Indigenous Governance and Leadership Development Strategy Project

Juli Cathcart, Trevor van Weeren, Anthea Nicholls, Matthew Campbell and Tanyah Nasir

Michael Christie and Ruth Wallace

April 2014

GroundUP
Northern Institute
Charles Darwin University
Contents

Key Messages 1

Executive Summary 2
   Indigenous Governance and Leadership Development Project – Introduction 2
   Stage One Report 2013 – 2014 2
   Stage Two Plan 2014 – 2015 3
      Guiding principles for Stage 2 3
      Strategies for Stage 2 3
      Evaluation, documentation and reporting 3

INDIGENOUS GOVERNANCE AND LEADERSHIP DEVELOPMENT PROJECT 4

Introduction 4
   Stage One – Planning with Communities 4
   Stage Two – Working with Communities 5
   IGLDP Steering Committee Members 5
      Peter Gamlin 6
      Avinash Clarke 6
      Wendy Miller 6
      David Jan 6
   IGLDP Managers and Facilitators 7
      Professor Michael Christie 7
      Dr Anthea Nicholls 7
      Juli Cathcart 7
   Method 8

STAGE ONE REPORT 2013 – 2014 10

Overview 10
   Building relationships 10
   Identifying local people to work with us 10
   Existing governance and leadership arrangements 11
   Governance and leadership capacity, needs and aspirations 11
   Other outcomes from Stage One 11
      Identifying principles and strategies 11
      Guiding principles for Stage 2 11
      Strategies for Stage 2 12
      Involving people from government and NGOs as participants 12
      Collectively designing resources 12
      Evaluation, documentation and reporting 12
   Plan for Stage Two 12

Stage One Report for East Arnhem: Gapuwiyak, Milingimbi and Ramingining 13
   Working as a team across the three communities 13
   Building relationships 13
      East Arnhem Overview 13
      Building relationships with community members and the towns 13
      Building relationships with government and NGOs 14
      Gapuwiyak 14
      Milingimbi 14
      Ramingining 15
   Identifying local people and groups to work with us 15
      East Arnhem Overview 15
      Gapuwiyak 16
      Milingimbi 16
      Ramingining 16
Local Aboriginal and Western governance and leadership arrangements – issues, concerns, opportunities and aspirations

East Arnhem Overview
- Yolŋu governance and leadership
- Yolŋu governance across the region
- Yolŋu governance in towns
- Yolŋu law and Balanda law
- Balanda governance in towns
- The impact of current and ever-changing policies
- Housing, overcrowding and governance
- Personal governance
- Education, lifelong-learning and health
- Cultural awareness and engagement

Gapuwiyak
- Mala Leaders Group
- Aboriginal Corporations and Boards
- Gapuwiyak School leadership and further education initiatives

Milingimbi
- Changes in community leadership

Ramingining
- The CAB, LRG and HRG
- Advantage of living in Ramingining for extended time
- Personal governance issues
- The status of Yolŋu Law
- New Ramingining Aboriginal Corporations

Presentation of Stage One Report and Stage 2 Plans back to community members

Gapuwiyak
- Before the presentation
- The presentation and feedback
- Following the presentation

Milingimbi
- Changes in community leadership

Ramingining
- The CAB, LRG and HRG
- Advantage of living in Ramingining for extended time
- Personal governance issues
- The status of Yolŋu Law
- New Ramingining Aboriginal Corporations

Stage One Report for Wurrumiyanga

Building relationships

Identifying local people and groups to work with us

Local Aboriginal and Western governance and leadership arrangements – issues, concerns, opportunities and aspirations
- Western style Governance systems
- Aspirations
- Learning Needs for Governance and Leadership

Stage One Report for Ntaria

Building relationships

Identifying and talking to the 'right' people

Formal approval through Wurla Nyinta

Informal visits

Next step...

Identifying local people and groups to work with us

Local Aboriginal and Western governance and leadership arrangements – issues, concerns, opportunities and aspirations
STAGE TWO PLAN 2014 – 2015

Overview 41
- Principles and strategies 41
- Evaluation 41
- Reporting 41

Principles and strategies 42

IGLDP Evaluation Framework 46

Stage Two Plan for Gapuwiyak 47
- Identifying interested Groups 47
- Current change and uncertainty in governance groups 47
- Invitations to work with groups and individuals 47
- Following the presentation of the Stage 1 Report 47
- School Council 48
- Art Centre Board 48
- Negotiating Governance and Leadership Projects 48
  - Making Yolŋu governance and leadership visible 48
  - Making Balanda governance and leadership visible 48
  - Developing good ways to communicate and sharing stories 48

Stage Two Plan for Milingimbi 49
- Identifying interested Individuals and Groups 49
- Current change and uncertainty in governance groups 49
  - Camp Leaders and Landowners 49
  - Council/Shire 49
  - School Council 49
  - Art Centre Board 49
  - Womens group 50
- Governance and Leadership Projects 50
  - Making Yolŋu governance and leadership visible 50
  - Making Balanda governance and leadership visible 50

Stage Two Plan for Ramingining 51
- Work continuing from Stage 1 51
- Invitations to work with groups 51
  - The Ramingining School Council 51
  - Bula'bula Arts Aboriginal Corporation 51
  - The Community Advisory Board, Ramingining Shire Council 51
  - The Local Reference Group 52
- The emergence of new governance entities 52
  - Developing Resources 52

Stage Two Plan for Wurrumiyanga 53
- How will I work with Tiwi people in the project? 54

Stage Two Plan for Ntaria 57

Appendix 59
- East Arnhem Stage One Visits 59
- People spoken with in Stage One 59
  - Darwin 59
  - East Arnhem 60
  - Gapuwiyak 60
  - Milingimbi 62
  - Ramingining 64
  - Wurrumiyanga 65
<table>
<thead>
<tr>
<th>Community organisations and groups</th>
<th>66</th>
</tr>
</thead>
<tbody>
<tr>
<td>NT and East Arnhem</td>
<td>66</td>
</tr>
<tr>
<td>Gapuwiyak</td>
<td>66</td>
</tr>
<tr>
<td>Milingimbi</td>
<td>68</td>
</tr>
<tr>
<td>Ramingining</td>
<td>69</td>
</tr>
<tr>
<td>Wurrumiyanga</td>
<td>70</td>
</tr>
<tr>
<td>Ntaria</td>
<td>70</td>
</tr>
<tr>
<td>Local representation on governance groups</td>
<td>71</td>
</tr>
<tr>
<td>Gapuwiyak</td>
<td>71</td>
</tr>
<tr>
<td>Milingimbi</td>
<td>74</td>
</tr>
<tr>
<td>Ramingining</td>
<td>76</td>
</tr>
<tr>
<td>Wurrumiyanga</td>
<td>79</td>
</tr>
<tr>
<td>Ntaria</td>
<td>79</td>
</tr>
</tbody>
</table>
Key Messages

• As expected, Stage 1 unfolded in quite different ways in the five communities. In the Arnhem Land communities, work is well advanced because of pre-established relationships. In Stage 2 each community plan will be further developed and implemented, and we will continue to work together to develop an overarching understanding of western and traditional governance and leadership in remote communities.

• In all the five communities, people are interested and excited by the unusual approach – the idea that we are there initially to learn rather than to teach, that we want to work with people in their own ways to improve governance and leadership in their community and that funds are available to pay for the knowledge of elders who are not already employed.

• We are often reminded that the IGLD project is itself an exercise in governance and leadership, so developing the project in place already entails the sorts of negotiation processes we seek to explore and enhance.

• Leadership and governance are not seen as confined to Aboriginal communities, where in the very traditional realms, governance and leadership practices are still strong, although undermined. It is in the interactions across the divide between community leaders and organisations and government institutions and individuals (locally and in the major centres) where our work begins to focus.

• Traditional authority of elders is undermined when not engaged or respected by outsiders, including government. Learning to do western and traditional governance together is an important part of keeping culture strong.

• Government can often be viewed as monolithic and impenetrable. Key people we have talked to are interested in developing a more strategic relationship with governments, which often means getting to know and trust individual government workers as people, rather than as ‘departments’.

• Changes to structures and practices in each community often entail hidden tensions in relation to traditional roles and responsibilities. We have been advised to undertake this work very carefully and to treat some work as provisional, politically sensitive and confidential until it is properly ratified at the community level.

• There are interesting tensions around the scale of governance. How can a group or organisation be large enough to work with governments to make a difference, and small enough to be responsive to traditional governance and leadership styles? How broad can it be to deal with community issues in an integrated way without exceeding the capacities and accountabilities of traditional governance and leadership?

• Community leaders often ask about the sustainability of what we do – in terms of structures, skills and pathways of communication and advocacy. Some have emphasised the intergenerational sustainability of governance arrangements. Sustainability will be a major focus of our work along with the evaluation.

• The responsive nature of the way we work makes it difficult to produce plans which in their detail, pre-empt the important flexibility which we seek to maintain. This makes our reporting to government and to others dependent very much upon thorough evaluation and documentation of changes and progress. This will also be a major focus of our work.
Executive Summary

Indigenous Governance and Leadership Development Project – Introduction

In this section we introduce the project, steering committee members, project facilitators and method in general terms.

The GroundUp group at the Northern Institute (NI) of Charles Darwin University (CDU) is undertaking the Indigenous Governance and Leadership Development Project (IGLDP) in five remote Aboriginal communities in the Northern Territory: Gapuwiyak, Milingimbi, Ramingining in East Arnhem Land; Wurrumiyanga on the Tiwi Islands; and Ntaria Central Australia.

GroundUp works mostly at the interface between individuals (and groups) on the ground, and individuals (and government departments) in communities and in major centres.

Our ground-up, both-ways method aims at finding ways forward working with the problems of the moment, by understanding both western and local Aboriginal governance, and by working together to develop systems, skills and pathways for communication and negotiation across the divide.

The IGLDP is designed in two stages. The nature of ground-up work means that Stage 2 will emerge out of Stage 1 and the boundary between the two stages will be necessarily blurry and continuous.

The overarching goals of the IGLDP are to:
1. Improve understanding of Aboriginal and Western governance systems and arrangements
2. Support and grow knowledge and skills in governance and leadership
3. Find ways for Aboriginal and Western governance systems and arrangements to work better together

Stage One Report 2013 – 2014

The Report begins with an overview of Stage One followed by a combined report for the three East Arnhem towns of Gapuwiyak, Milingimbi and Ramingining, and separate reports for Wurrumiyanga and Ntaria. In each town we began by working with people we know, observing local Aboriginal and government protocols, and re-establishing and building relationships with people in both Aboriginal and Western governance roles. We have employed local people as consultants to liaise, interpret and advise the project.

Governance and leadership is of great interest and concern to the residents in all towns in which we work. The everyday pressures of overcrowding, health issues, continuous policy and staffing changes, lack of appropriate adult education and employment all impact on governance and leadership. Moreover, most governance groups struggle to understand and/or implement Western compliance requirements and meet regulations, and to enact all of their responsibilities.

Local people in all towns view the project as an opportunity to build recognition of and in some cases to revive Aboriginal governance and leadership, to hear and better understand stories of Western governance, to find ways for Aboriginal and Western governance to work respectfully and effectively together, to explore new and innovative ways of doing governance and to involve younger people.

Feedback from community members about Stage 1 in Gapuwiyak, Milingimbi, Ramingining and Wurrumiyanga has been positive with people keen to keep working with us in Stage 2. People in Ntaria have indicated they are happy with the way we are working and Stage 2 should progress once we have been able to meet with the right people there.

An important outcome of Stage One was the emergence and generation of a number of principles and strategies, and an evaluation framework. These form the basis of Stage Two, informing planning, method and evaluation.
Stage Two Plan 2014 – 2015

In Stage 2 we will continue to work guided by both the overarching plan and by individual community plans approved by the Steering Committee and key individuals and groups in each town.

Ground-Up methodology depends on working collaboratively with Aboriginal knowledge authorities and the nonAboriginal people they work with, largely addressing ‘the problems of the moment’. Therefore, our planning is necessarily provisional. Our work is more about using appropriate method than about following specific plans, which will change as new issues arise, and new people and groups become involved. The flexibility of the planning will be countered by the rigour of our documentation, evaluation and reporting. The Stage 2 plan for each town continues the work of Stage 1 and provides ‘an initial starting place, direction and process’.

Guiding principles for Stage 2

- Being invited to work with governance groups and individuals
- Negotiating provisional ‘Governance and Leadership Project Plans’ (with each group)
- Being responsive and flexible – responding to local governance opportunities and challenges
- Documenting and evaluating what we do – being accountable
- Involving experienced and emerging leaders
- Focusing on learning together in problem-solving contexts
- Making Aboriginal and western governance and leadership visible to each other
- Understanding the ways western governance is changing
- Engaging with the government as a participant to empower local Aboriginal governance and leadership
- Growing capacity in governance and leadership – both ways

Strategies for Stage 2

- Project Plans
- Workshops and focus groups
- Mentoring and tutoring
- Resources
- Website
- Events

Evaluation, documentation and reporting

The evaluation framework developed in Stage 1 will be used to guide evaluation in Stage 2. A ‘Governance and Leadership Project Plan’ and ‘Evaluation Strategy’ will be negotiated on the ground with each group we work with. Team-based formative evaluation of the IGLDP throughout Stage 2 will be used to adjust and improve the project as it goes along and carefully documented by facilitators.

Quarterly Progress Reports will be provided to interested groups in each town and the Steering Committee in August and December in 2014. The project will culminate in a final report at the end of May 2015.
Introduction

The *Indigenous Governance and Leadership and Development Strategy (IGLDS)* is funded and managed by the NT Department of Community Services through an MOU with the Australian Government.

Our working title for the is the *Indigenous Governance and Leadership Development Project (IGLDP).*

The GroundUp group at the Northern Institute CDU was approached to undertake an Indigenous Governance and Leadership Development project in five remote Aboriginal communities. Previous work has been done by others delivering accredited governance and leadership training in these and other communities, but GroundUp works mostly at the interface between individuals (and groups) on the ground, and individuals (and government departments) on communities and in major centres. Our ground-up, both-ways approach aims at understanding ways forward with the problems of the moment, by understanding both western and local Aboriginal governance, and by working together to develop systems, skills and pathways for communication and negotiation across the divide.

The five remote NT communities chosen for the project, through negotiation with governments, are the East Arnhem communities of Gapuwiyak, Milingimbi, Ramingining, where we a have long history of working; Wurrumiyanga on the Tiwi Islands; and Ntaria Central Australia. We are also working with Merri Creek Productions in the East Arnhem towns, with the Indigenous consultancy RiseUp at Wurrumiyanga, and with the Tangentyere Council Research Hub at Ntaria.

The overarching goals of the IGLDP are to:

- Improve understanding of Aboriginal and Western governance systems and arrangements
- Support and grow knowledge and skills in governance and leadership
- Find ways for Aboriginal and Western governance systems and arrangements to work better together

The IGLDP was designed in two stages.

**Stage One – Planning with Communities**

Stage 1 commenced in September 2013 in the Arnhem communities of Gapuwiyak, Milingimbi, and Ramingining, and in November in Ntaria and Wurrumiyanga. It was expected to take around 6 months to develop relationships with key community members and gather enough information to make a plan for Stage 2.

Stage 1 of the project involved initial meetings with the government Steering Committee, and several days of team meetings. Then in each community, team members worked on building relationships, identifying local people to work with, employing some local people as consultants, and developing some understandings of Aboriginal and Western governance and leadership arrangements including issues, concerns, opportunities and aspirations.
Three team members, Juli, Anthea and Trevor, had been living at Ramingining working on related projects, so they already had a key group of local leaders to work with, and a good understanding of local governance. They were able almost immediately to begin to think of ways of activating the project in Ramingining, Milingimbi and Gapuwiyak. Matt had important experience working with Western Arrarnta researchers, has made some preliminary visits to Ntaria, and is waiting to be invited to meet with the local governance body Wurla Nyinta, before he and his co-workers can begin. Tanyah had previous experience working at Wurrumiyanga through ‘RiseUp’ and was able to build on established relationships. Some Stage 1 work will continue, such as developing a clearer representation of traditional and contemporary governance to help government and other outside workers to understand its local complexities, protocols and accountabilities.

It was always agreed that the boundaries between Stage 1 and Stage 2 would be blurry. With Stage 2 emerging out of Stage 1, the boundary is negotiated and continuous.

As we work to embed the project in various sites at each town we are already undertaking governance and leadership work – listening to local authorities, talking through the ways governments work and ways we could work better with them and developing individual project plans. Some people in some places have shown interest in the ongoing development and evaluation of learning or project plans, at an individual or organisational level. Others want to address and solve problems as they emerge and learn on the job.

Through talking and listening in Stage 1, the team has agreed upon a set of principles and strategies which will inform all our Stage 2 work – but differently in different places.

**Stage Two – Working with Communities**

Stage 2 will take around 12 months commencing in May 2014 and finishing in May 2015. Key people we have talked to are interested in developing a more strategic relationship with governments, and learning where and how and to whom to advocate for their group or their community. At this stage this often means getting to know and trust individual government workers (including the project Steering Committee) as people, rather than as representatives of a monolithic ‘government’.

In our previous work, the collaborative development of graphic materials – posters for discussion, maps, figures and buildings for representing the actual and possible configurations of governance and leadership – proved very useful. We intend to explore this first at each local level, and then possibly through an exchange.

We would like, with permission to make a version of this document public, and to develop a profile for the project at cdu.edu.au/groundup.

**IGLDP Steering Committee Members**

The IGLDP Steering Committee has four members representing the three levels of government. Peter Gamlin is from the NT Department of Community Services (DCS), Avinash Clarke and Wendy Miller are Australian Government representatives from The Department of Prime Minister and Cabinet (PM&C). David Jan is from the Local Government Association of the NT (LGANT), which is an association that provides support and representation for local government.
Peter Gamlin

I work for the Northern Territory Government, in the Department of Community Services. I am the project manager for the Indigenous Governance and Leadership Development Strategy (IGLDS) project with the Northern Territory Government. It is my job to make sure that this project gets carried out according to the grant agreement that was made between the Northern Territory Government and CDU. I also try and make sure the IGLDS project achieves the goals set by the Australian Government when it gave the funding to the NT Government to be used for governance and leadership development. I have worked in many different jobs in the Northern Territory. From 2009 to 2012 I worked for the Australian Government in the old Department of Families, Housing, Community Services and Indigenous Affairs – mostly as a Government Business Manager (GBM) in places such as Yarralin and Galiwin’ku. In 2008 I worked in the Australian Government Department of Education and Workplace Relations. I was the Executive Officer of the Ramingining Homelands Resource Centre in 2006 and 2007. I was a CDEP coordinator for Bawinanga in Maningrida in late 2005. I worked in Yuendumu in 2003, 2004 and 2005 doing CDEP, school attendance and some youth work.

Avinash Clarke

Avi has been working for the Australian Government for the last seven years (with a break in between to study) – four and a half in Darwin and two and a half in Canberra. He currently works in the area of community and organisational governance and prior to that was working on alcohol harm prevention policy and programs. Before working for the Government, Avi studied Anthropology in Sydney and in 2007 studied International Development in Washington DC.

Wendy Miller

David Jan
IGLDP Managers and Facilitators

The IGLDP managers and facilitators are experienced in research, managing and facilitating projects and working with Aboriginal people and organisations. Michael Christie (Principal Scientist) will oversee and advise the work of facilitators, supported by Ruth Wallace (NI Director).

Facilitators are working in the towns as follows:

- Ramingining, Milingimbi, Gapuwiyak: Trevor van Weeren, Juli Cathcart, Anthea Nicholls
- Ntaria: Matthew Campbell
- Wurrumiyanga: Tanyah Nasir

Professor Ruth Wallace

Prof Ruth Wallace is the Director of the Northern Institute (NI) the social and policy research institute at CDU. Her research interests relate to links between identity, marginalised learners and the development of effective learning and workforce development pathways in regional and remote areas of Northern Australia. Ruth leads the workforce development research theme at the NI and focuses on collaborative approaches to workforce development and engagement with community, governments and industry that are sustainable and scalable.

Professor Michael Christie

Michael worked in Yolŋu communities as a teacher linguist in the 1970s and 1980s, and started the Yolŋu Studies program at CDU with Waymamba Gaykamaŋu. His research interests are Yolŋu languages and culture, Yolŋu philosophy and education, and transdisciplinary and indigenous research. Currently he is managing and working in a range of collaborative projects which involve both western and Aboriginal knowledge practices and methodology.

Dr Anthea Nicholls

Anthea has a background in education and small business. She has worked as a teacher in the UK and as a teacher and Education Consultant with the Victorian Education Department. She has been engaged with Yolŋu for over 12 years, and has lived and worked in Ramingining for 8 years, as a teacher and literacy coordinator in the school, as a researcher and as a project team member and coordinator. As a member of the GroundUp team she has been involved in a number of projects, including Building Skills in Supervision across East Arnhem, and Building Up Skills in Teaching & Learning in Ramingining CEC.

Juli Cathcart

Juli has lived and worked in remote Yolŋu communities in since 1985. Juli’s background is in education, leadership, intercultural communication and facilitation, and business. Her current interests include using participatory, both-ways, ground-up methods to negotiate alternative approaches to intercultural research, community-based adult education and training. Juli is working in several Ground-Up projects in Arnhem land with the Northern Institute.
Trevor van Weeren

Trevor has a background in Arts and Education. He has lived and worked in Yolŋu communities since 1987. He has worked in establishing and running a community arts enterprise at Guniŋaka (Galupa Screenprints), various roles as a teacher and educator, as a project officer for the Yothu Yindi Foundation, and as a researcher and project officer in a number of community based projects with the Northern Institute and Charles Darwin University including the production of websites, video and communication materials.

Matthew Campbell

Matt Campbell’s recent background is in resource management training with Indigenous Rangers and research into Indigenous community engagement. At CDU he undertook strategic research towards developing evidence-based best practice, with a focus on community engagement and social inclusion research, including research into the effectiveness of Territory Housing Reference Groups as an instrument of governance in remote NT communities. He currently heads up the Research Hub and The Tangentyere Council in Alice Springs.

Tanyah Nasir

Tanyah Nasir was born and raised in the Darwin. She is a descendant of the Stolen Generation with family connections to the Garrawa, Djugun and Tiwi language groups. Tanyah has 30 years experience as a teacher, program developer, trainer and lecturer with formal qualifications in teaching, Indigenous Studies and Indigenous Leadership. She has her own business which focuses on Indigenous empowerment and social transformation, community engagement, program design, community development and facilitation. Her passion is to continue to work with Indigenous Australians towards social change, so they are the masters of their destiny and are creating the life they want.

Method

The project draws on research and facilitation methods developed by GroundUp and Rise Up.

The GroundUp and Rise Up approaches work respectfully with Aboriginal people and organisations to identify existing experience, knowledge and skills and then to find ways to strengthen, enhance and build on these. This requires the careful negotiation and generation of new understanding, knowledge and skills by working together through a combination of both ways adult learning and action research.

