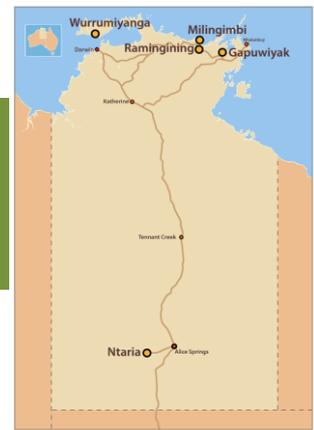


Indigenous Governance and Leadership Development Strategy Project

Quarterly Report 3 – December 2014



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Summary of key points

- This is the final report for 2014. The previous report was submitted in August 2014
- Things are proceeding well in all five communities, in different directions and at different rates.
- The way that work was done collaboratively between the IGLDP facilitators and the East Arnhem Yolŋu was something which reflected and reminded the Yolŋu of a long history of collaborative working relationships and practices. Thus the Yolŋu tend to see the project not as building up governance and leadership skills but as skill sharing and collective effort around problems of the moment. Thus they worry about a return to the days of bureaucratic management after the life of this project.
- The people we are working with in each community continue to remark that the project represents a unique opportunity for them to explore and strengthen and to some extent re-establish their own understandings and practices of governance as they are worked together with the western practices. In some places, they feel for the first time they have support to undertake this important work in their own way, in collaboration with the project team and senior community figures.
- Through the IAS application process, we were reminded that it is precisely due to their understanding of and connectedness with local Indigenous systems of governance that local Aboriginal corporations have enormous capacity to engage, develop enterprises and deliver services in their communities, compared to government or NGOs from outside the community, and that carefully negotiated and facilitated partnerships offer a productive and exciting way forward for both communities and government.
- Yolŋu Elders and Leaders are most interested in creating their own governance groups e.g. Aboriginal Corporations that they can use to form strategic partnerships with government and other organisations through which they can develop enterprise and deliver services in their communities *as equal partners*
- We seek the ongoing support of the Steering Committee in keeping nonIndigenous agencies informed of the government support for this project particularly in two communities.
- We feel that, particularly with the new IAS funding scheme, small local Aboriginal organisations need ongoing support to develop partnerships and to be successful in bidding for service delivery. This will be a major concern towards the end of the project.
- The budget for Wurrumiyanga for 2014 has sufficient funds for us to engage Michael Harrison in governance and leadership workshops with members of the various Tiwi boards in late 2014 or early 2015. That will leave us for an appropriate amount of funding for the Rise-up work to continue as planned until mid 2015.
- The budget for Wurrumiyanga is underspent according to our initial estimates, but the program will certainly expand there next year as negotiated. It is likely that a request will be made to continue working at Ntaria in the second half of 2015 using the existing funding. The budgets and time lines for the three Arnhemland communities are on track.

Michael Christie and Ruth Wallace

Introduction

This Quarterly Report is for the period 30 September – 17 November 2014.

Background

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

This funding was provided to the GroundUp team of The Northern Institute of Charles Darwin University to work with local people and decision-making groups on governance and leadership in the five NT towns of Milingimbi, Gapuwiyak, Ramingining, Wurrumiyanga and Ntaria.

The main goals of the IGLDS project 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 2

A place based implementation plan was developed for each of the five towns in consultation and partnership with community members. Stage 2 Activities include, but are not limited to:

- Working with community members to increase the general understanding of governance and leadership
- Facilitating more representative community groups and committees that are supported by traditional governance structures
- Working with community members to coordinate and streamline existing groups and committees, which may include amalgamating groups
- Providing technical training to individuals and community groups and in doing so increase capacity to effectively engage with government
- Supporting community members to be actively involved in the planning and implementation of service delivery
- Provision of mentoring and coaching to emerging community leaders.

Facilitators

The GroundUp facilitators are all experienced in doing research and in facilitating projects and working with Aboriginal people and organisations. They will be working in the following towns:

- *Ramingining, Milingimbi, Gapuwiyak*: Trevor van Weeren and Juli Cathcart
- *Ntaria*: Matthew Campbell and Tangentyere Research Hub
- *Wurrumiyanga*: Tanyah Nasir, Jo Nasir, Rise Up Consultancy Services, and Michaela Spencer

Michael Christie (Principal Scientist) and Ruth Wallace (Director, Northern Institute) manage and advise the work of researchers/ facilitators. Peter Gamlin is the NTG IGLDS Project Manager.

