



# Information for Anangu Pitjantjatjara Yankunytjatjara Lands Applicants



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# WHO WE ARE

MoneyMob Talkabout is a not-for-profit organisation providing a range of financial literacy programs and community services in the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands in northern South Australia, and in Alice Springs in the Northern Territory.

The MoneyMob financial literacy education program was founded in 2009 as a small travelling program that raised awareness in advance of visiting money management services across the Northern Territory. In 2012 as a result of a successful funding application, we established a place-based service in the APY Lands to provide ongoing support to Anangu. The establishment of the services was guided by advice from APY communities. In 2015, we incorporated as an independent not-for-profit organisation.

We are governed by a Board of Directors with diverse backgrounds and skill sets, including directors from the APY communities we serve. We recognise the importance of continuing to build an effective co-design model and place focus on continual improvement to ensure First Nations voices, particularly Anangu, are embedded in our governance and service delivery models.

Our website, [www.moneymob.org.au](http://www.moneymob.org.au) provides more details about our organisation and work.

## Money Mob Talkabout Vision, Values and Goals

Vision – what is our dream for the future?

Our vision is that First Nations people and communities are empowered to achieve economic wellbeing and self-determination.

Our focus is ‘First Nations people are equal partners in and co-creators of our practice. We elevate the voices of our clients and advocate, influence, deliver services, build and share knowledge to achieve equality.’

Values = our attitude and thinking about how we do our work...

Our values guide all aspects of our work including our service delivery, advocacy, governance and management. They are:

- **Courage:** We are committed to advocating strongly for change and confronting injustices.
- **Empowerment:** We work to support Aboriginal and Torres Strait Islander people to exercise their agency in their ongoing struggle for autonomy, rights, opportunities and recognition of the inherent value of their culture and communities.
- **Integrity:** Honesty, openness, accountability, fairness and inclusiveness must be at the core of everything we do and are.
- **Insight:** We take reasoned action grounded in our organisational knowledge, evidence and ethics; the wisdom of the people, organisations and communities working alongside us; current thinking and research about what works nationally and internationally.

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- **Innovation:** We are an enterprising and agile organisation, motivated to continually improve, adapt and develop inventive solutions that create value and are valued by people.

Goals = what we are aiming to achieve through our work

Goal 1 - Driving change through service delivery

Goal 2 - Extending our impact through advocacy and knowledge sharing

Goal 3 - Building and maintaining strong partnerships

## How We Work

Money Mob Talkabout takes a strong community development approach; we work alongside people to empower them and teach them independent skills – whenever possible, we do “with” not “for.” We believe that each person has diverse strengths and inherent dignity as a human being. We treat every contact as an opportunity for learning.

We emphasise two way learning, where our non-local staff (are expected to) learn as much from the community as the community learns from them. Understanding how Aboriginal people think about and use money is critical to the success of our work. Our clients may not know everything about money, but they are the experts in their own lives. We need to listen to them and respect their choices. When we encourage people to change, we need to do it in a way that is supportive; that helps people to understand why there is a good reason to change and respects what change they are able to realistically make at that point in time. Not make them feel judged or expect them to make changes which are beyond their circumstances.

Financial counsellors and financial capability workers have different but equally valued roles within our team where every staff member contributes to supporting a client’s financial resilience journey. We do not see one role as having a hierarchy of authority over another.

There is a strong focus on learning together and reflective practice in the team.

We work hard, and we are honest in everything we do. We talk kindly but straight with our clients and with each other.

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# Anangu Pitjantjatjara Yankunytjatjara Lands Overview

The APY Lands are extremely remote, with the nearest major town being between 5-8 hours away in Alice Springs. The APY Lands cover an area in excess of 100,000 square kilometres, and are estimated to have a resident population of approximately 2,500 people spread across a number of communities and homelands. The population is very young in comparison with the Australian average.

Community members are collectively known as Anangu, and may have family links into the Ngaanyatjatjara Lands in Western Australia, as well as Coober Pedy, Port Augusta, Adelaide and the Northern Territory. Predominant languages spoken are Pitjantjatjara and Yankunytjatjara, as well as varying levels of English.

Travel into the Lands is generally on unmade dirt roads, which can be of poor condition at times, especially during or after periods of heavy or sustained rainfall. The South Australian Government has upgraded the main APY Lands road by raising and levelling it and has bitumised some sections such as creek/river crossings and at the entry to communities. However the road is still mostly unmade. There are flights into and out of APY Communities, operated by Northern Territory Air Services on small planes which require advance booking.

## Temperature

In summer, temperatures can be extremely hot – regularly exceeding 40-45 degrees. Winters are milder and temperatures can be cool to cold (sub zero).

## Dry Community

APY Lands are dry communities, meaning alcohol must **not** be bought into or consumed on the Lands.

## Communication

Since May 2018 the APY Lands have had access to mobile phone services (with the exception of the communities of Nyapari, Kanypi & Kalka). While many Anangu have mobile phones, other forms of communications are limited - few have home internet or landlines. There is limited public internet access in most towns for local residents - service providers generally have internet connected by their employing organisation.

## Medical Care

Most communities have a Nganampa Health primary health clinic. A doctor will not always be present – many clinics rely on visiting doctors and specialists. Employees with conditions which require regular specialist medication to be dispensed need to arrange this with an urban pharmacy or GP prior to departing for the Lands.