The GroundUp method (developed by members of the NI Transdisciplinary Research and Indigenous Knowledge Systems group and Merri Creek Productions):

- Is committed to Aboriginal authority and governance
- Negotiates collaborations that are situated in remote Aboriginal communities and tailored to meet the specific needs of individuals, groups, organisations and government
• Works from the ‘ground up’ building on what people already know and do to generate innovative, local solutions
• Uses ‘both-ways learning’ to ensure all are understanding, and working respectfully and productively with both Aboriginal and non-Aboriginal ways of knowing, practices and systems
• Works ‘both-ways’ to improve intercultural communication and enhance engagement and participation of government, industry and NGOs with Aboriginal communities

The Rise Up program (developed by Tanyah Nasir Consulting Service) encourages and empowers participants to strengthen:

• Belief in self
• Self confidence and self worth
• A positive attitude to be your best and to own your future
• Informed decision making
• Resilience
• Management of choices and change
Stage One Report 2013 – 2014

Overview

The Stage 1 objectives were to:

1. Build relationships with key community members and decision-making groups
2. Identify local Aboriginal people to work with us in the project
3. Find out the existing Aboriginal and Western governance and leadership systems and arrangements and how they are working: What governance and leadership systems, arrangements and practices are currently operating? What is working well, and are there problems? How do they work together? What changes can be made?
4. Find out the governance needs and aspirations (ideas and hopes) of people in each town
   - What would people like to know more about?
   - What skills would they like to develop?
5. Make a Plan for Stage 2 for each town and for the whole project

As predicted, our work in the Arnhem land communities progressed more quickly than the work in Wurrumiyanga and Ntaria. This was partly because the established personal and working relationships and networks of the Arnhem-based facilitators in Ramingining, Gapuwiyak and Milingimbi, enabled them to commence working earlier and progress faster. However, funerals in both Wurrumiyanga and Ntaria also impacted on meetings of the LRG’s and the availability of key Aboriginal people in both communities.

None-the-less, as the following summary of Stage 1 outcomes shows, we were able to meet all Stage 1 objectives. This information is elaborated in the individual report for each town.

Building relationships

We spent time in each town working with Aboriginal leaders and non-Aboriginal people in leadership positions, and with the various governance groups. In some places we have also spent time on country and in Homelands with Aboriginal leaders.

In all communities we began working with people we know, re-establishing our friendships and kinship connections, and paid visits to traditional Owners and Leaders to introduce ourselves, discuss the project and ensure we were welcome to undertake this work. In Alice Springs this involved Western Arrarnta workers at the Tangentyerre Council. We then visited key organisations and groups, Aboriginal and non-Aboriginal managers. We spent time during our visits sitting down with local people in the shade under trees or a verandah, usually outside their home or camp; attending various meetings; and visiting people in their work places or offices. We will continue to build our relationships and networks during Stage Two.

We are also building our relationship with the Steering Committee and with other people working in CDU, government and non-government organisations outside the five towns – in regional centres, Darwin and Alice Springs – some of whom are keen to work with us and support the project.

Identifying local people to work with us

In all communities, we have identified and are employing local Aboriginal people who have commenced working with us on the project. These people are well connected and respected in their communities and are experienced in leadership and governance in both Aboriginal and Western contexts and who are able to interpret for local people as needed.
Local people in all towns view the project as an opportunity to build recognition of and in some cases to revive Aboriginal governance and leadership, to hear and better understand stories of Western governance, to find ways for Aboriginal and Western governance to work respectfully and effectively together, to explore new and innovative ways of doing governance and to involve younger people.

**Existing governance and leadership arrangements**

We researched the existing Aboriginal and Western governance and leadership arrangements in each town and received many different views about how well they are working, or not. Aboriginal governance structures and processes operate in all towns and their level of functionality is an essential determinant of law and order, and the wellbeing of the community.

The governance of all towns is currently affected by the local government reforms and formations of Local Authorities (LAs). Most communities have already or are moving towards amalgamating the CABs, LRGs and where they were operating, the Housing Reference Groups (HRGs). Where this has happened, all major groups or clans in the town have at least one representative. Wurrumiyanga may be forming a Regional Council (RC) with the other Tiwi towns.

Only one of the five towns, Wurrumiyanga has an existing Town Lease, with town leasing likely to be on the agenda of some or all of the other towns during the project.

**Governance and leadership capacity, needs and aspirations**

Aboriginal leaders in all communities expressed dissatisfaction with current Western governance arrangements in particular the ‘advisory’ nature of the Community Action Boards (CABs) and Local Reference Groups (LRGs), and an overriding desire for self-determination and self-government in their communities.

Local Aboriginal Corporations are being developed in all communities in an attempt to regain some autonomy and create education, training and employment opportunities for local Aboriginal people. However, in all communities there is also a history of failed or non-functional Aboriginal Corporations.

Most large organisations have a governance group – in the form of an advisory group, reference group, board or council. Many Aboriginal people are on several governance groups and have had varying amounts of ‘governance or board training’. Most governance groups struggle to understand and/or implement Western compliance requirements and meet regulations, and to enact all of their responsibilities, especially in overseeing finance and human resource management.

Many board members, CEOs and managers across a range of organisations including LRGs, CABs, LAs, Art Centre Boards, School Councils, expressed interest in working with us in Stage 2.

**Other outcomes from Stage One**

**Identifying principles and strategies**

We have identified a set of principles and strategies that will inform and guide our work in Stage 2. These are described in detail in the next section: Plan for Stage Two.

**Guiding principles for Stage 2**

- Being invited to work with governance groups and individuals
- Negotiating provisional ‘Governance and Leadership Project Plans’ (with each group)
- Being responsive and flexible – responding to local governance opportunities and challenges
- Documenting and evaluating what we do – being accountable
- Involving experienced and emerging leaders
• Focusing on learning together in problem-solving contexts
• Making Aboriginal and western governance and leadership visible to each other
• Understanding the ways western governance is changing
• Engaging with the government as a participant to empower local Aboriginal governance and leadership
• Growing capacity in governance and leadership – both ways

Strategies for Stage 2

• Project Plans
• Workshops and focus groups
• Mentoring and tutoring
• Resources
• Website
• Events

Involving people from government and NGOs as participants

We have identified the need to involve the IGLDP Steering Committee and other people from government and NGOs outside the towns who have a stake or special interest in the project as participants or project friends and advisors.

Collectively designing resources

We have also identified the need to invest in the collective and participatory design of a wide range of visual, graphic and possibly digital resources that help people to talk around a wide range of issues related to governance and leadership of Aboriginal towns, identify where the gaps are in their/our knowledge and support ongoing learning and advocacy.

Evaluation, documentation and reporting

An evaluation framework was developed in Stage 1 and will be used to guide evaluation in Stage 2. The evaluation framework is described in detail in the next section: Plan for Stage Two. We have participated in IGLDP Team Meetings and Steering Committee Meetings, and reported on our work to the Steering Committee through two Monthly Updates, a Quarterly Report and a Stage 1 report.

Plan for Stage Two

Plans for the commencement and direction of Stage 2 in each town have been negotiated with key community groups and members and are presented in this document. At this point in time the plans are emergent and provisional. We are careful not to rush this process and risk undermining the work we have done to build trust and shared ownership. Our focus is always on the process, and not on the product.

Our next steps in the four Top End towns will be to negotiate individual ‘Governance and Leadership Project Plans’ and evaluation strategies with identified groups in each town. In Ntaria, the next step is to meet with the right people and obtain approval for the project to commence.
Stage One Report for East Arnhem: Gapuwiyak, Milingimbi and Ramingining

Juli Cathcart, Anthea Nicholls and Trevor van Weeren

Working as a team across the three communities

Key Point

- Juli, Trevor and Anthea are working as a team across the three communities in Arnhem land because this is the most flexible, efficient and sensible way to work.

Juli, Trevor and Anthea are working as a team across the three East Arnhem communities of Gapuwiyak, Milingimbi and Ramingining, and are responsible for overseeing the work done in these towns respectively. Thus far we have worked individually, in pairs or as a whole team in the three communities, based on what suited the situation and timeframe best. In Stage 1 we collectively worked a total of 104 facilitator days across the three communities: 30 days in Gapuwiyak, 36 days in Milingimbi and 38 days in Ramingining.

Refer Appendix

Table 1: Stage 1 Visits in East Arnhem

Building relationships

Key Points

- As we work, we are trying to build relationships, trust and good faith ‘both-ways’: with Yolŋu people living in Gapuwiyak, Milingimbi and Ramingining and with people working in government and NGOs.
- Nearly everyone we spoke with is interested in and supportive of the project.
- In each town we began by visiting Traditional Owners (TOs) and Mala Leaders (i.e. leaders of the various clan groups) to introduce ourselves, talk about the project and to make sure they were happy for us to do this work.
- After we had the approval of TO’s, we spoke to other Yolŋu and Balanda people in leadership and management positions in the towns about the project.
- We also spoke with East Arnhem regional managers and CEOs in Local, NT and Australian governments and with key people working in government, NGOs and at CDU in Darwin.

East Arnhem Overview

Building relationships with community members and the towns

In accordance with Yolŋu protocol, in all three towns we began our research by visiting Yolŋu people we already know and have relationships with, and Traditional Owners to introduce ourselves, talk about the project and to make sure they were happy for us to be there.

In each town, the TO’s made special time for us to sit with them. They all see governance and leadership as key issues in their communities and expressed interest in the project – to be involved and kept informed – and suggested other people we should talk to.

We then made appointments to visit other key Yolŋu leaders and community members, and peak organisations in the towns, starting with the Indigenous Engagement Officer (IEO), Government
Engagement Coordinator (GEC), Local Reference Group (LRG) and Community Advisory Board (CAB), Shire Services Manager (SSM) and Community Liaison Officer (CLO). From there we visited the Police and other organisations with governing Boards or Councils, leadership programs and training responsibilities including the School, Art Centre, Resource Centres and Rangers groups, the ALPA store, Remote Jobs Community Project (RJCP) providers, Health Clinic, Youth Sport and Recreation and other representatives from other groups and programs like Families as First Teachers (FaFT), LCAP programs, the Strong Women’s group and other local initiatives. In all communities we presented to and participated in Local Reference Group (LRG), Community Advisory Board (CAB) and Mala Leaders meetings, as well as community meetings.

We have pre-existing established relationships with several key people and leaders in each of the communities we visit and have been adopted into Yolŋu families and Clans. We find that once Yolŋu people realise we speak some Yolŋu matha and we have established our gurruṯu (kinship) connections, conversations open up and flow.

Most people are very willing to speak openly with us about issues related to governance and leadership. This involves Yolŋu governance and leadership structures and processes, what is working, where there are problems and their perceptions of the reasons for these.

With each visit, we are getting to know people and the special characteristics of each town, and engaging in further dialogue about ways we might work together building our relationships, trust and both-ways, ground-up understandings of Balanda (Western) and Yolŋu ways of 'doing governance'.

**Building realtionships with government and NGOs**

We have also spoken and met with East Arnhem regional managers and CEOs in Local, NT and Australian government based in Nhulunbuy; key people at CDU; and people working in government and NGOs in Darwin including the NLC, ASIC and ORIC, who we felt could support the project.

*Refer Appendix:*

*Table 2: People we have spoken to in Darwin that work across the Northern Territory*

*Table 3: People we have spoken to in East Arnhem that work across the region*

*Table 9: Organisations and groups we have spoken with that work across East Arnhem*

**Gapuwiyak**

Over the four visits to Gapuwiyak in 2013 and 2014, we visited and connected with most Yolŋu Clan leaders and all of the organisations and service providers. Most people were receptive about the project and keen to work with us in some form or another.

Since 2013, the community has experienced several changes related to governance and leadership. Recently the previous GEC, Anne Enchong was unexpectedly replaced by Francine Chinn from Milingimbi, and a new Shire Services Manager, Andrew Walsh, was appointed. Each time we visit, we try to see people we have missed previously and to touch base with those we have already worked with. The IEO, Watha Wunuŋmurra is encouraging and helpful.

*Refer Appendix*

*Table 4: People we have spoken to in Gapuwiyak*

*Table 10: Organisations and groups we have spoken with in Gapuwiyak*

*Table 15: Representation on governance groups and in leadership roles in Gapuwiyak*

**Milingimbi**

We had a total of four visits to Milingimbi in Stage 1. Our second visit to Milingimbi coincided with a Yolŋu Makarr Dhuni (Yolŋu Nations Assembly) meeting, which took place over three days along with the Gtjirrk Cultural Festival. During these three days we observed powerful expressions of Yolŋu governance and leadership at many levels in very different contexts.
Indigenous Governance and Leadership Development Project – STAGE 1 REPORT and STAGE 2 PLAN 2014 – 2015

Yolŋuw Makarr Dhuni is a regional Yolŋu initiative exploring an alternative model of governance, representation and decision-making for Arnhem land. Through connections with some Makarr Dhuni members, we were invited to observe and participate in their meetings. This gave us the opportunity to get to know 15 Yolŋu leaders and authorities from Milingimbi, Ramingining, Gapuwiyak, Galiwin’ku and Yirrkala. Over three days of intense workshopping many issues of regional importance relating to governance were discussed and grappled with. In the evenings we joined with Milingimbi families to joyously celebrate the Milingimbi community and Yolŋu culture through the Gatjirrk Cultural Festival held at the school. Experienced and skilled Balanda and Yolŋu worked in partnership to bring the festival about. Yolŋu Elders and adults led, encouraged and supported hundreds of children and young people to participate and perform in ceremony and in musical bands.

Refer Appendix:
Table 5: People we have spoken to in Milingimbi
Table 11: Organisations and groups we have spoken with in Milingimbi
Table 16: Representation on governance groups and in leadership roles in Milingimbi

Ramingining

During Stage One, we were involved in a number of projects which had direct governance implications (including the feasibility study for a new Ramingining Aboriginal Corporation) and were resident there for extended periods. This enabled deeper engagement with community members on both formal and informal levels.

We lived close to the ALPA store and the Shire Offices and maintained an open and inviting meeting place on our veranda. Many people visited as they passed by and several elders, with significant roles in local governance, met with us frequently. The conversations revolved around governance issues important to the community: housing, changes in government, the possibility of a new Ramingining Aboriginal Corporation, what was happening at the school or at the police station, the emergence of the Yolŋuw Makarr Dhuni and so on. It was always also an opportunity for us to ask questions and to continue about Yolŋu culture and language. These invaluable, unscheduled conversations all contributed to the ‘governance story’ in Ramingining,

We also attended several LRG meetings as observers and as presenters. Issues arising out of these meetings informed the ongoing discussions on our veranda and on one occasion lead to an invitation to run a small workshop.

Refer Appendix
Table 6: People we have spoken to in Ramingining
Table 12: Organisations and groups we have spoken with in Ramingining
Table 17: Representation on governance groups and in leadership roles in Ramingining

Identifying local people and groups to work with us

Key Points

• In all three towns we have employed local people to work with us as Yolŋu consultants on the project.

• These people are well connected and respected with experience in governance and leadership in both Yolŋu and Balanda contexts and are able to interpret for local people.

• We follow their guidance and negotiate the work we do and how we do it together.

East Arnhem Overview

We have identified people in each town who wish to work with us in Stage 2. These people have been, are now or are likely to become leaders in either Yolŋu or Balanda systems. They include male
and female cultural authorities, Mala Leaders, directors or Councillors on one or more boards or councils and younger, emerging leaders.

There is general support and interest in the project and scope to work with Mala Leaders, CABs, LRGs, the new Local Authorities and local boards and councils in all communities, as well as with emerging Aboriginal corporations and women’s groups.

**Gapuwiyak**

Gawura Wanambi, a cultural leader and EA Shire Councillor will work closely with us on the project in Gapuwiyak, together with Shirley Nirrpurandji, past School Principal, who is currently studying for her Master’s Degree. AIS Interpreter, Lesley Campion is willing to support us as needed.

**Milingimbi**

YACI consultant and trained Interpreter, Mark Ḍakarrma (Yinjya) Guyula, who is a cultural leader and authority at Milingimbi, will be working with us.

**Ramingining**

During Stage 1 in Ramingining we employed Matthew Dhulumburrrk to work with us specifically on the IGLDP. However, through other work in Ramingining we are developing a pool of local Yolŋu people whom we work with as consultants: Tommy Munyarryun, Dorothy Willyawuy and Daphne Banyawarra worked with us on the Feasibility Study for a Ramingining Aboriginal Corporation (RAC), and Matthew Dhulumburrrk, Albert Djiwada, Yambal Durrurrŋa and Faye Mätjarra worked with Anthea on developing and running the Local Community Awareness Project (LCAP).

**Local Aboriginal and Western governance and leadership arrangements – issues, concerns, opportunities and aspirations**

**Key Points**

**Issues and concerns**

- Yolŋu leadership and governance is often not understood or formally recognised by government and Balanda organisations.
- Land tenure and therefore governance in towns is complex and often contested due to many clans living on land that is the primary responsibility of a much smaller number of clan groups and the complex custodial responsibilities of different groups through the gurrutu system.
- Yolŋu are frustrated by the reduction of their power and control in community decision-making bodies such as the CAB and LRG and strive for autonomy in community decision making.
- Leadership and governance programs need to address both individual (personal) governance as well as collective (family, group, organisational, community) governance in both Yolŋu and Balanda contexts.
- Almost every Yolŋu person is affected on a daily level by overcrowding and unemployment, which adversely affect health, wellbeing, security and safety, and this in turn impacts on the ability of people to govern themselves, their families and their community.
- Continual changes in all three levels of government, agencies, policy, programs and staff coupled with a high level and turnover of fly-in-fly-out service providers creates discontinuity, confusion, frustration, disengagement and sometimes anger.
• A lack of experience, knowledge, understanding and skills about Yolŋu culture, governance and leadership amongst some Balanda in leadership and service-provider positions, coupled with continual turn-over, is a barrier to effective governance and service delivery in the towns.

Opportunities and aspirations

• In East Arnhem, Yolŋu law, leadership, governance structures and processes strongly underpin all aspects of community life and actively maintain law and order.

• Yolŋu strive for recognition and sanction of their continuous sovereignty, law and governance. This is expressed through regular ceremonial activities, formal proposals and invitations to Balanda parliamentary and legal institutions to engage in high level dialogue, initiatives such as the Yolŋuw Makarr Dhuni, the registration of local aboriginal corporations, and fighting for bilingual, secondary and further education in their communities.

• The project is providing opportunities to make Yolŋu and Balanda governance practices more visible.

• A number of recent initiatives are invigorating the governance debate and creating new demand for capacity building. Elders are also adapting current arrangements to better align with traditional governance structures. We will document and support this work.

• There has been a positive response from Balanda and Yolŋu to activities which demonstrate working ‘both-ways’, eg the Local Community Awareness Programs (LCAPs) and focus group sessions.

• Elders are acknowledging the necessity for competent, informed leadership for the future and are looking for ways to involve younger people in governance work.

• The project is providing opportunities for working together to develop more effective strategies for communicating with Governments.

East Arnhem Overview

Yolŋu governance and leadership

In East Arnhem, Yolŋu leadership and governance structures and processes underpin all aspects of community life, and are critical to successful community governance.

Although clan leadership is strong, in every community, Yolŋu adults express concern about the need to support young people to step up into both Yolŋu and ‘Westernised’ leadership and governance roles in the community.

Opportunities and aspirations

With the Yolŋu consultants working with us on the project, we are discussing the issues and merits of making Yolŋu and Balanda governance systems more visible and understood, to assist the two systems of governance to engage with each other in more meaningful, influential and accountable ways. We are trying to find ways to describe, explain, map and represent how Yolŋu governance is arranged and working in each town.

We are also working with Yolŋu leaders to understand how Yolŋu leadership works and how leaders are chosen or emerge.

A good start has been made but this work is complex and at times contentious. It involves careful and extensive dialogue in each community, and will continue throughout Stage 2. There is also concern as to how governments might use this information and if they can be trusted. We are guided in this work by Yolŋu consultants and leaders.
Yolŋu governance across the region

Opportunities and aspirations
The status of Yolŋu governance and law in a modern Yolŋu life and the impact of ever changing government policies are finding expression in the formation of the Yolŋuw Makarr Dhuni. This is a group of Yolŋu leaders with representatives from towns and Homelands across East Arnhem that is endeavouring to find a way for Yolŋu governance and western governance to work together, particularly with the purpose of empowering Yolŋu to have their own regional voice on issues and to be a regional consultative group for government and NGOs on policy and other matters.

Yolŋu governance in towns

Issues and Concerns
With many clans living in each township, land tenure in the towns is complex. This is partly because different groups have different kinds of connections and responsibilities for an area of land or sea based on their relationship to that area through gurrutu. This complexity is not fully reflected in the enactment of the Land Rights Act in the towns. This impacts on the distribution of power in relation to housing, infrastructure and town leases and income received through rental and royalties.

Opportunities and aspirations
Despite these difficulties, Yolŋu governance and law exists and is working strongly in communities to govern and maintain law and order. Leaders are continually in communication through mobile phones and physically moving within and between towns and Homeland Centres, for example, to mediate, resolve disputes, enforce disciplinary measures, negotiate business, organise ceremonial business including Bäpurru (mortuary and funeral ceremonies), Dhapi (initiation ceremony), Gunapipi and Njärra (high level men’s and women’s business often equated to university and/or parliament).

Yolŋu law and Balanda law

Issues and Concerns
All Yolŋu adults we spoke with were concerned that Balanda law – in particular policing and sentencing processes and practices that are sometimes seen as ‘running over Yolŋu law’ – are making it harder for Yolŋu leaders to govern and maintain law and order under their jurisdiction. Yolŋu law works on a system of ‘restorative justice’, which gets disrupted by police ‘intervention’. Yolŋu recognise that police have to enact Balanda law but insist that this often causes as many if not more problems than it fixes by placing a temporary ‘lid on the hornets’ nest’, thereby escalating the problem. People also report inappropriate and (in Yolŋu law terms) unlawful police behaviour and this is of great concern, seriously affecting people’s perception of their security. Some actions police think they are taking to protect the community are in fact making people more vulnerable.

Opportunities and aspirations
In the time we have been working on this project we have witnessed several Yolŋu leaders traveling to and from communities (even from Darwin) to mediate serious disputes and resolve conflict. Many Yolŋu leaders spend much of their lives maintaining governance, leadership, law and order in their communities. None of this work is paid or recognised by the Balanda system but is recognised and paid through Yolŋu systems.

The recently appointed nonAboriginal Arnhem Police Engagement Officer is keen to learn about Yolŋu governance and is actively seeking to make connections and improve his cultural awareness.

Over the years there have been several attempts made by Yolŋu to have their governance and law recognised by systems and these have met with varying success. Many Yolŋu lawmen are intensely interested in working closely with Balanda legal institutions such as the Department of Justice and Indigenous legal organisations such as NAAJA to develop better arrangements, especially for minor crimes.
This is clearly articulated in a paper written by James Gaykamarjung and edited by Danial Kelly (September, 2012), ‘Ŋärra Law: Aboriginal customary law from Arnhem Land’, published in the Northern Territory Law Journal and Reports. This paper discusses the clash of Ŋärra law and Australian law, and legal education in remote Arnhem land communities, and calls for dialogue.

