



TRANSCRIPT OF RECORDING

LIONEL LAUCH

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<THE RECORDING HAS COMMENCED

LIONEL LAUCH: So my name is Lionel Lauch. I'm a Gunditjmara Kirrae Wurrung-Bundjalung man. Yep, so my name is Lionel Lauch. I'm a Gunditjmara Kirrae Wurrung-Bundjalung man.

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INTERVIEWER: - From an ancestry. If you if you want to talk about your family or your ancestry or country?

LIONEL LAUCH: So my grandmother's from the western districts over say Warrnambool, Port Fairy, Great Ocean Road, the Hopkins River, Moyjil, our sacred river. That's my grandmother's country over there. So the Gunditjmara Kirrae Wurrung, and my grandfather's Central Coast. So Tweed Heads, Byron Bay, Mullumbimby, all that beautiful country up there, my grandfather's country, and we're known as the Bundjalung. But I live down here on beautiful Mornington Peninsula and beautiful Bunurong, Boonwurrung country.

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INTERVIEWER: Yeah, cool.

LIONEL LAUCH: That's where I've been raised.

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INTERVIEWER: And just to start off with where you're at now, like, what do you do now? What's your day to day?

LIONEL LAUCH: So I have a business, I'm a co-founder alongside my best mate Heidi Duell. We're the co-founders of Living Culture. And what we do is we teach people to see through an Indigenous perspective. Everybody says that I specialise in a lot of things. I don't think I specialise, I just am very fortunate enough to have quite a lot of information and knowledge growing up from elders. So I teach people about seeing, because everybody goes bushwalking, everybody's looking around, but nobody sees. So I teach people about Bush Tuckers. I know a lot about the Bush Tucker plants. I know a lot about medicinal plants. Medicinal plants are my biggest love. I know a fair bit about geology, tool making. So I do teach the traditional tool making, stone tool workshops as well. From stone knapping to the grinding, the different geology which we have down here. Also generally all my walks, I take people walking, and I'm allowed to - when I go to national parks and stuff, I'm actually allowed to harvest from there. So I pick the Bush Tucker's and I actually feed people along the tracks. I give them the bush Tucker. Sometimes I actually get to use the medicine plants, so somebody might get stung or have a headache or migraine or something like that, or toothache. We have amazing medicines out there to fix all that sort of stuff. So I do get to treat people with that.

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And I love doing that because they can actually see that these medicines work. So we do that, take you through, feed you beautiful bush tucker, sometimes treat with medicine. And generally every walk that I do, or used to do, is I do meditation. I teach people about connection and disconnection, because nature has so much to teach us still by sitting in nature. So I sit down and I teach you about meditation,

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about the breathing, how humans love to carry negative energy and trauma, stress, you know, we hold on to it. It's something that just the humans do. So I teach you about how releasing that negative energy and become the person that you're supposed to be. So that's what we do. We work in the school department, education, 5 all the way from the little bubups, the little babies, all the way up to all the universities, all the Monashes, we work with them teaching education. We go in with my daughter - Skyla works for me now full time, and have an apprentice at Hudson as well, the two amazing young ones. And we go into all the different schools, all different age groups. We teach culture, we do traditional fire making, spear throwing, 10 we play Indigenous games, we do Indigenous art. My daughter is a deadly dancer, so she does a lot of dance teaching as well. Me and Hudson generally just do the totem dancing. We can't do much, but my daughter is really good at it.

Cooking. I teach a lot about traditional cooking. I don't do much traditional cooking, 15 but I'd like to do a lot more. But we do basic, you know, the basic dampers, different varieties of dampers. We teach them - we go out and harvest the plants and bring them into the schools, and we do a bruschetta or something like that, or, you know, the rehab I work at, we actually - my two, my sister and her niece work at the rehab. So we actually have a cook up there like a proper cook up. So I'll take all the young 20 men and women from the rehab, we go out bush, we'll harvest all the plants that we need to harvest the melaleuca bark, and then we come back, we buy our fish, our kangaroo, you know, the oysters, the mussels and all that sort of stuff. And we'll actually get a fire going. And we do a proper traditional cook up, and just teaching them how food can taste amazing through fire. So we do a lot of that sort of stuff. 25 What else do we do? Art. I do a lot of art projects as well. I'm an artist. I've been doing art for a long, long time. I got out all over the world. So anything from painting. I do wood carvings, sculptures, I make boomerangs, Nulla Nullas, clapsticks. I make all that sort of stuff.

Limestone carving as well, I do a lot of Mount Gambier limestone, I work with that. 30 I've got limestone artwork all over the world as well. So I teach generally everything, the main thing I don't really do is probably proper dance, you know? Unless I've had a few drinks, I don't do dance, but that's generally what we do in it. And obviously mental health is half the work we do today. So working in the rehabs, the prison 35 system. There's a million organisations out there like Headspace, VACCO, VACCA, OzChild. We work with all those organisations. There's one up in Melbourne, the Royal Children's Hospital, we work through the psych ward there as well. My daughter works in there now, which is beautiful. It's hard job because you're working with some of the saddest kids in the world. So we're just trying to teach people 40 culture and medicine because our culture is medicine. It heals people and it teaches you to see within yourself, you know, what's going on there. So you've got to acknowledge your body yourself. We teach people to do that, and then from there, you get to learn to release that negative energy without holding on to it. And we teach people how to do it properly.

45 Well, I grew up a pretty rough life. A lot of trauma, a lot of stress. And I hated the world. I hated everything. Very young and suicidal. And sort of growing up, I was

just angry at the world, angry at Australia, because the way they treated me, my family and my people. And I remember one day my wife - my ex-wife, saying to me, Lionel, it's because of education that, you know, the Australians don't know about Aboriginal culture. At first, that made me even angrier to think, how could they not
5 know that when I've studied history of the world. I know about all the different histories of the world. And but it's true, the government and they have kept everything about our culture a lie. They're taught lies and secrets, you know. So it took me a while, but I finally figured it out, that it is through education, and I suppose my Uncle Archie, Archie Roach - with Unc, growing up, he was such a
10 humble man. He was just - his heart and his soul, he had no anger there. Sometimes he did, but he had no real anger. He just loved everything, and if he gave - always had this big heart, and if he gave everything. And I used to sit there and think about how Unc, you know, like you're been through what I've been through Unc, you know, all the trauma and stress and all that sort of stuff, and you're just such a
15 humble man and you got so much forgiveness in you.

So that sort of rubbed off on me, I suppose. And I wanted to change the world, not through getting up and yelling and screaming at people, but to show you the beauty of my people and my culture, and teach people to see what this country is really
20 about, because people walk around, they live in this country and they call themselves Aussies, Aussies and all this sort of stuff, but they don't care about the land. They don't care about the trees. So we're just trying to teach people to see the place, this place through our eyes. So by then going into schools and start teaching culture and getting feedback from classes, we get messages back from the teachers and then
25 parents as well about what their kids are experienced at because the kids go home and they brag about, oh, we're the deadliest day today. Uncle Lionel came in and that, and that's what empowers you even more to like - the job I was doing is important. Getting out there and actually teaching people to see because there's so many people, so many people, I never knew this. I never knew that. Does it - even
30 knock now down here, where are we going to take you in a minute. People walk up and down these tracks their whole lives, and they have no idea they're walking through a supermarket. No idea. So just that. Just that sort of stuff.

INTERVIEWER: Yeah cool. And so if you're comfortable, do you want to share
35 some of that, those challenges that you face growing up?

LIONEL LAUCH: So from a young age and that, yeah -

INTERVIEWER: - That you felt.
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LIONEL LAUCH: Yep.

INTERVIEWER: - Like created that anger.

45 **LIONEL LAUCH:** Yep. So, life was hard in the early days and my mum had been through a lot. She copped it worst out of all my uncles and aunties, because she was the oldest kid and she grew up really abused, mum. And a lot of bad, evil things

happened to my mum, so she wasn't all right, So it was hard for her to look after us kids. And so we sort of started life off around Collingwood commission flats and around that area, Fitzroy, all that, sort of all that area. And my old man was never there, so he was always off fishing. Not fishing. Mum, he worked on the big fishing
5 boats as a cook and doing all that sort of stuff. And so mum wasn't - found it hard to look after us kids dealing with her, her trauma. Mum had suffered a lot of - mega trauma. So she always loved us and fed us and that, but she just got a bit hard, so we sort of got taken from mum, and we sort of got moved around a lot, so we'd end up different places. Sometimes we stayed with uncles and aunties, this, that and other
10 distant family members we knew. Like over Longwarry and Morwell, Moe went over there with the Hoods and the Hayes. That's how I got to know all them, and with Aunty Norma Hayes, we got moved around a lot. Life was hard because we never had a bed, you know, things like that. And we're lucky to get a feed a day, because back then there was no money, so no food.

15 And we were highly abused by certain people, you know, we lived with were really evil - we lived with a lot of evil people, and they did a lot of evil stuff to us. And then finally I remember being at Longwarry because I got other sisters and brothers, and [REDACTED] got taken and she was only
20 young, really young by a foster family from down this way. [REDACTED] as their name. They're white people, but their name [REDACTED]. And so they brought her down here first, and then when she was about one. I think it was - and then when I was 4 or 5 they came and got [REDACTED]. We were living at Aunty Norma's, Norma Hayes is in Longwarry, and they came and [REDACTED]
25 [REDACTED] and then apparently I went to some other family. I can't even remember, when [REDACTED] went I went to some other family, but I don't even remember that. I don't even know why, but apparently I was too messed up as a kid. So they brought me back to Longwarry. And then [REDACTED] came back and picked me up. Their mum, me foster mum [REDACTED], her mum said you've got to keep this family together. So
30 they came back and picked me up and took me, and brought me down here with [REDACTED] [REDACTED]. And so we grew up down here on the Mornington Peninsula, which was good because having your own bed for the first time, like your own bed, meals every night was all different.