Where conditions or injuries require critical medical attention, people are flown to a major centre via the Royal Flying Doctor Service. It can take hours for the RFDS flight to arrive in the community. You should

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have a thorough medical check prior to commencing employment, to ensure that you are fit to work in this physically demanding environment.

There are also Anangu traditional healers, known as ngangkaris. These traditional healers can provide a range of services to both Anangu and non-Anangu people, and sometimes work alongside western medical professionals in the clinics and major hospitals. There is an excellent book which talks about Ngangkaris and how they work. Details are provided at the end of this document.

## Immunisations

You are advised to immunise yourself against COVID-19, hepatitis A & B and tetanus prior to employment. If you are prone to flu, you may also like to consider an annual influenza shot. .

## Common Medical Conditions

Anangu generally have very poor health due to the impacts of colonisation, overcrowded housing and low incomes. This includes some diseases which have largely been eradicated or are easily treated in other settings.

Below is a list of some health problems and diseases that are known to occur in the APY Lands (this list is not exhaustive). **Some (not all)** of these conditions are highly transmissible, and you are advised to seek expert medical advice as to potential impacts on your own health if you are considering applying to work in the APY Lands. It is also important to consider how these health conditions may impact on the people you will work with and how you may need to adapt your approach accordingly.

- Rheumatic heart disease
- Diabetes
- Tuberculosis
- COVID-19 variants
- Flu/colds
- Scabies
- Shigella
- Gastro-intestinal conditions
- Asthma
- Boils
- Kidney disease
- Sexually transmitted diseases
- HTLV-1
- Otitis media (middle ear infection)
- Trachoma

## Preparing a Personal First Aid Kit

Our staff accommodation, offices and cars all are equipped with first aid kits. However, it is also advisable to prepare your own first aid/medical kit to have with you on the Lands, in readiness for common illnesses or conditions which you may contract. Recommended medications and equipment include:

- headache/fever/anti-inflammatory tablets such as panadol or nurofen

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- rehydration salts or tablets
  - saline eye drops, to combat dry eyes
  - burn cream
  - Sunscreen
  - Lip balm
  - scabies cream such as lyclear - scabies can be contracted from handling dogs or close contact with humans who have picked up the disease.
  - head lice treatment
  - antihistamines (for allergies to grasses)
  - conjunctivitis medication
  - anti-fungal cream for ringworm
  - Band-Aids and bandages (including a pressure bandage in case of snake bite)
  - An anti-nausea medication
  - Asthma medication

## Police

Some, but not all communities have a permanent police presence. At times when there are large events (such as sports carnivals or funerals) or when the police have somebody in custody, it may be difficult for them to respond to other call-out requests in the community. The police on the Lands are generally on a fly-in, fly-out roster, and change over on a Thursday. Again, this is a time when it may be difficult to contact police if needed.

## Schooling and Children

Most communities have a combined primary and secondary school. At the moment it is unusual for Anangu to complete secondary education, particularly on the Lands. Some Anangu children attend boarding school in Adelaide, Melbourne or Alice Springs. Some non-Anangu children attend local schools, however it is recommended that applicants considering relocating with children who are to be permanently based on the Lands undertake your own thorough investigation of local schooling options. Non-Anangu children - in particular teenagers - living in communities are rare, and community life can be a very challenging, isolating experience for adolescents.

As with any community, there are risks related to child sexual abuse and the sexualised behaviour of young children on the APY Lands. Child sexual abuse on the Lands was the subject of a 2008 Royal Commission (The Mullighan Inquiry). Employees who are considering bringing their children to the APY Lands and/or placing them in local schools should be aware of these concerns and evaluate the potential risk to their family.

As members of a local community, MMT employees have responsibilities to that community. If an MMT employee, as part of their work, becomes aware of child sexual abuse or develops a suspicion that a child has been harmed, or is at risk of harm, that employee may directly notify their suspicion of abuse to the Child Abuse Report Line ("CARL") on 13 14 78. The line is open 24 hours a day, 7 days per week.

Alternatively, if the employee does not wish to report the concern themselves, the employee can speak to a mandated notifier, for example the local school principal, and tell them about the concern. The principal (or other mandated notifier) will then notify the concern while keeping the name of the



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employee confidential.

## Shopping

Most communities have one community store, with the exception of Pukatja which also has a garage with a supermarket.

Stores stock a reasonable but limited range of food and drink, and receive weekly deliveries by road-train. Limited hardware/household and motor vehicle goods and clothing are available. Limited fresh vegetables and fruit are stocked. Meat, chicken and fish are generally frozen.

Prices are significantly higher than in metropolitan locations. Delicatessen items such as specialty cheeses, cured meats, dips, coffee, breads, many snacks and confectionery and ingredients for many ethnic cuisines are generally unavailable.

Personal hygiene and cleaning products selection is also limited. There is very little in the way of stationery. Many stores have a take-away outlet that sells fried food as well as some pre-prepared meals.

Most stores close at midday for approximately one hour, and on Saturday at 11am or midday. The take-away may remain open during this time, depending on the community.

