

Together in Spirit

The Story of our Reconciliation Round Design



Acknowledgement of Country

We recognise the unique place held by Aboriginal and Torres Strait Islander Peoples as our First Peoples and acknowledge their continuous connection to our land, sea, sky and waterways, dating back over 60,000 years. We respect the deep spiritual attachment and relationship that they have to this country and commit ourselves to the ongoing journey of reconciliation.

We acknowledge the Kurna peoples as the traditional custodians of the lands on which our College campuses are located — Kurna miyurna yaitya yarta-mathanya Wama Tarntanyaku. We recognise the Peramangk, Ngarrindjeri, Nukunu, Narangga, Ngadjuri, and Ramajeri as traditional custodians of the lands that border Kurna Country.

We also acknowledge the Tiwi people of the Tiwi Islands, the Mulluk-Mulluk people of Daly River, the Barkindji people of Culpra Milli and the Lake Mungo region, and the Adnyamathanha people of the Ikara-Flinders Ranges — communities and places with whom we are honoured to share ongoing relationships.

Our Vision

Saint Ignatius' College seeks to:

- celebrate and respect Aboriginal and Torres Strait Islander peoples, histories, cultures, and contributions
- strengthen relationships between non-Indigenous and Aboriginal and Torres Strait Islander peoples to advance Reconciliation
- establish opportunities for students, staff, and community members to work for self-determination, social inclusion, and justice for all
- come together after a struggle in the spirit of Makarrata.



Message from our Rector and Principal

Walking Together: A Commitment to Country and Culture



The Australian Jesuits' connection with Aboriginal and Torres Strait Islander peoples began as soon as the first Jesuits arrived in Australia. In 1848, Austrian Jesuits came with a group of Silesian refugees and settled in Sevenhill, in South Australia's Clare Valley, on the traditional lands of the Ngadjuri people. At the time, the Ngadjuri had already endured the early impacts of colonisation—disease, displacement, and the loss of traditional food sources.

Despite these challenges, the Jesuits formed respectful and enduring relationships with the Ngadjuri. Johannes Hinteroecker SJ, became an early advocate for ministry among Aboriginal people. While limited resources meant their efforts couldn't always be sustained, their commitment to Indigenous communities remained strong. At Sevenhill today, *The Bond Forged by Ngadjuri*, a striking artwork by Adam and Elley Warrior, reflects the shared history and deep connection between the Jesuits and the Ngadjuri people.

Between 1882 and 1902, the Jesuits extended their ministry to the Northern Territory, working in areas such as Rapid Creek, near present-day Darwin, and the Daly River. Some 19 Jesuits worked there over a 20 year period. These missions were early steps in building relationships and standing in solidarity with dispossessed communities.

In the 1960's, Jesuits, led by Brian McCoy SJ and Pat Mullins SJ, re-engaged with First Nations peoples. This has continued with others in both remote and urban settings—including Townsville, Darwin, Garden Point, Nguiu, Palm Island, Broome, Balgo, Malarn, Kururrungka, Redfern, Alice Springs, and Mount Druitt.

Jesuits such as Frank Brennan SJ have played key roles in advocating for land rights and constitutional recognition. They have supported national initiatives such as the *Bringing Them Home* report, Nungalinga College in Darwin, and the National Aboriginal and Torres Strait Islander Catholic Council.

Jesuit Social Services has partnered with Arrernte communities in the Northern Territory and Indigenous groups in Melbourne and Sydney to deliver programs that promote justice and empowerment.

In 2011, the Jesuits opened Redfern Jarjum College in Sydney—a school dedicated to supporting Aboriginal and Torres Strait Islander primary school students and their families.

Jesuit schools across the country also contribute through partnerships and immersion experiences that encourage mutual learning and understanding.

At our own school, we are seeking to grow

in this spirit. We are developing stronger connections with the Kaurna people, learning from their culture and deep relationship with Country. We are committed to raising students' awareness of the social and policy issues facing First Nations people today. We also actively support our Indigenous students and value the transformative experience of spending time with communities in places like the Ikara-Flinders Ranges, Lake Mungo and Culpra Milli, Daly River, and the Tiwi Islands.