IGLDP Facilitators' Workshop

Venue: Red Room and Middle Room, Northern Institute, CDU

Dates: Monday 25 – Wednesday 27 August 2014 (Thursday 28 August optional)

Participants: Michael Christie, Helen Verran, Trevor van Weeren, Juli Cathcart, Matthew Campbell, Tanyah Nasir, Michaela Spencer

The idea of the workshop was to develop our practice and the theory that is informing both our practice and the project. Sessions were a mix of presentations, discussions and hands-on activities. We focused on 3 main themes:

1. GroundUp Method
2. Resource Development and Use
3. Changing Governmentalities

Monday 25 Aug	Tuesday 26 Aug	Wed 27 Aug	Thurs 28 Aug
Welcome	Reading and discussing written reflections		SC Meeting
Dialogue and discussion about: <ul style="list-style-type: none"> • Areas and questions emerging from shared reflections • GroundUp method • Resource development and use • Changing governmentalities (IAS) 			Lunchtime Governance Group Meeting Helen's Presentation
Written reflections on pertinent questions/themes that emerged during the day			

The workshop was designed as a 'groundUP experience' – striving for the balance of structure and openness that would encourage generative dialogue. We also wanted to support facilitators to engage more with writing about their work, which everyone has found quite hard to do. All themes were engaged with throughout the three days.

We began by sharing what we are doing in each place and developing a shared understanding of the way in which the Australian and NT governments are working in these communities. Peter Gamlin participated in one of these sessions.

Each night we did some reflective writing about what had happened the day before, and thinking through our own process. Each morning we looked forward to hearing what people had written the night before. The agenda for each day emerged out of this writing.

Gapuwiyak Quarterly Report: September – November 2014

Juli Cathcart and Trevor van Weeren

1. Introduction

From 1 September – 17 November, Trevor and Juli spent a total of 28 days in Gapuwiyak over two visits and one field trip.

Visit No.	Dates	Activity	Trevor (days)	Juli (days)	Total Days
1	25 Sept – 4 October 2014	Gapuwiyak field work	10	10	20
	19 October	Field Trip – GDAC Board Members	1	0	1
2	9 - 15 November 2014	Gapuwiyak field work	7	0	7
1 September – 17 November 2014		Total project days in Gapuwiyak	17	10	28

During this reporting period, we worked intensively with one group of five Elders and Leaders– the Directors of the newly registered Goṅ-Ḍäl Aboriginal Corporation (GDAC). This was due to the level of work required to support the Directors to register and begin their corporation, the decision the Directors made to put in an application for Indigenous Advancement Strategy funding, and the huge amount of work and support this required in a very short timeframe.

In the first visit we facilitated two workshops and a Directors meeting that focused on brainstorming and writing the IAS application, negotiating with potential partners and organizing supporting documentation, and supported a Directors meeting in which the final application was edited and ratified.

In the second visit we supported a field trip to Gove to meet with regional personnel in Local, NT and Australian government, Northern Land Council and potential partners.

In between these visits we helped the Directors to respond to an invitation from the ALPA CEO to meet with him and ALPA regional managers to discuss a partnership arrangement; to visit their RJCP operations at Milingimbi and Gapuwiyak, the Rulku Lodge accommodation at Milingimbi and Ḍinybulu Regional Services in Ramingining; and supported them in the meeting at Milingimbi. We also held several phone conversations with GDAC Directors regarding questions about where things are up to in relation to the GDAC initiatives

2. Progress against Stage 2 Plan

See table on pages 11 – 16.

The IGLDP facilitators made a strategic decision to work only with the GDAC Directors this quarter. We felt the best use of our time in Gapuwiyak would be to support the GDAC Directors to write and submit a strong IAS application, as if it is successful this could have a huge impact on GDAC and on governance and leadership in the town.

3. Progress against Agreement activities

Increasing local understanding of governance and leadership

In this quarter, the work with local people in Gapuwiyak has been mainly restricted to the Directors of the newly registered Goṅ-Ḍäl Aboriginal Corporation. This corporation is positioning itself as a peak organisation in Gapuwiyak and was undergoing registration at the same time as the Australian Government announced its Indigenous Advancement Strategy (IAS). The Directors decided to put in an application for funding for two projects.

1. Goṅ-Ḍäl Aboriginal Corporation Development Program 2015 – 2016 (2 years)
2. Gapuwiyak Accommodation Program 2015 – 2016 (2 years)

These projects would enable GDAC to establish an office and begin running its first business from which it should be able to start generating revenue.

In deciding to submit an IAS application, the Directors took on a high level leadership and governance challenge, which expedited a range of other related matters that needed to be addressed, conversations that had to take place and decisions that had to be made. It forced the Directors to demonstrate their worthiness in the role by working together and becoming 'liya-wangany' – of one mind.

Everyone stepped up. More experienced directors took a lead role, with the least experienced director participating through close observation and listening; contributing as he felt confident and when he was asked. This director works fulltime as an Assistant Teacher and gave up his entire school holiday to work on the IAS application.

Working with local Indigenous governance and leadership structures and processes

Work on this continues but stalled during our visits this quarter as we spent time on the IAS application instead. We will resume a focus on this in 2015.