It may be possible to buy groceries through Coles or Woolworths Online, and have them delivered to the Lands. There may be a delivery charge per bag of groceries in the past this has been around \$15 per bag. The local community store or other non-Anangu service providers should be able to advise you about online orders and how to arrange them. The receiving community store will not take any responsibility for these goods – you need to ensure that you are present when the truck arrives to pick up your consignment, or it may be left or taken. It may also be possible to have large furniture/whitegoods delivered in this way, by pre-arrangement with the transport company. Note that MMT provides furnished housing for staff.

## Car Repairs

There are few operating garages on the Lands. Regional Anangu Services operate two garages from their depots at Umuwa and Pipalyatjara (close to the WA border). Employees may be able to have a vehicle or tyre repaired here. They will accept payment by credit, EFTPOS or purchase order.

There is also a mechanic located at Marla on the Stuart Highway, Errol's Repairs and Outback Vehicle Recovery in Alice Springs can assist with retrieving all types of vehicles that have broken down in remote locations.

## Petrol

Opal and diesel are both available on the Lands. Prices are significantly higher than metropolitan locations and are currently (July 2023) around \$2.80 to \$3.00 per litre, depending on the local store. Fuel may not be available after 5pm on weekdays, during lunchtime closures, or after 11am on Saturdays. Asking for the bowser to be opened outside of these times may incur a "bowser opening fee" of about \$10, if the store attendant can be located and will agree to open the bowsers in the first place. Fuel is also available at the RASAC depots in Umuwa and Pipalyatjara. Some stores have now installed self-service credit card payment machines, so that petrol can be purchased after hours.

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## Other Amenities

There are no services such as cafes/restaurants, department stores, hairdressers, dentists, pharmacies, cinemas or other forms of amenity/entertainment in the communities. The closest places to access these services are Alice Springs (north) or Coober Pedy (south).

## Money Mob Offices

Money Mob's offices are basic in comparison to most urban, corporate offices. Options for office accommodation on the Lands are limited. While we have done our best to create safe appropriate space for our staff, it is important to be aware that conditions can be challenging, with dust, dirt, noise, dogs and environments that can be difficult to control. In particular, it is hard to find and retain reliable cleaners for our offices, and staff realistically have to pitch in to assist with keeping the office clean and tidy - including kitchen and toilet areas.

## Amata Office

Our Amata outreach office is located at the Amata Family Wellbeing Centre, and is used when we undertake regular outreach to the Amata community. It is not staffed at other times. The office can accommodate three staff, however it is crowded at this point. It is suggested that no more than two staff ideally work from this space, and keep client privacy in mind. It may be necessary, if there is more than one client present, to take someone outside or into an alternative space in the Family Centre to ensure they can speak freely. The toilet block is outside, and may need to be opened with a separate key.

### Amata Office





## Pukatja Office

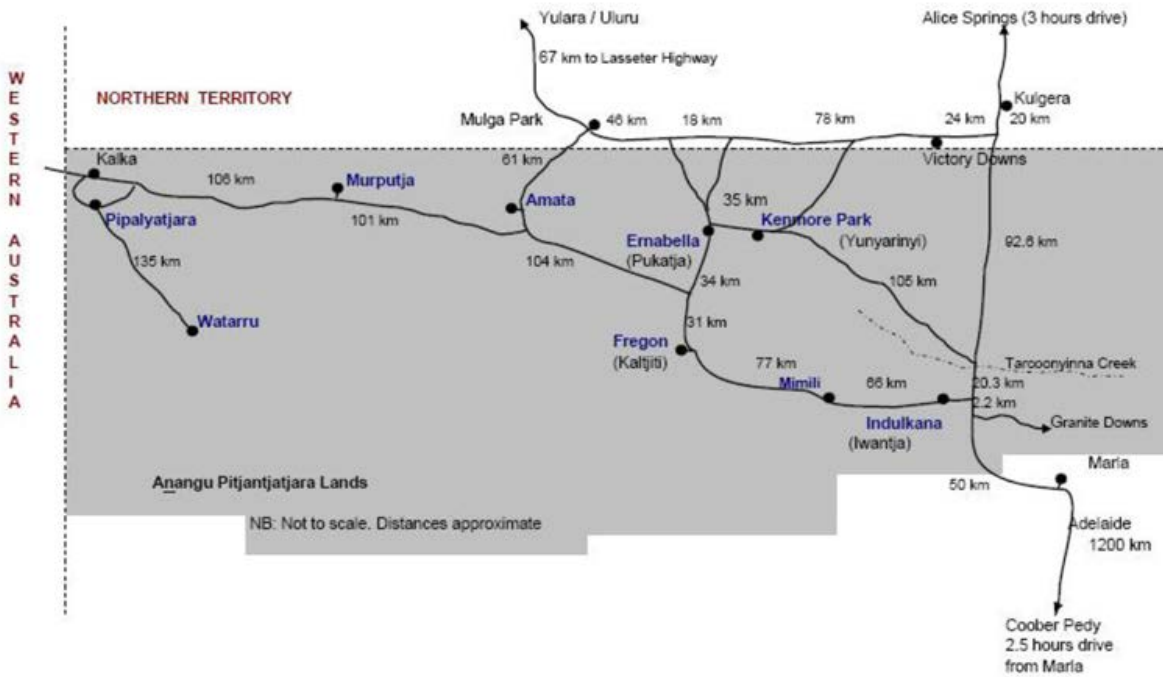
We have delivered services from this office since 2016 on behalf of the Pukatja Community Council, to whom the building belongs. We use the main office space within the building with two internal offices for client consultation. The building is older so has some limitations with regard to functionality. It is located near the art centre and general store. The office is used to distribute mail, for Centrelink and Service SA agency services and has a council meeting room attached to the side of the building where the Council meets periodically.