“We are committed to raising students' awareness of the social and policy issues facing First Nations people today.”

Some Old Ignatians, through the Cardoner Network, spend time serving in remote communities after finishing school. Many former students over the years have also made meaningful contributions through advocacy and by building strong relationships with Indigenous peoples.

With humility and hope, we're invited to build bridges—by opening our hearts, honouring stories, and walking together toward reconciliation.

Fr Peter Hosking SJ, Rector
Lauren Brooks, Principal

Tanya's Reconciliation Round Design

In 2023, whilst in Year 11, First Nations student, Tanya Orsto, from the Tiwi Islands in the Northern Territory, represented the College as the goalkeeper in the Senior A Girls Soccer Reconciliation Round. During the warm-up, the entire team wore the College's navy Reconciliation playing shirt. However, in line with protocol, the referee asked Tanya to change into a different coloured shirt to distinguish her as the goalkeeper. While she respectfully followed the request, Tanya felt deeply disappointed that she was unable to wear the College's Reconciliation design during a match intended to celebrate her culture. This moment sparked the inspiration for her 2024 Activating Identities and Futures (AIF) project:: to design a dedicated goalkeeper shirt, allowing all players to proudly take part in Reconciliation Round, regardless of their position on the field.

Tanya's AIF project was a great success. She created a meaningful design that symbolises the unique strengths of each student in the Ignatian community as they grow throughout their time at the College, sharing a commitment to learning from and respecting First Nations cultures. The design was printed onto her yellow goal keeping shirt which Tanya wore with pride during Reconciliation Round 2024, leading her team as Captain of Girls Soccer.

In the second half of 2024, Tanya worked closely with a number of College staff to

adapt her original design so it could be worn by all students as the official Saint Ignatius' College Reconciliation Round design in 2025. The artwork was thoughtfully reworked to suit various styles of playing uniforms, including netball dresses and football guernseys. This design now stands as Tanya's parting gift to the College, her lasting legacy.

In 2025, all 'first' team winter sports teams will wear Tanya's design in their Reconciliation Round matches. In addition, yellow ribbons (hair and lapel) with the stars from the design, will be sold as a fundraiser for Redfern Jarjum College in Sydney to allow for a wider range of staff and students to wear the design.

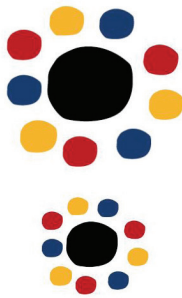
Before the new design was worn, Kurna Elder Uncle Ivan-Tiwu Copley led a smoking ceremony to acknowledge the Tiwi origins of the design being used on Kurna Country. The guernseys were then blessed by Fr Peter Hosking SJ.

She created a meaningful design that symbolises the unique strengths of each student in the Saint Ignatius' community as they grow throughout their time at the College



TANYA ORSTO, WITH THE 2024 SENIOR A GIRLS SOCCER TEAM

Design Explanation and Meaning



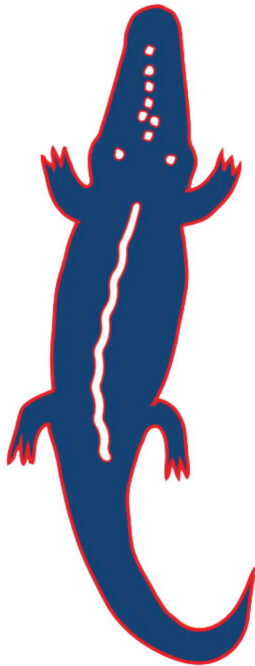
The stars running vertically along the side of the design represent each individual in the Saint Ignatius' College community. Each star symbolises a person's unique strengths and contributions, highlighting that it's not about being the best player, but about recognising that everyone has something special to offer. We are all different, but together we shine.



The six footprints represent each year level in the Senior School (Years 7–12). As they move upward through the design, the footprints gradually increase in size, symbolising the growth and development of students as they journey through their time at the College. The largest footprints represent the Year 12 students, who lead by example and guide the younger year levels, leaving a path for them to follow. These final footprints also move outward, symbolising the Year 12 students stepping beyond the College to begin their own journeys. Additionally, the footprint symbol shows respect for Kurna Country, the land the College stands on, and reminds us that we walk in footprints that are thousands of years old.



