



**Community Culture, Diversity, and Inclusion Program through  
Aspire Cairns Community Limited- ACCL – Aspire Community**

**Capacity Statement January 2022**

Core Competencies	Understanding/Experience/Skill and Sharing
Fund Raising and Gift Fund	<p>AACL is a registered charity with Australian Charity and Not for Profit Commissions. Its primary objective is to deliver programs and provide support to the disadvantaged young people across identified areas across Cairns and Australia using sport and recreation partners.</p> <p>Our main partners in 2022 include</p> <ul style="list-style-type: none"> <li>• Cairns Hockey</li> <li>• Hockey Australia</li> <li>• Cairns Safer Streets</li> <li>• Centacare FNQ</li> </ul> <p>DGR status with Australian Taxation office has been applied for and awaiting confirmation.</p>
Community Development through sport	<ul style="list-style-type: none"> <li>• Aligning with United Nations Global Sustainable Goals, Aspire Community aligns program development and delivery with the emerging social enterprise of driving positive social outcomes through sport.</li> <li>• Staffing and Partners together reflect 20 plus years delivery of sport for development - social inclusion programs across regional and remote communities in Torres Strait, Cape York, Gulf Savannah, and Far North Queensland and areas of Queensland and Western Australia focusing on education, well-being and employment and leadership opportunities for indigenous young women and girls.</li> <li>• Support the increasing awareness, understanding and respect for the language and culture of First Nation People of Australia</li> <li>• Capacity Building targeting indigenous young women and girls creating internationally recognized best practice sport for development program LIVE WELL LEARN WELL LEAD WELL as a collaborative partner of Cairns Hockey</li> <li>• Integration of recognized education and training programs supporting leadership.</li> </ul>

<p>Policy and Governance</p>	<ul style="list-style-type: none"> <li>• Aspire Community has adopted and aligns and follows the following sets of policies that protect against fraud, integrity, safety and well-being, child safety, terrorism, exploitation, and procurement.</li> <li>• Aspire Community adopts the policies and governance aligned and supported through ACNC. Financial Processes will meet ACNC and Corporations Law requirements.</li> <li>• Codes of Conduct has codes of conduct which are monitored on a regular basis.</li> <li>• Child Safe Sport Framework <a href="#">COVID Safe Sport   Sport Australia</a></li> <li>• Safe Hockey Framework <a href="#">Policy   Hockey Australia</a></li> <li>• National Integrity Framework <a href="#">Policy   Hockey Australia</a></li> <li>• Following the NIAA Working with Vulnerable People including Children</li> <li>• Other policies can be found at <a href="#">Resources   Cairns Hockey Association Inc.</a></li> <li>• ACCL current procurement policy has been approved by the Directors and identified <ul style="list-style-type: none"> <li>(a) For purchasers less than \$5000.00 identified in Directors approved budgets, and those purchasers are to drive operations and funding outcomes, CEO can authorize payments after 2 quotes have been obtained and assessed.</li> <li>(b) For purchasers over \$5000, min 2 quote but ideally three quotes will be presented to Directors and CEO will make submissions for consideration.</li> <li>(c) Aspire Community will look to support local community purchasers and indigenous business supply chains where possible.</li> <li>(d) Aspire Community will align with the Sustainable Development Strategy approved by Directors</li> <li>(e) All purchasers are reviewed monthly through profit and loss reporting against budget.</li> <li>(f) All financial controls are set by Aspire Community Directors with reviews each 6 months to action against fraudulent practices.</li> </ul> </li> </ul>
<p>Collaboration and Engagement</p>	<ul style="list-style-type: none"> <li>• Understanding the importance of relationship building with under-represented groups within the community – Aspire currently delivers through service agreements with partners a model program into 20 plus communities and is building sustaining relationships with key stakeholders in these communities.</li> <li>• Collaborative Partnerships cut across education, well-being and leadership partners delivering in and across remote and regional communities in Torres Strait, Cape York, Gulf Savannah, and Far North Queensland with new collaborations across Oceania Region including PNG.</li> <li>• Key Focus is Local Solutions to Local Problems – capacity to modify model programs to meet this key focus need</li> </ul>