There have been several encouraging outcomes of this dialogue to date. Ministers and legal personnel have been invited to witness aspects of Gunapipi and Ŋärra ceremonies in order to discuss ways Yolŋu law may work alongside Balanda law with respect to sentencing and the consequences of unlawful behaviour. The Dept of Justice and Yolŋu elders in both Milingimbi and Ramingining are trialing a way of working together through the release of a young offender into the care of elders through the Gunapipi ceremony.

Balanda governance in towns

Issues and concerns
People have been deeply affected by the combined impact of the NT Emergency Response and the creation of the super shires, and are confused by continual changes in government, policy, funding, and other initiatives. As one TO put it, ‘The Intervention hit us like a sledgehammer’.

Many Yolŋu leaders are extremely frustrated by their lack of authority and ability to make decisions through the CABs and LRGs, and want to see the current ‘advisory bodies’ and ‘reference groups’ replaced by bodies that enable them to have real decision-making power in their communities.

The lack of a genuine decision-making role for any of the governance bodies has led to some significant problems. From a Yolŋu perspective, this means outside bodies are not negotiating properly with leaders. This was particularly evident in problems encountered with the rollout of housing under SIHIP.

In addition to their Yolŋu leadership positions, many people are on several governance groups and boards. Most of these groups don’t include sitting fees and apart from the Regional Councils, none pay for community consultation work done outside meetings. Nor is this work recognised by Centrelink or the RJCP.

Opportunities and aspirations
NT Local Government Reforms, in which Local Authorities will replace the CABs, are currently rolling out in all communities. It is possible these reforms may address some of these concerns. Among Council employees and CAB members, there are a range of responses from outright skepticism (‘it’s just an expensive re-branding exercise’) to interest, guarded hope and excitement.

The interest in reviving representative local Aboriginal Corporations in all communities is also a way Yolŋu feel they may be able to achieve a degree of autonomy in their own affairs.

The impact of current and ever-changing policies

Issues and Concerns
Many conversations come around in the end to issues associated with the impact of government policies, especially the ever-changing nature of imposed policies, on Yolŋu life. This includes recent discussions about the prospect of township leases.

Opportunities and aspirations
In practice many people on the ground choose to interpret government and organisational policies and procedures in certain ways so that they work better with Yolŋu protocols and cultural practices. In Gapuwiyak, Yolŋu authorities established the Mala Leaders group to represents all clan nations on both the CAB and LRG. In Milingimbi, Yolŋu authorities decided to combine the CAB and LRG.
Housing, overcrowding and governance

Issues and Concerns
Yolŋu express a great deal of dissatisfaction with Territory Housing and the Shire around the issues of over-crowding, poor housing repairs and maintenance processes and services, and the end of employment for local tradespeople. The recent building and refurbishment of houses in Milingimbi and Gapuwiyak have done nothing to ease overcrowding, with less bedrooms than there were. It is difficult for people to engage with and focus on governance and leadership issues when basic human needs are not able to be met and when living conditions place people are under such intense pressure.

Personal governance

Issues and concerns
Many Yolŋu people don’t have a birth certificate and it can be very complicated to get one. The new Arnhem Police Engagement Officer has identified a plausible link between people not having birth certificates and ending up in jail. The Balanda world identifies us through systems of numbers – tax file numbers, Centrelink numbers, bank account numbers, phone numbers, and by usernames and passwords. We rely on these to access services and entitlements. Computer literacy and internet access are increasingly important to our ability to govern ourselves, to have choices and influence our lives.

Substance use and gambling are widespread in all towns and the issues around these activities are complex. Most people see them as a problem for personal governance that impacts negatively of the wellbeing of children and families: ‘Can we use one gunda (stone) for four things: kava, gandja, alcohol and cards?’ The cause and effect of addiction to substances and gambling can be circular.

Opportunities and aspirations

Personal governance is seen as important and directly related to family, organisational and community governance by both Yolŋu and Balanda, and personal governance is a major focus of schools, police and health programs.

In Balanda society your birth certificate is fundamental proof of your existence, and many Yolŋu people do not have a birth certificate or copy of their birth certificate.

For Yolŋu, understanding and respecting Yolŋu gurruṯu (kinship) and rom (law) is fundamental for personal governance. Your gurruṯu is the proof of your identity and existence. At the most basic level, you are born out of and into gurruṯu and rom, and know who you are through gurruṯu and rom. You can’t look after (govern) yourself or your family if you don’t know, respect and live by gurruṯu and rom.

Some people argue that regulated gambling or the return of kava licenses could create revenue for Aboriginal Corporations, which could be used to benefit the community and decrease the large number of court cases to do with drugs, alcohol and kava.

Education, lifelong-learning and health

Issues and concerns
Recent cuts in government spending, especially in education and health are causing particular concern. Some Yolŋu people expressed concerns about the push to send secondary-aged students to boarding schools: this should be a choice, not mandatory. There is enormous support for bilingual education and good secondary education in communities. Leaders and parents we spoke to are very concerned that the education of Yolŋu children and youth is far broader than school can provide, and that Yolŋu adults are actively teaching language, gurruṯu and rom from the moment a child is born – in the home, in daily life and cultural activities, through ceremony and on country. This Yolŋu
education is fundamental to personal and community governance and leadership, and cannot happen if children are removed from their teachers – their families, Elders, community and the land.

People are engaging in the issue of school attendance both privately and in meetings such as the LRG. One elder recently wrote a letter which in which he acknowledged the fundamental disinterest in education which many of the families are demonstrating by not sending their kids to school. On the other hand the initial success of the ‘Walking Bus’ program has demonstrated widespread community support for addressing this issue.

Balanda and Yolŋu in communities are very concerned that there are few securely funded and appropriate community-based pathways from school to further education and employment. Yolŋu view learning as life-long and formal Yolŋu education continues throughout adult life.

Some people feel the training model is not adequate. Trainers often have no background in supporting EADL (English as an Additional Language or Dialect) learners and training becomes reduced to a ‘tick and flick’ exercise. This leads to situations where people have certificates but struggle to do the work. There are many examples where Yolŋu have certificates but cannot get a job over FiFo’s (Fly-in, Fly-out contractors) or a Balanda person living in their community. Conversely some Yolŋu people have many years of previous experience and can do the work well but have no qualifications, (usually because of their age or the literacy and numeracy demands of the training) and can’t be employed under regulations.

Several Balanda managers have acknowledged that ‘non-accredited training’ in the form of in-services, professional development, adult learning, workshops, and on-the-job mentoring, is often far better than ‘accredited training’ but may not be counted when it comes to employment. Several Yolŋu people have spoken to us about the need to support life-long learning through proper adult education and higher education in communities, not just training. Many young people drop out of school in their later teenage years only to realise the consequence of this when they ‘get through those silly years’, however there are few opportunities for them to ‘have another go’ when they are ready and motivated.

Although many Yolŋu people have participated in ‘governance and board training’, this has had limited success in terms of increased understanding of board roles and responsibilities, or of changing and improving board or governance behaviour or practices (from a Balanda perspective). There is evidence to suggest that ongoing in-situ mentoring of boards is more effective than top-down one-off board training that may even take place outside the community.

**Opportunities and aspirations**

Community members are interested to find ways of communicating effectively with Government when they perceive that the well-being of the community is at stake. In response to education cuts in 2013 and 2014, the Gapuwiyak School Council supported parents and teachers and made a direct representation to the Education Minister on behalf of the community. There was also widespread community support in Ramingining for statements made by the School in protest against the cuts.

Several people spoke to us about wanting community-based adult and higher education that would support life-long learning like the old adult education and Bachelor College RATE programs where lecturers lived and worked in communities, as well as training. This is seen as particularly important in supporting ‘personal governance’, for example through providing adults with computer and internet access and computer literacy development and IT support.

**Cultural awareness and engagement**

**Issues and concerns**

Among the Balanda in leadership roles, there is a large range (from very good to very poor) of experience, knowledge, skills, understanding, attitude and opinion about Yolŋu culture, governance and leadership, and about ways to work with Yolŋu employees and directors. This is viewed by Yolŋu as problematic and a barrier to the effective leadership and governance of these towns. Rapid
Balanda staff turnover is also a problem. Many Yolŋu stress the importance of the ‘right Balanda’ working with them, meaning non-Indigenous people who want to work alongside and mentor Yolŋu people, who respect and want to learn about Yolŋu gurruṯu and rom, and who speak Yolŋu matha.

**Opportunities and aspirations**
Some Balanda spoke about the Local Community Awareness Programs (LCAP) being very useful in helping them to understand more about the local Yolŋu community, while Yolŋu LCAP presenters highlighted the supported participation of Balanda in cultural activities (experiential learning through observation and participation) as being the most effective way of engaging with and learning about Yolŋu culture.

**Gapuwiyak**

**Mala Leaders Group**

**Opportunities and aspirations**
For greater efficiency, in Gapuwiyak the CAB, LRG and HRG are amalgamated into one representative community group called the Mala Leaders Group, which is comprised of leaders from each of the 15 clans in the community. The IEO and GEC have an additional informal gathering of Mala Leaders to enable concerns or issues to be discussed as they arise. Everyone in the community knows who is on the Mala Leaders group; people are generally happy with the concept but not happy that the status of this group is advisory only.

**Local Authority (LA)**
There was an acting SSM in Gapuwiyak for the second half of 2013. Andrew Walsh has recently been appointed and is being mentored in this position by the Yirrkala SSM. It is unclear as to whether the Mala Leaders will reform as the LA. We are hoping to have opportunities to work with the Mala Leaders and/or the new LA.

**Aboriginal Corporations and Boards**

**Opportunities and aspirations**
There has been growing interest for quite some time in ‘waking up’ and reforming the ‘Ŋaḏuŋgay Homeland Resource Centre Aboriginal Corporation’ as a local Yolŋu-controlled decision-making body that could provide services, support and grow local enterprise, employment and training in Gapuwiyak and Homelands. This may mean some constitutional changes and ongoing support for the Board. We have spoken to several people about this and there seems to be scope for the project to be involved. We have also been invited to work with the School Council and the Art Centre Board.

**Gapuwiyak School leadership and further education initiatives**
Under the leadership of the Acting Principal, the Gapuwiyak School is tackling governance and leadership in innovative and creative ways, working closely with the school board to build a strong leadership and work ethos in the school staff and students through a combination of ‘teams’ and ‘personal governance’ approaches. ‘Strong schools are made up of strong teams and strong teams are made up of strong individuals’. The school is now employing over 70 adults with people on waiting lists for work. There is also a leadership program for students and we are keen to learn more about this and find ways to involve the school.

The Gapuwiyak School is running a Year 13 and 14 but this is stretching their teaching resources and none of the schools in the communities we are working with have the capacity to fully undertake adult education. Highly successful secondary programs and VET seem to be going unrecognised and have been cut despite high attendance and successful outcomes.
Milingimbi

Changes in community leadership

Issues and concerns
Since the end of 2013, several major changes in Milingimbi governance and leadership have occurred. The recent death of the past School Principal who was a highly respected senior Yolŋu woman, cultural authority and leader is a great loss to the community. Her husband, the IEO, is on extended sick leave. The GEC, Francine Chinn was moved to take over the GEC position in Gapuwiyak. The responsibilities of Tony O’Leary the GEC from Ramingining have been extended to include Milingimbi.

Opportunities and aspirations
By the end of this reporting period we had spoken with the managers of most organisations in Milingimbi.
The Gulbagadi Advisory Board (CAB) and LRG involve the same people and hold combined meetings that are jointly minututed. The SSM feels this makes sense and works well seeing that there was overlap between the members and business of both groups.
A group of women from the ‘Strong Women’s group’ who are wanting to investigate incorporation are keen to work with us, and the school principal has expressed interest in us working with the School Council. We need to meet further with these groups and with the Rangers and Art Centre manager.

Through Nakarrma Guyala, we have met many of the clan leaders, building our relationship with them and talking about the IGLDP, about our ground-up method and about governance and leadership in Milingimbi. We work with Nakarrma to make sure we understand what people are saying and how Yolŋu governance systems work at Milingimbi. The town is made up of five camps divided by clan boundaries. It is strange and can be dangerous for people to walk through another group’s area unless they carefully observe Yolŋu protocols. We are careful to learn about and observe these and all other Yolŋu conventions. People are keen to talk with us but cautious about how this information might be shared through the project.

Ramingining

The CAB, LRG and HRG

Issues and concerns
In Ramingining the CAB, LRG (and HRG) are separate groups, which causes confusion and duplication. ‘They run forwards and backwards between the CAB and LRG but call themselves Mala Leaders.’ There is acknowledgement that there are too many groups and a general feeling that they would be more successful if they were aligned. There are 20 people on the CAB and while this is representative, it is often hard to get a quorum and meetings become informal; not having proxies hasn’t helped this.

Again the biggest issues are the level of decision-making power that these groups have in relation to issues affecting Ramingining (Balanda governance), how decision-making processes in these groups relate to Yolŋu decision-making processes (Yolŋu governance) and leadership succession. To ensure Yolŋu governance processes are followed, there is a great reliance on the involvement of older people, but this is putting a lot of pressure on a few people. Although people recognise the need for younger people to step up and be mentored into leadership positions and some attempts have been made, this is hard to achieve without strong community support, policy and resourcing.

In CAB and LRG meetings we have attended, we have observed non-Indigenous representatives from different levels of government and other organisations pitching projects, programs and initiatives and asking for community buy-in. The background to the issue is very often unclear – what it is about, where it has come from – and what level of decision-making, participation and engagement is
actually required of the community. Underlying issues, reasons and ideas are often complex requiring specialised language and concepts that are not familiar to Yolŋu so that even with interpreters the community members are struggling to work out what people are talking about. Information in brochures and charts is often badly worded and confusing, for people for whom English is an additional language assuming familiarity with graphs, flow charts, tables and diagrams. This leads to confusion frustration, distress, disengagement and sometimes anger. There is an assumption that the LRG and CAB are a representative and consultative body but people are not paid for meetings or for consultative work.

Opportunities and aspirations
The GEC and IEO have cultivated relationships that allow for positive critical dialogue within the LRG. The membership and meetings are open to all community members but often involve the same small committed group of elders. They are often lively meetings with genuine debate and engagement. Moreover, people are happy with the way the IEO sits with families and talks with them and other Elders.

Issues arising out of LRG meetings often inform the ongoing discussions on our veranda and on one occasion lead to an invitation for us to run a focus group session on Levels of Participation and Decision-Making in Community Engagement for Elders and the IEO and GEC. This led to further dialogue about ways we might work together, building both-ways, ground-up understandings of Balanda and Yolŋu ways of ‘doing governance’.

With respect to the CAB, the SSM feels that although it is an ‘advisory board’, they do make decisions on a range of municipal issues affecting Ramingining and that there will be little difference when they change to a Local Authority.

Advantage of living in Ramingining for extended time

Opportunities and aspirations
Living in the community has meant we have been privy not just to public meetings but also conversations between elders. The conversations and discussions referred to above, between local elders and other community members and ourselves, which took place on our veranda (or in our small air-conditioned donga as the weather got hotter) were important means for becoming aware of the ideas and hopes people held re governance at a community level in Ramingining. However because we were living in the town, our daily routines also continually brought us into contact with people and their needs and aspirations re personal and family governance.

Personal governance issues

Issues and concerns
Personal governance issues often revolve around management of money or the negotiation of governance processes, the filling in of forms, the interpretation of an official letter or the need to send an official letter, for example, re an up-coming court hearing. We were often asked to help with IT: to get an iPad or mobile phone set up, to do internet banking or to resolve issues re lost passwords. Although the Shire had worked hard to set up a Money Management team in their office, they were having trouble keeping it staffed, and even when it was staffed there was still a large uncharted ‘non-comfort zone’ which people found themselves in, populated by governance objects that were in some way daunting.

Opportunities and aspirations
These are just some of the many personal governance issues that engage and sometimes engross people, about which we are frequently asked for advice or help. However, it is in addressing them, as best we can, that relationships involving trust and good faith are developed. We believe that many of our conversations re governance and leadership could not have happened without the history of a shared community life.
The status of Yolŋu Law

Opportunities and aspirations

The status of Yolŋu law comes up often in conversations. At one stage a senior elder brought a hand written list of points he wanted to make regarding the relationship between Yolŋu Law and the current way trouble-making is dealt with. He has been engaged as a mentor for a young offender who has been allowed to return to his community under the care of Elders and also sought help with the unfamiliar task of keeping written records for compliance with the Balanda governance requirements of this role. It is an endorsement of this project and value of the 'open house' we are able to maintain, that elders bring these issues to discuss with us.

New Ramingining Aboriginal Corporations

Opportunities and aspirations

There is a lot happening in Ramingining on this front. In 2013 we conducted a Feasibility Study for a new Ramingining Aboriginal Corporation (RAC) with the community. At the time ALPA were taking steps to establish a new company (Dinybulu Regional Services) which has subsequently taken on the Homelands contract – along with some of the old Resource Centre activities. This also coincided with ALPA taking over the local RJCP contract. Through dialogue created by the Feasibility Study, ALPA encouraged the LRG to create a new Aboriginal Corporation which could act as a steering committee to Dinybulu and one day take it over. This period overlapped with the incorporation of a regional rangers group and the emergence of several family owned enterprises. These developments make this an ideal time for this project to be working in Ramingining. People have a sense that they can again be part of genuine, decision-making groups and so talk about 'governance and leadership' has been re-invigorated. It is no longer trapped in the rhetoric that the elders (from the perspective of Balanda governance) are only involved in advisory bodies.

Presentation of Stage One Report and Stage 2 Plans back to community members

In early April, Trevor and Anthea presented a summary of the Stage 1 Report of work we had been doing in Stage 1 at meetings in all communities, and an overview of the Draft Stage 2 Plans. The presentations were brief and focused on the key points. We used a small powerpoint with main points, photographs, diagrams and graphic images to support the presentation and stimulate feedback and dialogue.

Gapuwiyak

Before the presentation

Before I (Trevor) arrived at Gapuwiyak, Gawura called and requested a meeting to be informed about what was going to happen at the Community Meeting that he had called via loudspeaker the day before (in preparation for my visit). That evening I met with Gawura, Davis, Wäpit and another man. I showed them my presentation and we discussed and reaffirmed the projects aims and objectives.

The next morning we gathered on the town council lawns and discussed various issues and periodically Gawura and Harry addressed the community via public address system. They asked people to come to the meeting to hear about this good story that would be of relevance to community members who were interested to talk about Yolŋu and community governance issues. They encouraged everyone to come and be involved and hear about this new opportunity to grow stronger as a community.
The presentation and feedback

We started at around 11am when 25 people had gathered in the Council Meeting room. During the next couple of hours the number swelled to over 30 with a throng at the door and people suggesting we move outside because there were more people who were listening.

We began with Gawura introducing me and talking about governance in Yolŋu matha, then I talked about the project, what we had done so far in Stage 1 and our plans for Stage 2, using a presentation on the Council smart board. Every now and then we stopped to elaborate on points where people sought clarification. These included

• Background to the project – Where it came from, who is behind it, how long it’s going for

• The project objectives – There were many discussions around the opportunities to work on Yolŋu governance, ‘for Yolŋu to clean up our own [governance and leadership] backyard’ and through that process to ‘find better ways to work together’

• Governance and leadership issues and concerns, opportunities and aspirations – Reporting of this section elicited another long discussion and there was agreement that in the project we had covered the main areas

• How we would work with people in Stage 2 – through workshops, mentoring, developing resources etc – led to another long discussion. People were happy with these ideas. This powerpoint image ‘generated’ discussion that spilled over into talking about issues and concerns again.

People want clarity in all areas of western and community governance – including the dhudi-dhäwu or deeper story underneath and behind it. They want to learn this without time pressure and not just in English.

• Discussions about strategies to get Yolŋu governance better organised to meet the challenges were around – western systems of law and order, police and night patrol; and Yolŋu systems of law and order; the future for children and the community and Yolŋu culture (the is maybe a last chance); how to reinvigorate clan representation; and reminders about how things used to be done

Several people commented that this sounded like a good project, and one younger leader challenged everyone to go beyond the talk and he wanted to see action. Other older leaders acknowledged the need for action but suggested it was too soon for that sort of challenge, ‘We are still sharing the story at this stage’. People also pointed out that it won’t happen overnight and stressed that ‘no one will do this for us.’

Some leaders expressed interest to collaborate with Milingimbi and Ramingining on the project.

There is a clear desire to find ways to get the younger generation exposed to more Yolŋu cultural practices and for the whole community to make use of this opportunity to reinvigorate cultural practices.

People spoke about how they felt like ‘puppets on a string’. ‘Yes there are good services here but it’s a Balanda show.’

People are also talking about the importance of the community speaking as ‘one mind’ and how ‘the minds of Yolŋu started to turn around seeing all these new things (new food, money, mobile phones an technology) and the original idea of ‘one mind’ was or is being lost’.
At the same time as the meeting the GEC, IEO, RJCP and school were organizing a BBQ down by the lake at the Mala Leaders request. We finished the meeting at 12.30 and joined the community for lunch.

Following the presentation

In subsequent days I worked with Gawura, Davis, Harry, Bobby, Watha (IEO), Francine (GEC), Marina (ICC) on some initiatives from the meeting including:

- Sharing the stories of the community meeting with key people who weren’t present – people are stressing the need to be public and open about what we are doing
- Looking at the Naŋungay Aboriginal Corporation and the newly formed Local Authority – Asking: What roles do these groups play in community governance? What is possible? What are the issues, opportunities, and ways forward? How do we find these out and promote open discussion about this in the community?
- Working with Gawura to map Yolŋu governance structures onto a regional map to show how Yolŋu governance works and is inscribed in the land and the people
- Working with Harry to develop a project around a traditional governance practice, to create an event, involve people and document it, i.e. do some specific governance (even setting him up with email)
- Working with Watha to understand the reporting compliance with the ICC and discussing how to make it effective, and how can we utilize this bureaucratic compliance regime to the advantage of Gapuwiyak
- Creating opportunities to discuss the roles of the GEC and IEO – people are still wanting to know what they do and what they are for
- Scoping a project looking at the relationships between police, night patrol clans, traditional governance and customary law processes

Milingimbi

This will take place Wed 9 April and notes will be inserted after this.

Ramingining

A summary of the Stage 1 report for the Arnhem communities was presented as one agenda item at an LRG meeting, along with an introduction to the Stage 2 Plan. Unfortunately the meeting coincided with two big funerals out of town to which many key people had traveled, and a court session, so there were only 4 Yolŋu present and 6 Balanda. As a result, we will follow up individually and/or re-present this work when key people are once more available.

However, our presentation was well received and the discussion which followed demonstrated several important things:

Expectations and timelines for reporting and feedback

Expectations and timelines for reporting on this project – and for seeking feedback or ‘ratification’ of these reports from community members (e.g. LRG) – are a part of the governance story that we are all involved in.

Even with the small number or people present, and despite the fact that it was a summary document presented slowly with a PowerPoint presentation, the volume of English material involved and the range of issues collected together, required much more dedicated time (in Balanda terms) and a longer timeframe (in Yolŋu terms) for true consultation.
While Balanda talk in terms of ratification of reports and plans, on the ground, it is ‘us’ who Yolŋu are ‘ratifying’ (or not) because of who we are and how well we are working and negotiating with people in Yolŋu terms.

