

# **APPENDICES**

## **Appendix A: From Mumbai to Porto Alegre: Statement of concern of the Tourism Interventions Group at the 4th WSF (ECOT, 2004)**

### **Who really benefits from Tourism ?**

We, the Tourism Interventions Group, at the 4<sup>th</sup> World Social Forum (WSF) in Mumbai (16-21 Jan. 2004) declare our commitment to change the character of global tourism towards a tourism that is just and equitable for people in destinations. Our interventions (including an intercontinental dialogue on tourism and four seminars) brought tourism issues to the forefront of the WSF agenda

Through testimonies of community struggles and initiatives, we highlighted a wide range of responses to globalised tourism at the grassroots. Our interventions at WSF provided a platform for a meaningful intercontinental dialogue on the social, economic, political, cultural and environmental impacts of tourism.

In an 'Activists Strategy Meeting on Tourism' (Mumbai, 22-23 Jan. 2004, hosted by the Ecumenical Coalition on Tourism (ECOT)) we evaluated the impacts of our interventions and committed ourselves to carrying forward the momentum to the next WSF at Porto Alegre, Brazil in 2005. The Strategy Meeting emphasised the need for wide dissemination of the news of our successful interventions at Mumbai. Discussions on future actions will be shared with communities, movements, network partners and other groups. It was also decided to form the Global Tourism Interventions Forum, which would take forward this important work.

We decided to strengthen and uphold the grassroots perspectives of tourism, which position our interventions against those of the World Tourism Organization (WTO-OMT), the World Travel & Tourism Council (WTTC) and other mainstream definitions of tourism policy and development. As the WTO-OMT is now a specialised UN agency, we will address its new mandate and take forward civil society engagements to democratise tourism.

A primary concern is the undemocratic nature of the ongoing negotiations in the World Trade Organisation's General Agreement on Trade in Services (GATS) that are slated to end by January 2005. We stress the urgent need to bring in experiences from the grassroots on the environmental and social costs of tourism to inform the negotiating positions of governments and underline the need for a rollback in the negotiations.

Highlighting tourism issues within a multitude of anti-globalisation and human rights movements such as those related to women, children, dalits, indigenous people, migrants, unorganised labour, small island, mountain and coastal communities, as well as struggles related to land, water and access to natural resources, is crucial to sharpen local struggles and community initiatives of those impacted by tourism. Networking is at the core of future strategising to identify areas of common concern, forge alliances with like-minded individuals, organisations and movements and influence tourism policy agendas. Democracy, transparency and corporate and governmental accountability in tourism will be placed high on the agenda for concerted action and strategic interventions.

From our experiences of working on tourism issues we are extremely sceptical about the claims of tourism being a provider of jobs and earner of foreign exchange. We are concerned that the actual benefits that finally reach people in destinations are negligible compared to the profits of transnational tourism corporations. Leakages constitute a major loss of income for host communities and countries. At the same time it is local communities who bear the costs of tourism development in terms of social, cultural and environmental impacts.

At the next WSF in Porto Alegre, Brazil, in 2005, we will continue to highlight critical issues in tourism. We look forward to working in solidarity with local community representatives, activists and researchers from various parts of the world to strengthen our struggle and develop strategies for a tourism that is equitable, people-centred, sustainable, ecologically sensible, child-friendly and gender-just.

**Members of the Tourism Interventions Group ; Representatives of Tourism Watch, AKTE, EQUATIONS, ECOT , Tourism Concern, Gambia Tourism Concern, AMAN, among others**

## Appendix B: Sample comments between 1990 and 2002 from guest books placed in the museum of Camp Coorong

Some of the more extensive comments are provided here, organised according to thematic content:

### Reconciliation theme:

- *“Education is the key to reconciliation – may the stories live forever”*
- *“Reconciliation is a difficult process. Camp Coorong helps to overcome our ignorance”*
- *“Much to learn, much reconciliation to take place. All the best in getting back your identity and recognition”*
- *“Camp Coorong is reconciliation actively pursued in daily life”*
- *“A wonderful time of learning and reconciliation – 1/9/96*
- *“I’ve learnt a lot. Thanks for reconciliation”*
- *“Through love and understanding can come peace”*