	<ul style="list-style-type: none"> <li>• Include as a paramount consideration the culture/language and art of First Nation people of Australia</li> </ul>
Education and Training within the Program	<ul style="list-style-type: none"> <li>• Level 3 FIH Coach Educator 15years experience in delivering programs to indigenous communities and multi-cultural under-represented groups</li> <li>• Level 2 FIH International Coach</li> <li>• Experienced and Skilled Regional Programs Specialist – Level 2 FIH Coach with almost 20 years of experience across remote and indigenous communities supporting sport for development programs</li> <li>• 3 indigenous full or part time staff and 3 indigenous ambassadors, mentors and role models mentors and targeting programs for indigenous young women and girls highlight mentoring and role model programs.</li> <li>• Cross Cultural Awareness training as part of building sustainability across program models</li> <li>• Ethics Approved Sports Leader Training Program being developed to support those looking at working across sport for development and community benefit programs using sport as a tool to build positive social outcomes</li> <li>• Program Measurements, evaluation and Learning being assessed through Flinders University</li> <li>• Program Resources – leadership and mentoring modified to meet local needs and can be refined using traditional language and cultural references. Participant journal can be used for assessments and training. Leadership weaves through all aspect of the program</li> <li>• Deadly 5 supported work plans for Schools and Community Groups providing lesson plans and a multi layered approach to learning new skills, building leadership and empowerment which supporting broader base participation</li> </ul>
Aspire Learn Well	<ul style="list-style-type: none"> <li>• Delivery Aspire Schools Programs</li> <li>• Model program with outcomes to increase attendance at school</li> <li>• Key target 90% attendance plus</li> <li>• Build relationship with schools</li> <li>• In school mentor program</li> <li>• Celebrating diversity, culture, and the uniqueness of our community</li> <li>• After school training and skill development</li> <li>• Pathway programs celebrating success in the classroom</li> <li>• Link community priorities</li> <li>• Engagement with parents</li> <li>• Identifying barriers and breaking down to support sustaining participation</li> </ul>
Aspire Live Well	<ul style="list-style-type: none"> <li>• Delivery of well-being programs across diverse social groups including indigenous young women and girls as a priority</li> </ul>

	<ul style="list-style-type: none"> <li>• Mental health first aid delivery and increasing conversations within mental health</li> <li>• Women and Girls sexual health programs – linking with culturally appropriate programs</li> <li>• Healthy eating choices and Healthy habits program – linking with culturally appropriate programs</li> <li>• Use Aspire 5's and Aspire Deadly 5's as an event to highlight this and deliver workshops through the program supporting the well-being programs – collaborations with indigenous groups to celebrate culture</li> <li>• Recognizing Child safety as a matter of paramount importance and creating policy/program and education and training support programs to recognize and address risks in these areas.</li> </ul>
Aspire Lead Well	<ul style="list-style-type: none"> <li>• Leadership Programs focusing on indigenous young women and girls</li> <li>• Mentor Support Programs</li> <li>• Ambassador and Role Model Programs</li> <li>• Workshops included with partners</li> </ul>
Culture and Capability Reconciliation and Closing the Gap	<ul style="list-style-type: none"> <li>• Driving employment opportunities for indigenous young women</li> <li>• Increasing awareness of culture in the workplace – indigenous art and images</li> <li>• Incorporating Acknowledgement and Welcome to Country during functions/program occasions</li> <li>• Increasing awareness of indigenous culture within the mainstream hockey programs across Cairns region including</li> <li>• Reconciliation Round and NAIDOC activities</li> <li>• Identifying barriers around participation for indigenous Australians and incorporating these challenges in program plans/strategic and development opportunities and linking to mainstream future opportunities</li> <li>• Driving social responsibility and cross-cultural awareness through club/membership and partner collaborations</li> <li>• Celebrating and sharing good news stories</li> </ul>
Reporting and Data Collection	<ul style="list-style-type: none"> <li>• Integrity in data collection – process confirmed</li> <li>• Reports highlighting good news stories</li> <li>• Social media</li> <li>• Flinders University Ethics Approved data collection process with data measurement, evaluation and learning assessed through Flinders University</li> </ul> <p> <a href="https://www.youtube.com/watch?v=ZqUhm8xxO7g&amp;t=153s">https://www.youtube.com/watch?v=ZqUhm8xxO7g&amp;t=153s</a>  <a href="https://cairnshockey.com.au/aspire/">https://cairnshockey.com.au/aspire/</a>  <a href="https://cairnshockey.com.au/download/aspire-coaching-manual/?wpdmdl=7071&amp;refresh=5f6d7aaa221911601010346">https://cairnshockey.com.au/download/aspire-coaching-manual/?wpdmdl=7071&amp;refresh=5f6d7aaa221911601010346</a> </p>
	<ul style="list-style-type: none"> <li>• Example Data – School to Club and associated support programs below</li> </ul>