We have shared the results of the governance work we are doing in each East Arnhem community with the other East Arnhem communities. People doing this work with us in each community are interested in getting together and workshopping some of the issues around strengthening and representing Indigenous governance and leadership. As a result, we are planning a joint workshop for key Yolṅu involved in the IGLDP from each of the 3 communities as soon as possible in 2015.

Coordinating and streamlining of existing groups and committees

Outside of Yolṅu governance systems, there are three main 'representative' governance bodies that can be recognised by the NT and Australian governments and non Indigenous Australian law. These are the Local Authority, the Mala Leaders and the Goṅ-Ḍäl Aboriginal Corporation (GDAC). The Mala Leaders group is not a legally recognisable body unless it is the Local Authority.

According to some NTDLG staff we have spoken to, as long as an Aboriginal Corporation complies with the NT Local Government Act, it can also be the Local Authority. So theoretically and legally, it maybe possible for these 3 bodies in Gapuwiyak to become one.

There is definitely overlap, inefficiency and poor performance around basic service provision in Gapuwiyak and other Aboriginal communities. Most of this is in lack of capacity within the NT and Australian governments to work well together at the level of community to provide coordinated services. There is a view, in both governments that streamlining and amalgamating governance groups within communities will alleviate or reduce these issues.

Our research and work would suggest this is not the case for two reasons at least.

Firstly – much of the issue for government lies with poor internal systems and with their own poor engagement practices – nothing to do with the local community. Therefore these issues will not be fixed by amalgamating local community governance groups.

They are best addressed by (1) government working with Indigenous governance groups, Elders and Leaders to design, develop, implement, evaluate and resource engagement and coordination strategies that include an ongoing commitment to induction and continual professional development of all government personnel working in and with Indigenous communities; and (2) by the NT and Australian governments to find productive ways to collaborate and work together – and not compete – at the level of community.

And secondly, in Gapuwiyak, Yolŋu Elders and Leaders view government and government bodies including Local Authorities and Regional Councils as *'dhulŋuŋu'*- belonging to someone else. They point to the East Arnhem Regional Council logo – *'see that, it's dhulŋuŋu' – 'it does not belong to us. It is not ours.'*



Part of the legacy of all levels of government is an unfortunate history of broken promises, bad engagement, poor service delivery, and distrust. Of course all that government does is not bad and while many people are very suspicious of government and government policy, others feel that the government probably thinks it is 'trying to help us' but the overwhelming view on the ground at Gapuwiyak is that the government continually thinks it knows best for Aboriginal people (this includes Indigenous members of government) and that people in positions of authority are not working in true collaboration or partnership with communities – engaging with, listening to and working alongside Leaders and Elders on the ground in their communities, who have equal say or share in decision-making – to assist them to determine their own future and enact community-based and driven solutions.

In contrast the Goŋ-Däl logo and all it stands for is theirs – it was created by them and belongs to them. A main reason that Elders and Leaders wanted to form a local corporation was so that they could have independent decision-making power, and to be able to interface directly with government on their own terms.



So they can see that if they were to become the Local Authority – this capacity would be diminished under the Local Government Act. They are not interested in amalgamating with government-based groups but they are interested in forming strategic partnerships with them.

Increasing local capacity to engage effectively with government

Workshopping, developing, writing and submitting the IAS application and associated documentation, in particular developing and producing the Goŋ-Däl Aboriginal Corporation capacity statement, has substantially increased the capacity of the Directors to engage effectively with the Australian Government.

This process also reaffirmed to the Directors, their capacity to advocate for and represent their community, and to be taken seriously by government and by other organisations wishing to partner with a local corporation.

Supporting active involvement of local community members in service delivery

This is exactly what the Goŋ-Däl Aboriginal Corporation hopes to do as soon as it begins operating. Local leaders saw the best opportunity for them to take an active role in service delivery in

Gapuwiyak and Homeland Centres was through forming their own local Aboriginal corporation through which they could do this.

The Directors see the RJCP as an important part of this and are positioning GDAC to take over the delivery of RJCP in Gapuwiyak from Miwatj Employment and Participation Inc (MEP) through developing strategic partnerships with both MEP and the Arnhem Land Progress Association (ALPA). (MEP is the current RJCP Provider for Yirrkala, Gunyanjara and Gapuwiyak (based in Yirrkala), and ALPA is the current RJCP Provider for Milingimbi and Ramingining.)

Provision of mentoring and coaching to community leaders

In this quarter we provided substantial mentoring and coaching to the five GDAC Directors. Four of these Directors are on several other Boards in Arnhemland as well as the East Arnhem Regional Council, and the effects of this mentoring will have broader reach than just GDAC or Gapuwiyak.