### Education theme:

- *“May this Camp prosper and teach Australia its forgotten history” – 3/2000*
- *“Thank you for the privilege. I want to keep coming back to learn more” -1/2000*
- *“An awakening experience”- 10/1996*
- *“Good to hear the stories. Mrs. Hanson should come here and listen” – 10/1996*
- *“What a wonderful idea to educate the ignorant” – 04/1993*
- *“A most gentle and enlightening experience” – 4/1993*
- *“Our education is just beginning” – 31/10/1993*
- *“I hope 1000s of school students come here and learn firsthand”*
- *“I am beginning to learn” – 30/4/1995*
- *“Thank you for helping us to understand our own culture better” - 6/4/1995*
- *“Awakened from a long sleep. Thank you” – 19/4/1997*
- *“Makes us realise that what has happened is not all that long ago”*
- *“This has been an eye-opening experience. Learning about the injustices of Aboriginal people is hard to take in. I admire your strength and culture. I hope it lives on always and that your people gain the recognition they deserve. This camp and museum are so important” - 2001*
- *“It hurts but we need to know the truth”*
- *“I suppose 200 years is not too long a time for us whitefellas to start learning. Thanks Tom and Ellen”*
- *“Thanks for showing us Australian history!”*

- *“Thank you for sharing a little of your inheritance. This should be compulsory for every Aussie”*
- *“I am a supposed local. I know nothing!!” – 2000*
- *“Thanks for turning on the light”- 2000*
- *“You have increased my understanding”*
- *“This has been a truly transformative and eye-opening experience”*
- *“Very informative – a lesson from the heart” – 2001*
- *“Succeeded in really making us realise just what is going on” – 2001*
- *“Keep up your good work. Never stop educating people about the truth” - 2000*

Breaking down barriers:

- *“Your openness to sharing your culture is beneficial to white Australians’ heritage” – 7/4/1992*
- *“Cultural relations in a great setting” – 21/8/1993*
- *“Camp Coorong should be compulsory visiting for all” -21/8/1993*
- *“Perfect cultural exchange” – 27/9/1994*
- *“I wish you continued success in your efforts towards improved racial relations” – 16/8/1995*
- *“A wonderful idea that can help make a difference to how we all live together – we hope”*
- *“Breaking down cultural barriers”*
- *“Very mind-opening!”*
- *“Every Australian should come here”*
- *“The baskets weave us together”*
- *“Building bridges” – 2001*

Shame and regret:

- *“Thank you for being here! I am sorry”*
- *“An amazing, if shameful, weekend. Thank you and Sorry!” 3/2000*

Need for more “Camp Coorongs”:

- *“Excellent. I wish there was one in Victoria. Very informative” – 24/9/1992*
- *“Love to see more places like this” – 10/4/93*
- *“Should be more of it!” – 30/4/1995*
- *“May places like this flourish all around the country. Thank you for all you give us””*
- *“This has been great. I’ve learnt so much. It’s a shame that this is the only way to do so!”*
- *“Should be more of you and places like this” - 2000*

### Hope:

- *“Hope for the Future” – 4/1993*
- *“Keep it up – your commitment is our hope” – 04/1993*
- *“Terrific for future generation” – 5/1994*
- *“Very informative - Hope for the Future. Thanks!” – 25/9/1994*
- *“Inspiring and depressing at the same time... keep up the fight”*
- *“Thank you for preserving the past, informing our past and pointing to a better future” – 2001*
- *“This is the hopeful future for Australia” – 2000*
- *“Let’s hope that the new millennium continues to build on the start of respect for difference” - 2000*

### Will return / recommend:

- *“I loved Camp Coorong – will be back”*
- *“A wonderful resource – should be supported” – 17/4/1991*
- *“My friends will be receiving an earful about how absolutely wonderful Camp Coorong is”*
- *“Looking forward to a return trip” – 18/4/1993*
- *“This place is a hidden treasure – hope it becomes better known quickly” – 9/6/1995*
- *“What a better place Australia would be if more people came – saw (and listened to Tom!)” – 29/2/1996*

### Action:

- *“We must all do whatever we can...”*
- *“Thank you for teaching me not to feel guilty but to seek awareness instead” – 4/1993*