	<p>Data – Aspire has identified almost 65 CHA members/participants who identify as indigenous. If we agree that CHA membership in 2020 is estimated at 900 through COVID this equated to 7.2% of membership identify as indigenous. Currently the national indigenous population is estimated at around 3.3% of the total Australian population – information from Australian Government sources.</p>
<p><b><u>Education and Training Accreditations</u></b></p>	<p>The upskilling of our team and the decision to work together and to actively look after each other during the shutdown was also seen as a positive. We set out below the current Aspire Staff qualifications which support the Program Delivery</p> <ul style="list-style-type: none"> <li>☐ Current Blue Cards and working with vulnerable people checks</li> <li>☐ Certificate 3 and 4 in Sport and Recreation</li> <li>☐ Certificate 3 in Fitness</li> <li>☐ Current First Aid Certificates and CPR</li> <li>☐ Current Mental Health First Aid Certificates</li> <li>☐ NCAS Level 1, 2 and 3 Coaching Accreditations</li> <li>☐ FIH Level 3 Coach Educator</li> <li>☐ FIH Level 3 International Coach</li> <li>☐ Certificate 4 Workplace Training and Assessment</li> <li>☐ Child Protection Certificates</li> <li>☐ Cross Cultural Awareness Certificates</li> <li>☐ Complaint Handling Certificates</li> <li>☐ Addressing Harassment and Discrimination Certificates</li> <li>☐ Advanced Sports Leadership Certificates – La Trobe University</li> <li>☐ Inclusive Coaching / Let Kids be Kids/ Parents Guide to safe sport</li> <li>☐ Walking the Talk Certificates –</li> <li>☐ Understanding challenges working with at risk young people</li> <li>☐ CEO has a Bachelor of Laws and additional credits across Communication, Government in Australia, Management, Organizational Sciences and Sociology.</li> </ul>

	<p>CEO has completed a Advanced Certificates - Sport for Sustainable Development: Designing Effective Policies and Programs, through Department Foreign Affairs and Trade</p> <p>CEO has completed numerous Inclusive and Sport for Good On-Line Training, Certificates and workshops and is a recognized deliverer of upskilling and training in the sport for development space.</p>
<p>LOGO IMAGES ACCL</p>	
<p><u>LOGO IMAGES – PERMISSION TO USE</u></p>	
<p>ASPIRE CULTURE AND SPORT COMBINING</p>	
<p><u>Cairns Aspire to be Deadly – Acknowledgement to Country</u></p>	<p>'In the spirit of reconciliation, Aspire Community ,it's partners, supporters and stakeholders acknowledge the Traditional Custodians of country the Gimuy-walubarra Yidinji- and Yirrganydji people and their connections to land, sea and community. We pay our respect to their Elders past, present and emerging and extend that respect to all First Nations people today.'</p>

## More about the culture-history

<https://www.cairns.qld.gov.au/region/heritage/culture-history>

### Yirrganydji culture and history

The land on which you're standing was originally the home of the Yirrganydji people-an indigenous rainforest and coastal culture belonging to the Djabugay language group of Far North Queensland. Yirrganydji territory comprised the coastal strip of land between the areas now known as Cairns and Port Douglas, including Freshwater Creek and the Barron River.

In Yirrganydji Dreaming, the Rainbow Serpent is known as Gudjugudju. After shaping the landscape, Gudjugudju curled up and went to sleep at Wangal Djungay-the place where the fast-moving Dreamtime boomerang landed. This is the area now known as Double Island.

The Yirrganydji people had an intimate knowledge of their lands and waters, flora and fauna, seasons, and weather. They were both a rainforest-dwelling and seafaring people, utilizing the resources of both environments for their food, clothing, and other needs.

### Yidinji Tribe

The Yidinji Tribe was one of the largest tribes of the Cairns area. The Yidi Bama (people) speak Yidin/Yidiny. There are two dialects of Yidiny: The Coastal dialect and the Tableland dialect.

Many tribes fought for their land and rights to bring about justice and respect for their people. Many Indigenous Australians still live and contribute as their ancestors did in the past.

In 1898, a treaty between the Yidinji people and King's Counsel agreed that attacks would stop by both parties and that the governor of the day issued free food and blankets to the Yidinji people for as long if people of the Commonwealth were to stay in their country.

### Shields of a Nation: Yidinji fighting shields

Each clan's shield is unique to the Yidinji tribe, and the north Queensland Aboriginal tribes. The Yidinji people had 3 types of shields: the clan shields, fighting shields and the ceremonial shields (which are only for ceremonial purposes).