4. Plans for what we want to achieve by June 2015

We have negotiated to continue to work on two main projects in Gapuwiyak in 2015.

1. Making Yolŋu governance and leadership stronger and more visible

- Organise and plan a regional workshop to share ideas and find agreement around ways to achieve this goal
- Create a number of resources to support this work

2. Developing a sustainable Aboriginal Corporation (GDAC)

- Continue supporting the growth of of this new corporation, achieve charity and DGR status, continue seeking partnerships, develop new business ideas, create strategic business plan and a sustainability strategy, respond to Indigenous Advancement Strategy outcomes.

3. Finding ways to sustain and continue governance work in Gapuwiyak beyond 2015 especially with GDAC.

We are unwilling to commit valuable remaining time and effort into Local Authorities, Art Centre Board or School Council unless there is a strong commitment from these governance groups and their managers as the risk is too high.

5. Ideas about sustainability beyond June 2015

This is an ongoing concern and will be a focus of our work in 2015.

6. Highlights

- The successful Registration of Goŋ-Däl Aboriginal Corporation.
- Workshopping and submitting an IAS application with the GDAC Directors for two programs: (1) the Goŋ-Däl Aboriginal Corporation Development Program and (2) the Gapuwiyak Accommodation Program.
- Supporting discussions and negotiations between GDAC Directors and ALPA and MEP Management and Board members regarding potential partnerships.

- GDAC have successfully obtained the Section 19 Lease for Lot 172 (for an office and accommodation).

7. Issues and concerns

- For GDAC, much hinges on the outcome of their IAS application. Meanwhile we are actively pursuing other opportunities.
- New Aboriginal corporations in communities, require support in the first few critical years of operation, to build the foundations required for strong governance, management, viability and sustainability. This is difficult to find. We will be exploring new initiatives in this area including APONT's Aboriginal Governance and Management Program (AGMP), and the Northern Institute's Indigenous Enterprise Hub.
- Finding ways to keep local people and organisations better informed about the project.
- How to manage our reporting obligations to both the Steering Committee and to the community.
- The rapid changes in governance at a state and national level and the impact this is having on regions and on remote towns.
- The extremely short timeframes around changes in the Australian Government are once again running over Yolŋu leadership and governance, by not allowing leaders and people the time to learn about, engage with and respond properly to these changes.
- There is a mismatch between what seems to be the NT government's desire for the Local Authority to be a single, consultative, advisory, community body; and the desire of Yolŋu leaders to create their own decision-making body that works in equal partnership with governments.
- The kind of engagement work we are doing through GroundUP is specialist work. It is extremely productive and requires time; a high level of intercultural experience, understanding and skill; and a commitment to continual critical self-reflection.

8. Questions and issues for the Steering Committee

No questions at this stage

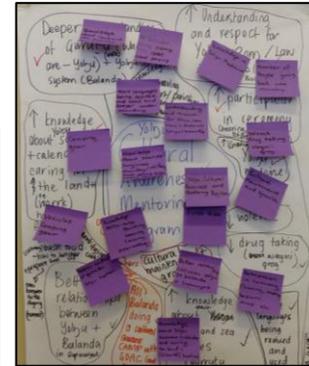
Progress against the Stage 2 Plan

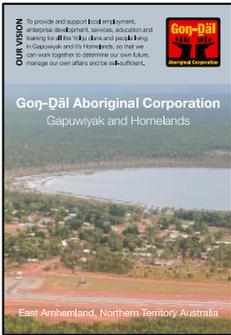
Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
Project Plans	<p>Project Plans</p> <p>During this reporting period, we worked with one group – the Goṇ-Ḍäl Aboriginal Corporation (GDAC) Directors. We continued to negotiate and review project plans with Gawura in the first place, and then with the Goṇ-Ḍäl Directors before, during and after each visit. We continues to use a cyclical Participatory Action Research approach (plan – act – reflect). At the beginning of each visit we reviewed our last visit, what follow-up we did, what other things have happened and what is happening. We then made plans for each visit and workshops. During the visit and workshop we reflected and re-planned at the end of each day as necessary. At the end of workshops, meetings and the visit we looked at where we need to go next: <i>What are the next steps? What will we do next visit? What do we need to do before the next visit? Who will do it? When do we need to do it by?</i> This was recorded/documentated as a wall story, which was then typed and distributed.</p> <p><u>Documentation:</u> Goṇ-Ḍäl Aboriginal Corporation Certificate of Registration Wall story plans, workshop plans, workshop booklets, The Story of Goṇ-Ḍäl – a summary..., the Goṇ-Ḍäl capacity statement, GDAC Minutes, Field trip to Ramingining and Milingimbi with ALPA, Field trip to Nhulunbuy</p>	5	7
Developing leadership and governance capacity GDAC Directors and local Aboriginal facilitators and researchers	<p>Mentoring and Tutoring</p> <p>We worked closely to mentor and coach the GDAC Directors through the processes of:</p> <ul style="list-style-type: none"> • applying for an ABN and DGR status • applying for IAS funding to develop GDAC and an accommodation business • running their first two Director’s meetings (setting agendas and taking minutes) • developing a GDAC capacity statement as a coloured 8-page A5 brochure • developing partnerships with other local businesses and corporations • meeting with and negotiating partnerships with other local and regional organisations – (see Field trip to Ramingining and Milingimbi with ALPA, Field trip to Nhulunbuy) • dealing with correspondence in and out • creating and updating both digital and hard-copy filing systems. <p><u>Documentation:</u> Field notes, photographs, GDAC Minutes, IAS Application, The Goṇ-Ḍäl Story, GDAC Brochure,</p>	5	32