Matthew Dhulumburrrk, as a main collaborator has been talking to others about the project in a ‘Yolŋu way’, then bringing people to come and sit with us and find out more. Through this process we — and by association, the Indigenous Leadership and Governance Project — are both being continually validated and ratified. Without this kind of interest and validation of our work by Yolŋu the project cannot happen and doesn’t exist.

It seems people are happy to hear about what we are doing and respond positively when the project meshes with the ‘Yolŋu agenda’. As long as this is the case, and we are working respectfully and openly, people are very happy for us to continue this work and to continue working with us.

**Participation in intercultural governance forums**

The contrasting ways that Balanda and Yolŋu participate in Balanda governance forums’ such as the LRG are very evident.

When one Elder asked some very important questions that were troubling him: *What happens after this project? Where is it leading us?*

These questions then drew in other issues which are often on the LRG agenda: *Where is the school leading our children? What happens to our children when they leave school?*

Several Elders shared views which challenged the positive story which other Balanda present were there to talk about, such as the recent success of the ‘Walking Bus’ project. Several Balanda had trouble letting the elders speak; slipping into a western notion of reasonable debate, not realizing or forgetting, that this was a Yolŋu setting where Elders may assert their positions by challenging whatever is being said.

Further conversation with some Yolŋu and Balanda people regularly involved in LRG meetings, focused on this particular exchange. It was very interesting that they expressed the difference between the more constructive ‘ground up’ discourse and practice of ‘dialogue and finding a path forward together’, to that of ‘positioning and debating or fighting’. In this conversation, strategies of working in ‘good faith’ and ‘both ways’ were being exercised as both Yolŋu and Balanda recognised and responded to these contrasting approaches and acknowledged our own shift in consciousness.

It was a reassuring demonstration that in these complex intercultural spaces, the project is contributing to the ‘honing of our leadership skills – both ways’ — as we aspire for it to do.
Stage One Report for Wurrumiyanga

Tanyah Nasir

Building relationships

Key points:

• I am an Indigenous practitioner with family and cultural connections with Tiwi islanders and experience delivering training at Wurrumiyanga.

• My method for building relationships has been through my existing personal and professional networks, and beginning with stories of our own experience.

• It seems that governance and leadership mean different things to different Tiwi, there is confusion about what the governments mean when they talk about governance.

• Initially, people were very interested, but also rather suspicious of yet another governance and leadership project. They are still looking for clarity as to how this project is different from the other projects and will it really make any difference i.e. how it is different from accredited governance training.

• They were very comfortable telling me about their own perspectives, frustrations, and aspirations.

• They were very appreciative of the consultancy payments made to them for their help in this stage of the process.

• I have continued to develop relationships with people from previous work, and have met many new people who are interested in working together.

• Tiwi are keen to see a Tiwi person engaged at Wurrumiyanga to work on the project.

I was invited to be the IGLDP worker on the ground at Wurrumiyanga due to my long experience working with Indigenous individuals and organisations in the past. I have worked with Indigenous people and Tiwi people across the Northern Territory over the past 30 years with an education, employment and training context. Recently I have worked with Tiwi people whilst delivering the TNCS Rise Up Program, Be Your Best, Own your Future, in Darwin and at Wurrumiyanga. Over the past three months I have been reconnecting and building relationships and trust with key community members and decision-making groups as part of this project.

Even though I have family and cultural connections to some families at Tiwi, I undertake this project as an outsider however, I understand that my relationships will impact and influence how people respond to me.

I have been intentionally very broad in whom I talk to, as well as what I talk to them about, as this provides people with the opportunity to connect, participate and feel valued and listened to. They are able to share their thoughts without judgment or repercussions. Because the topic is not specific or contained the discussions have reflected this and they have been broad and far reaching. So I have taken a “Tell Us the Story from your perspective ... as a worker and as a community member” approach to allow people to choose what they wish to discuss regarding governance and leadership from their perspective.

During the initial consultation period there have been 8 deaths. Tiwi people at Wurrumiyanga continue to grieve and experience a significant amount of pain, sorrow and loss and therefore an overwhelming amount of sorry business. It is for these reasons I have chosen not to add to the burden of the elders and old people to introduce the IGLD project. Instead I have met them...
informally and discussed the project in an informal and relaxed conversation in Darwin or at Wurrumiyanga.

Over the period of December to late January Tiwi people have had Christmas, been on bush and school holidays and then the beginning of the calendar business year has seen the surge of service provider visitors to the community with ensuing meetings.

“...as many visitors are (government tourists), taking up community time because the wet season has locked them out of other tropical communities”. 

Wurrumiyanga Governance and Engagement Map 2011 pg 5

One of the members of the LRG passed away therefore a meeting has been cancelled. The water table is high, making it hard to bury people and lay them to rest, so there is now a backlog of funerals and people to be buried.

Therefore continued consultative meetings and workshops at Wurrumiyanga have been postponed and I am awaiting advice from the relevant agencies and authorities to continue the yarning process.

In attempting to manage the above I continue to have meetings according to people’s availability i.e. over the phone, via email and when people have free time whilst attending other meetings in Darwin.

I am very conscious of my relationship and that of my family’s relationship with Tiwi people and I am mindful not to over promise and I am very careful to manage and contain expectations ensuring that whatever the project(s) are in Stage 2 they are manageable and doable within the timeframe of the project and that the local Tiwi people have a shared understanding and ownership of them.

I am also mindful that the terminology ‘governance and leadership’ conjures up different thoughts and thinking for each person and it would appear that a lot of work has been done in this area in the past and much continues to be done from different providers. Therefore, there is bemusement as well as interest as to how this project is different from the others and what it hopes to achieve. A further point of interest is when I mention CDU there is the thought that I am offering some type of training, particularly accredited training about governance and leadership.

Given the above it is critical that discussion about the project answers directly Tiwi people’s questions and that people are able to attain some clarity about the project’s intent, boundaries, expectations and how we will work during the designated timeframe.

Initially I met with people (Tiwi and non-Tiwi) that I already had an existing personal and professional relationship with, seeking their advice, guidance and support on how to proceed, who I need to talk to and how to move the project forward in an inclusive and respectful manner.

The Tiwi people’s tenacious commitment and determination to ensuring aspects of the Tiwi Governance/Tiwi Way is understood, valued and included within western governance structures was demonstrated over the course of several days whilst they had meeting commitments in Darwin. Local Tiwi people were happy to meet in their spare time to share their knowledge to help me understand the governance and leadership at work at Wurrumiyanga and they were both pleasantly surprised and humble to accept some payment for their time and for their knowledge.

At initial discussions the employment of local Tiwi people was highlighted as a way of developing and strengthening relationships and shared ownership of the project. During two separate meetings this was raised by the Red Cross and by a Tiwi traditional owner of Wurrumiyanga. The Red Cross was very keen to explore how this could happen and were willing to provide support in the way of office space and equipment for the potential casual worker. With regard to the individual they had been at a previous meeting where I had discussed the project and asked some questions, he was so interested that the next day he came in and asked about employment on this project.

Refer Appendix
Table 7: People we have spoken to in Wurrumiyanga
Identifying local people and groups to work with us

Key Points

- Peter Penley, the GEC and Mavis Kerinauia, IEO have been very supportive.
- Kevin Doolan, Tiwi Youth and Communities Unit and Therese Puruntatameri, Red Cross has also been very supportive.
- I was advised at the outset to send one email of introduction to all the different organisations at Wurrumiyanga.
- Three organisations in Wurrumiyanga have demonstrated a willingness to collaborate and support our work.
- I have been asked to begin the work with four key Tiwi people.
- Tiwi people make clear that some organisations at Wurrumiyanga don’t work well together and advised that working from the ground up with interested people who already hold roles of leadership and governance in both the Tiwi and the government world was the best way to start and move forward.
- Given that a major concern at Wurrumiyanga is the failure of traditional practices and protocols to be recognized and included in local and government organisations, we have decided to begin work with the Tiwi Youth and Communities unit, a unit which is part of Tiwi Islands Regional Council operations. This unit values two Tiwi cultural practices; the Ponki Mediation and the Skin Groups processes. They are exploring ways of how to utilize and formalize the traditional Tiwi governance practices within a western governance system. This is where we will start.
- Five non-Tiwi ( NGO and government) people have expressed their interest and support.
- Those most interested in participation emphasised the ‘two-way’ approach where Tiwi and western systems work together.

After learning that the GEC and IEO for Wurrumiyanga were aware of this project I had initial discussions over the phone with Peter Penley and Mavis Kerinauia and Therese Puruntatameri from the Red Cross. We decided that it was best to meet at Wurrumiyanga and for me to introduce myself and the IGLD project and together discuss the best way forward. I was guided by and appreciative of the their advice and knowledge of the local context.

After a lengthy discussion about the project in general, there was genuine interest in the flexible and evolving nature of the project. Where there was no pre-determined outcome or action and there was interest in this evolving ground up and inclusive approach. They were pleased to hear that it was a two way process where local Tiwi people’s voices, knowledge and aspirations regarding governance and leadership would be central to the project and would drive the pending action for this project at Wurrumiyanga.

The people I have talked with at Wurrumiyanga are very committed to the development of their town and local Tiwi people and were very enthusiastic in advocating their own interests. People shared their knowledge and thoughts freely as well as being paid for their unique knowledge as a Tiwi consultant.

Everyone that has participated has done so willingly and has generously given their time to share their knowledge and perspectives. People are generally interested in the project and see it as a way of developing their understanding about governance and leadership and the current western structures and they also see the project as an opportunity to highlight Tiwi Ways/Tiwi Governance.

Organisations that have been very collaborative to date are the following:
• Red Cross
• Tiwi Youth and Communities
• Corrections Service
• Child Protection (NTG)
• TITEB – Tiwi Island Training Education Board
• Tiwi Island Shire Council and
• Prime Minister and Cabinet

The local Tiwi people within these organisations are:
• Therese Puruntatameri,
• Mavis Kerinaua,
• Nelson Mungatopi,
• Crystal Johnson and
• Claudia Kantilla

All of these people have expressed an interest in participating in the project to build up their knowledge and capacities about leadership and governance.

Non Tiwi people include:
• Kevin Doolan
• Jay Lumsden
• Peter Penley
• Norm Buchan
• Daniel Lesperance

Among the Tiwi people I spoke with, there were two major concerns which kept being highlighted and referred to. One is the traditional ways of making decisions and agreement and the other was handling disputes and resolving conflict. It was expressed that both Tiwi Ways have not been formally recognised or properly implemented in western governance structures. Everyone encouraged me to begin working from the cultural side, possibly because of my own Indigenous background, so I have decided to begin work with the Ponki Mediation and the Skin Groups processes.

Refer Appendix
Table 13: Organisations and groups in Wurrumiyanga that have agreed to work with the project

Local Aboriginal and Western governance and leadership arrangements – issues, concerns, opportunities and aspirations

Key Points
• Tiwi Governance - comes from Tiwi thru the Skin Groups, right side relationships and all connected from tribal connection Senior Tiwi man 2013

• Many Tiwi expressed their concerns that there is an overcrowding of services at Wurrumiyanga. These results in government departments and NGOs often trying to achieve the same goals with the same people but not working well together or at times, not knowing about each other.

• There is widespread frustration at the lack of recognition or acceptance of traditional Tiwi Governance and Leadership in organisations and in relations with government.
• Elders who worked for many years on the assumption and hope that governments would help them and look after them say they have recently changed their minds: we need to help them do things our way, rather than try to do things the non-Tiwi way.

• Elders are concerned that many younger people are not growing up learning language and culture. They see this as a governance issue. Good governance of the community can only happen when people understand and respect the traditions and authority.

• Many see the development of some sort of Tiwi language and culture centre to be part of the solution.

When talking about Aboriginal Governance the Tiwi people use terms such as ‘old way, Tiwi Way, Tiwi law, traditional way and cultural way.

There are a significant amount of service providers (government and non-government) at Wurrumiyanga. Some of the concerns discussed in my first visits include the overlapping of services, targeting the same people, duplication of programs and services creating a very crowded space full of different service providers in the same town. Each service provider would have their own KPIs, priorities, deliverables, outputs and outcomes to be achieved. Some people are confused by the number and purpose of service providers and this can be onerous and overwhelming.

There is a general understanding that some Tiwi members on western governance structures have a limited understanding of their roles and responsibilities and how important their role is, in representing their community. Another critical aspect to western governance at Wurrumiyanga is that there are a significant number of boards, councils, local authority and committees. As stated in the Langfords Wurrumiyanga governance and engagement map 2011. Wurrumiyanga has sixteen organisations, for which there are ninety-four board or committee members and a number of these people are on several organizational committees or boards.

**Western style Governance systems**

The Tiwi Land Council, Tiwi Island Shire Council and the Mantiyupwi Land Trust are the largest governing structures at Wurrumiyanga.

Community based and regional organisations include:

1. Nguiu Ullintjinni Association Incorporated
2. Nguiu Club
3. Tiwi Enterprises Pty Ltd
4. Bima Wear
5. Tiwi Design
6. Patakijiyali Museum
7. Bathurst Island Housing Association
8. Tiwi Bombers Football Club
9. Ngaruwanajirri Incorporated – the Keeping House
10. Health Related Services – Wurrumiyanga Primary Health Care (Clinic)
11. Catholic Church and Catholic Care
12. Australian Red Cross
13. Job Services Australia
14. Centrelink
15. Housing Reference Group
16. Safe Houses and Safety Plan
17. Policing and Night Patrol
18. Courts
19. Tiwi Youth Diversion and Development Unit
20. Mantiyupwi Clan Land Trust
21. Tiwi Land Council
22. Tiwi Islands Shire Council
23. Local Advisory Boards (Local Authority)
24. Tiwi Islands Training and Employment Board
25. Wurrumiyanga Schools
26. Local Reference Group

The above existing governance systems employ different mechanisms, some of these include:

• Each has board and committee members from the 4 Skin Groups.
• Not all community based and regional organisations have boards
• NT Police at Wurrumiyanga do not have a community committee.
• Wurrumiyanga Primary Health Care only meets when funds are available to pay sitting fees.
• Not all board members are paid sitting fees, dependent on funding.
• Red Cross employ 27 Tiwi and they provide direction for their programs

Numerous Tiwi people sit on a number of western governance boards throughout the year.

The impact on the individual’s family, social, cultural and community responsibilities and the toll on their quality of life, their health and wellbeing, relationships and time away from home would sufficiently impactful.

For example, one of the Tiwi community members, as documented in the Wurrumiyanga Governance and Engagement Map 2011 attends the following meetings.

• 12 meetings per year for the LRG (Local Reference Group)
• 12 meetings per year for Shire Councillors – Paid sitting fees
• 12 meetings per year for Health Advisory Committee – Paid sitting fees only when funds are available
• 12 meetings per year Nguiu Ullintjinni Association Incorporated – Paid sitting fees $200/meeting
• 12 meetings per year Tiwi Island Land Council – Paid sitting fees

“These people have the heaviest load: generally, each committee or board would meet at least monthly, if they meet for ten months a year, this would mean thirty meetings a year for these individuals. Six people are on five to eight committees, and thus the annual number of meetings is significantly higher for them. In addition, the majority of the people listed above are heads of clans, and so have to juggle traditional leadership responsibilities with government meeting duties (see Section 2.1 Table on Skin Group Leaders).

Wurrumiyanga Governance and Engagement Map 2011 pg 5

I was privileged to have a discussion with two senior Tiwi men who are committed to Tiwi advancement and betterment and have been working relentlessly and patiently for over three decades in this context. They expressed their disappointment that the western governance systems have not listened and the elders continue to struggle to embed and include Tiwi governance and Tiwi ways into the western framework. They have respectfully used this process and way of doing for a very long time i.e. working with government and NGOs in the hope that things will improve and things will get better because government will provide the guidance and direction. However, there seems to be a shift in thinking and Tiwi now understand and believe they need to be part of the
solution and part of the process to finding or creating the solutions which they believe is inclusive of Tiwi Ways and Tiwi governance.

... It (Tiwi Way) needs to be in the act or the Constitution it needs to be recognized but it has to be more than recognition ... it has to be in it and applied, it needs to be implemented. If they are serious, if the federal and state government want to close the gap and help the disadvantage ... that gap is getting wider. Because they are not really engaging us and consulting us in the conversation ... on which is the best way, Aboriginal way to do it. They think they know the answer that is why any government has failed, they all have good intentions, we know that, but what they are doing is not the right way.

Senior Tiwi Man March 2014

There is a desire for some sort of formal recognition of Tiwi ways – thus talk around the constitution.

It always has to be done the western way, why isn’t it done the Tiwi Way? How come we always be pushed down, pushed to the side?

Senior Tiwi man (60+ years of age)

Gunja and gambling is destroying us. Gunja and gambling all over. Stops people – kills the spirit ... some people when they get up in the morning they follow the money mainly for Gunja. Most people not clear thinking about direction. The easy way if you feel no good – have a bong.

Senior Tiwi man (60+ years of age)

Aspirations

Many of the conversations expressed concern for the young people not knowing Tiwi Ways or Tiwi language.

... not in favour of Tiwi at school – I learnt Tiwi at home but learnt English at school. Speak the way you speak. No written words according to my father ... he says its rubbish when written. He has a high level of Tiwi, they are hard words for Tiwi. Old people speak old Tiwi.

Young ones speak mixed – Tiwi and English.

Tiwi Man March 2014

It was expressed on numerous occasions for a collective and formal process to teach Tiwi Ways i.e. to learn Tiwi language, traditions and culture. Learn how to apply the Tiwi Way into a western governance system. There were suggestions of a learning centre where Tiwi ways and Tiwi culture is taught by Tiwi people i.e. youth programs, language centre and cultural knowledge centre. Young people need to learn Tiwi Ways before the western way. They need to learn both ways; Tiwi and white way.

There is no formal structure or process to learn the Tiwi Way. Some people know the Tiwi way – these are the older Tiwi people.

Tiwi man March 2014

... some families are teaching Tiwi art, language and culture at home unfortunately it cannot be assumed all Tiwi children have the same opportunity. We need to get a process to empower our young people. My kids, my family - my father and I teach at home.

Tiwi man March 2014

They have to learn from the old people.
Learning Needs for Governance and Leadership

Senior Tiwi are very conscious that they don’t understand western governance and there is little support for them to learn it. They also have what could be called meeting fatigue.

*We at school ... school, my granddaughter’s rang me and asked “where are you”? “I’m at school” ... no matter how old we are, we at school, learning ... give me headache. Lots of new learning, new things. It is tiring, too much, too many changes ...*

*... we’re bogged down, we can’t get our Tiwi way. ... need to look at the Act and adapt to Tiwi Way – empowerment through skin group*

Senior Tiwi ladies (60+ years of age)
Stage One Report for Ntaria

Matt Campbell

Building relationships

Key Points:

- We have been told many times that there is a ‘right’ way to conduct research and negotiation in Arrernte/Arrarnta contexts. We are deliberately and carefully following this process guided by Aboriginal elders including those at the Tangentyere Council
- This project is itself an exercise in governance and leadership so it needs to be done carefully
- The Wurla Nyinta is seen by most (if not all) as the appropriate body to formally approve this project. Formal approval must be given before the project can go ‘public’
- We have not yet received formal approval
- Negotiations for this project take place using existing social and political ties (governance and leadership already in place)

When the project began, I (Matthew Campbell, Tangentyere Council Research Hub (TCRH) coordinator) was employed by Charles Darwin University (CDU). At the end of 2013 I moved to Tangentyere Council in Alice Springs to head up their research unit (the TCRH). I negotiated a Memorandum of Understanding (MoU) between CDU and Tangentyere for the Ntaria project to be undertaken by the Indigenous researchers from Tangentyere. Tangentyere Council has its own research protocols, which govern the participation of the TCRH in research projects.

Our approach to the Indigenous Governance and Leadership Project has very deliberately been informed by the Aboriginal people who have thus far been involved with this project (Ntaria traditional owners and senior researchers from within TCRH). Three researchers from TCRH have strong links to Ntaria – all speak Western Arrarnta and two of the three have lived in Ntaria for periods of time. Everyone agrees that this is, in principle, a good project, and a good opportunity to look at governance and leadership in Ntaria and how it works in the intercultural space – from a strategic point of view as opposed to an operational point of view.

Everyone agrees that for the project to be successful it must engage with the governance and leadership of Ntaria in the appropriate ways right from the outset, and must be guided by this governance and leadership at all stages of the project.

Our first step in this process was to discuss the idea of working with CDU and the Governance and Leadership project at Ntaria within the TCRH team. Following this we invited Professor Christie of CDU to Tangentyere to provide information about the project and answer researchers’ questions. Issues that were discussed at the initial meeting included:

- Aboriginal people have their own ways of doing research, and this needs to be acknowledged, supported and built into any research project
- Researchers from TCRH think the project sounds good, are happy to work in Ntaria, but on the condition that we are not positioned as the ‘bosses’ of the research
- Traditional Owners and leaders from Ntaria have to say they are happy for us to work there for us to do it
- This project needs to unfold in a way that recognises the importance and relevance of the past – being Aboriginal requires that you are constantly connecting the present back to the past-things need to link up so we need to make sure this project supports this work
Following this the Research team put together a proposal to present at a Tangentyere Executive. The TCRH cannot undertake any work unless it has the formal approval of the Executive. Executive approval for us to conduct further negotiations was provided for the participation of the TCRH in the GLDS research on the 25th November 2013.

Following this, members of the TCRH team held other informal discussions with people connected to Ntaria within the Alice Springs Town Camp community about the project and what the next steps should be (using their existing knowledge and networks).

Identifying and talking to the ‘right’ people
As a result the TCRH team has been carefully talking with people identified as the ‘right’ people, particularly in these early stages. All of the people we have talked to we have done so with the proviso that these are preliminary talks – they in themselves do not commit anyone to the project.

This is of interest for this project (focusing as it does on governance and leadership) as it highlights that doing things properly requires knowing how to conduct the ‘pre-process process’, something that allows information to be disseminated, and any accompanying negotiations to occur, without people needing to commit to it. This process involves careful negotiation with the ‘right’ people, who are identified through existing connections, showing the importance of current social and political networks in negotiating new work. At each stage these ‘right’ people identify others to whom we should talk, lending their authority to the process that unfolds. In essence it is using existing networks of social ties to establish a web of people who will then, collectively, decide whether the project should proceed.

This strategy – to use our knowledge and networks to start to flesh out a picture of the governance, leadership, organisations, day to day functioning and aspirations of people in (and connected to) Ntaria – is similar to that of a research methodology known as ‘snowball sampling’. This technique is particularly useful in difficult to reach populations, or in situations in which the research is directed toward gathering particular types of information (both of these are relevant in our research).

Formal approval through Wurla Nyinta
Through this process we learned that the Wurla Nyinta (reference group) is the appropriate forum to give this project the formal go-ahead. The Wurla Nyinta was formed as a community level body as a result of the many changes that took place in Ntaria following the Northern Territory Emergency Response (NTER).