35 I remember my first birthday, all that sort of stuff and a birthday cake. I didn't know what a birthday was, all that sort of stuff. But it was really good, but then we got to deal with racism, like, really full on racism down here, because when we grew up down on - in Main Ridge - we only found out one point, about 10 or 15 years ago, that we moved from Mornington to Main Ridge with our foster family, and we grew
40 up in the farm there, but they actually took out a petition on me and my two sisters that they didn't want Aboriginal people living down here. So it was actually my niece that found it online. There was a petition that was brought out to keep us off the peninsula. So we - luckily we didn't know about that. But I don't know if the foster parents knew about it, but so we came down here, we'd grown up with racism. So I
45 really learnt as a young age, as a kid growing up, when you get flogged by adults all the time, you get pretty tough. So you know, so I grew up fighting because of racism and I used to hurt all the other kids, because like I said, they couldn't hurt me. So I'm

used to getting fogged by adults. And so growing up, yeah, racism was really bad. Sort of learning all about that sort of stuff, you know, high school, getting to high school.

5 I remember walking into high school one day and someone turned around, called me a wog. I turned to my mate and said, what's a wog? He goes, oh, that's an Italian. I said, what is that calling me a wog for? You know, [REDACTED] that day I learned something different. So yeah, growing up was really hard, to deal with racism. You know, just as you get older, you experience of racism was really rift - quite bad down here. I remember as a young bloke going into the - to the dentist in Red Hill, and I walked in there and sitting down, I was working at the time I was 17, so I just got my job as an apprentice plumber. I had money on me, and the nurse calls me up in front of everybody. She goes, show me your money. I said, what? She goes, show me you got money on you, in front of everybody. And it really embarrassed me, I felt just like running out of there, but I stayed in there and said, look. So I've had a lot of experiences like that through the medical system. That's why I sort of never went to doctors, and I stayed away from doctors because I always felt like - I've been to doctors heaps of times with big cuts and bruises and stitches, and they tell you to go away.

20 So that's my experience with the hospital system. So I learnt that racism walking in the shops, you know, people served you last, you know, things like that. You know, it's racism because you're in there before everybody else. So I've dealt with a lot of that sort of stuff growing up. It's been hard, but I don't dwell on it. You can't dwell on it. You know, there's only there's only a handful of people, and we're - down here on the Mornington Peninsula, we're actually surrounded by - the community down here is amazing. Like we've got so many allies down here, and people coming along and like, oh, what you do is amazing. We want to learn, want to learn. So all that hunger, it empowers me as well, so it makes me want to get my message out there more. Just teach people to see through an Indigenous perspective about sitting still in nature, you know, and healing and community and family, because I never grew up with family sort of thing. I remember going to mates joints. I learned about family just going to my mate's house or something like - they had Christmas, or sitting there at the table and doing all that sort of stuff, you know, family stuff. So like, oh, wow. 35 So when I had kids, oh actually my sisters had kids before me, so my other two sisters that lived down here - and I've got a foster sister as well.

And so every Sunday, I made it certain that every Sunday we would gather, no matter where it was, generally it was up in Wonga, Arthurs Seat, and we'd have a barbecue or a picnic. The whole family had to come. If you didn't show up, you had to have a good excuse for uncle. And we had a barbecue, my sisters are deadly singers and we played a Yidaki. And then us boys would take all the kids for a walk and teach them about culture. The girls would sit back there and yarn. So I embedded that into my family that we all grew up - all my kids and all my nephews and nieces, they're all first cousins. We've got so many of them And they are all brothers and sisters, all of them. That's the way they're growing up, super close together - the way it should have been for me and my grandparents and my parents as well. So just

of Saint Kilda. Everybody loves mum, but obviously just being in the wrong place at the wrong time. Not working, locked all their people up for not working, for walking the streets like Archie and that, you know, not working in the streets - or just walking along the street that didn't have a job. Put them in jail. This is what they did with our

5 mob. So mum was in jail because of those sorts of things. So she grew up and sort of found it hard and difficult. Mum got real sick at one stage from a car accident. I think it was - might have been a car accident, [REDACTED] died in. And so I always remember the nurses coming and looking after her in Collingwood. So mum grew up sort of really bad and abused. So that's when we ended up just like all over the place.

10 We got moved around a lot. We went and stayed with different people. Some of the people we stayed with were quite evil. They did lots of bad things to us. Like one family, the husband - I won't mention names, but the husband, the wife, and the kids would go out for the day and they would lock us in the backyard.

15 So this is, I remember, this must be around Fitzroy, because there was a blue stone, like a like a road, brick walls all the way down. And the house we lived in, was all houses all the same, side by side. And they had, like, brick walls for the backyard. And they'd go out for the day and they'd lock us in the backyard with the tap dripping. So we'd have some water to drink. And then the old lady next door used to

20 smuggle us food, give us food over the wall, and she'd drop it over to me and I'd go get something to eat. And I remember the bloke found out about it. I remember him going over there. I remember it clear as day, going over there and abusing her and threatening her. If you ever feed us again, she's in trouble. And this is where I learnt my hate for figs. Because every time I see a fig, it always reminds me of this. And

25 there was a fig tree right next to the tap in the backyard, and obviously the figs were ripe this day and we were starving, we had no food. So I climbed the tree and to get - probably about 4 or 3. And I climbed the tree and to get the figs out of the tree. And we got all these figs, and we ate so many figs we got sick. Really, really sick. We got sick as dogs, and we got flogged for that too. For getting sick.

30 So things like that. I think I suffer claustrophobia, because I used to get locked in a cupboard. Locked up in his cupboard at the back door there. So things like that. Torture, I've been tortured a lot. Things like that. You know, sort of like - made to smoke at three years old. That's why I used to have cigarette burns all over my body.

35 Because if I didn't - if I, you know, when you breathe in the smoke as a kid, you basically cough your guts up. So every time I'd cough, they'd put the cigarettes out on me. Or get pliers and grab my ears with the pliers. Used to torture me like that. There's lots of things like that. And this get hung on - I used to wear overalls, and I actually met a girl not long ago who goes. When I met this girl who was actually

40 from Aunty Norma's house. And she started bawling as soon as you see me and Irmgard, she thought we'd be dead by now because of what we've been through. And She goes, people used to get you and hang you on a door hook and leave you there all day, so you wouldn't get in the way of anybody, and things like that. But there's some of the things we used to go through. There's a lot more. I won't go into detail of

45 the worst things, but yeah.

INTERVIEWER: And these were European families, they were white families?

LIONEL LAUCH: One of them was an Indigenous family as well, yeah.

INTERVIEWER: So how do you get through that sort of thing without becoming
5 another statistic?

LIONEL LAUCH: Well, I grew up, like I said angry. I hated the world, you know? I tried to commit suicide a thousand times. First time I hung myself, I was in grade
10 five. So it's always been, you know, like, it's always been a nightmare. So I've got scars all over my body for what I've done to my body. And yeah, but it's getting older - it's sort of like, obviously you grow up super angry and, you know, fighting all the time and become an amazing fighter and stuff. And - but I've always had a good heart, and I've always been a good person, had a good heart. I'm a big joker. I'm the king of dad jokes, you know? But it just grew up sad and angry, and it just took me a
15 long time. And just probably being surrounded by amazing people. I'm very fortunate to have some beautiful people in my life, like Heidi and that, who helped me through a lot of things. And just to see the world differently and to stop and think and sort of, acting with anger, to stop and think about stuff.

20 I remember my wife, because we'd always go out to the pubs, and every time we went out anywhere, everybody wanted to fight me or try to fight me, you know, let's pick on the Blackfella, let's have a fight with Lionel. If you beat him, you're good or whatever. You know, I copped that everywhere we went. We got sick of it in the end. But she taught me instead of going up to someone that started me instead of just
25 going up and smashing them, she taught me to talk, you know? Give me a smile, blow me a kiss. And she taught me that, it was really good. Didn't always end good, but sometimes it did, you know? It just taught me, you know, don't answer everything with anger and hate. You got to let that - you got to release all that stuff. You know, just I've ignored a person, which is hard for me to ignore person. But you
30 do get to learn to ignore them or - it's been a positive, you know. Just ignore them. Keep them out of your life, yeah.

INTERVIEWER: And so when did you decide to begin Living Culture or whatever was before that? Like, when did you kind of take all that, and turn it into something?
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LIONEL LAUCH: We started probably about 11, ten years ago now. We're ten years old, Living Culture. But I've been into culture since I was a young fella, because my great Uncle Stan, who's my grandfather's brother, he's a Bundjalung man. He's actually the last of the full bloods in our family, initiated men. And he
40 used to come and stay with us a lot. Wherever we were, we moved with foster family or different house, he'd come and stay there the night or something and just rock up. My foster family hated it because he's a big black man, you know, real cultural man. And he'd come and just rock up - alright, I'm staying for a few days, I'm here to see my nephews and nieces and sort of stuff. But he started teaching me the boomerangs and woomeras and tool making and all that sort of stuff. And then growing up down
45 here in the Mornington Peninsula, I met some amazing Aunties like Aunty Caroline Briggs, Aunty Bea Edwards. You know, people like that and amazing people like

that got me into the bush tucker and medicine side of culture. And I was just fascinated. You know, they would tell me certain things. I had to go out, look for these plants and find them for myself and learn more about them. So I haven't grown up reading books and learning about this stuff, I've grown up listening. So that's why
 5 I always teach the importance of two ears, one mouth, is twice the amount of listening as we do talking, especially in my culture when elders present, you've got to listen. You only talk when it's time to talk.