### Very affected by experience:

- *“The sites and stories I heard will be with me forever”*
- *“I was affected!”*
- *“Beautiful beyond expression- thank you” – 18/6/1992*
- *“Very enlightening – meant a lot to me” – 24/9/1992*
- *“Un beau reve (a beautiful dream)” – 2/1/1993*
- *“I have been touched by the warmth of the people at Camp Coorong and their story” – 13/5/1993*
- *“Extremely impressive, this is so important for the survival of all people and our Mother Earth” – 17/3/1994*
- *“The photos disturbed me greatly” – 3/1995*
- *“An amazing place – words can’t really describe” – 17/2/1995*
- *“Wonderful experience. I am never going to forget this” – 21/4/1995*
- *“Really exciting. It touched my heart” – 2/4/1995*

- *“This place is one of the reasons I am in Australia – I even quoted it in my visa application – It’s a great place” – 5/7/2000*
- *“This has been a truly transformative and eye-opening experience” - 2000*

Some of the Ngarrindjeri and other Indigenous visitors to the Camp have written such comments as:

- *“Exactly what’s needed for educating foreigners” – 1/1992*
- *“Affirms my pride in being a Ngarrindjeri” – 4/1993*
- *“I saw photos of my grandfather and father. Made me proud to be a Ngarrindjeri descendant” – 10/1994*
- *“Nice to see our own true culture than reading and seeing false history in other museums” - 19/2/1995*
- *“Proud to be a Nunga” – 1/1996*
- *“Deadly. Long live our struggle for cultural freedom” – 2/1996*
- *“Thank you very much, brothers and sisters – Nacho yungondalya yunkandalya – oh how we yearn for the voices of the past” – 2/1997*
- *“Great to see our material out of the museums and within our own Keeping Places” – 1/1997*
- *“I have had a fantastic experience here and have learned plenty about my culture and where I fit in the grand scheme of things” – 2000*
- *“My heritage found” - 2001*
- *“A lovely wairua – spirit. Kia ora” – 2000*
- *“Good to see our culture going strong and being presented the way we want it to be perceived (sic)” - 2000<sup>1</sup>*

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<sup>1</sup> While this is only a selection from the many entries in the visitor books that have been collected since 1988, it is representative of the responses indicating the profound impact of this small facility. Please note that some entries have clearly evident dates of entry and some do not.

## **Appendix C: Comments from post-trip survey of Adelaide Medical School students (Harkin, Newbury, Henneberg & Hudson, 2000)<sup>2</sup>**

### Examples of positive comments:

- *This experience provided direct contact with Aboriginal people and helped to clarify misconceptions about the Indigenous people and their lifestyles and problems. By showing us their culture, exploring their history, talking to us, showing us videos I understood in greater depth why they were having such problems and the reasons for their way of thinking. It is indeed essential that one learns to appreciate their culture, attitude and history before passing any judgement.*
  
- *I understood more about the way the Ngarrindjeri people must have felt when the colonists took over, the confusion facing Aborigines today and how this affects their lifestyle, choices and ultimately their health. I've found that I now respect Aboriginal culture a bit more, and recognise it as important to them.*
  
- *I have never been as close and communicating with Indigenous people in this way, highly valuable experience shows how unreliable stereotypes are and forced me to think about certain issues relating to Aborigines.*
  
- *I can appreciate how the culture of the importance of land is integrated into Aboriginal life and values. That was the most important thing because before I didn't understand why the land and dreaming stories were part of Aboriginal thinking. That understanding - kind of like being able to appreciate their way of thinking and even thinking that way as well.*
  
- *I was very pleased the people shared their ideas - they were an inspiration more than anything in terms of strength of character and preservation of spirit*

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<sup>2</sup> From: Medical Students Learning about Ngarrindjeri Culture and Health, by Ngarrindjeri People, on Ngarrindjeri Land, Camp Coorong Race Relations and Cultural Education Centre, Medical School Fieldtrip Evaluation Report (Harkin, Newbury, Henneberg & Hudson, 2000).

