to become an organisation in its own right: Jawun (www.jawun.org.au) – a national non-profit organisation that leverages the capabilities of now 22 corporate and philanthropic organisations to support innovative programs of change in Indigenous communities across Australia.

"Since 2004, Westpac has offered eligible Indigenous businesses financial and advisory support through the Indigenous Capital Assistance Scheme (ICAS), an Australian Government initiative which provides loans of \$20,000-\$500,000 at subsidised interest rates."

Contributing to Noel Pearson's vision for more than 10 years has significantly influenced how Westpac has grown our commitment in other ways. As in the Cape, the guiding premise of our growth has been to build the capacity of Indigenous people and organisations for economic potential and increased participation in the mainstream economy. This translates into a wide variety of action and support. Below are a few examples:

Developing long term strategic partnerships, focused on building economic capacity and participation

- Westpac's Organisational Mentoring Program (OMP) was launched in January 2010 and partners with Indigenous organisations for two years or more to support them to become more sustainable. After spending time listening to the organisation's leaders and its community, and understanding the opportunities and challenges they face, a two year partnership plan is co-created. This plan focuses on building the capacity of the organisation in critical areas such

as governance, business processes and financial management. Mentors and secondees work with and for the Indigenous organisation to transfer skills, systems and processes. The benefits to the Westpac Group are twofold: we contribute to building the capacity for our Indigenous partners and provide a unique development opportunity for our employees.

- Westpac has made a long term commitment to increase the economic potential and participation of Indigenous-owned companies by partnering with the Australian Indigenous Minority Supply Council and introducing these companies into our supply chain.

Providing tailored financial services

- To help address poverty and financial exclusion of Indigenous people and families, Westpac Group and Westpac Foundation joined forces in 2010 to fund and facilitate Many Rivers Microfinance (www.manyrivers.org.au). Many Rivers is a microenterprise development organisation that exists to help marginalised Indigenous (and other) Australians to improve their circumstances through the provision of microenterprise development support. In true partnership, Westpac Foundation provides funding of \$1 million over five years, and Westpac Group provides ongoing access to mainstream banking by offering micro business loans to Many Rivers' clients. Many Rivers writes unsecured loans valued between \$500 and \$20,000 on Westpac's behalf and passes the loans directly on to Indigenous individuals experiencing disadvantage.
- Since 2004, Westpac has offered eligible Indigenous businesses financial and advisory support through the Indigenous Capital Assistance Scheme (ICAS), an Australian



Cape York 2010.

Government initiative which provides loans of \$20,000-\$500,000 at subsidised interest rates.

“The Djarragun Enterprises’ transition to work program gives Indigenous young people the opportunity to work in a Djarragun Enterprises small business, where they learn the habits of work and acquire new skills.”

Implementing financial capability, education and literacy initiatives

- All Many River microfinance recipients, OMP partner organisations and Westpac Foundation funded organisations are able to increase their financial literacy and capacity through Australia's first School of Money – the Westpac Davidson Institute (www.davidsoninstitute.edu.au).

Financial support

Alongside Westpac's long term commitment to increasing the capacity and economic participation of Indigenous organisations has been the sustained investment of the Westpac Foundation in Indigenous non-profits. With a particular focus on social enterprises – non-profits that generate a portion of their income from commercial activities – Westpac Foundation has supported many Indigenous organisations achieve greater independence and self-determination for themselves and their communities. Two examples are:

- Ngaanyatjarru Pitjantjatjara Yankunytjatjara (NPY) Women's Council and the Tjanpi Desert Weavers: Created by NPY Women's Council, Tjanpi Desert Weavers is an arts based social enterprise which aims to empower women in the NPY region through the provision of meaningful and culturally appropriate employment in their homelands so they can better provide for their families. Tjanpi supports more 350 Indigenous women to develop fibre art which the organisation purchases, providing an income to the women,

and then on-sells to galleries and wholesalers.

- Djarragun Enterprises: The Djarragun Enterprises' transition to work program gives Indigenous young people the opportunity to work in a Djarragun Enterprises small business, where they learn the habits of work and acquire new skills, and are supported in the process of transitioning from employment within Djarragun Enterprises to a job in the mainstream labour market.