The Wurla Nyinta is seen by all those we have talked to thus far as being an appropriate forum to agree to our project. This suggests that local people see it as a legitimate forum in which to make particular kinds of decisions. We will need to, through this project understand what kinds of decisions these are and what this tells us about the way that people structure their affairs. We will also need to understand what sorts of things the Wurla Nyinta does not do, so as to understand how it is being used as in practice by people in Ntaria to facilitate work and action in the community.

If we get formal support from the Wurla Nyinta we will then use this formal support as a way of introducing our project to others within Ntaria as an officially sanctioned (at the local level) project. This of course does not guarantee that any individual or group will necessarily be interested, but it does mean that they will recognise that this is supported by the governance and leadership of the community.

Informal visits
Members of the TCRH have made a number of informal visits to Ntaria, and have talked with a small number of people.

Unfortunately at this point we have not been able to present formally at a Wurla Nyinta meeting. Last year we were unable to do so because no Wurla Nyinta meetings were held after the
Tangentyere Executive had given us formal approval for TCRH involvement. This year the first Wurla Nyinta was not scheduled till March. This was then postponed due to a death in the community and then most recently I was to attend (as the TCRH coordinator) but the meeting finished prior to my arrival.

In lieu of being able to present to the Wurla Nyinta the IEO, Edward Rontji and the GEC, Anne Morrill, discussed the project on our behalf, informally at the meeting, and people agreed that we could go and conduct one-on-one discussions with Wurla Nyinta members facilitated by the IEO.

**Next step...**

Our next step is to visit Ntaria to discuss the project with members of the Wurla Nyinta and present formally at the next Wurla Nyinta meeting.

Thus it has been a slow process, but because of the emphasis placed on ‘doing things the right way’, guided by the Aboriginal TCRH researchers our method has had to slow down in order to comply with Aboriginal governance practices.

As indicated earlier this is viewed as critical if this project is to be welcomed as something that is respectful of Aboriginal governance and leadership in Ntaria and responsive and supportive of Aboriginal knowledge practices.

Our willingness to work in this way has led to significant levels on interest among key people at Ntaria.

*Refer Appendix:*

Table 8: People we have spoken to in Ntaria
Table 14: Organisations and groups we have spoken with in Ntaria

**Identifying local people and groups to work with us**

**Key Points**

- Intergenerational knowledge work is critical – getting people of all ages involved
- Local employment on the project is a high priority
- Key people see their role as enabling local ‘ownership’ of the project.
- Local coordination of the project is considered very important to ensure good collaborations between locals and governments.
- There are experienced community researchers in Ntaria we can approach once we have official approval
- Using other programs already running will be investigated e.g. RJCP

A small number of people have been identified who may be interested in working with us directly on the project in addition to the researchers from within the TCRH team. At the moment there is one man and one woman who have been mentioned. We are yet to follow up with them as we are waiting for Wurla Nyinta to formally consider the project.

At our meeting with the IEO, Edward Rontji, a great deal of emphasis was placed upon employing local people within a project like this. The IEO and the TCRH researchers all saw their job as assisting the people of Ntaria to take ownership of this project, and that this would be most effectively achieved through both broad and deep participation. Broad in the sense getting a wide range of people participating in the project would help to make it relevant and responsive to people’s issues and concerns (and local people are the ones who know what is going on better than anyone). And deep in the sense that Edward and the researchers identified that there should be some people who
took on a substantive role in coordinating the project at the local level, so as to ensure that the linking work connecting potentially disparate parts of the project was undertaken.

Local Aboriginal and Western governance and leadership arrangements – issues, concerns, opportunities and aspirations

Key Points

- Wurla Nyinta is the key governance organization for Ntaria. Still working to understand the role it plays at the interface with governments.
- There are numerous organisations in Ntaria – all with their own governance arrangements
- Some of these bodies are undertaking governance training
- Developing local ownership has been identified as a high priority
- Concern that government is consulting but not listening
- Inter-generational work has been identified as a critical element of any project
- The last 5-6 years has seen much change, and this impacts on how people operate and their buy in

Ntaria, like many communities has a number of community level boards and groups who focus on particular areas of interest. We have not had an opportunity to work with any of these groups formally due to the project not yet having formal approval.

All the people we have spoken to thus far have all stated that we must first gain approval from Wurla Nyinta. This indicates that people within Ntaria recognise Wurla Nyinta as a legitimate community level representative body, however we do not yet know how the Wurla Nyinta relates to other bodies within Ntaria or the role it plays in relation to the interface between Aboriginal and western governance systems within the community.

Those we have talked to have indicated that getting young people involved, and others employed should be high priorities for this kind of work. There is concern that the many changes that have taken place over the past 7 years (since the introduction of the NTER) have seen many people become reluctant to get involved in projects in Ntaria. Yet at the same time people also see that the generation of ownership in projects is critical if things are to be successful and create the change that people want. The challenge therefore is to focus on processes which generate local ownership, and work to strengthen the governance and leadership of the community.
Overview

In Stage 2 we will continue to work in each community from May 2014 until May 2015, guided by an overarching Stage 2 Plan as approved by the project Steering Committee, and by individual community plans agreed to by key individuals and groups within each community.

However, the Ground-Up methodology depends upon working collaboratively with Aboriginal knowledge authorities and the nonAboriginal people they work with, largely addressing ‘the problems of the moment’.

‘We work to find innovative local solutions, improve intercultural communication and increase engagement and participation on local terms under local authority.’

(see www.cdu.edu.au/centres/groundup)

This means that our planning is necessarily provisional.

The Stage 2 community plans provide a ‘starting place, direction and process’ for the IGLDP in each of the five different towns.

Our work is more about method than specific plans, which will depend upon unfolding interest, and will change as new issues arise, and new people and groups become involved. The flexibility of the planning will be countered by the rigour of our documentation and reporting, and the making visible of the changes which occur on the ground during the project – if the plans are not firm, the reporting must certainly be.

Although most of our time will be spent working on the ground with individuals and groups in each of the five towns, as an outcome of Stage 1, we will also be involving the IGLDP Steering Committee and other people from government and NGOs outside the towns who have a stake or special interest in the project as participants or project friends. These are people we can ask for information and support, and develop relationships and networks over the course of Stage 2.

Principles and strategies

Through talking and listening we have agreed upon a set of principles and strategies which will inform all our Stage 2 work – but differently in different places.

Evaluation

An evaluation framework developed during Stage 1 will be used to guide evaluation in Stage 2. Formative evaluation throughout Stage 2 will be used to adjust and improve the project as it goes along. Summative evaluation will be used at the end of the project to determine whether or not the project met its objectives. A ‘Governance and Leadership Project Plan’ and evaluation strategy will be negotiated with each group we work with on the ground.

Reporting

Quarterly Progress Reports will be provided to interested groups in each town and the Steering Committee in August and December in 2014, and a final report at the end of May 2015.
Principles and strategies

During Stage 1 we identified a number of guiding principles and strategies for how we propose to work with groups and individuals across the five remote towns and government, to grow understanding and capacity in governance and leadership.

We envisage combinations of these will be used in each town as is appropriate and continuously negotiated with each group through Governance and Leadership Project Plans.

We have represented the strategies in the following diagram. These are connected but not sequenced, although it makes sense for some strategies to come before others.
In Stage 1 we talked to many individuals and groups involved in governance and leadership in their towns.

This is complex work and there are lots of frustrations so we will only work with those groups and people who are keen to work with us. This is the first step.

Negotiating provisional Governance and Leadership Project Plans

We will start by confirming the governance opportunities, issues and concerns that participants feel are most important and negotiate a Governance and Leadership Project Plan.

The project plan is a sign of good faith. It is a commitment to working accountably together that promotes shared ownership and responsibility. It can be changed as we go along if we need to.

A Governance and Leadership Project Plan is most likely to include a combination of workshops, focus groups, mentoring and tutoring.

Being responsive and flexible – responding to local governance opportunities and challenges

Life and work in remote Aboriginal towns is very dynamic and influenced by many things. It is very important to work with ‘the problems of the moment’ – to work with things that are important to people as they arise. This means our initial work is more about method – how we work together – than about plans. The plans will change in response to unfolding interest, opportunities, challenges and problems as they arise and as new people or groups become involved.

Documenting and evaluating what we do – being accountable

The flexibility in our planning will be countered by rigour in our documenting, evaluating and reporting. This means we will carefully and thoroughly document what we do and why to make visible the changes that occur on the ground during the project.

We will also be working with the Steering Committee and local Aboriginal authorities to implement an evaluation strategy in each community. This will enable us to adjust and improve things as we go along and ensure we are accountable to all stakeholders.

Involving experienced and emerging leaders

We will work with Yolŋu authorities to identify and involve emerging and younger leaders in workshops and mentoring so they can learn more about governance and leadership alongside more experienced Yolŋu leaders.

Focusing on learning together in problem-solving contexts

Knowledge is generated out of collective action – people working and learning together.

Therefore, we will act respectfully and collaboratively to create the conditions where we can learn together in problem-solving contexts.
Making Aboriginal and western governance and leadership visible to each other

We will work with individuals and groups to find ways to make local Aboriginal structures, systems and practices more visible to non-Aboriginal decision-makers under the guidance of local Aboriginal authorities.

We will also work together with people to identify what Aboriginal people want to know about government and western governance, and to unpack the structures and systems that underlie western governance and leadership practices, and reconfigure them in ways that make them visible and clear.

Understanding the ways western governance is changing

The ways in which western governments are practising or doing governance in Australia and the world is changing.

We will explore changes which highlight the changing ‘policy settings’ in wider Australia.

We will identify and address emerging issues in western governance at national, regional and local levels.

Engaging with the government as a participant to empower local Aboriginal governance and leadership

We will involve the three levels of government by working with, communicating through and reporting to the Steering Committee, and government representatives in the towns and regions as appropriate.

We will work with people to develop local strategies for bringing governance and leadership to bear upon communication with government and government practices by:

- Analysing how a community’s communication with government happens in order to develop more effective and accountable practices
- Paying attention to the spaces and technologies through which this work is done, and the ways it could be modified or improved
- Exploring the ways that different representative groups work within the community and ways they could work better together
- Developing and maintaining communication pathways with government workers and other advisors inside and outside the community, and becoming confident in their use for enquiry and advocacy

Growing capacity in governance and leadership – both ways

We will identify, build on and enhance what individuals and groups already know about governance and leadership in their particular roles. New knowledge and skills will be developed using a ‘both ways’ approach that respects and recognises Aboriginal knowledge and preferred adult learning styles and approaches, and supports ongoing literacy and numeracy development.
The starting point of our work with each group and some individuals involved, will be to negotiate a ‘Governance and Leadership Project Plan’ during an introductory workshop or focus group session. Together, we will identify governance and leadership roles and responsibilities, things we know and things we would like to explore and learn about, and make a learning plan to guide our work.

Workshops and focus groups of varying duration will be developed and negotiated as we go along in response to the project plan and ‘problems of the moment’.

Mentoring can be at a group or individual level. The mentor works closely ‘on-the-job’ with the person or group they are mentoring. Tutoring is guided learning about something identified by a group or individual that they want to know or learn about.

Resources are a key part of the project and are of two kinds:
1. Resources we make ourselves directly out of the project
2. Resources we find to support the project

The resources we make will be visual and suitable for EALD, and where appropriate and possible, in local languages.

Resources can be printed or digital and include: booklets, information sheets, posters, stimulus materials, e-books, websites and DVDs.

They will be used to support and communicate learning and ongoing work in governance and leadership both during and after the project.

A project website will be used to: document the project, distribute and link to resources, support networking, facilitate independent learning, research and capacity-building. It could also be used to gather feedback and assist sustainability.

A website would also be a way to share our learning and make the project accessible to a wider audience.

Events could include: meetings, talks, conferences, forums, representations to government, field trips, exhibitions or performances directly related to governance and leadership and the project.

Events could be private or public, take place in one town or across the five towns, or at a regional, Territory or national level.

---

1 English as an Additional Language or Dialect (also known as ESL: English as a Second Language).
**IGLDP Evaluation Framework**

The overall IGLDP evaluation framework will have three phases that run through the two stages.

1. *Preliminary (or Front-end) evaluation* takes place during Stage 1 of the project and informs the planning of Stage 2
2. *Formative Evaluation* takes place during Stages 1 and 2 of the project. It is systematic, ongoing, cyclical and adjusts and improves the project as it goes along
3. *Summative evaluation* happens at the end of Stage 2. It evaluates the whole project against its objectives.

<table>
<thead>
<tr>
<th>BEFORE</th>
<th>DURING</th>
<th>AFTER</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preliminary Evaluation</strong> IGLDP STAGE 1</td>
<td><strong>Formative Evaluation</strong> IGLDP STAGES 1 and 2</td>
<td><strong>Summative Evaluation</strong> IGLDP STAGE 2</td>
</tr>
<tr>
<td>• Happens during Stage 1</td>
<td>• Happens during both Stages 1 and 2</td>
<td>• Happens at the end of and/or after Stage 2</td>
</tr>
<tr>
<td>• Informs planning and objectives for Stage 2</td>
<td>• Systematic, ongoing and cyclical</td>
<td>• Evaluates against objectives determined in the planning stage</td>
</tr>
<tr>
<td>• Helps to design method and evaluation</td>
<td>• Adjusts and improves the project as it is implemented</td>
<td>• Evaluates overall project</td>
</tr>
<tr>
<td>• Can be qualitative and quantitative</td>
<td>• Can be qualitative and quantitative</td>
<td>• Can be qualitative and quantitative</td>
</tr>
</tbody>
</table>

**Collecting Evidence**

What? How?

For example:

- Review of existing documentation
- Review of current situation
- Stakeholder analysis
- Set Stage 2 Objectives

**Collecting Evidence**

What? How?

For example:

- Individual and group/collaborative
- Stories
- Journal writing
- Objects and artefacts – things that are created/made/emerge out of the process/project
- ‘Little things’ – flotsam and jetsam
- Photographs and videos
- Mapping/diagrams/drawings
- Feedback from stakeholders
- Blog
- Phone/Skype conferences
- Meetings
- Feedback from Quarterly Reports
- Quantitative
- For example:
  - Surveys
  - Statistics e.g. participation
  - Feedback sheets

**Collecting Evidence**

What? How?

- Participant feedback
- Stakeholder feedback
- Collation of Formative evaluation
- Relates back to Stage 2 Objectives
Stage Two Plan for Gapuwiyak

Identifying interested Groups

By the end of Stage 1, we had spoken with Traditional Owners, most Yolŋu Authorities, most Yolŋu and Balanda Chairs, CEOs and Managers and all governance and leadership groups.

A strong need for and interest in governance and leadership development has been identified and expressed by Yolŋu and Balanda in key positions Gapuwiyak, and by the following groups:

- The Mala Leaders (LRG, CAB, Local Authority)
- The Näḏuŋgay Board
- The School Council
- The Art Centre Board
- Youth, Sport and Recreation coordinators are also interested in working with us.

Current change and uncertainty in governance groups

Most of the Balanda governance groups in the town are in a state of flux and uncertainty around governance arrangements and/or leadership, which makes it difficult for them to commit to working with us at the present moment. These include:

- Changes in local government and reconstitution of CABs into Local Authorities (Mala Leaders)
- Recent changes in management (new Shire Services Manager)
- The possibility of waking up the Näḏuŋgay Homeland Resource Centre Aboriginal Corporation
- Possible changes in school principal position (School Council)
- New Government Engagement Officer (GEC and IEO, LRG)
- Recent EA Shire cuts to YSR budgets, training and work hours for Yolŋu staff and trainees

Invitations to work with groups and individuals

Following the presentation of the Stage 1 Report

We are working with a small team of interested people on initiatives that arose out of the Stage 1 presentation, Gawura Wanambi, Davis Muwarra Marrawunu, Harry Rrantjiŋ, Bobby Wunuŋmurra, Watha Wunuŋmurra (IEO), Francine Chinn (GEC) and Marina Wangurra (ICC). This work includes:

- Sharing the stories of the community meeting with key people who weren’t present – people are stressing the need to be public and open about what we are doing
- Looking at the Näḏuŋgay Aboriginal Corporation and the newly formed Local Authority – thinking about what roles these groups play in community governance, what is possible, what are the issues, opportunities, and ways forward, and how to find out and open discussion about this in the community.
- Working with Gawura to map Yolŋu governance structures onto a regional map to show how Yolŋu governance works and is inscribed in the land and the people. Gawura is currently collecting and documenting information about clan groups and key people, and about Yolŋu governance and leadership.
- Working with Harry to develop a project around a traditional governance practice, to create an event, involve people and document it, i.e. do some specific governance. This will include enabling him to use email.
• Working with Watha to understand the reporting compliance with the ICC, discussing how to make it effective and how can we utilize this bureaucratic compliance regime to the advantage of Gapuwiyak

• Creating opportunities to discuss the roles of the GEC and IEO – people are still wanting to know what they do and what they are for

• Scoping a project to look at the relationships between police, night patrol clans, traditional governance and customary law processes

School Council

We have had very productive discussions with Acting Principal about working with the school council and/or Yolŋu staff in the school on governance and leadership issues pertaining to the school council role and responsibilities. There are a number of possibilities but as many of the School Council members are Yolŋu staff in the school, the way ahead ultimately depends on the support of school leadership.

Art Centre Board

The Art Centre Manager, Shannon feels the Art Centre Board need support in their role and is keen for us to work with board members. The Art Centre Board will be undertaking training with ORIC during the year. We have made arrangements to meet with Hannah Roe and talk to her about how we might support ORIC training on the ground in the Arnhem communities. As soon as we have held these discussions, we will discuss with the manager and the board members about how we might work with them and negotiate an initial project plan. This could include identifying the experience, knowledge and skills of individual board members and also making individual learning plans. We are also liaising with Association of Northern and Kimberly and Aboriginal Artists Inc. (ANKAAA ) to negotiate and develop our work with Art Centre boards.

Negotiating Governance and Leadership Projects

Making Yolŋu governance and leadership visible

• Gawura is working with us to map some Yolŋu governance and leadership concepts, structures, systems and processes in Gapuwiyak and surrounding Homelands

• We will continue drafting and workshopping these ideas and resources with Gawura and others

Making Balanda governance and leadership visible

• We have begun working on ideas for resources that clearly present balanda governance and leadership concepts, structures, systems and processes to Yolŋu people

• Part of this ‘making visible’ work will be looking at how the two systems can work together in more productive ways

Developing good ways to communicate and sharing stories

• How to communicate effectively with Government and Service Providers

• How to keep the wider community informed

• How to engage youth
Stage Two Plan for Milingimbi

Identifying interested Individuals and Groups

While Stage 1 work is still ongoing in Milingimbi, we have spoken with many Traditional Owners, many Yolŋu Authorities, most Yolŋu and Balanda Chairs, CEOs and Managers and some of the governance and leadership groups.

We have invitations to continue working with a number of individuals to progress our work. At this stage we have no firm invitations to work with any groups on Milingimbi but a need and interest has been identified and expressed by some Yolŋu and Balanda to continue our discussions, including:

- Leaders of some of the camps at Milingimbi
- The School principal
- Some members of Shire Council CAB
- An emerging women’s group
- RJCP representatives
- Art Centre

Current change and uncertainty in governance groups

Several of the Balanda governance groups in the town are in a state of flux and uncertainty around governance arrangements and/or leadership, which are impacting on our work. These include:

- Changes in local government and reconstitution of CABs into Local Authorities
- Prime Minister and Cabinet policy initiatives and upcoming Federal budget ramifications

Camp Leaders and Landowners

All individual camp leaders we spoke to are interested in the project, however they have encouraged us to work carefully ensuring there is open and consensual dialogue and decision making.

Council/Shire

We will continue to work with community representatives in respect to the Shire/Council and are waiting to see how the Local Authority nominations will affect arrangements.

We will be seeking a timeslot at Local Authority meetings to seek feedback and inform leaders of the progress of our plans and initiatives.

Some people in Milingimbi are talking about the need for a local community-controlled corporation to be a decision-making body that could act as the Local Authority and address other governance issues. This idea is new and we will explore how we may be able to help research and support this initiative.

School Council

We have had initial discussions with the Principal about working with the school council and/or Yolŋu staff on governance and leadership issues pertaining to the school council roles and responsibilities. We will continue to pursue this possibility.

Art Centre Board

The Art Centre Manager has indicated interest in the project and we will continue to look for opportunities to work with this organisation. We recently presented our project to the Board of the
Association of Northern and Kimberly and Aboriginal Artists Inc. (ANKAAA) and received some positive feedback. We will be liaising with this peak body to negotiate and develop our work with Art Centre Boards.

**Womens group**

Following the past success of the ‘Strong Women’s Group’ and its current vulnerability due to reliance on government programs and funding and supportive Balanda, a number of women have indicated their interest in developing and registering a ‘women’s group’ as an Aboriginal Corporation, with the support of IGLDP. This would involve working with Juli and Anthea on their governance and leadership development.

**Governance and Leadership Projects**

**Making Yolŋu governance and leadership visible**

During Stage 1 we have been working closely with Yolŋu consultants in the various camps at Milingimbi to map current Yolŋu governance and leadership concepts, structures, systems and processes in Milingimbi and surrounding Homelands. We will continue this work in Stage 2 under the guidance of these consultants who are ensuring we are following correct Yolŋu protocols, speaking with the right people and obtaining the right permissions.

Our next steps will be to negotiate and work together on ways to communicate and present this information to make Yolŋu governance systems more visible.

**Making Balanda governance and leadership visible**

We have begun trialing ways of presenting Balanda governance and leadership concepts, structures, systems and processes to Yolŋu. We will continue to develop and trial these presentations and resources with both Yolŋu and Balanda stakeholders until we reach some consensus regarding their usefulness and accuracy. We also have commitment from key people in government, ASIC, ORIC and CDU to help us with this. We imagine these resources will include both generic and community-specific elements.

An ongoing aspect of this ‘making visible’ work will be a continual exploration of how the two systems can work together in more productive ways. Part of this work will involve exploring the translation and communication barriers that have built up between Yolŋu and Balanda governance structures and developing strategies to challenge and overcome these.
Stage Two Plan for Ramingining

Work continuing from Stage 1

We will continue to work closely with those Yolŋu authorities who have become involved in this work through Stage 1, talking 1:1 and in small groups. The accommodation leased by CDU which also acts as our office and meeting place continues to work as an important actor in this process, as does the shade of mango trees in Homeland Centres.

We will also endeavour to keep dialogue going with each of the governance groups currently functioning in Ramingining, attending meetings when invited and seeking opportunities to make our work visible.

The work of seeking and engaging in this dialogue on both these levels is slow and painstaking but it is proving to be rich and rewarding as conversations bit by bit build pictures of governance at work in both Yolŋu and Balanda jurisdictions. An important aspect of this work is coming to an understanding about how it will be represented, eg. to the steering committee and a wider public. This work is ongoing.

Invitations to work with groups

This work has already resulted in several invitations to work with specific governance groups in 2014.

The Ramingining School Council

The GroundUP team has been invited by the school principal to work with the School Council. It is proposed that we will run a workshop in early term 2, using the both ways methodology that was demonstrated in the very successful PD program for Yolŋu staff ('Building Up Skills in Teaching and Learning') which was held at the school in 2013. That program involved two workshops and a period of 1:1 mentoring, and it is possible that the workshop with the school council will lead to an invitation to extend this to reflect this model of workshops and mentoring. This model could then be offered as part of a project plan negotiated with other governance groups in the town.