This office can be busy with community people visiting the office for various purposes. It is fully air conditioned and has Internet and telephone. In the client waiting room, clients have access to self service Centrelink phones and computers.

### Pukatja Office



# APY Lands Map



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# Adjusting to Community Life & Fitting In

It is important that applicants are confident in creating their own opportunities for socialising and becoming part of the community, including with local Anangu people. Making concerted efforts to learn the language, culture, history and find a cultural mentor will assist greatly in this regard. Understanding the social and political experience of Aboriginal people in Australia will also greatly enhance your work - there are many logical reasons for Aboriginal people to mistrust non-Aboriginal people, and for why things happen as they do in communities. MoneyMob encourages you to read widely, and do your research. Remember, Aboriginal people have had to educate generations of non-Indigenous people about culture, language and history and it's tiring for them. Don't be afraid to ask questions, but make an effort to find things out yourself - don't just expect things to be given to you on a plate.

It may take time for community members – local and non-local – to warm to or connect with you. It is important not to take this personally. It is likely that they have seen many white people/new workers come and go over the years. They will be waiting to see what you are like and whether you are likely to stay. If you are pleasant, reliable and behave with integrity and respect for them, Anangu are very likely to respond warmly and generously within a relatively short time. You may be given privileged insight into their lives and culture.

## Cultural Protocols/Practices

There are a number of important cultural protocols and practices about which you should be aware when working in a community. This will help you to avoid inadvertently causing offence and encountering any subsequent difficulty in your work.

### Taking Photographs

Like most people, Anangu do not like to have their photograph taken without their consent. Display common courtesy and ask before taking anyone's photo to avoid offence. If you are taking a photo of someone as a result of your employment or volunteering with MoneyMob and the photo will be used in a work context, you must have the person (or their parent/guardian if it is a minor) sign a photo/media permission form and ensure that it is uploaded to our corporate records system.

### Culturally Sensitive Sites

Culturally important and sensitive sites are present right across the APY Lands. These may not be known to non-Anangu or marked in any way. It is essential that you do not enter any area in a vehicle or on foot (with the exception of general access areas such as shops and office buildings) without checking first with Anangu whether it is OK for you to do so. This also applies to taking photographs of the landscape. What may look like "just a hill" to you could have special significance for Anangu. Taking photos of sensitive sites can cause great offence and result in you being unwelcome in the community.

### Deaths, Funerals and Sorry Camps

As a result of the life expectancy gap between First Nations people and the broader Australian population, funerals are an all too common occurrence on the APY Lands. Anangu frequently pass away at what mainstream Australia would consider to be a young age, due to the burden of disease with which they live.

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Family and community members will often spend lengthy periods in “sorry camps”, mourning and showing respect for a deceased relative in the lead up to a funeral. This may mean that people are away from work/school for an extended time (if for example the death/funeral is in another community), or that they may attend work or school during the day if the death is in their home community but return to the camp after hours.

Sorry camps are impromptu shelters which are set up on the periphery of the community, where the family will gather and stay during the mourning period. These shelters might be tents or built of corrugated iron/wire and tarpaulins. Other family and community members will spend time with the family in the camp, bringing them food, firewood and blankets and sitting down to mourn with them until the funeral takes place. Generally, as a worker or outsider, if you need to see someone in a sorry camp, it is advisable to either:

1. Ask another community member if it is OK to approach that person at the camp AND/OR
2. Approach the camp and wait on the periphery until someone sees you and indicates that it is ok for you come closer

It can also be a gesture of respect to take something for the family with you - e.g. a food item such as biscuits, kangaroo tail, milk, flour.

As well as the sorry camp, you may find that relatives have moved out of the deceased’s house into another house. Roads past the deceased’s house may also be blocked with rocks/other objects, to prevent car/foot traffic from passing that house and to show respect.

Funerals are important community events to mark the passing of loved ones. The population of communities often swells around the time of funerals, as Anangu gather from near and far to pay their respects. There will often be a memorial service the night before, with the funeral the following day. There are currently no morgues/facilities for storing bodies in APY communities. The deceased person is generally cared for by a funeral director off site, and their body repatriated back to their home community by plane on the day of the funeral. Service providers may be asked to assist with transporting the body from the plane/to the cemetery in an organisational vehicle such as a ute or troopy, if the family does not have an appropriate vehicle for this purpose. It is also common (and a real privilege) for service providers to be asked to assist with producing an order of service to commemorate the life of the deceased.

Funeral services are marked with large arrangements of plastic flowers, candles, banners. Services are sometimes conducted by a priest or pastor, or by a community leader. Readings by family and friends will often be done from a stage and hymns/music played. Close family members will sit around the coffin which is usually located in front of the stage or church, and there will likely be ritualised wailing. Before the end of the service, there will be an opportunity for all in attendance to pay their respects by approaching the coffin, touching it and placing flowers on it. Following the conclusion of the service, the coffin is transported to the burial site, with family following immediately after the hearse followed by the rest of the mourners.