The circles represent people coming together to learn about Kurna and other First Nations cultures, building awareness and understanding. The lines extending from the circles symbolise the sharing of this knowledge with others, encouraging respect for Aboriginal and Torres Strait Islander cultures and inviting more people to walk together in unity and reconciliation.

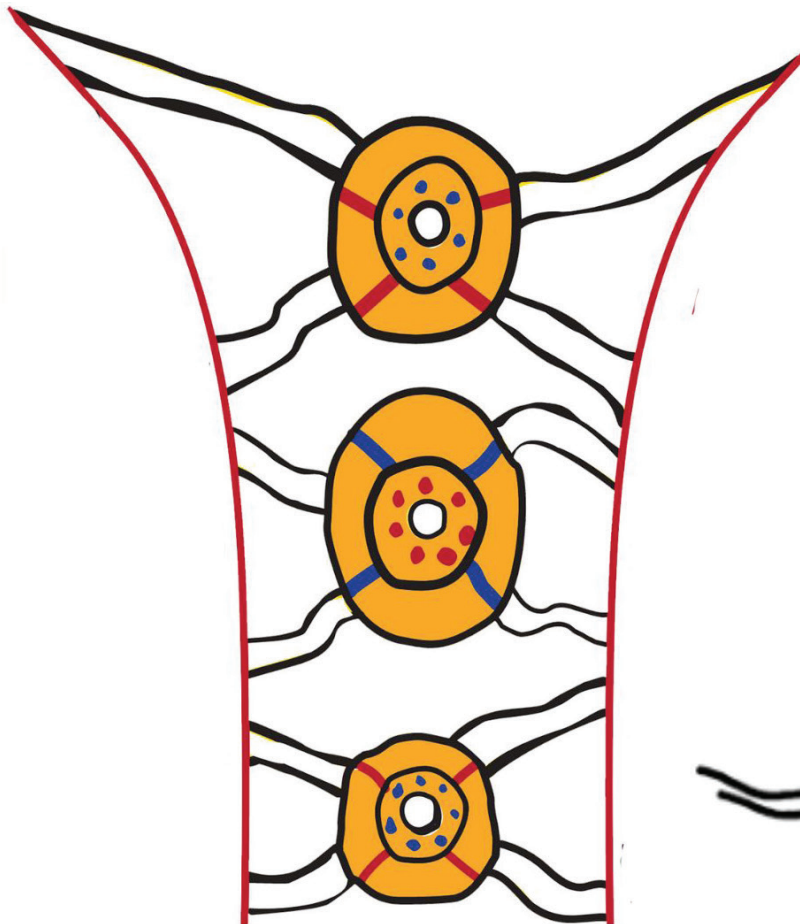


The crocodile is Tanya's totem, inherited from her father and passed down through generations. In First Nations cultures, totems carry deep spiritual and cultural significance. They represent a lifelong connection to Country, culture, and family. Totems must be respected and protected, meaning they cannot be harmed, hunted, or eaten. The crocodile is also Tanya's Dreaming, a sacred story and identity she was taught from a young age. At celebrations and ceremonies, Tanya and her family, who share the crocodile as their totem, perform this traditional dance to express connection, pride, and emotion. The crocodile is more than a symbol, it is Tanya's identity. Its presence in her design marks the design as uniquely hers. Crocodile is featured on the back of the shirt.