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<p>Workshops and Focus Groups</p> <p><u>Friday 26 September 2014: GDAC Directors Workshop 3 – Part 1</u></p> <p>We met with the Directors on the evening of Friday 26 September to look at where everything was up to (registration, ALPA's support, EOI for a Section 19 etc), to brainstorm a list of the things we needed to do over the next week and to plan together how we would do this. It was decided to hold an 'open workshop' at the Court House (like we did in the previous visit) over 5 days for the Directors to continue setting up their corporation (Bank Account, apply for an ABN, DGR status etc) and to write an IAS application. We made a big diagram of all the things the Director's felt GDAC could do (projects, services etc) and identified the ones that would be best start with (i.e. that would help establish GDAC and be relatively low risk).</p> <p><u>Tuesday 30 September – Friday 3 October 2014: GDAC Directors Workshop 3 – Part 2</u></p> <p>The main focus for this workshop was developing the IAS application. Juli introduced and explained the IAS and the 5 main Program Areas under which projects would be funded. Despite some concerns, we decided to take the IAS in good faith and to put in the very best application we could muster in such a short time frame. The Directors were also adamant that we would do every step together. Everyone worked hard and it was an exhausting process. However, this process forced us to:</p> <ul style="list-style-type: none"> Engage with the new way in which the Australian Government is doing governance Have several conversations with ALPA, MEP, Australian Government personnel, other Yolŋu leaders that led to increased level of commitment to partnerships Put things on the table that we weren't able to do before Make some big decisions Strengthen our resolve Encourage each other to step up and take up Dream and hope 	5	5
	 	5	36

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<p>Initially, the Directors wanted to include 3 projects in their IAS application: (1) Establishing the Goṅ-Ḍäl Aboriginal Corporation, (2) Establishing a Gapuwiyak Accommodation business and (3) Establishing a Cultural Awareness and Mentoring Program. We brainstormed all three projects but decided to only include the first two in this IAS application.</p> <p>It was very hard to understand the specialised language of the IAS and the process for completing the application form. So Juli developed a planning matrix (table) based on the underlying program logic of the IAS to support the Directors to plan their projects, and to fit the elements of the plan into the IAS Application Form. We made a wall story version of the planning matrix for each IAS project.</p> <p>We brainstormed ideas for each section of the planning matrix onto sticky notes, so we could move them around. This was important as it was often unclear to which column they belonged. When we didn't understand something we rang Canberra for help. In one phone call we said we were worried that as a new corporation, Goṅ-Ḍäl would not be seen as having very much capacity. The person in Canberra reassured us that on the contrary, as a representative Aboriginal Corporation, Goṅ-Ḍäl would be seen as having huge capacity at a community level. This was very encouraging, and we decided to develop and include a capacity statement that made the capacity of GDAC clear for other people. We deliberately didn't ring the Nhulunbuy ICC for advice as we didn't want to compromise their probity should they be involved in assessing applications.</p>		