At the gravesite, following the end of any further tributes, the family members will line up at the head of the grave. Everybody else then forms a line, takes a handful of dirt from the excavation of the grave, and throws it onto the coffin. They then move forward to shake hands briefly with each family member, generally without making eye contact.

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Funerals can be extremely emotional events, even for those who do not know the deceased or their family well. It is important to be aware that if in attendance, you may experience these emotions as well, through being exposed to the grief of others.

Funerals can also be occasions for significant intra-familial conflict - particularly if there is suggestion or suspicion that: someone has not properly performed their obligations in looking after the deceased; or if the death has occurred in some sort of unnatural way such as through an accident or violence, or suggestion of black magic. You may observe police in attendance at a funeral as a preventative measure for this reason. Or they may just be present to show their respect for the deceased like everybody else.

Due to the low incomes of many Anangu families, the cost of a funeral (if in SA) will often be covered by the South Australian government's low-income funeral assistance program. Eligibility requires the provision of financial documents by immediate family members, and this can be a factor in delaying the date of the funeral. Finding the funds to pay for funerals and expenses associated with them (such as clothing and travel) can be a source of significant stress for Anangu families. This is another area in which service providers are commonly asked to help Anangu navigate the bureaucratic systems involved.

### Men's Law and Culture

Men's cultural ceremony (men's business) occurs most years towards the end of the year and can run anytime from September/October through to February or later the following year. A common marker these days is the end of the football season, however this should not be assumed as given. The location of men's business varies from year to year.

Men's business is considered highly sacred and confidential. It is generally not for outsiders (especially women) to know what occurs during this time nor is it appropriate to ask. Services will generally be made aware by email circular sent by Regional Anangu Services that business has commenced or finished, where it is taking place and when convoys of men will be travelling to attend/leave. Notification of business happening generally includes advice about any roads which will be closed or must be avoided while the men are travelling. In particular, women are discouraged from being on the relevant road when the convoys of men are travelling.

A sign that men's business is occurring is if groups of men are seen in communities covered in ochre. It is advisable to show deference by not looking at them and passing at a respectful distance.

If families have a young man attending men's business, their mothers/other female relatives may be expected to stay near the ceremonial site and prepare food for them, until the business has concluded.

There are diverse views about what should or should not be done during men's business. Some Anangu women will not wish to leave their homes or travel during this time. Some Anangu will advise service providers that they are free to travel, as the ceremony does not affect them. Others will say that service providers should not undertake activity at all. As a rule of thumb, MoneyMob is generally guided by the notifications sent by Regional Anangu Services, which are in turn informed by senior Anangu men. Where there is doubt, we will seek further advice from trusted elders in the relevant community before proceeding.

### Women's Law and Culture

Women's law and culture is run by NPY Women's Council and takes place each year around mid-year in a different location, determined in discussion with senior women. Anangu and other First Nations women

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from around the region come together to practise and celebrate culture. Non-Anangu women are generally discouraged from attending except if they are providing transport or logistical support.

Ceremonial activity is extremely important to the maintenance of Anangu law and culture, and the acquisition of cultural knowledge and authority. MoneyMob encourages our Anangu staff to participate in these opportunities.

## Personal Safety

On the whole, staff are safe while working in the APY Lands. Those most at risk from Anangu are generally other Anangu - particularly women. While we don't want to exaggerate any dangers, there are risks to personal safety which need to be understood and taken seriously. Sensible behaviour and getting a feel for community dynamics will go a long way to mitigating any risks for working and living remote.

## Home and Out of Hours Visits

MoneyMob encourages staff to undertake home visits **where safe**. A home visit may be the most comfortable place for your client to talk, and may provide you with valuable insight into that client's personal circumstances. Staff/volunteers should seek counsel from Anangu about the protocols for visiting people at home before doing so. If possible, ask the person directly concerned first if this is appropriate. Anangu may prefer to meet outside of their house, such as on the verandah. Local people can also tell you if there are houses that are not safe to visit for whatever reason - for example, aggressive dogs.

MoneyMob advises caution if you do not feel safe with a client. In this case, restrict visits to an office or other publicly visible community area, or arrange to have another person (such as a staff member, community member, other service provider or police officer) attend with you. Female staff alone should also exercise caution if visiting a male client alone - it is advisable to remain outside of a private house where you will be visible in case anything should go wrong. Attacks on service providers are uncommon, but have occurred in the past.

In particular, do not visit clients at night alone or allow them access to your accommodation/house if you do not know them extremely well and are not 100% confident that they pose no risk to you. Other service providers and community members are a good source of intelligence about who to be wary of. Also check the MMT database for alerts about clients who may pose a risk.

## Relationships Between Genders

Staff need to pay attention to what is considered appropriate communication, dress and body language between genders. Clear professional and physical boundaries should be maintained and a polite (but not over-friendly) demeanour shown. Unless you know them very well, Anangu men or women may misconstrue excessively friendly or jokey communication as flirting or even offensive. Anangu may also assume that an opposite gender work colleague is a sexual partner. This is a guide only, and will differ depending on the individual. It is safest to observe these guidelines until you know the person well. If asked, you can clarify the situation directly.