INTERVIEWER: What do you think that gave to you having that, like in these
 10 difficult situations, but having that presence of culture, what was that for you?

LIONEL LAUCH: It was empowering. It was empowering. Like as young kids, we were embarrassed of being Aboriginal because we were taught the Aboriginals were the worst scum in the world, you know. So we used to call ourselves islanders. But
 15 growing up and learning more about the culture, it just made me super proud. Especially seeing my great Uncle Stan, what he's done around the world. My Uncle Archie and his music, I know his music is sad and stuff, but it's all healing and stuff as well. It's good to talk about things because you release a lot of that stuff and a bit of that anger, that trauma, when you talk about it sometimes, you know. But I'm
 20 sorry, I forgot where I was going there.

INTERVIEWER: Just the presence of culture through all of that stuff, for you -

LIONEL LAUCH: Teaching culture and learning more about my culture really
 25 empowered me and made me fall in love even more with who I am now. Being proud, super proud of being a Blackfella and Aboriginal, you know. Like we're the most amazing culture, you know, we're the oldest culture on earth, and finding out about our plants, our lifestyles. We're the first community, we're the first this, we're the first that. And the way we looked at the earth and treated each other. We were
 30 different to the rest of the world, completely different to all the other Indigenous people in the world with things, the way we did things, and that made me really proud. I think you know - our respect for the plants and the animals. We looked at them as our brothers and sisters. You know, their teaching, the knowledge. We all have one mother, it's the earth. When she gets sick, we all get sick, no matter who
 35 you are or what you believe in. You know, just it's empowered me and made me excited to learn about bush tuckers, about bush medicines and all this sort of stuff.

So I want to teach everybody else all this stuff. Well guess what? Guess what? This is edible. This food, You know, this is wicked medicine for this, this is medicine for
 40 that. And yeah, just empowering just made me really, you know, I'm super proud of who I am today. You know, when I was younger, I wasn't - I hated who I was. I remember as a kid when it came around to Christmas time, Christmas night, I'd pray and pray and pray. That I wake up in the morning, I'm going to be white. I don't care if I'm fat, ugly or whatever as long as I'm white. So that always used to be my dream
 45 every Christmas, and I wake up, nah still a blackfella. But I soon grew out of that, and now I'm super proud of who I am. And I teach my kids about that. And my kids are grown up. And now all my kids, and all our kids are now, my nephews and

nieces. I got hundreds of kids, but they're all growing up proud of who they are. They wear the black t shirts they know - black and proud because we're deadly. We're deadly people, we've got a lot to share with the rest of the world, and we love to share.

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INTERVIEWER: What do you feel is still a really big challenge that we're grappling with today in terms of Indigenous relations?

LIONEL LAUCH: And well, definitely people listening, the government and the community listening to what our stories and our stuff. We're struggling with stuff - courts, law, you know, we're the most incarcerated people there are. You know, it's all chucked in jail, there's no - there's no healing or proper. There's somebody that does something wrong, they bang, find them, whatever, chuck them in jail without fixing the source. We're never, ever fixing. You know, there's always a Band-Aid for everything. Chuck them in jail. It's a Band-Aid. It's a Band-Aid. Instead of fixing the problem, it's none of that. Hospitals have a lot to answer for. Like when we go into the Alfred. But they have some sort of Indigenous person there, they're supposed to have - I can't remember the name of it,

INTERVIEWER: - No Aboriginal liaison Officer.

LIONEL LAUCH: That's it yes. So with the Alfred - I got spinal injuries. This is all a part of my childhood of getting hurt real bad as a kid, and I never - they never fixed me. So this is trauma from my childhood. My spine got damaged really badly, growing up all my life and pain. Finally got to a stage where my bones had collapsed, and they're crushing my nerve system because of the damage that was done to me. So we went to go to the Alfred, it took us forever to get in there. They didn't have any liaison officer there the Indigenous Liaison Officer. So as soon as we got in there, we asked for one of them to help us through all that sort of stuff, because I hated going in there for number one - my mum died in the hospital and my brother died there a couple of years ago as well. So walking in there was, it was pretty traumatic, that place. And there's nobody, there's no care for me, there was no help, there's no pushing. It took them forever for me to get in there to get my operation. And because it took so long, it's actually affected my body really badly. If we had to gone in when I first went in there, I'd probably be walking normal today. But because of it - because of the neglect and no help that I'm disabled today.

INTERVIEWER: What do you feel is the importance of having an Aboriginal liaison officer that is available, obviously like what -

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LIONEL LAUCH: Because especially with that, we hate - not hate so much, but we fear, what are they called? The public system. I know, we fear hospitals, We fear the police, We fear all that stuff because of what's been done to us. So it's hard to - when you walk in there, you've got all this fear going on and anxiety. So when you're meeting somebody who works in that place, who knows how that place runs, who is an Indigenous person who can see through your eyes, it just helps so much to relax,

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and you know somebody who's actually going to hear you, you know, instead of just listening.

INTERVIEWER: And -

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LIONEL LAUCH: People don't know how to sign certain things. And, you know, paperwork gives me anxiety and all that sort of stuff. So we need help with that sort of stuff because, you know, if I didn't have the help around me, I wouldn't do paperwork, I'd just let my bills and everything run through the roof, you know? But I'm especially when you walk into an atmosphere, as in a hospital or somewhere like that. It's heightened, You know, I hate having paperwork at home, but when I'm in a place like that, I just sort of, I'm just not very good at reading and writing and sort of stuff. I can read quite fine just sometimes with these messy little things, I need help. You know, I don't understand certain words or something. Yeah.

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INTERVIEWER: Do you think there is a specific need there that Australia needs to address?

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LIONEL LAUCH: oh. Probably definitely. Because especially with medical stuff, like our people never got sick, you know, all the diseases and everything were brought here to Australia. We didn't have diseases, we didn't have sickness. So all that was brought here. So that's why these things are probably - they affect Aboriginal people a lot more. You know, sugar, colds and flus and all these things that were brought here into Australia. Alcohol, you know, my whole family has died from alcohol. So things like that. So we are different to the rest of the world, whereas you know, we didn't have those things, so our bodies weren't immune to them. So we do need help in that sense of the word, I suppose. A lot more - because we're not used to it. We used to be super healthy and live forever, but then they bring all this stuff in, and now we're the youngest living culture in the world but -

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INTERVIEWER: There's also like, intergenerational trauma.

LIONEL LAUCH: Oh, exactly. Yeah.

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INTERVIEWER: You think about that much?

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LIONEL LAUCH: Oh, a lot. Yeah, definitely the trauma. That's why I swore. Because my grandparents, my great grandparents, my mum, my uncles, aunties, everybody, all the trauma is just trauma, trauma, trauma after generation of being abused and abused. You know, with me and my sisters and my brothers. I put a stop to that, and I swore that before I - when my sisters started having kids, I swore that my kids and my nephews and nieces will never grow up what I went through. And I made sure of that. So definitely to make sure that we weren't bringing our trauma and our stress onto them. Our kids know all about what we've been through because they had to know those stories, and about their grandparents and they have been through. But we make sure that they never lived it. They heard - they hear the stories, but they never lived it. And in that way, they know about what their family's been through in

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the last 200 years. And, you know, we sort of push them for them to have a normal life, a good future, a brighter future.

5 **INTERVIEWER:** When you arrive at the hospital, you're already in a vulnerable position.

LIONEL LAUCH: Yeah.

10 **INTERVIEWER:** Can you speak to that a little bit and how intimidating it can be?

LIONEL LAUCH: Yeah. Well, probably the worst thing is driving to the hospital because I'm no good with crowds, so I don't drive in Melbourne. I have anxiety real bad. So generally, Heidi drives me everywhere, and does all my medical stuff for me. So I'm very lucky to have an amazing person like Heidi to talk to the doctors, to ring them, to make the appointments and to drive me there. So just driving to the hospital, so many cars on the road, so many people. The anxiety I just go - goes through my head, like it eats me up real bad. And I walk into the hospital like a nervous wreck already, trying to find a car park that stuffs you up, and then you walk in through those doors and it's just a - I don't know, the smells or what? And obviously the fear, my mom dying there and my brother dying there. It's just a lot of fear. So you walk in there with all this fear and yuckiness and, you know, negative energy, I suppose. And yeah, then you - hopefully you get a nice person and they can help you out, but a lot of the time they don't seem to - we're forever talking to the person, and they pass you on to another person and another person and no one contacts you. This seems forever, that sort of stuff going on. It's always negative. You know, every now and then you might get a nice person who actually goes out of their way to help you, but it's very rare, or what we found anyway. They look at everybody with - paint everybody with the same brush. I mean, in some goods that's good in some ways, but in some ways it's not because we're all different, and we all need different help or, you know, different - some people are positive and go in there all confident and some people aren't. So it's probably that.

INTERVIEWER: What do you feel needs to happen?

35 **LIONEL LAUCH:** Well, there needs to be somewhere we can contact it all the time. Definitely. Like I said, I am very lucky, I do have Heidi, which helps me with all my stuff, and is there to support me. Makes me, you know, tells me to pull my head in when I need to. And that's what I need sometimes because, you know. But it's sort of hard to say because it's easy to say, oh, yeah, we need maybe two working different shifts. But it's easy to say, but can they do it? But there definitely needs to be someone there or something, or even other people trained up, even if it's not an Indigenous person. Some people, particularly people trained up in Indigenous, you know, mannerism. How do we act? How do you treat an Indigenous person, that sort of stuff. because -

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INTERVIEWER: What would you want to provide them with? What kind of holistic understanding would you -

LIONEL LAUCH: Well, I was actually - I went to a hospital about two weeks ago and all the doctors and they got me in there to do a meditation, a talk, and when I was in the hospital, the doctors who organised it, they were actually sound healers.