### Gimuy-walubarra Yidi

(pronounced) ghee-moy-wah-lu-burra

The Gimuy-walubarra yidi are the traditional custodians of the Cairns and surrounding district. Gimuy is the traditional place name for the area Cairns City now occupies. Gimuy being the Yidiny name of the slippery blue fig (*ficus albipila*) that grew in large number in this area.

Walu being the Yidiny name for side of the hill and barra meaning people belonging to. The Gimuy-Walubarra clan estate can be seen on adjacent map. The design featured on the shield is that of the Australian scorpion a totem of the Gimuy Yidi. The design depicts the grub stage (djumbun), shown by the white areas on the shield. The shield featured is the identical shield of that which is held by King Yie-Nie who is the ancestor of the Gimuy-Walubarra yidi people.

#### Wadjanbarra Yidi

(pronounced) Wah-Gin-burra

The wadjanbarra Yidi are the traditional custodians of the low-lying forest area between the mountains on the Atherton tablelands. The name wadjan means forest and barra people belonging to, as spoken in the Yidiny language. The Wadjanbarra were the protectors of the rainforest and spoke the tableland dialect of Yidiny, they also spoke the coastal dialect as they travelled to the coast during winter months by the Yidi trails which carved its way down the coast from Giri (Kiari) through to Bunda Walpa Gindajay (Lambs Head) and Bunda Gindajay (Lambs Range) down the coast to Girriwanday (Whiterock). The design on the shield depicts the moth stage of the djumbun (grub) as shown by the white areas on the shield.

#### Bundabarra Yidi

(pronounced) Boon-dah-burra

Bunda means hill or mountain, and barra means people belonging to in the Yidiny language hence this clan group was known as the people of the mountains. They were the traditional custodians of the Mountains on the tableland and traditionally occupied the tablelands area around Yungabarra (early settlers' pronunciation bundabarra/ yungabarra). The Bundabarra was surrounded by freshwater and mountains the significance of water and mountains as such is signified by the design on the shield, the yellow area in the centre signified the water bag which were traditionally made from bark and hollow tree trunks sealed with the native bee's wax, the white being the water and the mountains depicted in yellow on the top and bottom of the shield.

#### Gulgibarra Yidi

(pronounced) Gool-gey-burra

Gulgi is the Yidiny word for sand hence this clan group was known as the sand or seaside people. They were the traditional custodians of the area on the southern side of the Mulgrave River, the sandy riverbanks which flowed down to the sea at the mouth of the Mulgrave and were neighbours to the mandigalpi Yidi. The design on the shield is wangal the boomerang design. The yidi had what was known as storytime unlike other Aboriginal Tribes which had dreamtime. In storytime Gulibunjay threw his son Wangal the boomerang far off into the sea.

Then he picked up his other son, Yirrgaybalan, and followed the path left by Wangal. The boomerang (wangal) entered the waters of what is called today "Trinity Inlet and continued its flight landwards striking various trees and rocks. The significance of those places Wangal struck is that they still retain their Aboriginal (Yidiny) place names from this story. Wangal came to rest at what is today known as the Cairns esplanade his brother Yirrgaybalan is by his side on the other side of the Barron River what's is today known as Reddin Island and Gulibunjay, is still there at the mouth of the Mulgrave River.

Wujnur/Bindabarra Yidi

(Pronounced) won-new-ri-binda-bu

The wujnur or Bindabarra were the waterfall people their home being surrounded by waterfalls such as Joshepine Falls, Fishery Falls and their main camp being at Binda or today known as Babinda. (Binda meaning waterfall in the yidiny language and barra meaning belonging to.)

The Bindabarra yidi home is surrounded by the lush rainforest. The Babinda area is well known for the Babinda Boulders, a well-known swimming hole - but beware, as many young men's lives have been taken. The Yidiny story tells of a young lady from the Bindabarra clan who was promised to another man by an arranged marriage, but she fell in love with another young man from the nearby tribe. She was caught in liaison with the young warrior but as the elders tried to bring her back, she threw herself into the raging torrents of the Babinda boulders and today her spirit remains and if any young men who are strangers to this area walks by, she calls them into the river with her. The Bindabarra along with their neighbours the Gulgibarra yidi who were also known as the Bellenden Ker blacks, an Anglican mission was establish here but later moved to Yarrabah. The design on the shield represents the mountains and waterfalls and the scorpion Djumbun.