Bula'bula Arts Aboriginal Corporation

On 14 February the GroundUP team was invited to talk to the ANKAA board in Darwin about this project. An engaged discussion followed including encouragement to work with any ANKAA boards that invited us. We have since spoken with the curator of Bula'bula Arts in Ramingining. The current board is dealing with the challenge of significant funding and staff cuts and the future of an organisation with enormous potential, given the quality of its artists and the reputation Bula'bula holds. We have received an invitation to come to board meetings and talk with members with a view to working together in the future. We are also liaising with Association of Northern and Kimberley and Aboriginal Artists Inc. (ANKAAA) to negotiate and develop our work with Art Centre boards.

The Community Advisory Board, Ramingining Shire Council

As in other communities the CAB is in a state of flux, pending the transition to a Local Authority. Meanwhile, without a quorum, a small group continues to do what it can, albeit largely the passive task of receiving information. On 4 March Anthea attended the monthly meeting and was able to give a brief report on this project. It was proposed that future meetings allow for a short segment in which Anthea and a Yolŋu authority both make a 5 min presentation on a complimentary aspect of Yolŋu and Balanda governance. If this segment is well received and a practice of exchanging
understandings re governance in the CAB (or Local Authority) meetings becomes familiar, then it could prove a pathway to other shared activities, such as special purpose focus groups or workshops.

The Local Reference Group

This group too has welcomed our attendance at meetings and shown a real interest in what we might offer in the future. The workshop planned for the School Council will be used to explore this way of working with a board/governing body and the outcomes will be used to inform talk with other groups, including the LRG, about their particular needs.

The emergence of new governance entities

A number of newly incorporated bodies now exist in Ramingining, and others are being discussed. Already in place are the new Arafura Swamp Rangers (incorporated 2013), and Dinybulu Regional Services (2014). A number of family groups have also entered into formal leasing arrangements with outside entities or are investigating the possibility of creating business entities. As part of our Stage 2 work in Ramingining we will remain open to any dialogue and invitation to work with Yolŋu as they navigate these processes.

We are still awaiting a response to the Feasibility Study for a new Ramingining Aboriginal Corporation, which was prepared by the GroundUP team in late 2013 and presented to the LRG in November. If the elders represented in this group decide that they do want to follow this route, the GroundUP team has some capacity to support them through the project, 'Walking Together, Working Together'. The potential for a new Aboriginal Corporation to have a significant impact on the future of how Yolŋu and western governance works together in Ramingining is however much bigger than the WTWT project and there could be a valuable opportunity for the GroundUP team to be involved through Stage 2 activities. Already the ongoing discussions, nurtured through Stage 1, between the GroundUP team and a number of key Yolŋu authorities, re the nature of both Yolŋu and western governance, is feeding into discussions about the future of a new Ramingining Aboriginal Corporation.

Developing Resources

As we meet with Yolŋu authorities we often talk over drawings and diagrams that are products of the conversation. These are sometimes initiated by Balanda and sometimes by Yolŋu and are usually massaged in the course of the conversation. These ‘objects of governance’ are being collected and in time may develop into shared resources that can be printed and taken into other settings, either conversations or workshops.

The GroundUP team has in the past demonstrated how useful resources can be produced as outcomes of ‘ground up’ work in workshops. See for example the workshop books produced through the ‘Building Supervisor Skills’ and ‘Building Up Skills in Teaching and Learning’ projects (http://www.cdu.edu.au/centres/groundup/publications.html). It is expected that similar resources will be products of workshops focusing on governance through this project.
### Stage Two Plan for Wurrumiyanga

Stage 2 in Wurrumiyanga will begin by exploring the processes to formalise two Tiwi cultural practices into the existing western governance structures. I have been asked by a group of committed and interested Tiwi people to explore in collaboration and consultation with them the Ponki Mediation process and the Skin Group process. There appears to be significant support for the exploration of these Tiwi practices to be formalised.

Tiwi people were enthusiastic to ensure their aspirations were included in the IGLD Project and seized the opportunity to highlight the importance of the inclusion and validation of the two cultural practices.

In Stage 2 the following actions will be undertaken:

<table>
<thead>
<tr>
<th>Continued consultation</th>
<th>Get feedback &amp; comments as well as endorsement and support</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Adjust information as appropriate</td>
</tr>
<tr>
<td></td>
<td>Talk with other interested Tiwi people</td>
</tr>
<tr>
<td></td>
<td>Continue to talk to government people who are willing to open channels of communication with their departments.</td>
</tr>
<tr>
<td>Report back</td>
<td>Report back to Elders, TOs and interested Tiwi people</td>
</tr>
<tr>
<td></td>
<td>Report back to the NGOs, agencies and government representatives who shared their knowledge in Stage 1.</td>
</tr>
<tr>
<td></td>
<td>Discuss the content and have I interpreted their information correctly.</td>
</tr>
<tr>
<td></td>
<td>Highlight the proposed projects for Stage 2</td>
</tr>
<tr>
<td>Seek Clarity</td>
<td>Discuss the content and have I interpreted their information correctly.</td>
</tr>
<tr>
<td></td>
<td>Clarify are we still moving in this direction?</td>
</tr>
<tr>
<td></td>
<td>Negotiate the plan forward</td>
</tr>
<tr>
<td></td>
<td>Seek with them a way to formalise individual and group project plans.</td>
</tr>
<tr>
<td>Validate</td>
<td>Seek their thoughts and permission to be co-authors of the Stage 1 Report when it becomes a public document so that it reflects what Tiwi want government to know about Wurrumiyanga Governance and Leadership</td>
</tr>
<tr>
<td></td>
<td>Discuss the content and have I interpreted their information correctly.</td>
</tr>
<tr>
<td></td>
<td>Clarify are we still moving in this direction?</td>
</tr>
<tr>
<td></td>
<td>Seek with them a way to formalise individual and group learning plans.</td>
</tr>
<tr>
<td>Ongoing Evaluation</td>
<td>Are they happy with the information in Stage 1 or what would they like me to change?</td>
</tr>
<tr>
<td>Continuous monitoring</td>
<td>Adjust information as appropriate</td>
</tr>
<tr>
<td></td>
<td>Clarify are we still moving in this direction?</td>
</tr>
<tr>
<td></td>
<td>Continue to strengthen and privilege Tiwi knowledge, shared ownership and two way communication</td>
</tr>
<tr>
<td></td>
<td>Finding ways to report on progress and difficulties, and to evaluate and make visible progress which comes out of our work together.</td>
</tr>
<tr>
<td>Accountability</td>
<td>Go through the Stage 1 Report &amp; talk through Stage 2 proposed plan.</td>
</tr>
<tr>
<td></td>
<td>Are they happy with the information in Stage 1 or what would they like me to change?</td>
</tr>
<tr>
<td></td>
<td>Highlight the proposed projects for Stage 2</td>
</tr>
<tr>
<td></td>
<td>Continue to strengthen and privilege Tiwi knowledge, shared ownership and two way communication</td>
</tr>
<tr>
<td>Shared ownership and understanding</td>
<td>Get feedback &amp; comments as well as endorsement and support</td>
</tr>
<tr>
<td></td>
<td>Are they happy with the information in Stage 1 or what would they like me to change?</td>
</tr>
<tr>
<td></td>
<td>Adjust information as appropriate</td>
</tr>
</tbody>
</table>
Clarify are we still moving in this direction?
Negotiate the plan forward
Seek with them a way to formalise individual and group project plans.
Continue to strengthen and privilege Tiwi knowledge, shared ownership and two way communication
Talk with other interested Tiwi people

How will I work with Tiwi people in the project?

• Confirm my invitation to work with the Ponki mediators
• Make arrangements for my visits and work with them which is not onerous for them and which supports and enhances their work
• Shared 2 way negotiated process of agreement of how to move forward
• Be guided by their advice and learning & communication style preferences
• Through focus group session & discussion
• Take time to be taught about the Ponki process, by the team I am working with.
• I need to learn about the process through observation, sharing knowledge, recount narratives, story-telling about positives, successes and how it impacts change, highlighting aspirations
• Document with the mediators the contexts in which Ponki is currently being used
• Work to explore with them the (formal and informal) ways in which the process might be used more widely in the community (ie in community life and with government organisations)
• Be guided by their advice and learning & communication style preferences
• Constantly review our work and look for snowballing opportunities.
• Organic process to develop resources to support the formalisation and understanding of the Ponki Mediation or to support the Ponki mediators
• Record the process and ways of working and document the organic process as it unfolds from the Ground Up.
• Look for ways of connecting up the Ponki mediation work with other governance and leadership activities.
• Ongoing informal evaluation & self-reflection and collaborations with the other IGLDP facilitators and the four communities they work in.
I have been asked by a group of committed and interested Tiwi people to explore in collaboration with them two traditional cultural practices Ponki Mediation process and the Skin Group process with a vision to formalising it to become a cultural practice that formally supports and works with the existing western governance structure.


- Report back to Elders, TOs and interested Tiwi people
- Report back to NGOs, agencies and government representatives who shared their knowledge and ideas in Stage 1
- Go through the Stage 1 Report & talk through Stage 2 proposed plan
- Seek their thoughts and permission to be co-authors of the Stage 1 Report when it becomes a public document so that it reflects what Tiwi want government to know about Wurrumiyanga Governance and Leadership
- Discuss the content and have I interpreted their information correctly
- Are they happy with the information in Stage 1 or what would they like me to change?
- Get feedback & comments as well as endorsement and support
- Adjust information as appropriate
- Highlight the proposed projects for Stage 2
- Clarify are we still moving in this direction?
- Negotiate the plan forward
- Seek with them a way to formalise individual and group project plans
- Continue to strengthen and privilege Tiwi knowledge, shared ownership and two way communication
- Talk with other interested Tiwi people
- Continue to talk to government people who are willing to open channels of communication with their departments
- Finding ways to report on progress and difficulties, and to evaluate and make visible progress which comes out of our work together.
How will I work with Tiwi people in the project?

- Confirm my invitation to work with the Ponki mediators.
- Make arrangements for my visits and work with them which is not onerous for them and which supports and enhances their work.
- Shared 2 way negotiated process of agreement of how to move forward.
- Be guided by their advice and learning & communication style preferences
- Through focus group session and discussion
- Take time to be taught about the Ponki process, by the team I am working with.
- I need to learn about the process through observation, sharing knowledge, recount narratives, story telling about positives, successes and how it impacts change, highlighting aspirations
- Document with the mediators the contexts in which Ponki is currently being used
- Work to explore with them the (formal and informal) ways in which the process might be used more widely in the community (ie in community life and with government organisations)
- Be guided by their advice and learning and communication style preferences.
- Constantly review our work and look for snowballing opportunities.
- Organic process to develop resources to support the formalisation and understanding of the Ponki Mediation or to support the Ponki mediators.
- Record the process and ways of working and document the organic process as it unfolds from the ground up.
- Ongoing informal evaluation & self reflection and collaboration
- with the other IGLDP facilitators and the four communities they work in.

- Privilege Tiwi voices, knowledge and ways of doing
- Value and acknowledge Tiwi culture and ways
- Work collaboratively to develop shared ownership
- Be respectful and inclusive
- Affirm Aboriginal cultural ways of being, doing and working
Stage Two Plan for Ntaria

As noted in the Stage 1 Report progress at Ntaria has been much slower than originally anticipated. However much has been learnt through this process that is valuable in terms of understanding the governance and leadership space of Ntaria.

The result of following our process is that we are not yet in a position to map out a Stage 2 of the project in concrete terms. In spite of this our initial discussions have highlighted a number of areas as priority areas going forward should the project be given formal ratification by the Wurla Nyinta. The following is a list of key points that people have mentioned as important in considering how to frame Stage 2.

- **A focus on the past**: Need to recognise the importance and relevance of the past – being Aboriginal requires that you are constantly connecting the present back to the past – things need to link up.
- **Talking to government**: An identified need is training in how do you talk to government (so that they will listen)
- **Consultation with accountability**: Don’t consult if it’s not going to go anywhere – there is too much ‘consultation’. What does it mean to be ‘accountable’ – to whom and how do we know? And how can structures be developed that allow multiple accountabilities to be managed?
- **Ownership is critical**: Who ‘owns’ things, both in a moral and legal sense
- **Inter-generationality**: Necessary for us to find ways to do intergenerational work through projects such as this – there is “no point” if it doesn’t address the way responsibility works and is handed on over time and this needs to be bigger than just this project.
- **Sustainability**: The future focus should be on working with local people to establish structures that cannot be undone by subsequent agency staff. Succession planning is critical
- **Increasing participation**: Possibility to extend the reach of the Wurla Nyinta – to get more young people involved
- **Trust is a key issue**: Hard to earn easy to lose
- **Agencies could be more community driven**: Devolution of responsibility to community members – need to build understanding about the barriers to this and develop strategies working within the community and government to begin to address them.

The strong impression from the initial discussions is that people in Ntaria are thinking about how Aboriginal governance and leadership might be more strongly engaged at a range of scales and levels.

It is clear that governance and leadership at the level of the various organisations is seen as a critical determinant of their success in achieving outcomes in their particular spheres. Less clear is how governance and leadership is exercised, strengthened and supported at other levels, most conspicuously at the ‘community’ level, but also at other levels such as that at the family and clan level. Further still there is a need to work to make more visible how governance and leadership in one context relates to those in others, particularly in relation to strengthening and supporting governance and leadership in myriad contexts across Ntaria. It must be noted here that developing such an understanding of governance and leadership is not directed toward seeing it as ‘nested’ – i.e. that each example of governance iterates with others in an ordered and hierarchical way. Rather we need to understand what each example of governance and leadership we find tells us about how people (and governments) organise, and what these structures do (and don’t or can’t do) as a result. We need to resist thinking that the community level is ‘superior’, rather seek to understand what particular role it plays in the lives of people at Ntaria as the project moves forward. Similarly we need
to make sure that we don’t consider governance and leadership at the family and clan level as ‘subordinate’ to those constituted at the community level.

At a more applied level there is a desire that this project make itself useful practically, employing local people in substantive roles and by engaging the individuals, families and community organisations in the project at levels that suit them. The people we have spoken to see this as an important way of generating a broad sense of ownership of the project, something they believe is important for the project to achieve change at the strategic level. It should be noted that this may have cost implications, something that will need to be considered as Stage 2 is rolled out. It may require the project team (including TCRH researchers, Ntaria community researchers and other Ntaria community members) to define and cost what is needed to generate this broad ownership and practical involvement in the project, and to either find ways to achieve this within existing budgets or seek support for ancillary funding from other sources.
Appendix

East Arnhem Stage One Visits

Table 1: Stage 1 Visits in East Arnhem

<table>
<thead>
<tr>
<th>Town</th>
<th>Visits</th>
<th>No. facilitator days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gapuwiyak:</td>
<td>Visit 1: October 2013: Juli and Trevor – 4 days</td>
<td>8 days</td>
</tr>
<tr>
<td></td>
<td>Visit 2: November 2013: Juli and Trevor – 4 days</td>
<td>8 days</td>
</tr>
<tr>
<td></td>
<td>Visit 3: February/March 2014: Juli and Trevor – 4 days</td>
<td>8 days</td>
</tr>
<tr>
<td></td>
<td>Visit 4: April 2014: Trevor – 6 days</td>
<td>6 days</td>
</tr>
<tr>
<td></td>
<td></td>
<td>30 days</td>
</tr>
<tr>
<td>Milingimbi:</td>
<td>Visit 1: October 2013: Juli and Trevor – 4 days</td>
<td>8 days</td>
</tr>
<tr>
<td></td>
<td>Visit 2: November 2013: Anthea, Juli and Trevor – 4 days</td>
<td>12 days</td>
</tr>
<tr>
<td></td>
<td>Visit 3: March 2014: Juli and Trevor – 6 days</td>
<td>12 days</td>
</tr>
<tr>
<td></td>
<td>Visit 4: April 2014: Trevor – 4 days</td>
<td>4 days</td>
</tr>
<tr>
<td></td>
<td></td>
<td>36 days</td>
</tr>
<tr>
<td>Ramingining:</td>
<td>Visit 1: August – November 2013: Anthea, Juli and Trevor</td>
<td>12 days</td>
</tr>
<tr>
<td></td>
<td>Visit 2: February – March 2014: Anthea – 8 days</td>
<td>8 days</td>
</tr>
<tr>
<td></td>
<td>Visit 3: March 2014: Anthea and Trevor – 9 days</td>
<td>18 days</td>
</tr>
<tr>
<td></td>
<td></td>
<td>38 days</td>
</tr>
<tr>
<td><strong>Total number of facilitator days worked in East Arnhem</strong></td>
<td></td>
<td><strong>104 days</strong></td>
</tr>
</tbody>
</table>

People spoken with in Stage One

Darwin

Table 2: People we have spoken to in Darwin that work across the Northern Territory

<table>
<thead>
<tr>
<th>Person</th>
<th>Position</th>
<th>Organisation/Group</th>
<th>Governance Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peter Gamlin</td>
<td>Senior Project Officer Services, Engagement and Coordination</td>
<td>NTG – Dept of Community Services (DSS)</td>
<td>Management IGLDP Steering Committee Chair</td>
</tr>
<tr>
<td>Avinash Clarke</td>
<td></td>
<td>Dept of the Prime Minister and Cabinet</td>
<td>Management IGLDP Steering Committee Member</td>
</tr>
<tr>
<td>Wendy Miller</td>
<td>Policy Officer – NT Safe Communities and Education</td>
<td>Australian Govt. NT Office – Indigenous AffairsDept of the Prime Minister and Cabinet</td>
<td>Administration IGLDP Steering Committee Member</td>
</tr>
<tr>
<td>David Jan</td>
<td>Manager Policy Development and Corporate Services</td>
<td>Local Government Association of the Northern Territory (LGANT)</td>
<td>Management IGLDP Steering Committee Member</td>
</tr>
<tr>
<td>John Litchfield</td>
<td>Section Manager, Land Rights Policy</td>
<td>Dept of the Prime Minister and Cabinet</td>
<td>Township Leasing Taskforce (Canberra)</td>
</tr>
<tr>
<td>Kim Lockley</td>
<td>Principal Legal Officer, Land Rights Policy</td>
<td>Dept of the Prime Minister and Cabinet</td>
<td>Township Leasing Taskforce (Canberra)</td>
</tr>
<tr>
<td>Ashley McLachlan Bent</td>
<td>Policy Officer</td>
<td>Township Leasing Taskforce, Indigenous Affairs</td>
<td></td>
</tr>
<tr>
<td>Jonathan Kneebone</td>
<td>Senior Legal Advisor</td>
<td>Northern Land Council (NLC)</td>
<td>Advise and represent Aboriginal people in Top End re land &amp; sea rights</td>
</tr>
<tr>
<td>Person</td>
<td>Position</td>
<td>Organisation/Group</td>
<td>Governance Role</td>
</tr>
<tr>
<td>---------------------</td>
<td>-----------------------------------------------</td>
<td>--------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Duncan Poulson</td>
<td>NT Regional Commissioner</td>
<td>Australian Securities and Investment Commission (ASIC)</td>
<td>NT corporate, market and financial services regulation</td>
</tr>
<tr>
<td>Hannah Roe</td>
<td>Darwin Regional Manager</td>
<td>Office of the Registrar of Indigenous Corporations (ORIC)</td>
<td>Managing ORIC activities in the Top End</td>
</tr>
<tr>
<td>Lindy Harland</td>
<td>Solicitor</td>
<td>North Australian Aboriginal Justice Agency (NAAJA)</td>
<td>Supporting Aboriginal people with legal issues</td>
</tr>
<tr>
<td>Anthony Gray</td>
<td>Project Officer</td>
<td>Parents and Community Engagement (PaCE) Program</td>
<td>Unsure</td>
</tr>
<tr>
<td>Dominic McCormack</td>
<td>Legal Practice Director and Practice Manager</td>
<td>Bowden and McCormack Lawyers and Advisors</td>
<td>Director and manager Lawyer</td>
</tr>
<tr>
<td>Jeswynn Yogaratnam</td>
<td>Lecturer</td>
<td>Law, Education and Business Faculty (LEBA), CDU</td>
<td>Principal human rights law lecturer</td>
</tr>
</tbody>
</table>

**East Arnhem**

Table 3: People we have spoken to in East Arnhem that work across the region

<table>
<thead>
<tr>
<th>Person</th>
<th>Position</th>
<th>Organisation/Group</th>
<th>Governance Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sylvia Mason</td>
<td>ICC Manager</td>
<td>Nhulunbuy Indigenous Coordination Centre (ICC)</td>
<td>Overseeing Australian Govt. programs in East Arnhem</td>
</tr>
<tr>
<td>Marina Wunungmurra</td>
<td>Project Officer ICC</td>
<td>Australian Govt.</td>
<td>Management of community projects</td>
</tr>
<tr>
<td>Paul Keightly</td>
<td>Community Engagement Police Officer – Northern Region 3, Arafura Division</td>
<td>NT Police</td>
<td>Community engagement around law and order, community safety issues</td>
</tr>
<tr>
<td>Jeremy Kee</td>
<td>Manager</td>
<td>Miwatj Employment and Participation (MEP), Yirrkala</td>
<td>Managing RJCP programs in Yirrkala and Gapuwiyak</td>
</tr>
<tr>
<td>Geoff Langford</td>
<td>Consultant</td>
<td>Working with MEP RJC P</td>
<td></td>
</tr>
<tr>
<td>Ann Enchong</td>
<td>Ex Gapuwiyak GEC</td>
<td>Australian Govt.</td>
<td>GEC (till late 2013)</td>
</tr>
</tbody>
</table>