*despite setbacks and mistreatment. As a result of this, I gained interest and increased my willingness to learn and help.*

- *The experience of listening to the Indigenous people's side of the story, as this is significantly different to what is presented to us by the media and other non-Indigenous Australians. I also gained understanding by being able to talk to the Indigenous people myself.*
- *Being in an Aboriginal community is very powerful as is the access you have to various members of that community in a non-formal setting - it allows for a greater exchange of communications.*
- *I learnt a lot about Indigenous history and a few myths were dispelled which was useful. I found it to be a very enjoyable and informative and it has stimulated an interest in Aboriginal health for me. I was also made aware of some of the negative attitudes of my colleagues in regard to Indigenous people, which I found of some concern. These people are going to have influence in society but yet they can't respect or listen to people with other views.*
- *I met for the first time (I think) and actually talked to wonderful and warm Aboriginal people. I don't think I've ever known any Aboriginal people before, which is something that I am not proud of but is so true for many other people. I also broke down some very wrong preconceptions and stereotypes about Aboriginal people, their lives and where they live (Harkin et al. 2000, pp. 12-14).*

Examples of negative comments:

- *While I enjoyed learning about Aboriginal medicine etc I mainly took away a negative attitude towards me as a white Australian. I was also shocked by their close-minded attitude towards building cultural ties. I felt that if things didn't go their way they wouldn't agree to anything. There appeared to be no willingness to give and take and reach compromises.*

- *Not in a positive light. A lot is their own doing and they are stuck in their ways. I understand that they don't want equality and that they want to keep their status as the "afflicted" people. I have no empathy towards these people until they are prepared to want to help themselves.*
- *It increased my knowledge but not my appreciation as I felt we were given a very biased view and that none of our opinions were even acknowledged as valid. I felt resented and like they didn't want my help anyway.*

## **Appendix D: Outline of some of the significant events in Ngarrindjeri assertion of Indigenous rights**

- **21 December 1923** Ngarrindjeri plea to the South Australian government “Give Us Our Children” regarding the *Aborigines (Training of Children) Act*. The details of this event are recounted in the newspaper *The Register* of 21 December 1923, which describes how three ambassadors from Point McLeay Mission, Willy Rankine, Leonard Campbell and John Stanley, sought a meeting with the Governor to express their concerns about this piece of legislation. This Act was part of the tactics that governments were employing to address the “problem of Aborigines” and in particular “half-castes” by removing the young ones from their communities for training, which in effect was geared towards assimilating them into White society. The ambassadors said that the Ngarrindjeri were not against the training of their children but did not want them taken away from their families. These men presented a poignant appeal on behalf of the mothers written in a letter by E.N. Kropinyeri, which, while advocating the imperative of “mother’s love” in her pleas to the government, also spoke “nation to nation” and thus indicates early declaration of Ngarrindjeri sovereignty (see Kropinyeri, 1923; “Give Us Our Children”, 1923).
- **1993** Ngarrindjeri leaders publicly oppose the proposed bridge to Hindmarsh Island (Simons, 2003, p. 63).
- **19 December 1995** South Australian Royal Commission under Iris Stevens reports its conclusion of fabrication of Ngarrindjeri beliefs and traditions popularly labelled “secret’s women’s business” (Simons, 2003, pp. 375–377).
- **October 1999** Construction begun on Hindmarsh Island Bridge.
- **22 November 1999** Proclamation of Ngarrindjeri Dominion, Kumarangk (Hindmarsh Island). Ngarrindjeri Flag for Ngarrindjeri nation flown over Kumarangk.
- **28 December 1999** South Australian Governor, Sir Eric Neale, presented with Ngarrindjeri Proclamation at the formal ceremonies celebrating South Australia Proclamation Day, Glenelg.
- **4 March 2001** Hindmarsh Island Bridge opening.
- **August 2001** Justice Von Doussa in the Federal Court case of the *Chapmans versus Robert Tickner, Cheryl Saunders and Deane Fergie* released his conclusion that he was not convinced that “women’s business” had been fabricated, thus undermining the determination of the SA Royal Commission of 1995 (Simons, 2003, pp. 444–447).