Mandigalpi Yidi

(pronounced) Mun-dig-ell-pie)

The mandigalpi or mandiguljarabay were the warrior clan of the Yidin people mandi – meaning hands and galpi or guljarabay – meaning fighting. The mandigalpi are the custodians of the lands on the easternside of the inlet to the Murray prior range and down to the mouth of the Mulgrave and Russel River (Badabadoo). The mandigalpi yidi helped the Kunganji when the Mamu tribe came to steal their women and to try and extend their boundaries a fight took place and the mandigalpi still protect that area ever since this fight took place hundreds of years before whiteman arrived. The mandigalpi shield depicts a sacred ceremony which is performed by their clan with other clans and tribal groups invited to attend the ritual. The story is about the turtle and how one of the smaller turtles became the biggest and strongest in the ocean, the colours on the shield are the traditional colours. The mandigalpi were also referred to as the Mulgrave River

tribe. The mandigalpi also share the boomerang story as gulibunjay lays in their clan estate. Gulibunjay was the father of wungal the boomerang.

#### Badjabarra Yidi

(pronounced) Bud-jar-Burra

The badjabarra were the traditional custodians of the grass plains on the tableland slopes of the mountains of Mt Bellenden Kerr, badja meaning long grass and barra meaning people belonging to. The badja barra were the neighbours of the mamu and Nadjan tribe also the neighbours of the Mallanbarra and Bindabarra yidin people, they spoke Yidiny, nadjon and djirribal. The badjabarra shield depicts the 'jumbun' at the grub stage 'minderi' the tree grub.

#### Mallanbarra Yidi

(pronounced) Mul-lun-burra

The Mallanbarra were known as the flat rock/stoney river people, mallan meaning flat rock or stoney barra meaning people belonging to, or the people of the Mulgrave River. The mallanbarra clan estate extended from Gordonvale following the Mulgrave and the little Mulgrave River. They had the best of both worlds as their clan area ran from the coast and west to the Atherton tablelands with their neighbours the Bundabarra Yidin people the Ngadjun-ji people and the badjabarra yidin. The mallanbarra have many ceremonial grounds of which ceremonies were held between the many Yidiny clans and other tribal groups in the area. The design on the shield signifies the water bag (dogobil pronounced do-goo-bill) and the colours represent the ochar of the area. The Mallanbarra along with the other coastal clans the mandigalpi and the gulgibarra were known by Europeans as the Mulgrave River blacks which they feared when trying to establish the area which is now known as Gordonvale.

#### The King of Cairns

Yie-Nie, the Peacemaker, the King of Cairns and surrounding area, was given a King plate, in recognition of his status as a great warrior along with many other great warriors, throughout Australia. These Aboriginal leaders were given the plates as a sign of treaty. During the 1820s, gorgets or king plates were presented to Aboriginal people by early colonists and officials. They presented the king plates to Aboriginal people whom they considered to be leaders in their tribe, to guarantee their co-operation in the attempts to establish their territory. The plates were mostly made from brass or bronze and were crescent shaped. They were produced in various titles and sizes with some of the later designs being of a large size and/or unusual shape.

#### Gindaja the Cassowary

The Cassowary is a totem of the Yidinji people. There are many story trails related to this unique animal.

The Gindaja travelled from Wajan Yabanday (Atherton Tablelands) down the coast, in storytime Gindaja had wings and could fly, he flew from Bunda Gindaja (Lambs Range) where he rested and travelled to the coast. Gindaja was unsure of this place and flew in the middle of a lake where he became stuck, he tried and tried to free himself, but he could not get his feet free, he slowly began to lose the feathers on his wings until there were none left, so he had to use his legs to walk out.

Therefore, today the cassowary does not have wings and his feathers are black from the mud which he was once stuck, and he walks around lost trying to find his home as on the ground the land is much different from the air.



**Aspire Staff**

**Julie McNeil – CEO**

**Wesley Ferns – Regional Programs and Deadly 5's Co-ordinator**

**Sawadu Tabuai – Development Officer and Mentor**

**Jess Fatnowna – Program Mentor and Empower Me**

**Dalassa Savage – Program Mentor and Trainee Development Officer**

**Stephanie Bonel – Community Hub and Promotions Support**

**David McNeil – Educator and Mentor**

**Lisa Fatnowna/Carleah Flinders/Sarah Cochran and Bella Cochran – Ambassadors**

**Current Staff**

**Julie**

**Wesley**

**Jess**

**Sawadu**

**Stephanie**

**David**

**Role Models**

**Lisa**

**Carleah**

**Sarah**



**Jess. Lisa. Carleah and Sawadu**



**David**



**Wes**



**Julie**

**Fun Fact**

Aspire to be Deadly is mentoring indigenous young women to use their love of sport and understanding of good health, well being and positive self worth into engagement and involvement in the world of modeling.