There are certain subjects which are not generally discussed in mixed-gender company. These include matters of a sexual or bodily nature, domestic violence and gender-specific cultural business. It is



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offensive to ask a pregnant woman directly about her pregnancy, particularly in front of a man.

Attitudes to dress are changing, however many Anangu women still dress conservatively and consider it inappropriate to wear tight or revealing clothes, including sleeveless tops, very short shorts/skirts, low-cut tops or tight pants/tops.

## **Same Sex Relationships, Gender Diverse People**

There are Anangu in same-sex relationships, and gender diverse individuals. However on the whole this is still not familiar territory for many Anangu. Some Anangu are familiar with non-Anangu people being in same-sex relationships, however many may still find this surprising or shocking. Anangu reactions to the disclosure of a same sex relationship or transgender person mirror the range of reactions in the general population - from surprise, to curiosity, discomfort, ignorance, disapproval, indifference or acceptance. Generally speaking, Anangu will move on from such disclosures quickly, and treat you as they find you. You should feel free to speak of your situation and be yourself if the subject arises, without feeling like your personal life has to be a big focus of your relationships with local people.

## **Aggressive Clients, Difficult Situations**

Money can cause tension and conflict in relationships, including relationships with Money Mob staff. There are a number of ways in which this can happen.

Clients may ask you for a loan, to assist them with purchasing items for which they will pay you back, ask you to buy things outright for them or ask to transfer money into your personal account. It is a strict organisational policy that we do not do these things under any circumstances. This protects staff from requests which make them uncomfortable or out of pocket, which cause client dependence and unrealistic expectations, and from accusations that staff have mishandled or stolen money. An appropriate response is “My boss says I am not allowed to help you in that way.”

Some clients may be or become aggressive if they feel they have some seniority and are entitled to be seen immediately, or think they have been waiting for too long. It is important for all staff to follow office procedures and observe client dynamics continually, to watch for risks which might be developing and de-escalate the situation. At the same time, it is important to maintain a boundary, and respectfully require that clients will be seen according to the order in which they presented. This ensures that the service runs smoothly, reduces stress of constant demand for staff and ensures that everyone in the community gets a fair chance to be seen.

## **Poverty, Family and Domestic Violence, Substance Abuse, Gambling**

Clients may be experiencing financial difficulty due to the pervasive low incomes on the Lands, reliance on income support which has been below the poverty line since the mid-1990s as well as fine indebtedness, family pressure/coercion, domestic violence/elder abuse or drug use/gambling. Money Mob staff are often asked or required to try to address these problems with people. This is a legitimate part of our work. However people in these situations (particularly if they are the cause of the issues) can become defensive and sometimes aggressive.

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Conversations about these matters need to be undertaken sensitively, in a planned way, and in accordance with organisational policy so that staff and clients stay safe. Staff are encouraged to bring difficult/sensitive cases to the attention of their external supervisors as well as management, to seek input and guidance as to how such cases may be handled.

Clients who are experiencing domestic violence may sometimes report this to staff. Such reports are handled according to our domestic violence policy, ensuring that staff and client safety is maintained as far as possible at all times. If staff or volunteers ever encounter clients that disclose they are in immediate danger, they must immediately ring 000.

## **Asking for Money/Goods**

Anangu do not consider it to be rude or an imposition to ask for money, help or goods in the same way that non-Anangu do. They will be very forthright in asking you to help them financially, give them something you own or do something for them. This is because within the community, there is an expectation that everybody is related and therefore must help each other. Someone who asks for help today, may give the help at a later date. This is summed up by the concept of “ngapartji ngapartji”.

In reality, in modern economic times, this idea of mutual help has become quite distorted. It is not uncommon for some people to do all the giving, and others to do all the taking, with no reciprocity. Financial abuse has become widespread. To some extent, Anangu have also become used to “whitefellas” and the charity/mission mentality of being given things for free.

This is difficult terrain to navigate, especially considering the levels of poverty in the community and the complex drivers that sit behind it. MoneyMob staff/volunteers are advised to politely decline requests for money, goods or assistance by saying that it is against company policy (“the boss won’t let me”). This helps avoid setting up long-term dependency and/or a situation or relationship which may become burdensome.

## **Community Violence**

At times, disputes in the community may escalate into large-scale fights or riots. This may play itself out around our offices or cars, which can incur damage if in the way. It is important for staff to follow safety procedures, secure the office and remain inside or leave as appropriate and when safe to do so.

Events which raise heightened emotions, such as sports carnivals/football matches and funerals, can be a source of communal tension and fighting.

## **Animals**

Anangu do not have regular access to vets, and some people may still consider it cruel to have pets neutered. Stray dogs or groups of roaming dogs in community are therefore common. Be prepared to see animals - both domestic and native - in conditions and experiencing treatment which you may find distressing. Some dogs may be aggressive towards humans or each other. It is unwise to feed dogs in a group, as fights over food may ensue in which you could also be injured. Occasionally, puppies are attacked or eaten by older dogs.

In some communities, you may also encounter stray donkeys and pigs which can be aggressive.