- **July 2002** Ngarrindjeri leaders Tom Trevorrow and Matt Rigney asked to report on the implications of closure of the Murray Mouth on Ngarrindjeri people for the SA Department for Water Resources, which was to be presented to the 2002 Ministerial Council meeting of the Murray-Darling Basin Commission (MDBC). They call for the establishment of a formal partnership between the Ngarrindjeri people and the MDBC in order to develop a long-term and sustainable approach to management of the Murray-Darling Basin and because “closure of the Murray Mouth is an indicator that Ngarrindjeri survival is at stake” (Hemming, Trevorrow & Rigney, 2002, pp. 13–14).
- **2<sup>nd</sup> week, September 2002** Remains of Ngarrindjeri woman and child uncovered during excavations for the Goolwa wharf redevelopment project, which brought the provisions of the SA *Heritage Act* into force. Tom Trevorrow, Chairperson of the Ngarrindjeri Heritage Committee, said that these Ngarrindjeri ancestors would not be reinterred until proper protocols could be established with Alexandrina Council, the local council supporting the wharf redevelopment (T. Williams, 2002, p. 2).
- **8 October 2002** Alexandrina Council presents its “sincere expression of sorrow and apology to the Ngarrindjeri People”, Goolwa.
- **8 October 2002** Alexandrina Council and Ngarrindjeri leaders sign the *Kungan Ngarrindjeri Yunnan Agreement*, Goolwa.
- **6 May 2002** Remains of 300 Ngarrindjeri ancestors held in the collections of Edinburgh University, the Australian Museum and the Royal College of Surgeons in London returned to the Ngarrindjeri in a traditional ceremony in Canberra before being welcomed home at Camp Coorong.
- **23 March 2003** Encounter 2002 event, Victor Harbor. Inauguration of Margaret Worth’s “On Occupied Territory” (previously “Un/Occupied Territory”) Sculptures, Victor Harbor.
- **March 2003** Victor Harbor presents “sincere expression of sorrow and apology to the Ngarrindjeri People”.
- **17 December 2003** Re-enactment of 1923 Petition to the SA Governor (which was never registered by the SA government). Presentation of Proclamation of the Time Immemorial Ngarrindjeri Dominion to the SA Governor, Marjorie Jackson-Nelson.

**Appendix E: Proclamation of Ngarrindjeri Sovereignty**  
(Published by the *Indigenous Law Bulletin*, 4(26), 1999. Used with permission)

## Proclamation Of Ngarrindjeri Dominium

*This proclamation was made by Ngarrindjeri leader, Matt Rigney on Sunday 22 November 1999, at the construction site of the Hindmarsh Island bridge on Kumarangk/Hindmarsh Island in the presence of more than three hundred Ngarrindjeri people and their supporters, as well as police and project security.*

*While the proclamation was read, a specially designed Ngarrindjeri flag was raised for the first time by many other Ngarrindjeri leaders, as hundreds of smaller flags were also handed around.*

*At the official South Australia Proclamation Day ceremony held in the Adelaide suburb of Glenelg on 28 December 1999, the South Australian Governor, Sir Eric Neale accepted a declaration from representatives of the South Australian Aboriginal community. This statement echoed this Ngarrindjeri proclamation in denouncing the unlawful nature and genocidal impact of colonisation, and in asserting ongoing Aboriginal sovereignty in South Australia.*

### TO THE NON-ABORIGINAL INHABITANTS OF 'THE STATE OF SOUTH AUSTRALIA'.

Greetings!

1. WHEREAS by statute assented to in 1834, the Crown of the United Kingdom of Great Britain proposed to declare certain lands wrongly presumed by Preamble to be 'waste and unoccupied' in a 'province of South Australia' to be established without notice to its Indigenous inhabitant proprietors, to be 'open to purchase by British subjects' upon its establishment [s 6, South Australia Act 4&5 William IV, cap 95];
2. WHEREAS in December 1835 at London, the South Australian Colonizing Commission denied on behalf of the promoters of the said Province 'this declaration of the legislature as absolutely rebutting, the title of any aboriginal inhabitants of the proposed Colony to the occupation of the Soil' [CO 13/3];
3. WHEREAS on 6 January 1836 at London, the South Australian Colonizing Commission agreed to submit arrangements for purchasing the lands of the natives of the province of South Australia' to the Colonial Office at the request by letter of the Secretary of State for the Colonies, Lord Glenelg;
4. WHEREAS in their First Report to the Parliament of the said United Kingdom the South Australian Colonizing Commission agreed that 'the locations of the colonists will be conducted on the principle of securing to the natives [sic] their proprietary right to the soil' - so as to require cession of any territory to be 'perfectly voluntary' [First Annual Report of the South Australian Colonizing Commissioners, House of Commons, 1836 Sessional Papers 36 No 491; 39 No 426; 8-9];
5. WHEREAS the said arrangements proposed that the Crown of the United Kingdom of Great Britain allow the opening for public sale in England of 'those lands uninhabited or not in the occupation and enjoyment of the Native race' in 'the province of South Australia';