5 They were qualified in sound healing, it was amazing. And the two of them have been on heaps of my walks and been to a lot of my meditation sessions, which I found was amazing. So to have somebody like me or something in a hospital, I think the hospitals would benefit a lot, especially with people - like with me to come in who are nervous and already on a bad negative energy sort of flow. If you give them

10 like a 10 or 15 minute session as they - before something, teaches you a lot about breathe - breathwork, you know, breath works so much, it releases so much negative energy. You can teaching people how we hold negative energy. We abuse our bodies, and we don't acknowledge our bodies, because when we carry negative energy, it weighs us down and makes us tired, It makes us sick, and it makes us

15 grumpy. You know, we generally take that out on people we care about and love. So it's just teaching you how to read your own body and how to deal with situations when it comes to anxiety. Different ways of treating anxiety, because I suffer from anxiety, but I know how to treat it now. But before that, you can't think, you can't, when you're having an anxiety attack. It's just not good, but once you're learning

20 breathing techniques, it helps you release that ball of negative energy.

So once you release that and then you can start to get yourself back. It's like carrying negative energy. Humans love to carry stuff. You know the old saying, carry the weight of the world on your shoulders. We do, we carry everything. The little

25 trauma, little stress, big trauma, big stress. We store it all in our bodies. When it gets full, It makes us very vulnerable, tired, makes us sick very easily. And it makes us very angry, too. You know, some days you wake up in a bad mood, You don't even know why. It's because the negative energy we're carrying in our bodies. So we learn to love ourselves, you know, we really got to learn to love ourselves. It sounds a bit

30 weird, but you do. And you've got to learn to release that negative energy, and how to do it. We do it through breathwork. We do it through connection, you know, through connection with Grandfather Sun, Mother Earth, the in between. Obviously the spirits of the country you're living on, acknowledging them. And acknowledge your body and you release that negative energy through breathwork. Well, that's

35 every culture traditionally. That's every culture in the world. You know, people have just forgotten that we, you know - everybody talks about nature's out there. Everybody has forgotten that we used to be a part of out there. You know, we talk about it now and everyone's like - but you used to have that as well. Everybody in the world had that connection. It's just lost. And it's going to be retaught.

40 **INTERVIEWER:** Is the sound healing practice that you do, is that connected to culture?

LIONEL LAUCH: Yes I do, I use the Yidaki so well today they call it a didgeridoo.

45 Yeah, but that's a Yidaki. So I use the Yidaki through my meditation. So I do it on walks that I go on, I take you through walking through country. I show you all the beautifulness. And then I sit you down, and the most important thing I teach you is to

listen. So we sit down, we do meditation. I teach you about meditation, about the breathwork, the connection, the disconnection, respect. And we do that, so generally with meditation, about 15 to half an hour. I also do healings, vibrational healings where it's a beautiful place down in Boneo, the village project where I go in there.

5 Because I used to do it at the back beaches and the beaches and the bush. But I can't now because of my legs, uneven ground. And so I go there. It's a beautiful space, it's in the middle of a swamp. I'm surrounded by all this powerful stuff. And so with my healings, They go for an hour.

10 So 15 minute meditation and a talk to teach you about - I connect with so many young people. I work with a lot of kids in trauma and adults as well, and I talk to them about them, about their problems, so see what they're going through and how they're dealing with it. And then I sort of guide them, talk them - connect them with all the positive energies. I teach them to release the negative energies, I teach them
15 breathwork. And then we do a 15 minute meditation. And then for about 40 minutes, I generally play my Yidaki over their whole entire body. So it's vibrational sound vibration, which is one of the oldest forms of healing in the world. It's not a new thing, it's an ancient thing. And I'll do that for 40 minutes over a person's body. Generally, I start at their head, I go to their chest, and then I go both sides of the
20 body. And then I start from the coccyx bone, and I work up all the energy points in their back. And then that's generally where I finish. So I do those sort of two forms of healing.

INTERVIEWER: And if you had people use this healing on you, like for you?

25 **LIONEL LAUCH:** No, not really, because nobody does it like me. I mean, there's a lot of Indigenous people around Australia and the young girl and all that, where they only just give you a quick blow on the body. I just take it a bit. Instead of doing one second or a couple of seconds, I do an hour. So I've just taken it to a different level, and I use different sounds. Really powerful sounds. I practice a lot with different
30 sounds. So when you come to my Yidaki healing, you won't be dancing to it. It's really loud and sort of different sounds, but these sounds are the ones that really penetrate and get through every cell in your body. And this helps get in there gets rid of the negative energy and helps vibrate and fix all your organs in your body, gets rid
35 of - gets rid of a lot of stuff. I work with so much in healing with a lot of sick people. And some of the feedback I've been getting has been really amazing. It's really crazy.

INTERVIEWER: And - But for you, where have you felt this healing for yourself? Is it doing it for other people?

40 **LIONEL LAUCH:** Oh, definitely for doing it for other people. But I've always said I need to get myself a Yidaki who's got a big bend in it so I can play it on myself. But I do need - I've actually got some friends, they're actually white fellas, they play the Yidaki. Some of the best players in the world. So I'm - I love to catch up with
45 them all, and they can give me healings, but they play the didgeridoo for meditation and stuff, but that no one does it like I do it. I've never seen anybody else do it like I do it. But I would love to have somebody give me a proper healing one day. Like, I

was actually thinking about it last night, bringing a couple of mates here who are some of the best players in Australia. Get 3 or 4 of them on my body. I'm just going to lay there for an hour and then let them go for it. But I do need that, I don't get it enough, definitely, because I've had - I get little bits and pieces. I meet people who
5 do a little bit on you, like most people around Australia do, but I need a lot. Yeah, I need a lot with my body.

INTERVIEWER: Tell me about turning up at the Alfred and - for an operation. And what happened when you were there with other people that you were seeing?
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LIONEL LAUCH: I don't know. We rocked up the Alfred and we're in there waiting and waiting for to get the operation and stuff. They're getting some stuff done, and we went out front. I think they went out for a smoke, and I was like, young Aboriginal fella out there who had been in an accident. He was banged up real bad.
15 We got talking with him and he was talking about how he's - there's nobody there to help him, you know? So the stuff, we found the same thing. He was in a bad way, this fella in a chair. He had a bandaged all up and that. But he was just talking about how it's hard to get the help. And, you know, if you get help from somebody, it's from somebody who can't see through your eyes or can't even relate to. You know,
20 it's like, almost like talking to a brick wall sort of thing, that it's there to push your chair or get you there. There's no care. The care is gone, you know, there's no love or care in nursing or doctors anymore.

INTERVIEWER: And what do you think would help in that situation with that younger man and also yourself?
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LIONEL LAUCH: Well, there definitely should be like I said, an Indigenous Officer there to take care of everything, or phone number you can ring and these things should be available, should be posters and stuff put up, instead of us have to
30 go up and wait in line to talk to a nurse who can tell you something that should be a poster there. You can just read it, ring that, contact that number, and hopefully that person might even be able to talk to the hospital for you or something like that.

INTERVIEWER: Yeah, some kind of mediator.
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LIONEL LAUCH: Yeah. Some sort of mediator or something, Yeah. Who can understand what we're trying to talk about, Yeah.

INTERVIEWER: So because this, this young man that you were speaking to -
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LIONEL LAUCH: Yeah.

INTERVIEWER: Was -

LIONEL LAUCH: Is an Indigenous young man -
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INTERVIEWER: - And was wanting to leave?

LIONEL LAUCH: Oh, he wanted to leave, yeah. Because the treatment or, they just found it hard there, was no one helping him. Yeah, You know, there's always waiting and sort of stuff. And they sort of, Yeah. I don't know.

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INTERVIEWER: Why do you think that is? Do you think do you think it's just the system, or do you think it's -

LIONEL LAUCH: Could be the system, it could be the colour of his skin. Yeah, it could be both. Yeah.

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INTERVIEWER: Yeah, and what do you think it would be about? The colour of your skin, what do you think that it could potentially be going on if you, if it were negatively interpreted as racism. What do you think they're thinking in that moment?

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LIONEL LAUCH: Well, they're thinking - they're just, obviously they believe the lies and the stuff they were brought up and taught, you know, and a lot of people look at Indigenous people as scum of the earth. That's the way we were taught when we were brought up. We were the worst things on the planet, human beings. And a lot of people grow up that way, and they never met an Aboriginal person. That's just what they automatically do, because that's what they've been taught and the way they've been brought up. So they're working in a system. They say, oh, it's Aboriginal person, bloody hell. You know, bludger, What does he want? You know, sort of thing. That's the attitude, it's instantly a negative attitude. I remember I did this group for a group of Māori's, I did a big workshop for them, and we were sitting around a big talk with these New Zealander mob. And one of the fellas come up and he was talking - we were talking about certain things and he's gone up and he goes, when I first came to Australia, I hated Aboriginal people because I was taught in New Zealand that they were the scum of the earth, and there's nothing but bad scum, trouble. I got pretty angry when this fella was talking and he goes, you know, just sitting here with you today, I realise that's a whole lie. And he goes, but that was my ins - when first, before I got to Australia, I was taught that Aboriginals were scum, you know, bad people. And he goes sitting here and listening to you today and what you taught me, you've actually changed my whole opinion of Aboriginal people. This is a Māori bloke, you know. He's been from his own country, probably been abused or whatever, Yeah? Yeah, that's how people look at our people.