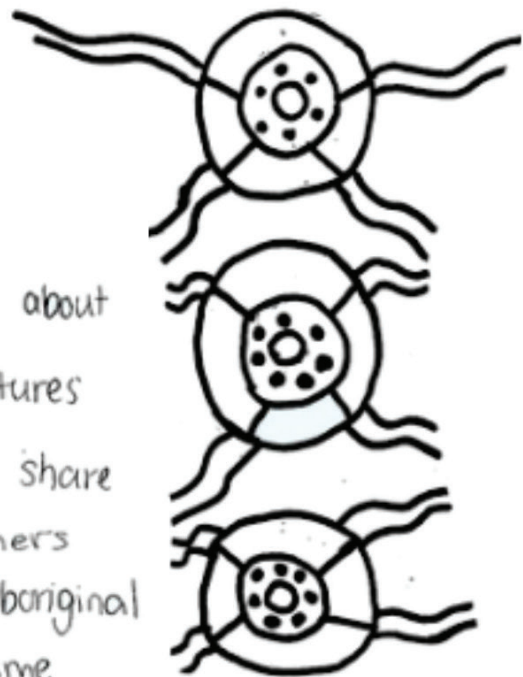


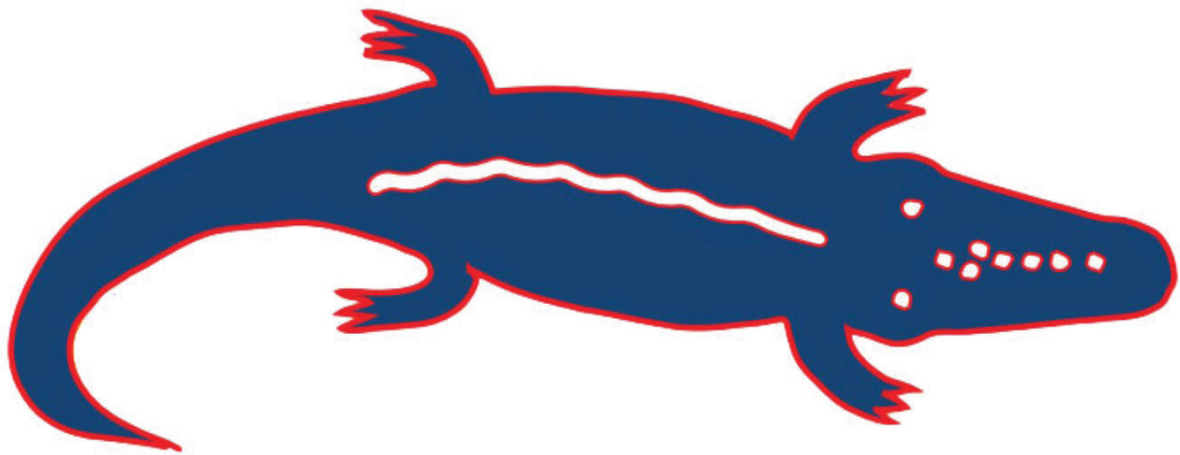
The lines on the sides of the guernsey are traditional Tiwi style, which often include geometric patterns of straight and cross-hatched lines. These lines represent a journey of connection, linking older students who build a sense of community and belonging with younger students. The use of these lines also reflects the Tiwi tradition of storytelling and cultural expression through design. The colours of white, red, and yellow and black, mirror the traditional Tiwi style. These lines show the students' learning journey, as they embrace both Kurna culture and other First Nations cultures.

Tanya's Sketches and Renderings



Circle
- everyone come together and learn about
Kauma + other aboriginal cultures
so they are aware and try to share
the knowledge with others
so they can respect aboriginal
culture and come
together as one.