6. WHEREAS the said arrangements proposed that—

'should the Natives occupying or enjoying any lands comprised within the surveys directed by the Colonial Commissioner not surrender their right to such lands by a voluntary-sale';

Then in that case the Colonizing Commissioners have two duties, namely:

ONE [The first Duty]

'to secure to the Natives the full and undisturbed occupation or enjoyment of those lands',

and

TWO [The Second Duty]

'to afford them legal redress against depredations and trespasses';

WHEREAS by Letters Patent of 1836 issued to Governor Hindmarsh in London the Crown of the United Kingdom of Great Britain purported to allow the said Colonizing Commissioner to begin embarking British subjects upon certain commercial terms on ships and sail for South Australia on condition:

that nothing in these Letters Patent contained shall affect or be construed to affect the rights of any aboriginal Natives of the said province to the actual occupation or enjoyment of their persons or in the persons of their descendants of any lands now actually occupied or enjoyed by such Natives' [CO13/3].

8. WHEREAS clause 34 of the Instruction to the Resident Colonizing Commissioner guaranteed that:

'no lands which the natives may possess in occupation or enjoyment be offered for sale until previously ceded by the natives' [The Select Committee on the Aborigines, Report, 19 September 1860, Legislative Council of the Parliament of South Australia, 5].

9. WHEREAS clause 35 of the said Instructions to the Resident Colonizing Commissioner required that:

'the aborigines are not disturbed in the enjoyment of the lands over which they may possess proprietary rights, and of which they are not disposed to make a voluntary sale' and required 'evidence of the faithful fulfillment of the bargains or treaties which you may effect with the aborigines for the cessation of lands' [op cit].

**NOW TAKE NOTICE THAT**

**NGARRINDJERI HAVE ALWAYS OCCUPIED THIS PLACE  
NGARRINDJERI HAVE NEVER CEDED NOR SOLD THIS LAND.**

Accordingly I, Matt Rigney of Ngarrindjeri, having been properly authorised in the Ngarrindjeri way to make this proclamation on behalf of all Ngarrindjeri, do hereby declare and proclaim

this place and this land as shown on the attached map of the Lands Titles Office of the State of South Australia and delineated as D28145 of the Hundred of Nangkita, and all Crown Land appurtenant thereto, including all waters, foreshore and riverbed thereof, is now and always has been occupied by Ngarrindjeri.

**THEREFORE WE HUMBLY REQUIRE THAT YOUR CROWN FORTHWITH RECOGNISE THE  
DOMINIUM OF NGARRINDJERI IN THE SOIL, AS IS THEIR ORIGINAL RIGHT AND DOMINIUM  
EVIDENCED BY THEIR NATIVE RIGHT AND**

**ONE**

Transfer the particular Certificate of Title to the said land from the Crown to Ngarrindjeri (in order to 'secure to Ngarrindjeri the full and undisturbed occupation or enjoyment of this land' as set out in clause 4 above —The First Duty),

and

**TWO**

Stop the construction of the proposed Hindmarsh Island Bridge (so as to 'afford Ngarrindjeri legal redress against depredations and trespasses' to this particular place and this particular land as set out in clause 4 above —The Second Duty).

Given under my hand and the Public Seal of Ngarrindjeri at the said land at Goolwa on  
Sunday the 21st day of November 1999.

.....[signed MG Rigney].....

Matt Rigney

Recorded in Register of Ngarrindjeri Proclamations, Vol 1, Page 1, Record no 1.

[initialised MGR].....

Copies transmitted this day to

\* Her Majesty Queen Elizabeth II, Queen of Australia and the United Kingdom of Great Britain and Northern Ireland.

\* The Governor of South Australia [the Representative of the Crown, acting with the advice and consent of the Executive Council].

The Ngarrindjeri Nation calls on the SA Government to meet with the Ngarrindjeri leaders and Elders to negotiate a Treaty between both governments.