Project 1	Project 2	Project 3	Project 4	Project 5	Project 6



Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<p>Through teleconference calls, the Directors also negotiated ongoing support and the possibility of partnerships with the CEO's of ALPA, MEP and the Northern Institute (CDU) and obtained letters of support for their application.</p> <p>Once all were happy with everything on the planning matrix, we transferred the information from the matrix to the appropriate section of the application form. Juli typed it up. In some sections we added more dot points as we went along and in other sections we put our dot points into sentences and built up a story around them.</p> <p>During this week, the Directors also applied for an Australian Business Number and opened a Business account for the Corporation at the local branch of the Territory Credit Union, and finalised the GDAC logo.</p> <p>Meetings and Events</p> <p><u>GDAC Directors Meeting: Saturday 4 October 2014</u></p>  <p>On Saturday we held a Directors Meeting where we projected the application onto the wall and went through it together, reaching agreement on all sections, which took several hours. We also decided to attach a summary of the Story of the Goṅ-Ḍäl Aboriginal Corporation that we have been documenting as we go along. The Directors passed a motion to accept the IAS application and for Trevor and Juli to submit it on their behalf. They also put additional motions to ratify other work done during the workshop. We wrote the minutes as a wall story then typed them up and filed them digitally and in the filing box.</p> <p><u>Documentation:</u> Field notes, photographs, wall stories, The Story of the Goṅ-Ḍäl Aboriginal Corporation – a summary, the Goṅ-Ḍäl Aboriginal Corporation capacity statement, GDAC Minutes.</p> <p><u>Wednesday 19 October 2014 - Field Trip: GDAC Directors to Milingimbi and Ramingining</u></p> <ul style="list-style-type: none"> ALPA chartered a plane and flew the Directors to Ramingining and to Milingimbi to look at their RJCP operations, and two businesses, Dinybulu Regional Services in Ramingining and Rulku Lodge in Milingimbi. The GDAC directors, senior ALPA management and CDU facilitators held a closed meeting to discuss 	  <p>5</p> <p>5</p>	<p>5</p> <p>5</p>

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<p>partnership scenarios. Trevor and Michaela were present to support the Directors and the process.</p> <p><u>Monday 10 – Tuesday 11 November 2014 - Field Trip: Gawura and Trevor to Nhulunbuy and Yirrkala</u></p> <ul style="list-style-type: none"> Trevor and Gawura drove to Nhulunbuy and Yirrkala and met with the NLC re the GDAC s19 application, Lyn Walker to share the GDAC story, Jeremy Kee of MEP to discuss RJCP scenarios and Jim Rogers, from Local Government NT to share the GDAC story. <p><u>Documentation:</u> Field notes, photographs</p> <p>Researching and Story-telling</p> <ul style="list-style-type: none"> We supported the GDAC Directors to conduct research and seek advice about the IAS application from personnel in the Australian Government; Section 19 leases from the NLC; possibilities for taking on RJCP with ALPA, MEP; and possible partnerships with ALPA, MEP and the Northern Institute (CDU). Held teleconferences and face to face meetings with NLC, local MP, MEP management and Local Department NT Gov representative Supported telephone conversations with the Australian Tax Office, ORIC, Law Help and a organised new pro bono lawyer <p>Networks and Partnerships</p> <ul style="list-style-type: none"> The GDAC Directors are developing partnerships with ALPA and MEP. <p>Resources and communications materials</p> <ul style="list-style-type: none"> The Story of the Goṇ-Ḍäl Aboriginal Corporation – a summary... Goṇ-Ḍäl Aboriginal Corporation capacity statement/prospectus IAS planning matrix GDAC File Box and filing system Field trip to Ramingining and Milingimbi with ALPA report Field trip to Nhulunbuy report 	<p>1</p> <p>5</p>	<p>6</p> <p>8</p>

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
Yolngu Governance	<p>Mapping <u>Yolngu and Western Governance Maps</u></p> <p>Due to the IAS application work, we did not have time this quarter to continue work on the governance mapping</p>		
Local Authority and Mala Group	<p>Local Authority and Mala Group</p> <p>We have not done any work with the Local Authority.</p>		
Women	<p>Due to the IAS we were unable to resume work with the women this quarter so we resume work in 2015.</p>		
Culture and Arts Board	<p>There has been no opportunity to work with the Gapuwiyak Culture and Arts Board.</p>		
School Council	<p>There has been no opportunity to work with the Gapuwiyak School Council.</p>		
Various groups and individuals involved in governance Just-in-time opportunities	<ul style="list-style-type: none"> • Worked with one man on behalf of others to develop a letter to represent people views in relation to an issue with the school that they were unhappy about. • Worked extensively with one family to develop a letter to send to the presiding magistrate to attempt to reduce the sentence one of their children who is facing court. This plea involved teleconferences with NAAJA, East Arnhem Mediation and negotiation with elders. The push behind the letter is the problem that police stop things and make arrests but the problems that caused the offences to be made are still there. Yolngu are trying to get customary law recognized or taken into account in sentencing so the offender have a better chance of being prepared for reintegration back into society through being disciplined through his/her own cultural systems. 	7	8
IGLD Website	<p>IGLDP Website</p> <p>We updated the website with a template for each community, included a 'team' page of people heavily involved in the project, a new Government tab and a Resources tab</p>	1	14
	<p><i>Some people were involved in several different aspects of the IGLDP and the total numers of people reflects this.</i></p>	20	226

Milingimbi Quarterly Report: 1 September – 17 November 2014

Trevor van Weeren, Michaela Spencer and Juli Cathcart

1. Introduction

We have recruited Michaela Spencer, a Post Doc and Early Career Researcher who has recently joined the Indigenous Governance and Knowledge Systems team at the Northern Institute, to the GroundUP team. Michaela began working with Trevor to support IGLDP work at Milingimbi this quarter. Trevor, Juli and Michael are will be working alongside Michaela and mentoring her in our GroundUP work at Milingimbi.