**Gapuwiyak**

Table 4: People we have spoken to in Gapuwiyak

<table>
<thead>
<tr>
<th>Person</th>
<th>Position</th>
<th>Organisation/Group</th>
<th>Governance Role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred Yangipuy Wanambi</td>
<td>Community Liaison Officer</td>
<td>East Arnhem Shire</td>
<td>Community liaison</td>
</tr>
<tr>
<td>Bobby Wununngmura</td>
<td>Member Administrator</td>
<td>Mala Leaders MEP RJCP</td>
<td>Advisory to Government MEP Administration (Gap)</td>
</tr>
<tr>
<td>Buyutja Muttunyina</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bruce B Wununngmura</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clancy Guitjpuy Marrkula</td>
<td>Traditional Owner</td>
<td>Mala Leaders</td>
<td>Advisory to Government</td>
</tr>
<tr>
<td>Person</td>
<td>Position</td>
<td>Organisation/Group</td>
<td>Governance Role</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>-------------------------</td>
<td>--------------------------------------</td>
<td>------------------------------------------------------</td>
</tr>
<tr>
<td>Damien Makungun Guyala</td>
<td>School Council</td>
<td>Gapuwiyak CEC</td>
<td>Directing and supporting School Principal and Art Centre Manager</td>
</tr>
<tr>
<td></td>
<td>Art Centre Board</td>
<td>Gapuwiyak Culture and Arts AC</td>
<td></td>
</tr>
<tr>
<td>Daniel Gurruwitjitj Guyula</td>
<td>Elder Homelands Manager</td>
<td>Laynhapuy Homelands</td>
<td>Management and logistics</td>
</tr>
<tr>
<td>David Bukulatji</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>David Mawalyul</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Davis Muwarra Marrawuŋu</td>
<td>Elder Member</td>
<td>Mala Leaders Group</td>
<td>Advisory to Government</td>
</tr>
<tr>
<td>Dianne Wanambi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eunice Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gapuwiyak School Council Members</td>
<td>School Council</td>
<td>Gapuwiyak CEC</td>
<td>Directing and supporting principal and school</td>
</tr>
<tr>
<td>Gatja Djekurra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gawura Wanambi</td>
<td>Elder Regional Councillor</td>
<td>East Arnhem Shire</td>
<td>LA selection committee</td>
</tr>
<tr>
<td>Harry Rrantjiŋ</td>
<td>Elder Member</td>
<td>Mala Leaders</td>
<td>Advisory to Government</td>
</tr>
<tr>
<td>Janet Guyula</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jimmy Marrkula</td>
<td>Elder Traditional Owner</td>
<td>Mala Leaders</td>
<td>Advisory to Government</td>
</tr>
<tr>
<td>Joseph Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joyce Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lesley Campion</td>
<td>Member AIS Interpreter</td>
<td>Mala Leader Group Aborigional Interpreter Service (AIS)</td>
<td>Advisory to Government Interpretation services</td>
</tr>
<tr>
<td>Lucy Wanapuyuŋu</td>
<td>Elder Board Member</td>
<td>Gapuwiyak Culture and Arts AC</td>
<td>Direct Art Centre Manager</td>
</tr>
<tr>
<td>Michael D Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mickey Wunuŋmurra</td>
<td>Elder/leader Chair</td>
<td>School Council</td>
<td>Directing and supporting principal and school</td>
</tr>
<tr>
<td>Milwini Malibirr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mitjmitjun Njurrwuthun</td>
<td>Elder</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter M Guyula</td>
<td>Elder</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shirley Nirrupurandji Wunuŋmurra</td>
<td>Elder Ex-Principal</td>
<td>Mala Leaders Group</td>
<td>Advisory to Government</td>
</tr>
<tr>
<td>Wäpit David Munuŋgurr</td>
<td>Member Vice chair</td>
<td>Mala Leaders Group School Council</td>
<td>Directing and supporting Principal and School</td>
</tr>
<tr>
<td>Wathananiny Wunungmura</td>
<td>IEO</td>
<td>Dept. of Prime Minister and Cabinet (PM&amp;C)</td>
<td>Facilitating engagement of community and AG/NTG</td>
</tr>
<tr>
<td>Andrew Walsh</td>
<td>Shire Services Manager</td>
<td>East Arnhem Shire</td>
<td>Management of municipal services in Gapuwiyak</td>
</tr>
<tr>
<td>Atnas Maeko</td>
<td>Youth, Sport and Recreation Officer</td>
<td>East Arnhem Shire</td>
<td>Co-management of YSR</td>
</tr>
<tr>
<td>Catherine Orton</td>
<td>Facilitator</td>
<td>Families As First Teachers (FAFT)</td>
<td>Manager of FAFT</td>
</tr>
<tr>
<td>Casey</td>
<td>Nurse</td>
<td>Health Clinic</td>
<td></td>
</tr>
<tr>
<td>Francine Chinn</td>
<td>GEC</td>
<td>Australian Govt.</td>
<td>Representing and overseeing AG and NTG programs in Gapuwiyak</td>
</tr>
<tr>
<td>Person</td>
<td>Position</td>
<td>Organisation/Group</td>
<td>Governance Role</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------------------------</td>
<td>---------------------------------------------</td>
<td>------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Kristen Steale</td>
<td>Acting SSM</td>
<td>East Arnhem Shire</td>
<td>Management of Secondary Girls at Gapuwiyak School</td>
</tr>
<tr>
<td>Jackie Fatnowna</td>
<td>Senior Teacher</td>
<td>Gapuwiyak Community Education Centre</td>
<td>Management of Gapuwiyak School</td>
</tr>
<tr>
<td>Ness</td>
<td>Nurse</td>
<td>Health Clinic</td>
<td>Law and order, community safety</td>
</tr>
<tr>
<td>Ray Musgrave</td>
<td>Sergeant</td>
<td>NT Police</td>
<td></td>
</tr>
<tr>
<td>Ros ?</td>
<td>Locum</td>
<td>Health Clinic</td>
<td></td>
</tr>
<tr>
<td>Scott Fatnowna</td>
<td>Acting Principal</td>
<td>Gapuwiyak Community Education Centre</td>
<td>Management of Gapuwiyak School</td>
</tr>
<tr>
<td>Shannon Voss</td>
<td>Art Centre Manager</td>
<td>ANKAAA</td>
<td>Management of Art Centre</td>
</tr>
<tr>
<td>Sharon Wunuŋmurra</td>
<td>Manager – Aged Care</td>
<td>East Arnhem Shire</td>
<td>Management of aged care services</td>
</tr>
<tr>
<td>Simone</td>
<td></td>
<td>NT Police</td>
<td></td>
</tr>
<tr>
<td>Vanessa Mcinnis</td>
<td>Youth, Sport and Recreation Officer</td>
<td>Youth, Sport and Recreation Officer</td>
<td>Co-management of YSR</td>
</tr>
</tbody>
</table>

### Milingimbi

Table 5: People we have spoken to in Milingimbi

<table>
<thead>
<tr>
<th>Person</th>
<th>Position</th>
<th>Organisation/Group</th>
<th>Governance Roles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balarrkbalarrk-Milingimbilil</td>
<td>Elder (Top Camp)</td>
<td>Gupapuyŋu East Arnhem Shire</td>
<td>Elder</td>
</tr>
<tr>
<td>David Marpiyawuy</td>
<td>Traditional Land Owner</td>
<td>Gupapuyŋu East Arnhem Shire</td>
<td>Land owner</td>
</tr>
<tr>
<td></td>
<td>CAB/ LRG Member</td>
<td>ALPA</td>
<td>Advisory</td>
</tr>
<tr>
<td></td>
<td>ALPA Board Member</td>
<td>NLC Member</td>
<td>Decision-making</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Representative/voting</td>
</tr>
<tr>
<td>Dora</td>
<td>Marpiyawuy’s wife</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elvira Manybunun Dhurrkay</td>
<td>Mum’s and Bubs’ Worker</td>
<td>Interested in a women’s group/Garden Camp</td>
<td></td>
</tr>
<tr>
<td>Gwen Warmbirrirr Ganambarr</td>
<td>Teacher</td>
<td>Interested in a women’s group</td>
<td></td>
</tr>
<tr>
<td>Helen Motiti Dhamarrandji</td>
<td>Playgroup Supervisor?</td>
<td>Interested in a women’s group/Bottom Camp</td>
<td></td>
</tr>
<tr>
<td>Jeffery Malawa</td>
<td>Indigenous Engagement Officer</td>
<td>Aust. Govt.</td>
<td>Facilitating engagement of community with AG and NTG government</td>
</tr>
<tr>
<td>Joe Dhamarrandji (1)</td>
<td>Elder (Top Camp)</td>
<td>Gupapuyŋu</td>
<td>Elder</td>
</tr>
<tr>
<td>Joe Wulwul Dhamarrandji</td>
<td>Supervisor</td>
<td>ALPA RJCP</td>
<td>Supervision of RJCP workers</td>
</tr>
<tr>
<td>John Ryan</td>
<td>EA Shire Councillor – Milingimbi Rep</td>
<td>East Arnhem Shire</td>
<td></td>
</tr>
<tr>
<td>Jonathon Yalandhu Gaykamanju</td>
<td>Elder</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keith Lapuluŋ</td>
<td>Community Liaison Officer</td>
<td>East Arnhem Shire</td>
<td>Community liaison for Shire</td>
</tr>
<tr>
<td>Judy Bathinguliway</td>
<td>ALPA Store Worker</td>
<td>Interested in a women’s group/Garden Camp</td>
<td></td>
</tr>
<tr>
<td>Person</td>
<td>Position</td>
<td>Organisation/Group</td>
<td>Governance Roles</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------------------</td>
<td>------------------------------------------------</td>
<td>-------------------------------------------</td>
</tr>
<tr>
<td>Judy Lirrirrinyin Wanyarra</td>
<td>Elder/Worker</td>
<td>Strong Women’s Group/Bottom Camp</td>
<td>Elder/Women’s business</td>
</tr>
<tr>
<td>Lanyupi</td>
<td>Community Liaison Officer</td>
<td>Health Clinic</td>
<td>Community liaison for health clinic and services</td>
</tr>
<tr>
<td>Leslie Gaykamaŋu</td>
<td>Elder</td>
<td>Gupapuyŋu</td>
<td></td>
</tr>
<tr>
<td>Linda Waŋanj Ganambarr</td>
<td>Elder</td>
<td>Gupapuyŋu</td>
<td></td>
</tr>
<tr>
<td>Mark Nákarrma Guyula (Yinjya)</td>
<td>Various</td>
<td>Various</td>
<td>Various</td>
</tr>
<tr>
<td>Nalwarri Ngurrwuthun (Yirrkala)</td>
<td>Elder</td>
<td>Makarr Dhuni</td>
<td></td>
</tr>
<tr>
<td>Rose</td>
<td>Elder</td>
<td>Top Camp</td>
<td></td>
</tr>
<tr>
<td>Ruth Malingur</td>
<td></td>
<td>Interested in a women’s group/Bottom Camp</td>
<td></td>
</tr>
<tr>
<td>Waymamba Gaykamaŋu</td>
<td>Elder</td>
<td>Gupapuyŋu</td>
<td></td>
</tr>
<tr>
<td>Yalandhu Gaykamaŋu</td>
<td>Elder</td>
<td>Gupapuyŋu</td>
<td></td>
</tr>
<tr>
<td>Djanydjay Baker</td>
<td>Housing Officer</td>
<td>NT Housing</td>
<td>Milingimbi housing</td>
</tr>
<tr>
<td>Elizabeth Ganygulpa</td>
<td>MOPRA/Various (esp church)</td>
<td>Various</td>
<td>MOPRA</td>
</tr>
<tr>
<td>Bruce Marshall</td>
<td>Milingimbi Manager</td>
<td>ALPA RJCP</td>
<td></td>
</tr>
<tr>
<td>Gerard McGregor (Blue)</td>
<td>Manager</td>
<td>Milingimbi and Outstation Progress Resource Association Inc (MOPRA)</td>
<td>Management</td>
</tr>
<tr>
<td>John Horgan</td>
<td>Shire Service Manager</td>
<td>Art Centre</td>
<td>Management</td>
</tr>
<tr>
<td>Kiera</td>
<td>Manager/Teacher</td>
<td>STEPS Group Australia</td>
<td>Training</td>
</tr>
<tr>
<td>Loretta Andrew</td>
<td>Manager</td>
<td>ALPA RJCP</td>
<td>Left Milingimbi end 2013</td>
</tr>
<tr>
<td>Louise Bright</td>
<td>Principal</td>
<td>School</td>
<td></td>
</tr>
<tr>
<td>Merrilee Baker</td>
<td>Coordinator</td>
<td>Strong Women’s</td>
<td></td>
</tr>
<tr>
<td>Stephen Kennedy</td>
<td>Manager</td>
<td>ALPA RJCP</td>
<td>Left Milingimbi end 2013</td>
</tr>
<tr>
<td>Tony O’Leary (GEC)</td>
<td>GEC</td>
<td>Aust. Govt.</td>
<td>Engagement</td>
</tr>
<tr>
<td>Warrick Angus</td>
<td>Manager</td>
<td>Crocodile Rangers</td>
<td>Management</td>
</tr>
<tr>
<td>Wendy</td>
<td>Manager</td>
<td>Rulku Lodge</td>
<td>Management</td>
</tr>
<tr>
<td>Zannette Barnes</td>
<td>Manager</td>
<td>Art Centre</td>
<td>Management</td>
</tr>
</tbody>
</table>
## Ramingining

### Table 6: People we have spoken to in Ramingining

<table>
<thead>
<tr>
<th>Name</th>
<th>Organisation/Group</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yaacob Bar-Lev (Jacob)</td>
<td>Arafura Swamp Rangers</td>
<td>Coordinator</td>
</tr>
<tr>
<td>Otto Campion</td>
<td>Arafura Swamp Rangers</td>
<td>Ranger</td>
</tr>
<tr>
<td>Peter Power</td>
<td>Arafura Swamp Rangers</td>
<td>Ranger</td>
</tr>
<tr>
<td>Norman Daymirriŋu</td>
<td>Australian Government, Dept of Prime Minister &amp; Cabinet</td>
<td>IEO, Ramingining</td>
</tr>
<tr>
<td>Ronnie Garrawurra</td>
<td>Community Advisory Board (CAB)</td>
<td>Former Council Rep, CAB Chairman</td>
</tr>
<tr>
<td>Peter van Heusden</td>
<td>East Arnhem Shire</td>
<td>Ramingining Shire Services Manager</td>
</tr>
<tr>
<td>Rose Wurruguwurrgu</td>
<td>East Arnhem Shire, ALPA</td>
<td>Shire Council Rep and TO</td>
</tr>
<tr>
<td>Richard Bandalil</td>
<td>East Arnhem Shire, Community Advisory Board (CAB)</td>
<td>Shire Liaison Officer</td>
</tr>
<tr>
<td>Albert Djiwada</td>
<td>Local Reference Group (LRG)</td>
<td>Liyagalawumirr elder</td>
</tr>
<tr>
<td>Frank Galaniwa</td>
<td>Local Reference Group (LRG)</td>
<td>Young Liyagalawumirr elder</td>
</tr>
<tr>
<td>Jimmy Djanamba</td>
<td>Local Reference Group (LRG)</td>
<td>TO and elder</td>
</tr>
<tr>
<td>Judy Ganinydjarr</td>
<td>Local Reference Group (LRG)</td>
<td>TO and elder</td>
</tr>
<tr>
<td>Trevor Djarrakaykay</td>
<td>Local Reference Group (LRG)</td>
<td>Gupapuyŋu elder</td>
</tr>
<tr>
<td>Yambal Durrurrŋa</td>
<td>Local Reference Group (LRG)</td>
<td>Liyagalwumirr elder</td>
</tr>
<tr>
<td>Matthew Dhulumumburk</td>
<td>Local Reference Group (LRG), Community Advisory Board (CAB), Housing Reference Group (HRG)</td>
<td>Gupapuyŋu elder, spokesperson</td>
</tr>
<tr>
<td>Barry Djarriyaŋ</td>
<td>Ramingining CEC</td>
<td>Elder, School Liaison Officer</td>
</tr>
<tr>
<td>Christine Black</td>
<td>Ramingining CEC</td>
<td>Senior Teacher &amp; School Council Rep</td>
</tr>
<tr>
<td>Richard Durrurrŋa</td>
<td>Ramingining CEC</td>
<td>Assistant Teacher</td>
</tr>
<tr>
<td>Shirley Durrurrŋa</td>
<td>Ramingining CEC</td>
<td>Assistant Teacher</td>
</tr>
<tr>
<td>Rev Dick</td>
<td>Uniting Church in Arnhemland</td>
<td>UC Minister</td>
</tr>
<tr>
<td>Djiniyini Gondarra</td>
<td>Yolŋuŋu Makarr Dhuni</td>
<td>YMDh Spokesperson</td>
</tr>
<tr>
<td>Daphne Banyawarra</td>
<td></td>
<td>Elder and teacher</td>
</tr>
<tr>
<td>Dorothy Willawuy</td>
<td></td>
<td>Senior Ramingining woman</td>
</tr>
<tr>
<td>Faye Mätjarra</td>
<td></td>
<td>Elder, UC Minister, Linguist</td>
</tr>
<tr>
<td>Judy Waybulk</td>
<td></td>
<td>TO</td>
</tr>
<tr>
<td>Alistair King</td>
<td>ALPA</td>
<td>CEO</td>
</tr>
<tr>
<td>Liam</td>
<td>ALPA RJCP (Ramingining &amp; Milingimbi)</td>
<td>Manager Region 39</td>
</tr>
<tr>
<td>Tony O’Leary</td>
<td>Australian Government, Dept of Prime Minister &amp; Cabinet</td>
<td>GEC, Ramingining and Milingimbi</td>
</tr>
<tr>
<td>Ben Wallace</td>
<td>Bula’bula Arts</td>
<td>Curator</td>
</tr>
<tr>
<td>Garry Wise</td>
<td>East Arnhem Shire</td>
<td>Shire Admin Officer</td>
</tr>
<tr>
<td>Peter van Heusden</td>
<td>East Arnhem Shire</td>
<td>Shire SSM</td>
</tr>
<tr>
<td>Lyn McCormick</td>
<td>Ramingining CEC</td>
<td>Senior Teacher &amp; School Council Rep</td>
</tr>
<tr>
<td>Sue McAvoy</td>
<td>Ramingining CEC</td>
<td>School principal</td>
</tr>
</tbody>
</table>
### Table 7: People we have spoken to in Wurrumiyanga

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Organisation/Group</th>
<th>Governance/Leadership role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jay Lumsden</td>
<td>Regional Manager</td>
<td>Red Cross</td>
<td></td>
</tr>
<tr>
<td>Therese Puruntatameri</td>
<td>Nimirra Coordinator</td>
<td>Red Cross</td>
<td></td>
</tr>
<tr>
<td>Peter Penley</td>
<td>GEC</td>
<td>PM &amp; C</td>
<td></td>
</tr>
<tr>
<td>Mavis Kerinaiua</td>
<td>IEO</td>
<td>PM &amp; C</td>
<td></td>
</tr>
<tr>
<td>Daniel Lesterance</td>
<td>Manager</td>
<td>TITEB</td>
<td></td>
</tr>
<tr>
<td>Norm Buchan</td>
<td>CEO</td>
<td>TITEB</td>
<td></td>
</tr>
<tr>
<td>Rosanna De Santis</td>
<td>Director, Corporate &amp; Community Services</td>
<td>Tiwi Island Shire Council</td>
<td></td>
</tr>
<tr>
<td>Chris Bush</td>
<td>Night Patrol Manager</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Kevin Doolan</td>
<td>Manager</td>
<td>Tiwi Youth &amp; Communities</td>
<td>Community member</td>
</tr>
<tr>
<td>Nelson Mungatopi</td>
<td>Corrections Officer</td>
<td>Department of Corrections</td>
<td>Community member</td>
</tr>
<tr>
<td>Andrew Kelantumama</td>
<td>After School Care Supervisor</td>
<td></td>
<td>Community member</td>
</tr>
<tr>
<td>Lynette De Santis</td>
<td>Mayor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Barry Puruntatameri</td>
<td>Councillor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Crystal Johnson</td>
<td>Councillor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>John Naden</td>
<td>Councillor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Gawin Tipiloura</td>
<td>Councillor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Brian Tipungwuti</td>
<td>Councillor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Leslie Tungutalum</td>
<td>Councillor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Irene Tipiloura</td>
<td>Councillor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Alan Hudson</td>
<td>CEO</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Bruce Moller</td>
<td>Governance Manager</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Marius (Pirrawayingi) Puruntatameri</td>
<td>Deputy Mayor</td>
<td>Tiwi Island Shire Council</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Bonaventure Timaeputua</td>
<td>Night patrol worker</td>
<td>Night Patrol</td>
<td>Local Authority</td>
</tr>
<tr>
<td></td>
<td>Traditional Owner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pauline Corpus</td>
<td>Local Government Support Officer</td>
<td>Department of Local Government and Regions</td>
<td></td>
</tr>
<tr>
<td>Kate Wheen</td>
<td>Regional Manager</td>
<td>Department of Local Government and Regions</td>
<td></td>
</tr>
<tr>
<td>Terasita Puruntatameri</td>
<td>Community member</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Traditional Owner</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard Tungatulum</td>
<td>Cultural Supervisor</td>
<td>Catholic Care</td>
<td>Local Authority</td>
</tr>
<tr>
<td>Pius Tipungwuti</td>
<td>Civil Works</td>
<td></td>
<td>Local Authority</td>
</tr>
<tr>
<td>Claudia Kantilla</td>
<td>Support worker</td>
<td>Child Protection NT Government</td>
<td></td>
</tr>
<tr>
<td>Bronwyn Rossingh</td>
<td>AICE Manager of Engagement and Enrichment</td>
<td>Australian Centre For Indigenous Knowledges And Education, CDU</td>
<td>Has done extensive research work at Wurrumiyanga.</td>
</tr>
<tr>
<td>Mike Harrison</td>
<td>Casual Research Staff TNI Research</td>
<td>Northern Institute, CDU</td>
<td>Has worked with TITEB and RJCP on the CAP.</td>
</tr>
</tbody>
</table>
Ntaria

Table 8: People we have spoken to in Ntaria

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Organisation/Group</th>
<th>Governance/Leadership role</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anne Morrill</td>
<td>GEC</td>
<td>DSS</td>
<td>GEC</td>
</tr>
<tr>
<td>Edward Rontji</td>
<td>IEO</td>
<td>DSS/ Traditional Owner</td>
<td>IEO / Traditional Owner</td>
</tr>
<tr>
<td>Audrey McCormack</td>
<td>Senior researcher</td>
<td>TCRH</td>
<td>Elder</td>
</tr>
<tr>
<td>Vanessa Davis</td>
<td>Senior researcher</td>
<td>TCRH</td>
<td>Researcher/ mentor</td>
</tr>
<tr>
<td>Denise Foster</td>
<td>Senior researcher</td>
<td>TCRH</td>
<td>Researcher/ mentor</td>
</tr>
<tr>
<td>Baydon Williams</td>
<td>Traditional Owner / Member of Tangentyere Executive</td>
<td>Wurla Nyinta/ Tangentyere</td>
<td>Traditional Owner</td>
</tr>
<tr>
<td>Mark Inkamala</td>
<td>Traditional Owner</td>
<td>Wurla Nyinta</td>
<td>Traditional Owner</td>
</tr>
</tbody>
</table>

*Note: these are only people who have agreed to talk with us to help us to discuss the project leading to presenting it formally to the Wurla Nyinta Reference Group.*

Community organisations and groups

NT and East Arnhem

Table 9: Organisations and groups we have spoken with that work across East Arnhem

<table>
<thead>
<tr>
<th>Name of Organisation or Group</th>
<th>Governance role</th>
<th>Status</th>
<th>Involvement in IGLDP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Association of Northern and Kimberly and Aboriginal Artists Inc. (ANKAAA ) Board</td>
<td>Overseing Boards of ANKAAA member Art Centres</td>
<td>Active and established</td>
<td>Yes</td>
</tr>
<tr>
<td>East Arnhem Shire Council</td>
<td>Local Government in East Arnhem</td>
<td>Active, established and undergoing reform</td>
<td>Yes</td>
</tr>
<tr>
<td>Families and Schools Together (FaST)</td>
<td>Personal and family governance</td>
<td>Active and established</td>
<td>Yes</td>
</tr>
<tr>
<td>Indigenous Coordination Center (Nhulunbuy)</td>
<td>Australian and NT Government Program coordination in East Arnhem</td>
<td>Active and established</td>
<td>Yes</td>
</tr>
<tr>
<td>Makarr Dhuni (Yolŋu Nations Assembly)</td>
<td>Independent representation of Yolŋu in East Arnhem region</td>
<td>Active and emerging</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Gapuwiyak