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INTERVIEWER: Do you think that it's just a reflection of the culture that we live in?

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LIONEL LAUCH: Definitely. Yeah, Just education, everything's education. The way we've been educated, the way people teach. You know, the lies in schools, in schools - Education is changing today, But you know, for the last - since I've been alive, it's been bad. It's been all lies, and what they teach us, you know. It's like at school they teach - We didn't really do Aboriginal culture at primary school, but when they did mention it, I'd go hide in the corner because I was ashamed, you know, sort of thing, that sort of stuff. So I said, A lot of Australians have been

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brought up, you know, Aboriginals are scum, we're bad people. They all think we're all violent and we're always angry. We're alcoholics. We're painted with this brush and it's stuck. So we're trying to repaint that picture in a proper, through proper eyes.

5 **INTERVIEWER:** And also, even if sometimes those stereotypes do ring true, there's often a really good reason for it.

10 **LIONEL LAUCH:** Yes, Yeah. Because they've grown up with trauma and stress and they've haven't been taught how to deal with it. You know, with alcohol, you know, and all that sort of stuff and violence. This is the way a lot of us are brought up, and they've had nobody in their family or the community to help guide them in any other way. There's a lot of communities have beautiful, strong uncles and aunties that can help guide people, but not all communities do.

15 **INTERVIEWER:** Would you like to speak to any other kind of bigger picture difficulties that you see or that you want changes made, or anything that kind of high level?

20 **LIONEL LAUCH:** Yeah. Definitely to start listening to us when it comes to talking about this country because like, I'm a big lover of plants and medicines and things like that. And the animals, mother Earth. So sustainability, we're not living a sustainable life. We are living such a bad life at the moment. Growing the wrong plants, eating the wrong foods. They've brought all these foods from overseas, and they've planted them - the hard hooved animals, cows and that have destroyed our
25 soils. The sheep have destroyed our soils. They wiped out so many of our species of plants because of their hard hooves. When we're growing these European plants or the Middle Eastern, all these plants come from overseas. Even in South America and that, they come from a different country, different geology, different climate. And they bring them over here and they put them in our soils. They don't belong in our
30 soils, and they're pumping them full of these fertilisers. They're pumping them full of pesticides, and they're draining all our beautiful rivers and creeks, our bloodlines to the land to drain them all dry, to feed these crops which aren't good for you. With our plants that have been growing here since the beginning of time, and have evolved with this continent through the ice ages and all the different changes of the geology.
35 These plants belong in the soil. We should be growing our plants.

Number one, our plants are mostly better for you. Our minerals and vitamins are some of the healthiest, if not the healthiest on the planet. Our starches, eight times
40 more nutritional value than any potato. And our breads, we're the oldest bread makers in the world. We've been making bread for over 35,000 years. When I went to school, I was taught the Egyptians were 10,000 years ago. But we are the oldest bread makers in the world. Our breads are super breads. No bread you eat today - the grains you eat today are all bad for you because they've been manipulated by man. That's why man - diseases came about. When you start domesticating animals and
45 plants, that's where diseases come from. We never had diseases in Australia. They brought them all here. So teaching, I work with the CSIRO and all of Monash's and universities, and it's just drumming up these young ones. You know, just get out

there and study our plants because we need to grow our plants. Our plants can survive off a handful of waterings a year for a few rains. Our plants do not need any fertiliser or any pesticide. And number one, they're better for you, so that's sustainable living. And today we live very selfishly. You know, I work hard, I get a house, I've got something to leave my kids. So that's selfish way of looking at life. What about your grandchildren and your great, great, grandchildren and so on and so on.

It's like the old saying, we plant a tree. Not for me or my kids, I plant that tree for my grandchildren and for my future generations, because that tree can live for hundreds of years, if not thousands of years. It's not always about us, and today we live for us. We're not thinking about the future generations because we are not living sustainable. And the future actually scares me a lot that way. So with our plants, I know I'm a bit - Like I said, medicines are my biggest love. We know of over 500 medicine plants in Australia on the east coast of Australia. There's a lot more than 500, but there's 500 recorded plants. The Australian government have looked at only a handful of those plants. They're not interested in fixes, because our plants are fixes. So they're only interested in band aids. So just trying to push that stuff to get our medicines out, which is a big love. We've already lost some of our plants to overseas. Like one of our nightshades, the kangaroo apple. The Russians own that now, and they're making all - because they came over and talked to Aboriginal people, found out what we use that particular plant for, they took it back to Russia, growing all over Russia in hothouses. And Austria has jumped on it as well. And they're making steroids, birth control pills, all these different things from this one plant that we use for birth control and stuff like that. And they're making over \$1 billion a year from one plant.

So that's what really ticks me off. That's why I talk to the young ones at the university, start studying what we have, so we keep the medicine here in Australia for us to make and produce and for us to share with the rest of the world. And with plants, like here in Southern Victoria, I generally focus most of my energy on here in Victoria, my grandfather's country, and Byron, we've got to start doing a lot more work up that way. But hopefully next year we'll start getting up there and do a bit more stuff. But I generally focus on Victoria. It's amazing what we have here in Victoria. The plants, the animals, the ecosystem down here is just amazing. It is second only to the Daintree Rainforest. Now the Daintree Rainforest is at the top of Australia, that little pointy bit. That's the oldest rainforest on earth. That's millions of years old that rainforest. That's the only place in all of Australia that has more than we do down here. So the abundance of foods we have down here, the abundance of medicines. It allowed Indigenous people to live well over 100. It's been reports of us living to well over 110. All the early writings, we lived for a very long time because of our perfect lifestyle.

You look at all the old photos of Indigenous people, all the old men in 60s and 70s. They all had six packs. They all were built like they've been to the gym every day. Even the women. You look at all those old photos, they're amazing. And because of our lifestyle, you know, we only worked three days a week at the most, there weren't

full days. People thought we worked hard for a living, we never worked hard for a living. People used to think we weren't looking for food. We never went looking for food. We knew where the food was. I know where the kangaroos are sleeping, I know where they're having their babies, I know where they're having their lunch, I know where they're having their rest, their dinner. We know all that sort of stuff. We knew that with every single animal, so we never went looking for food, we actually went out to harvest the food. It was like when you go into Safeways, I'm no good generally as a male, but my ex-wife, she'd go into Safeway. She knew every aisle and what it contained. You know, that's the same as us in the bush. I know what's over there, I know what's over there, I know what the turtles are doing, I know what the kangaroos are doing, I know what the emus are doing. Every time of the day, every time of the year.

And so just knowing your surroundings, knowing the land. How the land works for you, the trees, the plants and the animals. So the way we live today, it's like I said, we're not sustainable. The way, it's a big problem with not understanding, especially understanding the country that you live in. You know, they came here from England and Europe and stuff, and they tried to make this England in Europe, but it's not. The geology is completely different. The climate is different, the plants are different, the animals are different, and the spirit is different, you know. So teach people to walk on this country you know, to respect this land and to see it through our eyes. Don't fall in love with it - like I said, a lot of Australians, I hear Australians all going on about, oh, Australia, we love Australia. They don't love Australia. They love that name, They do not love the soil. They do not love the trees or the plants and animals because they're destroying it all. If they actually loved it, they'd actually get off their butts and actually do something about it and start caring for the land. Going to more Landcare groups, helping out and raising money, going to all these workshops that we do all over the place about caring for land, because the land, we've abused her so much now and mother gets sick, we all go and get sick.

INTERVIEWER: And do you see that in what you're doing? Do you see the impacts of -

LIONEL LAUCH: Yes -

INTERVIEWER: Climate change (indistinct 00:49:51) -

LIONEL LAUCH: Well, climate change, I don't even know if I believe in climate change. Because there's a lot of things going on. But climate change, to me, I looked right into that sort of stuff. And I've looked at so many places around the world, like with the water rising. I've seen photos that are 100 years old, you know, taken over, dozens of photos taken from islands and stuff. And the water hasn't rose one little bit, you know, that sort of stuff. The climate's definitely changing a bit, but that's just natural. Obviously when we were younger, it was a lot hotter. I thought it was hotter, and it was wetter when we were kids because we had a lot more rainfall. Winter was winter and it got a lot colder. Just the weather does change over the years. That's just

a natural cycle. So I don't even know if I believe in climate change anymore because I just looked at a lot of things, just Mother Nature doing her cycles, which she does.

INTERVIEWER: But so pollution has that impacted?

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LIONEL LAUCH: Oh, yeah. It speeds things up, but only a tiny little bit. Because, you know, you think about what humans do. They make out that we do all this - we do a lot of damage to it by cutting the trees down, number one, and destroying all the rivers. It's all a massive effect. It definitely it pushes things a lot faster, definitely.

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And erosion, you know, taking the trees out and stuff, and the salt tables come up and destroy the land. So you can't grow the plants there anyway. So take you forever, billions of dollars to fix the soils because of what they've done to the soils. All that sort of stuff. Yeah.

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INTERVIEWER: Let's talk about transformation. And what - have you seen transformation in people that you've worked with through your meditation, nature walks, through your art culture.

LIONEL LAUCH: Yeah.

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INTERVIEWER: What kind of transformation stories have you seen?

LIONEL LAUCH: Definitely. Also one of my stories with the rehabs I work at, I teach a lot of culture there. So generally one day I take the men and women walking, teach them culture, Bush Tucker. And then one day I do woodwork with the men. So we take the men out, we go collect the wood from the tree. The first thing they learn is respect for the tree which we take from, because people walk out and start cutting trees down. They can't do that because it's a living being. You've got to let the tree know your intentions. So they learn that we go back and make beautiful woodwork.