## Appendix F: Apology from Alexandrina Council



### Sincere expression of sorrow and apology to the Ngarrindjeri People

To the Ngarrindjeri people, the traditional owners of the land and waters within the region, the Alexandrina Council expresses sorrow and sincere regret for the suffering and injustice that you have experienced since colonisation and we share with you our feelings of shame and sorrow at the mistreatment your people have suffered.

We respect your autonomy and uniqueness of your culture. We offer our support and commitment to your determination to empower your communities in the struggle for justice, freedom and protection of your Heritage, Culture and interests within the Council area and acknowledge your right to determine your future.

We commit to work with you. We acknowledge your wisdom and we commit to ensuring our actions and expressions best assist your work. We accept your frustrations at our past ways of misunderstanding you.

We are shamed to acknowledge that there is still racism within our communities. We accept that our words must match our actions and we pledge to you that we will work to remove racism and ignorance.

We will recognise your leadership, we honour your visions, and we hope for a future of working together with respect for each other.

We look forward to achieving reconciliation with justice.

We ask to walk beside you, and to stand with you to remedy the legacy of 166 years of European occupation of your land and waters and control of your lives.

The work of the Alexandrina Council will be guided by your vision of a future where reconciliation through agreement making may be possible and we may walk together.

The Alexandrina Council acknowledges the Ngarrindjeri People's ongoing connection to the land and waters within its area and further acknowledges the Ngarrindjeri People's continuing culture and interests therein.

Signed for and on behalf of the Alexandrina Council by Mayor  
Mr Kym McHugh

Witnessed for the Council by the Chief Executive,  
Mr John Coombe

  
8/10/02

Witnessed for the Ngarrindjeri People by the Rupelle of the Ngarrindjeri Tendi,  
Mr George Trevorrow

Witnessed for Ngarrindjeri People by the Chair of Ngarrindjeri Native Title Committee  
Mr Matthew Rigney

Witnessed for the Ngarrindjeri People by the Chair of Ngarrindjeri Heritage Committee  
Mr Tom Trevorrow

**ALEXANDRINA COUNCIL** ABN 20 785 405 351 Preserving the Past – Securing the Future

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

## **Appendix G: List of personal communications**

Judy & Graeme Carbury, Wedgetails Tours, joint venture partners with the Ngarinyin people of Bush University, 27 November 1999, via email.

Joan Gibbs, biologist and lecturer, University of South Australia, 24 June 2001, Adelaide.

Neville Gollan, Ngarrindjeri Elder and Cultural Instructor, Camp Coorong, 5 January 2002, Camp Coorong, Meningie.

Matt Rigney, Chair of Ngarrindjeri Native Title Committee, 29 January 2002, Meningie, SA.

Carroll Karpany, product development manager, South Australian Tourism Commission, 15 July 2003, Adelaide.

Adele Pring, Project Officer Aboriginal & Cultural Studies & Reconciliation of the Aboriginal Education Unit of the Department of Education, Training and Employment (SA) , 13 August 2003, via email.

Sharon Gollan, Ngarrindjeri Cultural Adviser, Trainer and academic at the University of South Australia , 25 August 2003, Adelaide.

George Trevorrow, Rupelle of the Ngarrindjeri Tendi, founder of Camp Coorong and Manager of the Coorong Wilderness Lodge, 8 November 2003, Meningie.

Tom Trevorrow, Ngarrindjeri Cultural Educator, Manager of Camp Coorong and Chair of Ngarrindjeri Lands and Progress Association, 9 November 2003, Meningie.

Steve Hemming, Historian and Anthropologist, consultant to the Ngarrindjeri and former curator of the South Australian Museum, 5 February 2004, Adelaide.

Kym McHugh, Mayor Alexandrina Council, 18 June 2004, via phone call.

Matt Rigney, Chair of Ngarrindjeri Native Title Committee, 22 June 2004, Adelaide.

Mary Beckett, member of Alexandrina Council, 26 June 2004, via phone call.

Tom Trevorrow, Ngarrindjeri Cultural Educator, Manager of Camp Coorong and Chair of Ngarrindjeri Lands and Progress Association, 26 January 2005, Adelaide.

## Appendix H: List of associated publications

- Higgins-Desbiolles, F. (2006). Kungun Ngarrindjeri Yunnan: A case study of Indigenous rights and tourism in Australia. In J. Buultjens & D. Fuller (Eds.). *Issues in sustainability: Indigenous tourism case studies*. In Press.
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