Many service providers adopt or care for dogs when working on the APY Lands. Before doing this, there

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are some things you should consider carefully:

- Are you going to be able to take the dog home with you? If not, then perhaps it is not a good idea to make it dependent on you, as it will be left alone again when you go
- Don't assume a dog has no owner. It is important to check this. Dogs in the community are allowed to roam freely, and may belong to someone. If you have asked around a number of people, and no-one identifies an owner for the dog, then you may be safe to claim it.
- Dogs are not permitted in MMT cars or houses, as these are shared resources. Some staff have allergies to pets, and other staff need to be considerate of this.

## **Vicarious/Secondary Trauma and Keeping Yourself Healthy**

It is critical to look after your physical and emotional health when working in a challenging environment. Vicarious or secondary trauma is a common experience for people who work in the community sector/caring professions. This is especially so when working with populations that are highly traumatised, have complex needs and face systemic oppression or indifference.

MoneyMob is committed to providing a supportive workplace in which people can safely discuss challenging and distressing matters that affect them in the course of their work. We encourage staff to access regular supervision and if needed critical incident debriefing and the Employee Assistance Program.

Consider the following tips for staying healthy while working remote, and plan to incorporate them into your regular routine

- Don't expect to change the world overnight. Focus on small positives, and doing your best for each person. That way both you and they will feel satisfied.
- Exercise daily - find somewhere to go for a walk, run or swim for at least 30 minutes. Buy a yoga mat and exercise at home. Buy a Netflix subscription, download movies or interesting podcasts to keep yourself entertained.
- Eat well. It's tempting to eat junk food when you feel tired or stressed, but this can turn into a vicious cycle. If your body can't get good nutrients from the food you give it, it will let you down in the long run and you will be more prone to colds, flu, tiredness, headaches, depression and chronic disease like diabetes. As a wise yoga instructor once said, "If you don't look after your body, where will you live?"
- Keep your work to a reasonable level - take lunch breaks; don't get into the habit of starting early and finishing late; plan your day so it has some structure and you feel like you achieve something; don't see too many clients - quality over quantity!
- Find a local person who you can help guide you in the community. Learning language and culture can help you understand what is happening around you. It might also help you avoid common mistakes that new workers/outsideers can make.
- Write a journal or diary - even if it is not beautifully written, getting all the "noise" and frustration out of your head can be a really good way to keep you sane and balanced. This also works well if you find you are waking up in the middle of the night, or "stuck" on a particular thing you just can't let go.
- Find an appropriate person to regularly debrief with - this might be another worker in the

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community, a colleague, friend or partner. It might only be a 5 or 10-minute check in each day, to say, “I had a terrible day!” Or “I had a fantastic day!” Make sure that they are comfortable with this, and you are not overloading them with your stuff! Make sure you make use of the supports provided by MoneyMob. There is no stigma in doing this.

- Stay in regular touch with family and friends. Call regularly to talk to people who know you well and can give you some perspective on how you are going.
- Plan regular breaks - as a guide, you should have a good break (such as a long-weekend or more) every three months.
- Have something to look forward to. Planning for an overseas or interstate trip to do something fun, visit family or to go and buy something you’ve been wanting for ages can keep you positive.

## Signs of Vicarious/Secondary Trauma

There are many signs that a person may be suffering vicarious trauma. These can include:

- Emotional numbing
- Easily angered or irritable
- Social withdrawal
- Work-related or uncharacteristic nightmares
- Feelings of despair and hopelessness
- Loss of sense of spirituality
- More negative view of the world
- Reduced respect for/cynicism about your clients or the world in general
- Loss of enjoyment of sexual activity
- No time or energy for yourself
- Feeling that you can't discuss work with family or friends
- Finding that you talk about work all the time (can't escape)
- Sense of disconnection from your loved ones
- Increased (possibly disproportionate) sense of danger/reduced sense of safety
- Increased fear for safety of children or loved ones
- Increased illness, fatigue, absenteeism
- Greater problems with setting/holding boundaries
- Difficulties making decisions
- Impaired concentration/memory
- Reduced productivity
- Reduced motivation for your work
- Loss of sense of control over your work and your life
- Lowered self esteem, lowered sense of competence in your work
- Difficulties trusting others
- Lessened interest in spending time alone
- Less time spent reflecting on your experiences
- Blaming others for everything - colleagues, management, other services, clients

It is important to monitor your emotional health while working remotely, and let somebody know as soon as possible if you think you are suffering from vicarious trauma. It is also important to take on board feedback from others, if they draw to your attention that they have concerns about you.

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# Staff Accommodation

Money Mob staff live in fully furnished housing for the duration of their employment. Accommodation for our Pukatja office is on a remote homeland called Young's Well. The housing has been rented from traditional owners and refurbished. Our Pukatja housing is approximately 20 kilometres (15 minutes) from Pukatja Community. It is a four bedroom house. The traditional owners periodically live in another house on the property, and can at times want to use the facilities in the main house.



Staff/volunteers must take care to clean and wash up after themselves, in recognition of the fact that this is shared housing.

Take care if working at home that client confidentiality is appropriately maintained - even with other team members. Further, be mindful of other people's boundaries when sharing accommodation - inquire as to their preferences about how much after hours interaction they want, and whether or not they want to engage in work related conversations.

## Sharing Accommodation and Visitors

Due to the shortage of local housing on the lands, staff may be asked to share their permanent accommodation at times (within reason) with visiting services who can find no other options. Accommodation booking is handled by our Alice Springs office, who will notify staff of impending visitors and consult to make sure that this will not cause any significant inconvenience. Visiting services will be asked to contribute financially towards the cost of housing. They are expected to clean up after themselves, and respect that it is MoneyMob staff accommodation. Visiting services are entitled to use phone and internet, within reason, and are provided with guidelines about use of accommodation on booking.