Table 10: Organisations and groups we have spoken with in Gapuwiyak

<table>
<thead>
<tr>
<th>Name of Organisation or Group</th>
<th>Governance role</th>
<th>Status</th>
<th>Involvement in IGLDP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arnhem Land Progress Association (ALPA)</td>
<td>Store business, training, jobs and various programs</td>
<td>Aboriginal Corporation (ORIC)</td>
<td>Possibly</td>
</tr>
<tr>
<td>East Arnhem Shire – Gapuwiyak</td>
<td>Local Government responsibilities: including</td>
<td>Local Government Active – transitioning to</td>
<td>Yes</td>
</tr>
<tr>
<td>Name of Organisation or Group</td>
<td>Governance role</td>
<td>Status</td>
<td>Involvement in IGLDP</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----------------</td>
<td>--------</td>
<td>----------------------</td>
</tr>
<tr>
<td><strong>Families And Schools Together (FAST), Anglicare</strong></td>
<td>Community and Schools Engagement</td>
<td>NGO Support from NTDET, Established</td>
<td>Interested</td>
</tr>
<tr>
<td><strong>Families as First Teachers (FaFT), NTDET</strong></td>
<td>Community engagement, especially young families</td>
<td>AG funded program Active and established</td>
<td>Possibly</td>
</tr>
<tr>
<td><strong>Gapuwiyak Culture and Arts Aboriginal Corporation</strong></td>
<td>Business, Arts and Cultural maintenance</td>
<td>Aboriginal Corporation (ORIC) Active and established</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Gapuwiyak Community Education Centre and Gapuwiyak School Council</strong></td>
<td>Support and advise Principal, teachers, school; liaise between community and school</td>
<td>Active and established Leadership dynamic</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Government Engagement Centre (GEC and IEO)</strong></td>
<td>Engagement between Aust Govt. and community</td>
<td>Aust Government Established, many changes</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Gulbagadi Advisory Board</strong></td>
<td>CAB, LRG and HRG combined</td>
<td>Active and established Maybe in transition due to LG reforms</td>
<td>Probably</td>
</tr>
<tr>
<td><strong>Health Clinic</strong></td>
<td>Clinic services, community and primary health care programs</td>
<td>Active and established</td>
<td>Possibly</td>
</tr>
<tr>
<td><strong>Laynhapuy Homelands Corporation</strong></td>
<td>Service provision to Gapuwiyak Homelands</td>
<td>Active and established</td>
<td>Provisionally</td>
</tr>
<tr>
<td><strong>Local Government Association of the NT (LGANT)</strong></td>
<td>Support association for Shire</td>
<td>Active and established</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Makarr Dhuni (Yolŋu Nations Assembly)</strong></td>
<td>Independent representation of Yolŋu in East Arnhem region</td>
<td>Active and emerging</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Mala Leaders Group</strong></td>
<td>Semi-formal group of Leaders representing all Clans living in Gapuwiyak Combines roles of CAB, LRG and HRG – advisory role to 3 levels of government</td>
<td>Active, established and transitioning into the combined Local Authority (EA Shire) and LRG. May have increased decision-making responsibilities and accountability at a local government level.</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Miwatj Employment and Participation Ltd. (MEP)</strong></td>
<td>Managing Remote Jobs and Community Program (RJCP)</td>
<td>Active and new – negotiating new arrangements with Gapuwiyak</td>
<td>Possibly</td>
</tr>
<tr>
<td><strong>Njunggay Homeland Resource Centre Aboriginal Corporation</strong></td>
<td></td>
<td>Registered, inactive but waking up</td>
<td>Possibly</td>
</tr>
<tr>
<td><strong>Nhulunbuy Indigenous Coordination Centre (ICC)</strong></td>
<td>Management of Government Services</td>
<td>Active, waiting for Fed Budget</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Night Patrol</strong></td>
<td>Help keep law and order at night. Work with families and police.</td>
<td>Possibly</td>
<td>Not likely</td>
</tr>
<tr>
<td><strong>Northern Land Council</strong></td>
<td>Land Rights Legislation</td>
<td>Active and established</td>
<td>Possibly</td>
</tr>
<tr>
<td><strong>Northern Territory Police (Gapuwiyak)</strong></td>
<td>Law and order, community safety</td>
<td>Active and established</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>NT Housing</strong></td>
<td>Housing</td>
<td>Active and established</td>
<td>Not likely</td>
</tr>
<tr>
<td><strong>Parental and Community Engagement (PACE) Aust</strong></td>
<td>Program funding</td>
<td>Active and new</td>
<td>Not likely</td>
</tr>
</tbody>
</table>
### Milingimbi

Table 11: Organisations and groups we have spoken with in Milingimbi

<table>
<thead>
<tr>
<th>Name of Organisation or Group</th>
<th>Governance role</th>
<th>Status</th>
<th>Involvement in GLDP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gov.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Uniting church</td>
<td>Spiritual and community wellbeing, Christian</td>
<td>Established and Active</td>
<td>Possibly</td>
</tr>
</tbody>
</table>

#### Arnhem Land Progress Association (ALPA)

- **Managing Remote Jobs and Community Participation program**
- **ALPA is active and established 40 years but their RJCP role is new**
- **Possibly**

#### East Arnhem Shire – Milingimbi

- **Local Government responsibilities: including municipal service delivery, Youth Sport and Rec, Aged Care**
- **Active — transitioning to new arrangements following LG Reforms**
- **Yes**

#### Families & Schools Together NGO Support from DET, Anglicare

- **Community and Schools Engagement**
- **Active and established**
- **Interested**

#### Families as First Teachers (FaFT), NTDET

- **Community engagement, especially young families**
- **Active and established**
- **Possibly**

#### Gaḏapu Training Aboriginal Corporation

- **Training**
- **Active, new and small**
- **Possibly**

#### Gatjirrk Aboriginal Corporation

- **Manage Gatjirrk Festival**
- **Active and interested to grow**
- **Possibly**

#### Government Engagement Centre (GEC and IEO)

- **Engagement between Aust Govt. and community**
- **Established, many changes**
- **Yes**

#### Health Clinic

- **Clinic services, community and primary health care programs**
- **Active and established**
- **Possibly**

#### Laynhapuy Homelands Corporation

- **Homelands Servicing**
- **Active**
- **Provisionally**

#### Gulbalgadi Community Advisory Board (CAB) and Milingimbi Local Reference Group (LRG)

- **Two separate groups, same people, combined meetings and minutes**
- **Gulbalgadi CAB: Community Advisory Board for EA Shire**
- **Milingimbi LRG: Local Reference Group for NTG & AG**
- **Active, established and transitioning into the combined Local Authority (EA Shire) and LRG. May have increased decision-making responsibilities and accountability at a local government level.**
- **Yes**

#### Milingimbi Art and Culture Corporation

- **Business, Arts and Cultural maintenance**
- **Active and established**
- **Yes**

#### Nhulunbuy Indigenous Coordination Centre

- **Management of Government Services**
- **Active, waiting for Fed Budget**
- **Yes**

#### Northern Land Council

- **Land Rights Legislation**
- **Established and in flux**
- **Possibly**

#### Northern Territory Police – Ramingining and Milingimbi

- **Law and order, community safety**
- **Active and established**
- **Yes**

#### NT Housing

- **Housing**
- **Active**
<table>
<thead>
<tr>
<th>Name of Organisation</th>
<th>Governance role</th>
<th>Status</th>
<th>Involvement in GLDP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parental and Community Engagement (PACE) Aust Gov.</td>
<td>Program funding</td>
<td>Active and new</td>
<td>Not likely</td>
</tr>
<tr>
<td>Milingimbi Community Education Centre and Milingimbi School Council</td>
<td>ECH, primary and secondary education and broader community engagement in education</td>
<td>Active and established Leadership dynamic</td>
<td>Yes</td>
</tr>
<tr>
<td>Strong Women’s group</td>
<td>Emerging – women’s business</td>
<td>Active and wanting to develop (emergent)</td>
<td>Yes</td>
</tr>
<tr>
<td>Uniting church</td>
<td>Spiritual and community well being</td>
<td>Established and Active</td>
<td>Possibly</td>
</tr>
</tbody>
</table>

**Ramingining**

Table 12: Organisations and groups we have spoken with in Ramingining

<table>
<thead>
<tr>
<th>Name of Organisation</th>
<th>Governance role</th>
<th>Status</th>
<th>Involvement in GLDP</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALPA Store Committee</td>
<td>Non-constituted community group, Advisory</td>
<td>Active and established</td>
<td>Not likely</td>
</tr>
<tr>
<td>Arafura Swamp Rangers Aboriginal Corporation Board</td>
<td>Constituted through ORIC - C(ATSI) Act, Governing within the organisation’s jurisdiction, with acknowledgment of ultimate control held by TOs</td>
<td>Active and recent This group has recently amalgamated with other ranger groups associated with the Arafura Swamp area. They are looking forward to what opportunities the new</td>
<td>Possibly</td>
</tr>
<tr>
<td>Bulabula Arts Aboriginal Corporation Board/Members</td>
<td>Governing body</td>
<td>Active and established</td>
<td>Possibly</td>
</tr>
<tr>
<td>Community Advisory Board (CAB)</td>
<td>Non-constituted community group, Limited, no control over budget</td>
<td>Active and in transition Difficulty maintaining a quorum and has no provision for proxies. In the process of becoming the Local Authority</td>
<td>Yes</td>
</tr>
<tr>
<td>Dinybulu Regional Services Board</td>
<td>Constituted through ASIC, Governing</td>
<td>Newly established The board will have significant scope to shape the future of Dinybulu, but it will be strongly influenced in its early days by its connections to ALPA.</td>
<td>Possibly</td>
</tr>
<tr>
<td>Name of Organisation</td>
<td>Governance role</td>
<td>Status</td>
<td>Involvement in GLDP</td>
</tr>
<tr>
<td>----------------------</td>
<td>----------------</td>
<td>--------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Housing Reference Group (HRG)</td>
<td>Non-constituted community group, Advisory only</td>
<td>Inactive Has managed some difficult negotiations during the recent building project in Ramingining, despite its 'advisory only' status.</td>
<td>Unsure</td>
</tr>
<tr>
<td>Local Reference Group (LRG)</td>
<td>Non-constituted community group, Advisory only</td>
<td>Active and established – possibly transitional due to the LA Robust working relationship with GEC and IEO but in a state of flux as communities undergo Shire reforms with implications for other advisory groups.</td>
<td>Yes</td>
</tr>
<tr>
<td>Ramingining Aboriginal Corporation</td>
<td>Emerging Aboriginal Corporation – not yet constituted</td>
<td>Emerging</td>
<td>Yes</td>
</tr>
<tr>
<td>School Council</td>
<td>Non-constituted community group, Advisory only</td>
<td>Recently reactivated Recently reformed after a period of inactivity. Keen to be involved in governance training.</td>
<td>Yes</td>
</tr>
</tbody>
</table>

**Wurrumiyanga**

Table 13: Organisations and groups in Wurrumiyanga that have agreed to work with the project

<table>
<thead>
<tr>
<th>Name of organisation / group</th>
<th>Governance/Leadership role</th>
<th>Status (e.g. idea, emerging, operational, sleeping, registered, informal etc)</th>
<th>Involvement in IGLDP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiwi Youth &amp; Communities</td>
<td>Ponki Mediation Team</td>
<td>Operating informally</td>
<td>Yes</td>
</tr>
<tr>
<td>Tiwi Youth &amp; Communities</td>
<td>Skin Groups meeting</td>
<td>In the past month has informally recommenced</td>
<td>Yes</td>
</tr>
</tbody>
</table>

**Ntaria**

Table 14: Organisations and groups we have spoken with in Ntaria

<table>
<thead>
<tr>
<th>Name of organisation / group</th>
<th>Governance/Leadership role</th>
<th>Status</th>
<th>Involvement in IGLDP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wurla Nyinta</td>
<td>Community level reference group</td>
<td>Operating, formal, meeting regularly</td>
<td>Official approval, ongoing monitoring and engagement</td>
</tr>
</tbody>
</table>
Local representation on governance groups

Gapuwiyak

Table 15: Representation on governance groups and in leadership roles in Gapuwiyak

The following table lists the people who are on various governance groups in Gapuwiyak. Note: this group membership is fluid and this is the most accurate information we have to date. This table will be further developed in Stage 2. Note: Clan Leaders, Elders and Yolŋu governance groups are not included in this table. We are working with Yolŋu authorities to decide the best way of representing this information.

<table>
<thead>
<tr>
<th>People who are on various governance groups in Gapuwiyak (Not including Clan Leaders, Elders and Yolŋu governance groups)</th>
<th>ALPA Board</th>
<th>EA Shire Council</th>
<th>Gapuwiyak Culture and Arts Aboriginal Corporation Board</th>
<th>Laynhapuy Homelands Board</th>
<th>Local Authority</th>
<th>Local Reference Group</th>
<th>Malal Leaders Group/Community Advisory Board (CAAB)</th>
<th>Miwatj Employment and Participation Ltd. (MEP) Board</th>
<th>Miwatj Health Aboriginal Corporation</th>
<th>Nŋaḏuŋgay Homeland Resource Centre Aboriginal Corporation</th>
<th>NLC Member</th>
<th>School Council</th>
<th>Territory Credit Union Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meetings per year</td>
<td>6</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sitting fees</td>
<td>Yes</td>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alfred Wunungmurra</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alfred Yangipuy Wanambi</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andrew Marrkula</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bobby Wunungmura</td>
<td>X ?</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christine Birrkinbirkin (Butjala)</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clancy Gutitjpuy Marrkula</td>
<td>TO</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Damien Makungun Guyula</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>David B Bukulatjpi</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Davis Muwarra Marrawuŋu</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Derek Wanapuyngu</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dianne M Wanambi</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dick Nurrrewuthun</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### People who are on various governance groups in Gapuwiyak
*(Not including Clan Leaders, Elders and Yolŋu governance groups)*

<table>
<thead>
<tr>
<th>ALPA Board</th>
<th>EA Shire Council</th>
<th>Gapuwiyak Culture and Arts Aboriginal Corporation Board</th>
<th>Laynhapuy Homelands Board</th>
<th>Local Authority</th>
<th>Local Reference Group</th>
<th>Mała Leaders Group/Community Advisory Board (CAB)</th>
<th>Miwatj Employment and Participation Ltd. (MEP) RUP Board</th>
<th>Miwatj Health Aboriginal Corporation</th>
<th>NṈuŋgay Homeland Resource Centre Aboriginal Corporation</th>
<th>NIC Member</th>
<th>School Council</th>
<th>Territory Credit Union Board</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dorothy W Ganambarr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dorothy Wanambi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elizabeth Marrkula</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eunice M Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freddy Lewis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Chair</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gawura John Wanambi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harry Rrantjiŋ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ian Dagapan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>James Malibirr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Janita Marrkula</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jeffrey B Dhagapan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jennifer M Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jimmy Marrkula</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>TO</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Johnny Malibirr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Julie Bukulatjpi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lesley Campion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lucy Wanapuyungu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mickey Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>?</td>
<td></td>
<td>X</td>
<td></td>
<td>Chair</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morgan Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Natasha Wunuŋmurra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter Murrkiltja Guyula</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Raylene Ganambar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rhonda Guyula</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sally Munuŋgurr (Mutitj)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>
| People who are on various governance groups in Gapuwiyak  
*Not including Clan Leaders, Elders and Yolŋu governance groups* |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ALPA Board</td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>Simon G Maymuru (2)</td>
</tr>
<tr>
<td>Sylvia Yunupiŋu</td>
</tr>
<tr>
<td>Teresa D Njurruwutthun</td>
</tr>
<tr>
<td>Wapit Munungurr</td>
</tr>
<tr>
<td>Wathananiny Wunungmura IEO</td>
</tr>
<tr>
<td>Wesley Bandi Wunungmurra</td>
</tr>
<tr>
<td>William D Marawili</td>
</tr>
<tr>
<td>William M Marrkula</td>
</tr>
<tr>
<td>Yvonne Wunuŋmurra</td>
</tr>
</tbody>
</table>
Milingimbi

Table 16: Representation on governance groups and in leadership roles in Milingimbi

The following table lists the people who are on various governance groups in Milingimbi. Note: this group membership is fluid and this is the most accurate information we have to date. This table will be further developed in Stage 2. Note: Clan Leaders, Elders and Yolŋu governance groups are not included in this table. We are working with Yolŋu authorities to decide the best way of representing this information.

<p>| People who are on various governance groups in Milingimbi (Not including Clan Leaders, Elders and Yolŋu governance groups) | ALPA Board | EA Shire Council | Gadupu Aboriginal Corporation Board | Gattjarrk Yolŋu Aboriginal Corporation | Guibalgadi Community Aboriginal Board (CAB) | Local Authority | Local Reference Group | Makarr Dhuni Yolŋu Nations Assembly | Milingimbi Art and Culture Corporation Board | Miwaij Health Aboriginal Corporation Board | MOPRA Board | NLC Members | School Council |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Meetings per year |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Sitting fees? |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Alfred Walpay |  |  | X | X |  |  |  |  |  |  |  |  |  |  |
| David Marpiyawuy | X | X |  |  | X |  |  |  |  |  |  |  |  |  |
| Djanydjay Baker |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Dorothy Buyuminy |  |  |  |  |  |  |  | X |  |  |  |  |  |  |
| Elizabeth Ganygulpa |  |  |  |  |  |  |  |  | X |  |  |  |  |  |
| James Tipuŋwita |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Jason Mewala |  |  |  |  |  |  |  |  |  |  |  |  |  | X |
| Jeffery Malawa Dhamarrandji |  |  | X | X |  |  |  |  |  |  |  |  |  |  |
| Jessie Murrŋaŋi |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| Joe Wulwul Dhamarrandji | X |  |  |  |  |  |  |  |  |  |  |  |  |  |
| John Ryan |  |  |  |  |  |  |  | X |  |  |  |  |  |  |
| Judy Lurrinyin |  |  |  |  |  |  |  |  |  |  | X |  |  |  |
| Julius Walkiya |  |  |  |  |  |  |  |  |  |  |  | X |  |  |
| Keith Lapuluŋ |  |  |  |  |  |  |  |  |  |  | X | X |  |  |
| Lily Roy |  |  |  |  |  |  |  |  |  |  |  |  |  | X |
| Mark Nákarrma Guyula |  |  | X |  |  |  |  |  |  |  |  |  |  |  |
| Oscar Dhurrkay |  |  |  |  |  |  |  |  |  |  |  |  |  |  |</p>
<table>
<thead>
<tr>
<th>People who are on various governance groups in Milingimbi (Not including Clan Leaders, Elders and Yolŋu governance groups)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALPA Board</td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>Raymond Bulambula</td>
</tr>
<tr>
<td>Richard Barakal</td>
</tr>
<tr>
<td>Rory Yemang (2)</td>
</tr>
<tr>
<td>Wilson Manydjarrri Ganambarr</td>
</tr>
</tbody>
</table>
Ramingining

Table 17: Representation on governance groups and in leadership roles in Ramingining

The following table lists the people who are on various governance groups in Ramingining. Note: this group membership is fluid and this is the most accurate information we have to date. This table will be further developed in Stage 2. Note: Clan Leaders, Elders and Yolŋu governance groups are not included in this table. We are working with Yolŋu authorities to decide the best way of representing this information.

<table>
<thead>
<tr>
<th>People who are on various governance groups in Milngimbi (Not including Clan Leaders, Elders and Yolŋu governance groups)</th>
<th>ALPA Board</th>
<th>Arafura Swamp Rangers Aboriginal Corporation Board</th>
<th>Bulabula Aboriginal Corporation</th>
<th>Community Advisory Board (CAB)</th>
<th>Dinybulu RS</th>
<th>East Arnhem Shire Council</th>
<th>Housing Reference Group (HRG)</th>
<th>Local Authority</th>
<th>Local Reference Group (LRG)</th>
<th>School Council</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sitting fees Paid $</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Meetings PA (av)</td>
<td>4</td>
<td>10</td>
<td></td>
<td>Yes</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Albert Wannynymarr</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arlene Wanybarrnga</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barry Djarriyaŋ</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bobby Bunungurr</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brian Yambal 2</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Darren Wanybarrnga</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>David Biltji</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>David Rumbarumba</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>David Waraya</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doreen Bilpi</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dorothy Balanbalan</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dorothy Djukulul</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dorothy Wiliawuy</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faye Mätjarra</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Francis Djulibin</td>
<td>Chair</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frank Galaniwa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Gladys Malibirr</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jack Matjaki</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>
### People who are on various governance groups in Milingimbi

(Not including Clan Leaders, Elders and Yolŋu governance groups)

<table>
<thead>
<tr>
<th>ALPA Board</th>
<th>Arafura Swamp Rangers Aboriginal Corporation Board</th>
<th>Bulabula Aboriginal Corporation</th>
<th>Community Advisory Board (CAB)</th>
<th>Dinybulu RS</th>
<th>East Arnhem Shire Council</th>
<th>Housing Reference Group (HRG)</th>
<th>Local Authority</th>
<th>Local Reference Group (LRG)</th>
<th>School Council</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jane Miyatatawuy</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jennifer Banaka</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jimmy Djamanba</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jimmy Moduk</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Gawumalawuy</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Judith Dhuru</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Judy Djamanba</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Judy Ganinydjja</td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Judy Warrminy</td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kathy Gonun</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keith Yilkara Lilipiyana</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lena Yangamiyawuy</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mark Muruwurri</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Matthew Dhulumburk</td>
<td>Advisor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Norman Daymirriju</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Otto Campion</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter Buwanba</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter Djigirr</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter Djumbu</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter Girrikiri</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter Minygululu</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard Bandalil</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard Milurrurr</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rita Gatjabawuy</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robyn Djunginy</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ronnie Garrawurra</td>
<td></td>
<td>Chair</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rose Wurruguwurrugu</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rosita Gaykamangu</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
People who are on various governance groups in Milingimbi (Not including Clan Leaders, Elders and Yolŋu governance groups)

<table>
<thead>
<tr>
<th>ALPA Board</th>
<th>Arakura Swamp Rangers Aboriginal Corporation Board</th>
<th>Bulabula Arts Aboriginal Corporation</th>
<th>Community Advisory Board (CAB)</th>
<th>Dinybulu RS</th>
<th>East Arnhem Shire Council</th>
<th>Housing Reference Group (HRG)</th>
<th>Local Authority</th>
<th>Local Reference Group (LRG)</th>
<th>School Council</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roy Burnyila</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shirley Njumbarpurr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Sophia Yinakarragarr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trevor Djarrakaykay</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Veronica Gaykamangu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>
Wurrumiyanga
Current information for this table is yet to be complied

Ntaria
Current information for this table is yet to be complied.