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Now, some of these young men have been making amazing tools, you know, boomerangs, spears, clubs, didgeridoos, all that sort of stuff. And now, I always try to keep in contact with a lot of the young men and a lot of the women who are at these rehabs, because they leave the rehab, they go back to where they come from. So I try to be there as a phone call. I get phone calls all different times of the night.

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Something's going on, I'm there for a voice to talk them down or whatever. And I get the stories back now - one young man that, he became an amazing artist, he was an incredible listener. Blue eyes, pale skin, black fella, but blue eyes and white skin.

And I taught him all about the boomerangs, and he just made the most beautiful tools - stuff. I taught him art, he's done the most beautiful art. If - he drew so much stuff, and now he's left there and he's actually now working in community, teaching that to everybody else. See you in a minute - we're going to go for a walk. I'll take you for a walk down here, the divide at sixteen's back beach. It's actually my healing place. I found that place when I was about 18 or 19. One of my ex-girlfriends took me down there, and I'd been practically been going to that place nearly every week since. Obviously, lately, the last two years, I haven't because of my operation, and hard for me to get down. But that's my place. As a young bloke, I remember going down

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there, like I've always sort of done meditation as a young bloke sitting in the bush, sitting in the beach, just sitting still in nature, and all the animals would come right up to me, it was amazing. But I'm sitting there and I remember one night on the edge of the cliff, I was down there with a couple - of my mate, and Michelle. They, it was
5 freezing cold. They went back to the house and I stayed down there in some shorts and a singlet, and I had a jumper, but I gave it to my wife because she was cold and it was a freezing cold night. And I sat there and just closed my eyes and talked to the ancestors and started doing meditation and talking about thinking about all the crap I've been through. And I was a freezing cold night. I just blocked out all that freezing
10 cold.

It was like I was warm, really warm. I could've be wrapped up in a big possum skin. And then I found that I released a lot of negative energy by doing that. A lot of that, that heaviness, that cloudiness. So by doing that, going and sitting down there, I
15 found talking to the land, talking to the spirits, that was my healing place. I always know that when I first walked in there, I knew that place was very powerful. Aunty Bea Edwards taught me about the spirit who lives in this place where we're going to. Apparently, he can be a very grumpy spirit if he doesn't like you. He lets you know. I can't remember his name, so I've got to catch up with Aunty Bea and find out his
20 name again, because I've forgotten that. Me and him have had a couple of run ins, we've become good friends. I remember one night, because we lived just down the road here, and it was about 2:30 at night and I thought, bugger I'm going to go for a walk down the back beach. So I walked down the back beach, went down there, and I was sitting on the side of the embankment, and I'm sitting there having a smoke,
25 talking to my grandparents and ancestors. And next minute, like somebody turned on this big bright light and a big giant meteorite went through the sky.

It was that big. I could see the flames and the tail breaking. I thought it was going to hit Tassie and sink Tassie. It was so big. And I'm like, oh, wicked, this is deadly.
30 Thank you for bringing me down here to see this. The whole area looked - yellow light. The whole peninsula was yellow light from this bright comet or falling star. And I thought, oh, deadly. So I started walking back along the track. I was only about pretty young back then, and back then I had the full mullet, you know, the hair down my back, the shaved head size Mohawk sort of thing. And I'm walking back
35 along the track and I had a brand new torch with brand new batteries, and my torch started playing out real weird. I thought, oh, that's a bit strange. I thought, oh, that's not normal. Then all of a sudden I got ice cold on my back and my hair. My mullet went up above my head. I thought, oh, here we go, we've got a spirit with me. So I started walking that track down here, and you'll see it, at night time when you're
40 about 19, that track's really scary at night. Really black. So I walk along that track, nearly had a panic attack on there, like, stay calm, stay calm.

I got to the road and I started talking to the spirit. Said, if you want to talk, walk with me, walk beside me, get off my back because you're freezing cold, and let my hair
45 go. So I walk on the track, and he's jumped on my back again. I started walking down the road. He got to the front door of the house. I said, right, this is my house, my domain. You've actually - you haven't tried to talk to me or communicate to me.

So you're not welcome in my house. But after that went back down a few more times and we became friends. So he's invited me to that area. I know I'm accepted there now, but like I said, I've got to talk to Auntie Bea Edwards about finding out his name again because she knows the name of that fella. A lot of Indigenous people
5 down here don't. But it's a healing place, you'll get down and you'll feel the energy there. The power of the ocean, the power of our mother and all the plants. It's a really powerful healing place. I've been down there in my worst of worst moments. I've gone down there to jump off those cliffs so many times. I've done a lot of bad things to myself down there, and I've always came back with a positive attitude because it
10 just releases that yuckiness.

INTERVIEWER: What's your experience with housing and securing housing?

LIONEL LAUCH: Well, I'm a rental at the moment, so rental is hard. Really, really
15 hard to get houses, especially down here, because every time we go to a house, there's like 100 plus people going through that same house. The price of rent is cost a fortune, like we were talking about earlier. I have been trying to access my super because I've got a lot of super in there, and I've been trying to access that to for me to get a deposit for a house. Which has been an absolute nightmare, you know, because
20 just trying to go - going through all the paperwork and talking to all the different organisations who are involved in this because it's a tax, there's the Cbus who I'm with, all that sort of stuff, trying to get money out of them, it's just a nightmare. It's just absolute - it's just been really, really hard. And finding people to talk to. You've talked to one person, and then they send you back to the person you spoke to, and
25 then they'll send you back to that person. So it's just, it's a table tennis game. That's what we're finding, this back and forth, back and forth. And just trying to find a rental is hard, especially with the price, the pricing down here as well. You've got to be a super rich - you got to be a millionaire to own a house down here now, sort of thing.

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INTERVIEWER: And this is this access is despite you having a very successful business.

LIONEL LAUCH: Yeah, exactly.

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INTERVIEWER: Tell me about your -

LIONEL LAUCH: Yeah, well, we're very successful. We're only a tiny little
40 business, and it's only a couple of us. Well, now there's five of us, but we used to be only the two of us or three of us. And, but we've become really big. We're getting actually well known throughout Australia. It's quite surprising how big we've gotten, like, in our word name. But as a company, we're still sort of small. But we're very well known, we work with all the biggest organisations and around Australia. We work with government, we work in mental health, we work in everything, and we're
45 very, very successful. We can't keep up with the demand. And still I can't get a house. Yeah, it's just really hard. yeah.

INTERVIEWER: Well, what changes would you like to see there, and do you think that needs to be some specific changes for First Nations?

5 **LIONEL LAUCH:** Oh, I think there's especially for First Nations people, there should definitely be some things there to put in place, that we have the stability. You know, I've got a house that's stability - With me, with me being disabled too, I need handrails and stuff you know, in the shower and the toilets and things like that. And you know, when we'd get a rental, you're not guaranteed that. Like, the last house I
10 lived in, the floor was on an angle like this. So me walking around, especially going to the toilet at night time, was a nightmare. So just trying to find somewhere where I can actually get myself a stable house, set the house up to my needs. Because when you get a rental, you can't do that. You can't just go knocking walls down or putting things up and stuff like that. So that's hard, but I just need to get a place where I can actually change the house to suit my needs. No steps and things like that. If I quit my
15 job and can't work, then I can access it. I'm not going to. I've still got a lot to teach and a lot to give, so I'm definitely not quitting my job.

INTERVIEWER: So can you speak to the support that is available now and how limited it is?

20 **LIONEL LAUCH:** So with the support and all that sort of stuff, we didn't find much support at all. There's nobody there to sort of guide us and tell us what to do. Like I said, nobody was interested in supporting us because they seem to handball us - or go talk to them about that. And then they say, no, you're supposed to be talking
25 to them about that. So the support has been really hard. They need somebody there who can actually access all these different, all that different information and knowledge and look through all that sort of stuff and find out what will suit us, where do we fit in? And then from there we can take it forward and then say, look, we've got to do this, we've got to do that. But there was none of that sort of help.
30 Yeah, it was like we were told that if - because I'm still working, I can still work. As long as I can talk, I can work, and my body might not be able to move, but as long as I can talk and still work. So it's almost like they're saying I have to quit my job and just be - go on the dole for the rest of my life, and then they'll help me. And instead of encouraging someone like me to do what I'm doing, encouraging and helping me
35 get me out there and help me with a place instead of, you know, being more positive and hopefully better things for the future and more people I connect with, the more people I help. There's none of that, it's more like no, you've got to hit rock bottom and then, then we'll help you.

40 **INTERVIEWER:** It's very crisis oriented.

LIONEL LAUCH: Yeah.

INTERVIEWER: But if you had better support, you could be of more service to
45 others, right?

LIONEL LAUCH: Yes. Oh, definitely. Yeah. Yeah so the support, I was like - yeah, more support, it's hard like I said, with anything we do, to try to find a person who can help you with those sorts of things, you know, everybody does their jobs and that, but there's no person who can sort of like, say, I connected to this, like a
5 doorway to all of these different places, and they point you in the right direction who know what they're talking about, who've been there and done it before. It's just really hard that - especially somebody who works in community, I've been working in community for a long time. I work, I have a men's group, which I help all the men out. So especially working with the older men and generation, teaching them a lot of
10 stuff, because one of the worst things that happen to our culture is they took everything from us and the men copped it probably worse, because what they took from us is our tools. Our tools to feed and supply and feed our and protect our people and our women and children. That's what they did to us, so it made us useless and worthless. So we've grown up sort of like that. Women kept their role as mothers, so
15 they've sort of kept a lot of their sort of stuff. But the men had everything taken them. So working in community and teaching those men who have been through this stuff and the stolen generation. Empowering them and teaching them culture, which it gives us a whole new spark back in their life, you know, it changes their lives - like, oh wow, this is awesome. I'm going to learn more about my culture, I want to
20 practice this and that, and thanks for telling me that Unc. And these men go off, and it helps them that, they're always sending me photos or their paintings, or what they're carving, their bushwalks. It's really empowering that way.