Reconciliation Action Plan

In October 2010, we captured the breadth and depth of our long term support of Indigenous Australians in our first Reconciliation Action Plan (RAP; <http://www.westpac.com.au/docs/pdf/aw/wbc-reconciliation-action-plan.pdf>). Our RAP also sets out our commitment to thought-leadership and advocacy in relation to the role corporate Australia can play in addressing Indigenous disadvantage and advancing reconciliation. We all can and should do more, and our RAP commits Westpac towards building a better future for all Indigenous Australians. ■

Yalari and Scotch College, Adelaide

By **Rikki Andrews** of Philanthropy Australia and **Heather Oughton**, Scotch College.

Yalari was established in 2005 by Founding Director Waverley Stanley. The mission of the organisation is 'To educate and empower Indigenous children from regional, rural and remote communities to bring about generational change'.

We do this by giving Indigenous children the opportunity for a first class education through full boarding scholarships at some of the highest achieving boarding schools in Australia. Yalari, from the Birri Gubba Indigenous language group means 'child'. It is the name Waverley Stanley, as the Founding Director, has been given permission to use by Grandfather 'Blokey' Wilson.

Since the first three students were provided scholarships to boarding schools in Toowoomba, Yalari has grown to provide opportunities for 180 Indigenous students to 31 partner schools across Australia. 2010 saw the graduation of the first students to complete Year 12-17 in total.

In October this year I visited Scotch College, Adelaide, for a general discussion on philanthropy in the independent school sector. I was delighted to learn of Scotch's involvement in the Yalari program with 14 students in the Scotch Boarding House. I was particularly pleased to hear that in combination with the school communities of other partner schools the inaugural Yalari Adelaide Gala Dinner was to be held on 29 October 2011 – a great example of the wider school community's engagement with the long term success of this program.

Heather Oughton writes...

In 2008 Scotch College was asked to become involved in a program which provided scholarships for Indigenous Students through an organisation called Yalari.

In our first year we had three students (all from Darwin) and next year two of these students will be in Year 12. Both these students aspire to attend university; one to study Physiotherapy and the other to study Interior Architecture. They will be the first in their families to go to university (and to graduate from Year 12). We will also have four students in Year 11, two in Year 10, three in Year 9, two in Year 8 and two new students coming in at Year 7.

The majority of students come from Darwin and Halls Creek (WA). They live in the Boarding House and have been totally integrated and embraced by our school community. Families host these students for Exeat weekends, have birthday parties for them, provide financial support and sponsorship for activities which their families would not be able to pay for, transport them to sporting activities, take them away on holidays, provide emotional support at times of need and mentoring for careers, help to organise work experience, take them to medical

appointments, host their families if and when they come to Adelaide, give them extra academic tutoring and generally support and encourage in every way possible. It has been extremely heartening to see this kind of support develop in our College community.

These 'Yalari' children, as they are fondly known, have become best friends with many students and as their confidence has grown and they have become a larger group they have contributed greatly to our school culture by hosting assemblies, fund-raising to buy both the Aboriginal and Torres Strait Island flags, participating in Sorry Day and Reconciliation Day activities, cooking bush tucker for International Food days and of course competing brilliantly in every sporting activity that they can possibly participate in.

Next year the two Year 12 students have been chosen for prestigious leadership positions (SAT and House Captain) and a Year 9 student is to be a Middle School House Captain, which is a testament to their popularity and leadership qualities.

The College provides these students with extra one-on-one academic tutoring and they also have a school-based mentor who works with them weekly at an after-school painting group and who also organises other outside activities for them. Yalari provide a Student Support Officer who supports the students with after-school activities and things that their parents are not able to help them with because they live so far away.

The support for this program has been very evident this year when a loyal band of people formed a committee to organise the Inaugural Adelaide Yalari Dinner. This was a wonderful emotion packed event for 260 guests and \$85,000 was raised which will go towards providing more scholarships. We are already planning next year's dinner which is going to be much 'bigger and brighter'!

The success of this program at Scotch can be attributed to the embracing of these students by the staff, fellow students, and the wider school community. Many of us look forward to continuing to support them as they continue on their study paths once leaving Scotch College. ■

Yalari www.yalari.org and Scotch College, Adelaide www.scotch.sa.edu.au

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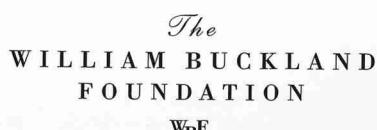
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