If staff are intending to have non-Anangu visitors while employed with us, they must respect local protocols. **Each visitor must apply for and receive an APY Lands permit before visiting.** They must not

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bring any alcohol or illegal substances onto the Lands. They must respect neighbours and not cause any disturbance. As staff are required to pay for phone and internet use above the standard plan (see information in Job Application Process), caution is advised when allowing other people to use phone or internet.

**Staff housing for Pukatja Office**

## **Accommodation when travelling for work**

When travelling to other communities, staff need to identify and book visitor accommodation available through various other organisations such as Mimili Maku Accommodation, Nganampa Health and others. Staff are provided with information about visitor accommodation during their induction, and our administration worker can assist with bookings. Accommodation can range from basic – such as a donga (shipping container/demountable) - or a comfortable level of amenity in a western-style house. Visiting accommodation may require sharing with workers from other agencies, depending on various agencies' policy.

As visitor accommodation is used by multiple services, be aware that it may not meet your particular standards of cleanliness. Some accommodation does not provide linen at all. At a minimum you should take your own linen and pillows, a sleeping bag or blanket and towel at all times, to ensure that you will be comfortable and confident that your bedding is clean.

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# Further Information

For further information about the APY Lands or working with Aboriginal communities, you may like to visit the following websites/look at the following resources:

## Websites

*Anangu Pitjantjatjara Yankunytjatjara Inc.* (the body with statutory responsibility for the land area)  
[www.anangu.com.au](http://www.anangu.com.au)

*Ananguku Arts - body for many of the Arts Centres on the APY Lands*  
<http://anangukuarts.com.au/Default.aspx>

*Anangu Ngangkari Tjutaku Aboriginal Corporation*  
[www.antac.org.au](http://www.antac.org.au)

*Nganampa Health - Primary Health Service for Anangu*  
[www.nganampahealth.com.au](http://www.nganampahealth.com.au)

*Ngaanyatjatjarra Pitjantjatjara Yankunytjatjara Women's Council - large regional multi-service agency*  
[www.npywc.org.au](http://www.npywc.org.au)

*PY Media - local radio and television for Anangu*  
[www.pymedia.org.au](http://www.pymedia.org.au)

*Regional Anangu Services Aboriginal Corporation (RASAC) - provides municipal and employment services*  
[www.rasac.com.au](http://www.rasac.com.au)

*SA Government - Mullighan Report into Children on the APY Lands*  
<https://www.sa.gov.au/topics/crime-justice-and-the-law/mullighan-inquiry>

*Why Warriors - Arnhem Land based organisation that has strong focus on cross-cultural ways of working with Aboriginal people*  
<http://www.whywarriors.com.au/>

## Other Resources

1. *Black Politics: Inside the Complexity of Aboriginal Political Culture*, Maddison S, 2009, Allen & Unwin
2. *Cleared Out: First Contact in the Western Desert*, Yuwali, Davenport S, Dean B, Johnson P, 2005, Aboriginal Studies Press (Book and Video)
3. *Dog Ear Cafe: How the Mt Theo Program Beat the Curse of Petrol Sniffing*, Stojanovski A, 2010

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4. *"Kartiya Are Like Toyotas"*, Mahood K, 2012 Griffith Review Edition 36, article can also be found online at <https://griffithreview.com/articles/kartiya-are-like-toyotas/>
  5. *Maralinga: The Anangu Story*, Mattingley C, 2009, Allen & Unwin
  6. *Maralinga Tjarutja*, 2020 Documentary by Larissa Behrendt, available on ABC iView.
  7. *"Money, Cultural Identity and Financial Well-being in Indigenous Australia"*, Godhino, Dr V, 2014, viewed 1/12/2015 at <https://www.tasa.org.au/wp-content/uploads/2014/12/Godinho.pdf>
  8. *"Money is for Caring: Exploring Money, Financial Capability and Wellbeing in Indigenous Australia"*, Godhino Dr V, 2014, PHD Thesis presented at the Australian Bankers' Association Conference in September 2014
  9. *Ninu - Grandmothers' Law - the Autobiography of Nura Nungalka Ward*, Ward NN, Thompson M & Goodall H, 2018, Magabala Books Broome.
  10. *Nothing Rhymes with Ngapartji*, 2010, Ronin Films
  11. *Palya: Pitjantjatjara Yankunytjatjara Country*, Roper S
  12. *Traditional Healers of Central Australia: Ngangkari*, NPY Women's Council 2013
  13. *Whitefella Culture*, Hagan S, 2008, Australian Society for Indigenous Languages
  14. *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*, Dudgeon P., Milroy H., Walker R (eds) 2014.
  15. *Why Warriors Lie Down and Die: Towards an Understanding of Why the Aboriginal People of Arnhem Land Face the Greatest Crisis in Health and Education Since European Contact-Djambatj Mala*, Trudgen S, 2000, Why Warriors Pty Ltd
  16. *Yami: The Autobiography of Yami Lester*, Lester Y, 1993, Jukurrpa Books, IAD Press.