INTERVIEWER: And do you sometimes struggle to like, help them identify
25 resources that they might need?

LIONEL LAUCH: Definitely. Generally I don't sort of - I'm no good at that sort of stuff. So, but I try to point them in the right direction, as like I said, if I can't answer a question, I can find somebody who can. It's always that answer.
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INTERVIEWER: Yeah. I wanted to ask you something quickly, and then I'll throw to you guys to see if there's anything extra. If you were to look back at - were you, like, some of the stuff that you've just told me about your childhood is really devastating to hear. But if you were to look back and speak to yourself as a young
35 boy, what do you think you would say?

LIONEL LAUCH: Life will get better. It's not all, you know, grey skies. Sometimes that sun comes out, hopefully in the long run, yeah. Probably, I don't know. Yeah, just probably keep going. Stay strong and things will get better.
40

INTERVIEWER: Yeah. And do you think that there are, you know, if there was a kid out there that was experiencing what you experienced, like, how would you connect with them?

LIONEL LAUCH: Well, generally I talk to them about (indistinct 01:02:57), I like to connect with a lot of kids out there that have been through what I've been through. So I talk about the trauma and the way I dealt with stuff, and not so much the

fighting side of things, but it's more about the sitting still and nature. You know, because that's how we release a lot of our negative energies, and teaching them to love themselves and to look within themselves. You know, there's none of that sort of stuff - we're taught to deal with trauma and stress. We're never taught that growing
5 up. Anybody, nobody's really taught that sort of stuff. And it should be taught because it used to be taught all the time. We all, you know, we all talked about that sort of stuff, and we all knew how to deal with that sort of energy. And we knew a long time ago not to carry negative energy, because what it does to the human body and does to people around us, it's like a domino effect.

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INTERVIEWER: And what would you like people to know about kids like yourself that have gone through this sort of stuff? What would you like people to see about them? What would you like them to kind of bring to them? Energy or -

15 **LIONEL LAUCH:** Yeah.

INTERVIEWER: Guidance? How do you wish people would have looked at you?

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LIONEL LAUCH: How do I wish sorry?

INTERVIEWER: How do you wish people would have looked at you when you were a kid?

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LIONEL LAUCH: As equal. Just as equal, you know. Not an object or somebody to be picked on or teased or to bash up sort of thing, you know? Just equals, people you know, to not see in colour, you know, to see a good heart, a good person, a good joker. Yeah.

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INTERVIEWER: Yeah, and did you feel that people didn't understand you when you were a kid?

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LIONEL LAUCH: I think so, definitely. Yeah. Yeah, I was a pretty messed up kid, but they definitely didn't understand us, yeah. Like you know, the teachers you know, in the old days, we used to get the belt, you know? The strip and the cane. I got that every single day, that cane and those that leather strap. But, and of course, the teachers didn't know what I was going through and the way I dealt with stuff, you know, sort of thing. But yeah, it's a - look at everybody's different, you know, and it's like that saying. You'd never be nasty to somebody. I remember some story about -
40 don't be nasty, some young bloke went into a supermarket one day and his mum had just died, and the lady in there abused him and they found out that his mum had just died. And he was trying to do stuff and trying to survive on his own. And, you know, you never judge anybody, you know, person, get to know them, you know. I can't remember exactly how that saying went, but it was beautiful.

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INTERVIEWER: You don't know what someone's been through.

LIONEL LAUCH: Yeah -

INTERVIEWER: That day.

5 **LIONEL LAUCH:** Exactly. You do not know what somebody's going through or holding at the moment in life, you know? So tread lightly, or make sure you look and see the person, you know?

10 **INTERVIEWER:** And just on education, did you - how did you go with schooling? What was your experience? Like where did you get to with schooling?

15 **LIONEL LAUCH:** I got to year ten, so they let me stay for that long. Yeah, so I got threatened to get kicked out nearly every year before then. But school, I went to school just to play with my mates, that was it. I didn't go there to learn because the teachers never gave me the time of day. Mr George Lucas, one of my old school teachers used to say, the teachers have put you in the back of the room Lionel, and never gave you a second thought. That's the way it was. So I just went to school for the muck around with mates. That was it. So yeah the teachers - a lot of teachers weren't nice. Yeah, I think a lot of teachers were racist, I suppose. Yeah.

20 **INTERVIEWER:** All have low expectations.

LIONEL LAUCH: Low expectations, and then had no time for me. Yeah.

25 **INTERVIEWER:** And do you think it would have been helpful to have someone in your schooling that could -

30 **LIONEL LAUCH:** Oh, definitely. I remember a grade five teacher I had. She was beautiful, Mrs Ferguson. I'll never forget her. She was lovely. She went out of her way and did a lot of stuff for me. She, you know, close to my parents and stuff. And she was beautiful. But generally, most teachers were just, couldn't give you the time of day, yeah.

INTERVIEWER: Do you wish you'd been able to go further in education?

35 **LIONEL LAUCH:** When I think about it, no, because you know, right now I'm smarter than most people I know. I've acquired so much knowledge, and by learning. I'm a carpenter, I'm a stonemason, I'm a glazier, on concrete. I can do - I can build a whole house from scratch. The only part I can't do electrical work. I can design, I'm a garden designer. I know a lot about the history of the whole world. I've learned so
40 much from out of school. Which, school teaches you a lot of stuff that you never use in real life. So the education department got it around the wrong way. You know, history, they teach lies. All the history they teach, I grew up in - most of it's a lie, you know. So education in the past has been a bad thing. And the way they teach is stuff that we don't use today. You know, like I love maths, mathematics, and most of
45 mathematics we learn at school, especially in high school, and that, you never use that stuff in the real world. I built millions of houses, I do staircases and stuff, and we didn't use half of that stuff that we taught at school. So they need to change the

education system up a lot. By teaching real life stuff, real life matters about kids, you know, with sex or that sort of stuff, because we have a lot of young ones having babies. About like, all the stuff we're talking about, about hospitals. How do you do this? It should be more classes in schools to teach you about all this sort of stuff.

5 When you get out into the real world, this is what you got to do, access it. You go through this, you go through that, you know? There's none of that sort of stuff in school. They're teaching all this stuff that we generally don't use in real life. You learn more out of school than you ever will at school.

10 **INTERVIEWER:** And how did you learn all of that stuff? Like were you doing apprenticeships or -

LIONEL LAUCH: Oh, no, I just - I started apprenticeship of plumber when I first left school. I did two and a half years of being a plumber, and I left that because my boss was an evil bloke, so he was a bad bloke. So and then I, I worked at a handicap school after that for quite a while. So I've learnt a lot about working with disabilities, and I loved that job. That's my apprentice gardener job. So that's when I first got working with plants properly. So I loved that. Yeah, a carpenter, I'm actually not a qualified carpenter, but I run job sites. I used to run job sites because I've been doing it forever, and I learned from the best. So that's why I did all the work down here in Portsea and Sorrento. Stonemason, there was apprenticeships, but you didn't have to do apprenticeships back then. They started bringing apprenticeships in for brickies and stonemasons. But I learnt from the best like I said. So I've done a lot of stonework, and I loved art, I'm an artist. So when we did design houses, like not just normal brick houses, brick veneer. We'd actually do limestone or bluestone or some amazing stonework in these houses. And I loved that sort of stuff. So just by watching and listening.

INTERVIEWER: Tell me about what you've learnt as the traditional sort of initiation of growing up.

LIONEL LAUCH: Traditionally in our culture as a young, young, young fellow. So if I grew up in culture properly, like the old days, so generally the first 13 years of your life, you're practically with the women and the girls, your sisters, your cousins and all them. And you go out, so we get up in the morning, the men go off hunting and do their business. The women and all the kids go off and do their stuff. So you learn a lot from women. So the mothers and the aunties, because we're born into a tribe of mothers and they were never born into one mother. And so we have so much teachers and knowledge holders around us. So they teach us all the stuff, not just about the bush tucker and the plants and the geology. They teach us about life. You know what it be, what it means to be a boy, what it means to become a man. You know the rules, the laws, you know the respect. You know, all that sort of stuff. So you learn all this stuff, and it's like when it comes to initiation, you know, 13, 14 years of age, the men will come up and ask the women, is he ready yet? Sort of thing. And the women will say, yes or no. Has he learnt yet? So you've got to learn all these things before you're allowed to become a man.

So before you even become a man, you've got to leave these rules and regulations that you've been pumped into your head for the first 13 years of your life. And then when you become a man, you know those laws and those rules. So when you get older, you use those in your everyday life. Today, we're not taught any of that stuff.

5 There's no initiation for the young women. There's no initiation for the young men. This is with all cultures, not just my mob. Everybody needs to go through initiation, because we need to be taught about the future and stuff. And now people have kids they just chuck straight into it, and they've got 18 year olds going out and getting drunk. They don't understand alcohol, you know? Oh yeah, he's got drunk, they get

10 drunk and that. They're drinking something that knows you get drunk, but they don't know nothing about it. They haven't been educated on it. Or just socialising, how do you go out and socialise? How should you be when you're out representing yourself, your family? all that sort of stuff, because in our culture it's not just me I affect. I can affect my whole community by the way I act or what I do. And people don't have

15 that today.