Only one visit to Milingimbi fell within this reporting period. The next visit, which is from 24 – 29 November 2014 will be reported on in 2015.

Visit No.	Dates	Activity	Trevor (days)	Michaela (days)	Total Days
1	15 – 21 October 2014	Milingimbi field work	17	16	33
1 September – 17 November 2014		Total project days in Milingimbi	17	16	33

2. Progress against Stage 2 Plan

See table on pages 20 – 24.

IGLDP facilitators decided to concentrate on working with the group of women who have seen an opportunity in this project. While there has been interest from men and leaders from the various camps it is proved too big a challenge to coordinate activities across these boundaries with men at this stage.

3. Progress against Agreement activities

Increasing local understanding of governance and leadership

In this quarter the work with the womens group has progressed well. They travelled to Alice Springs in July and visited the WALTJA organisation (who has since won the Indigenous Governance Award). We started preparing a report on this trip during our workshops in October. During these workshops we also refocussed our attention back onto the work of developing a Womens Organisation.

Working with local Indigenous governance and leadership structures and processes

Work on this continues but during our visits this quarter we spent time with the womens group. We will resume a focus on this in 2015. We have shared the results of our work in the three Arnhemland communities with each community and a number of times the suggestion has been made to get us all together and workshop some of the issues around strengthening and representing Indigenous governance and leadership. We anticipate facilitating this workshop as soon as possible in 2015.

Coordinating and streamlining of existing groups and committees

Milingimbi's current representative body for government, is the Local Authority (LA). We have spoken with the Council on a number of occasions to explore ways of working with them. The East Arnhem Shire Services Manager in Milingimbi is the lead of a Council working party for the LA's. There has been no uptake of our offers. It seems that Local Government have a well established and resourced program to work with the LAs.

Most other groups and committees have attendant managers who on one hand were interested to listen to our proposal and offers but didn't engage with them for various reasons.

Increasing local capacity to engage effectively with government

The way in which we carefully unpack and workshop concepts, language and processes with people is based on best practice EAL/D (English as an Additional Language/Dialect) and adult learning strategies. In the workshops we facilitated for the womens group we co-developed a program that included reporting on activities, planning, understanding what corporations can and can't do, developing aims and objectives. We are hoping the next phase of our work with the womens group will build on this.

Supporting active involvement of local community members in service delivery

While some of the members of the womens group are active in the local Strong Womens Program (NT Health), it is the establishment of a corporation whereby they hope to become more involved in service delivery.

Provision of mentoring and coaching to community leaders

We worked closely with the acting IEO in organizing our workshops.

4. Plans for what we want to achieve by June 2015

We will be discussing plans for 2015 in the final visit and workshop in late November and will need to send these as an update to the Steering Committee.

5. Ideas about sustainability (beyond June 2015)

The sustainability of the women's group will rest on their commitment to their vision and planning and their ability to develop committed and caring partnerships with Government and NGOs who can support the women to grow in capacity, expand and be able to deliver services themselves. This will require an equal or even stronger resolve from possible partners to want to commit to long-term partnership to reach these goals. Beyond 2015 sustainability seems to hinge on partnerships with Government and NGO's Those who are delivering services in Milingimbi and have access to all the resources need to find contract agreements that can weather election cycles and short term policy changes.

6. Highlights

- The Women's Group is moving towards incorporation. Working with Merrilee Baker to support and mentor the women was an important part of this process as she was able to continue working with the women after we left.

- The Women's Group field trip to Alice Springs gave them valuable insight into an established and highly successful women's organisation and the opportunity to build networks. Organising, preparing and fundraising for the trip, with Merrilee's support, gave the women a real-life experience of some of the work the corporation will need to do.
- Working with the new acting IEO who is a woman has been great. She has become a member of the women's group steering committee and with her help the workshops were a great success.
- The women's group have strengthened their resolve, are moving forward on their path to engage with Milingimbi women and service providers, and have decided on a name.