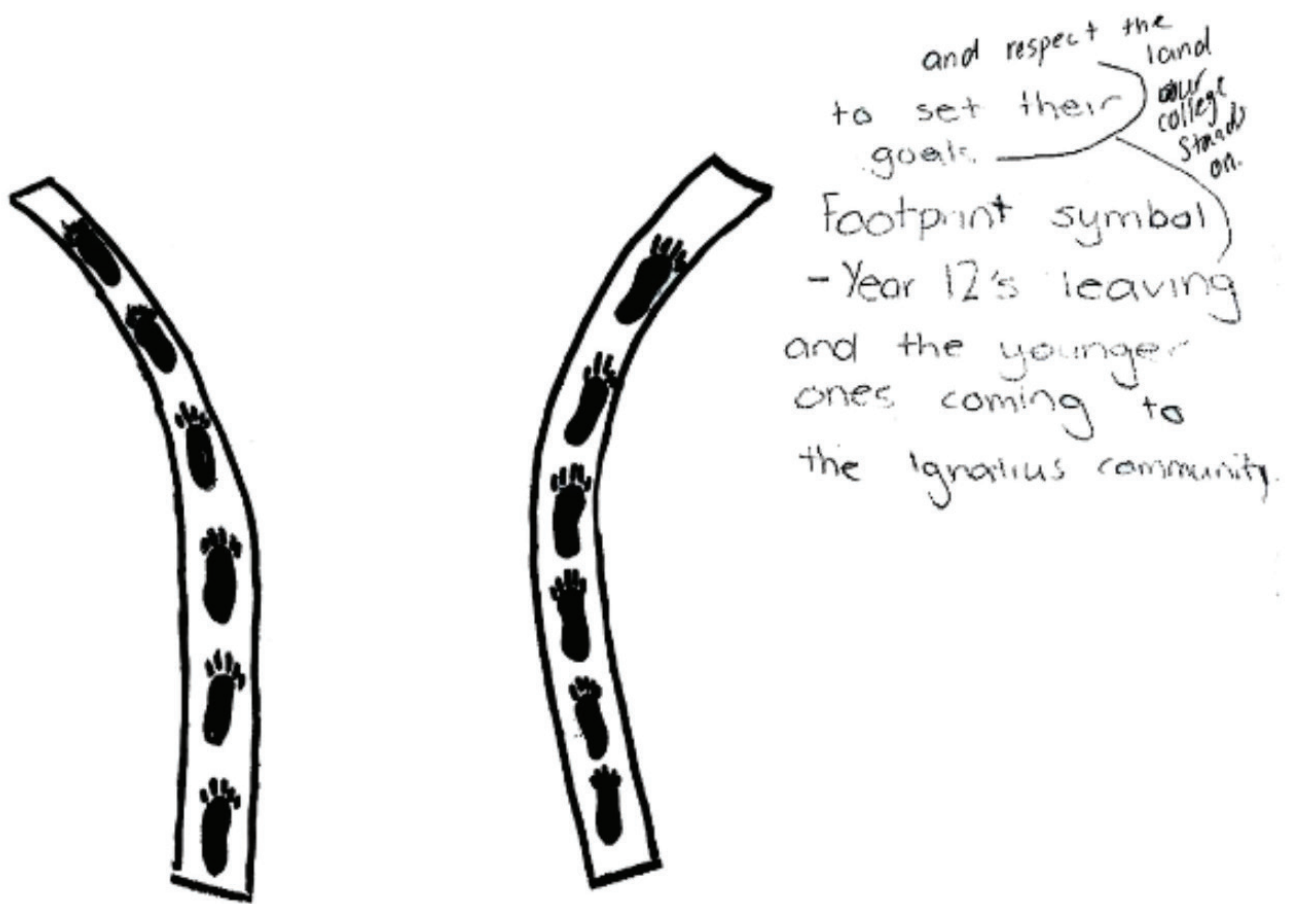




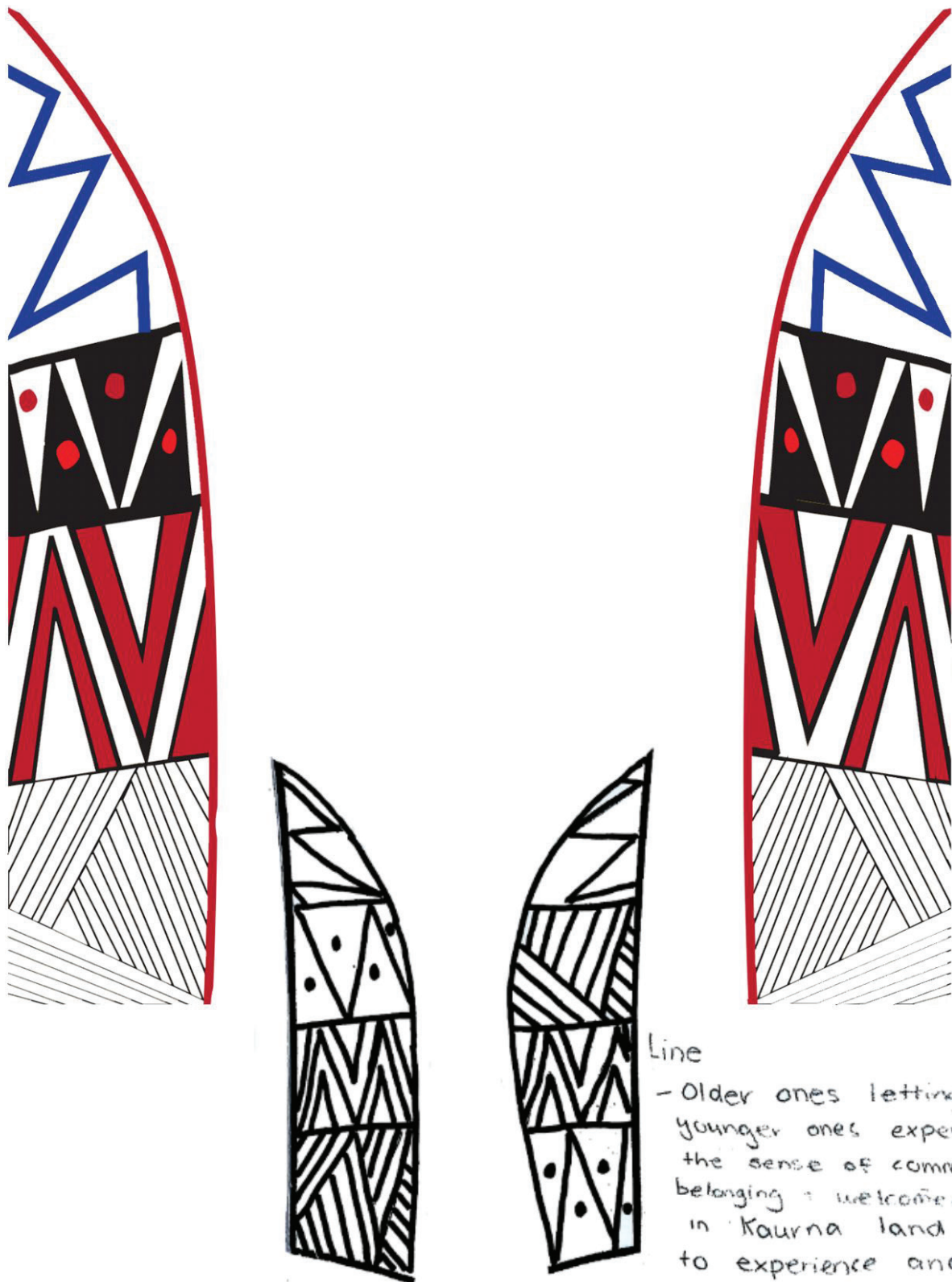
Importance of crocodile

for me, it's important because it is inherited from our fathers which has been passed down through generations. My totem is crocodile, which I can't kill or eat because it has a significant relationship with me that must be observed and respected. We learn our dreaming dance at a very young age. Dances are performed at celebrations, expression of emotion, and more structured manner at ceremony.





Star means everyone
is a star doesn't
matter if you are
good at anything
like for example
Sports.



Line

- Older ones letting younger ones experience the sense of community, belonging + welcomed in Kaurua land to experience and learn about their culture + other Aboriginal culture.



TANYA ORSTO PROUDLY DEBUTS HER GOALKEEPER TOP DESIGN AS 2024 THE CAPTAIN OF GIRLS SOCCER

Tanya was supported by a wide range of staff:

Annalisa Barry, Activating Identities and Futures (AIF) teacher

Serena Slade, Sports Office ESO (guernsey design assistance)

Dannielle Kind, Soccer Manager, Aboriginal Education Coordinator & Inclusive Education Teacher

Sonja Macklin & Alex Besanko, Inclusive Education Teachers

Maria Minucci, Leader of Learning: Visual Arts (supported the transfer of the initial design onto the goalkeeping guernsey and reworked the design for Reconciliation Round 2025)

Paula Moore, Uniform Shop Manager (managed the guernsey printing process)



*Saint
Ignatius'
College*

Go, set the world *alight*.



Ignatius Early Years

58 QUEEN STREET
NORWOOD, SA, 5067

(08) 8130 7180

Junior School

62 QUEEN STREET
NORWOOD, SA, 5067

(08) 8130 7100

Senior School

2 MANRESA COURT
ATHELSTONE, SA, 5076

(08) 8334 9300