INTERVIEWER: You know, there's not that same intimate accountability.

LIONEL LAUCH: Yeah, yeah. Because in our culture we have punishment, you know, with spears and Nulla Nullas, you know, especially on the men, the women are using Nulla Nullas. But it's not so much about the pain, it's more about the shame because, you know, pain only lasts a certain amount of time. And in our culture, you get shamed. The whole community knows when you've done something wrong, then you've got to spend the next 12 months proving to your community that you'll never

20 do it again. Yeah, so things like that need to be brought back. Not so much the spearing and the Nulla Nulla, but shame, because that's worse than putting people - chucking people in jail. That makes you worse. You know, you get in there, you connect with different people and stuff. Some people get a good scare and hopefully they don't go back, but it's not always that way. They go in and make new friends, oh

25 cool. Yeah, and it just gets worse and worse. And the connections, they get deeper and deeper into that bad world.

INTERVIEWER: Yeah, and wanting to wanting to live up to the high expectations that your community has of you.

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LIONEL LAUCH: Yes. Yeah.

INTERVIEWER: Not just being shamed into being something -

40 **LIONEL LAUCH:** Oh, definitely.

INTERVIEWER: Like building up to something -

LIONEL LAUCH: It's all about leaving a legacy, like everybody should, when we leave here we should leave something behind that betters our community and betters our futures for our communities, our kids. And that's what I'm all about, you know, teaching this stuff so we can have something for our future. I want to leave a lot

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behind, you know? All the work we do is teaching people about the importance of Mother Nature, the bush, the land, the growing the right plants, and just the way we treat each other.

5 **INTERVIEWER:** Yeah, you have goals to become a carer -

LIONEL LAUCH: Well, yes and no -

UNKNOWN SPEAKER: (indistinct 01:12:35)

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INTERVIEWER: - or a longer reach, or -

LIONEL LAUCH: Oh definitely. I want to get the message out to every single person on the planet, because no matter what country you live in, you should always know the people's land you are on, the ancestors. You should know the plants. You should know the geology. You don't have to know - you'd have to study it, but you've got to know the basics of it so you can connect with it more sort of stuff. You know, getting to know your surroundings, you know, every place is different. Community is a dying thing, that sort of stuff. So getting, getting into community and doing stuff and actually being involved in community, because not many people are doing that sort of stuff. What was the other question I can't remember? Yeah.

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UNKNOWN SPEAKER: Yeah, it was just around your business -

25 **LIONEL LAUCH:** Oh, yeah. So I'm hoping with what I teach is will open people's eyes up. And like I said, with the universities, these young scientists and stuff, that they'll actually start studying what I'm talking about properly, and start to make a difference. This is my dream, because, like I said, we're not living sustainable. So all this stuff that I teach with the plants, the geology and the people going out there and start using it and start actually farming our farming practices, burning the land how we did it, to make the land a lot healthier, but also just the way we - our community, we're the first community in the world. So it's just the way we acted as a community. We had men and women and we had things together, we still need that today. You still need the women to go off and do women's business, you need the men to do men's business. But we also come together as a community and we celebrate that. And also a lot of people in community like the elders and stuff, you know, it's all about respect. So we have a lot of elders in the community that are higher than other elders. Everybody thinks you just turn 50 and you become an elder, you don't. An Uncle, you know, because there's a lot there's a lot of stuff going on about that at the moment. As I turned 50, and I was actually acknowledged by the Bunurong Land Council, they are the ones who actually acknowledged me as an elder and an uncle. But you can't just go - and people just think, oh, you turn 50 and you get called an Uncle. No, you're not. It's what you do for your community and what you've done in your community, and what you continue to do in your community that makes you that person. So it's an earned position, it's an earned thing. And obviously it comes through, you know, love and caring.

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INTERVIEWER: What do you think the missing piece is in terms of like getting the business really working for you, and for everyone that you engage in your business?

5 **LIONEL LAUCH:** Yeah well, we need probably a lot more support, especially from the council and the government and that. But we need a base, so that - we're just working from houses, you know. We've got two houses just chock a block full of all our stuff, and not easy to access and get it. I need a base and an office where we can do all our stuff. I can do my workshops, my daughter and my apprentice can do
10 their workshops. And somewhere for me to teach meditation, teach - I work a lot in rehabs, and my dream is to one day to have a property where - because a lot of these young men and women are, when they're finishing the rehabs, they go straight - generally, a lot of them go straight back to communities they come from. So it's just a repeat, repeat, you know? So I would like to have something after the rehab where
15 they can actually come and stay with us for a few months. We bring in my teachings, we bring in other amazing people who are around us who are right into teaching as well. And we actually form a certificate, and they come and stay with us for a few months. And we teach them about plants, about giving them a better life and life skills. And then from there, hopefully we might be able to find a job for them. So we
20 will actually have an active person looking for a job for them, or somewhere for part time. And that's my dream. So to have an office where I can do workshops, basketry, my daughter can do that. We can do dance, we can hold movie nights there, we can do yoga, meditation, all that sort of stuff. And also to have a bit of land where I can teach spear throwing, fire making and cook ups to do some traditional cook ups.

25 **INTERVIEWER:** And so you feel that you are getting like the positive attention from the people that can make a difference, but they don't.

30 **LIONEL LAUCH:** Not at the end of the day, yeah. So people say like, oh, that sounds good, but no one's - it's falling on deaf ears. So trying to get some land down here has been really, really hard. And we know there's a lot of land around and sitting around doing nothing, and houses but yeah, it's just getting a hold of them.

35 **INTERVIEWER:** Do you think generally speaking, like even outside of your own personal interests, do you think generally speaking, that we could have more access to cultural centres?

LIONEL LAUCH: Yes.

40 **INTERVIEWER:** Can you speak to that a little bit?

LIONEL LAUCH: More access, as in like -

45 **INTERVIEWER:** Like more centres that are there for people to access culture and for people to access people like yourself, or -

LIONEL LAUCH: I mean, we need more of them because there's not really any of that sort of stuff around. I mean, there's a couple of places, but like gathering places that we have down here, we have two down here. And generally you don't sort of - you can't just go there to learn certain things. They don't really, it's more about sitting
 5 down and having a meal at a table, dinner there - they do a bit of men's business and sort of a women's business as well, but not what we do. They're sort of just more about tucker talk. They do a few little workshops here and there, but they're not properly and not spoken about properly and stuff - a lot of this stuff. Whereas if you came to us, you actually get the real deal. You know we don't - one big thing we
 10 don't do is deal with is tokenism. You know, we generally we pull up straight away if the teachers or politicians being tokenistic, and we pull them straight up, we've got no problem with that. And when you come with us, you'll actually learn properly. You know, you'll learn about the job you're doing and why you're doing it. Generally, people just come in and do art or something and you're just going, oh, this
 15 Aboriginal art? well why? What's the story behind it? Every painting has a story. Every person has a song line.

INTERVIEWER: What would it look like for you to be empowered in your business?

LIONEL LAUCH: It would be pretty amazing. It'd be a lot better, a lot better, easier for us to connect to people, to bring people in and to get our message out. There - it'd be a lot easier because I could do a lot more work. And like I said, with the rehabs and those sort of certain people, the one on one mentoring jobs that I do, a
 25 lot of them. I'd have a base to where I can actually have people come to all the time, and I could set that place up that that space up to suit my needs as well as their needs. It'd be good to have a lot more help from the government and to sit there, and especially to sit down and actually talk to the people that are actually out in the field doing the work, instead of the ones in the office, and they're reading from a book and
 30 speaking for our people.

INTERVIEWER: What could it look like to not have to rely on -

LIONEL LAUCH: On government help, yeah -

INTERVIEWER: Oh, on government help, like yeah, the idea of like, being -

LIONEL LAUCH: Self-determined -

INTERVIEWER: - Respond to government all the time.

LIONEL LAUCH: Yeah. Well, generally the whole way, we've actually - we get grants and stuff, but generally everything that we've done and got, we've done off, earned of our own back. So like, we've been offered land by certain big company
 45 organisations and that. But there's always a clause with it or something goes along with it. And we don't want to be controlled by anybody. We want to do it all on our own and do what we want. Now we've had people in the past, like when we first set

up as a non-for-profit, we had a board telling us what to do. I mean, me and Heidi
have you been doing this for years? I mean, we got famous and successful for what
we do because we did it our way, the way we wanted to do it. And we don't need
people telling us how to run our business, so. And, you know, but a bit - lot of help,
5 definitely. Because if we get a lot of help from the government, especially with
grants and things like that, unfortunately we do need certain things like that. Every
now and then. Especially when we want to build or get a property, we do need that
sort of stuff because I don't earn enough money at the moment to buy a property. So
but, and having people out there in the government or whatever, that can actually
10 help you properly with these sort of grants and stuff, because I don't do the grants
personally. They do the grants, the girls. And it's a lot of paperwork and a lot of
phone calls and stuff involved and all that sort of stuff. So be good to actually have
somebody there who could actually guide you through the whole entire thing.

15 **INTERVIEWER:** Yeah.

LIONEL LAUCH: From start to finish.

20 **INTERVIEWER:** With maybe not so many strings attached.

LIONEL LAUCH: Exactly. The no strings attached, and there are no clauses in
there saying, you've got to do this, you've got to do that. You've got to be out of here
by a certain time. That's bang, sign it, right it's ours now. See you later. And then
flick them goodbye, come and visit us every now and then. Yeah.

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<THE RECORDING CONCLUDED