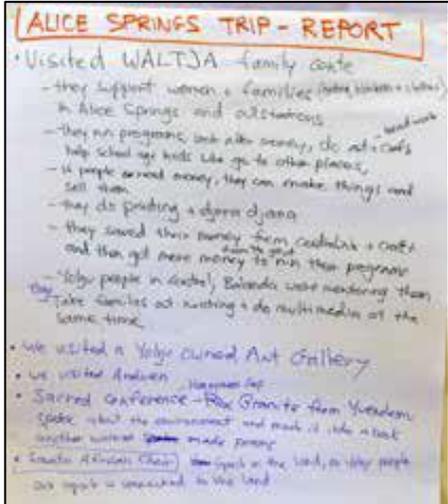
7. Issues and concerns

- For the past 4 months, Milingimbi has been the focus of some large and important ceremony activity involving many people across Arnhemland and beyond. As many leaders are involved in this work we had limited opportunity to work with Elders and leaders. There have also been a number of funerals and other activities that have impacted on people's availability.
- At the same time that a group of women started to formalise their women's group with Merrilee and the project, two other women's groups were started; one by RJCP and one by the STEPs trainer. Although they are all different initiatives with different intent, there is overlap and they are potentially involving the same women and competing for the same funding and resources.
- The support for and sustainability of nascent corporations.
- Opening high level discussions with NGO's that have signed up to APONTS engagement principles and are running programs in Milingimbi to put their commitment into practice

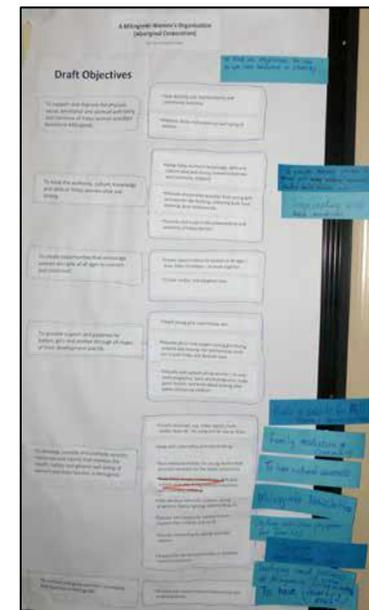
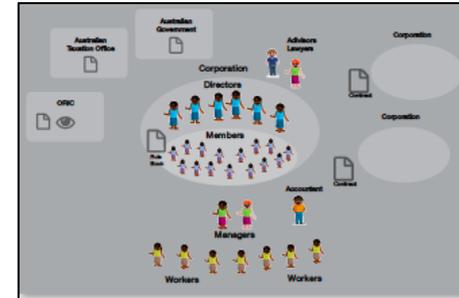
8. Questions and issues for the Steering Committee

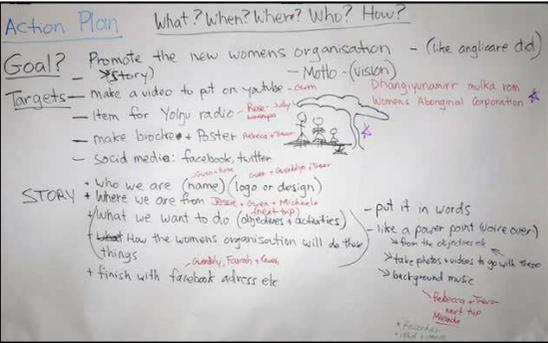
No questions at this stage

Progress against the Stage 2 Plan

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
Yolŋu and Western Governance Mapping	<p>Researching and Story-telling; Mapping, Resources and Communications Materials</p> <ul style="list-style-type: none"> We developed a 'wish-list' of some of the areas the women wanted to research and tell about especially in relation to the history of women's groups and initiatives at Milingimbi. We spoke again with camp leaders about the possibility of doing some governance work, in particular how does a decision get made for the whole island, might there be better ways to do work together. 	8	6
Developing and strengthening leadership and governance capacity of women and women's governance	<p>Mentoring and Tutoring</p> <ul style="list-style-type: none"> NA <p>Meetings</p> <p>We had a number of meetings with individual women.</p> <p><u>Thursday 23 October 2014, 3:30 – 5:00pm: Park Meeting</u></p> <p>We held an open meeting in the park to talk about the women's group and to form a steering group. Thirteen people attended and a steering committee of 7 people was chosen with 3 more to be appointed.</p> <p>Workshops and Events</p> <p><u>Tuesday 28 and Thursday 30 October 2014: Women's Group Steering Committee Workshops</u></p> <p>Two workshops were held for the newly formed Steering Committee to take the next steps in the journey of making a Women's organisation for Milingimbi. They were held at the Government Engagement Complex. In the workshop we:</p> <ul style="list-style-type: none"> Revisited work done so far and caught up new Steering Committee members Reviewed the homework and next steps from last workshop 	12	14
	 	10	12

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<ul style="list-style-type: none"> • Caught up on what happened on the trip to Alice Springs – what people did and learnt, liked, didn't like etc • Made sure everyone understands what a corporation is • Checked if everyone is still on the same path as before – the women's group becoming incorporated • Checked the objectives and activities are still right. Any changes? Any more? • Made an action plan for next steps <p>Some women feel there is a crisis in the community and the women's group could be the start of something good that would slowly bring in elderly women and others.</p> <p><i>How a corporation works</i></p> <p>Trevor projected a picture showing aspects of how a corporation works. He talked about a corporation as a legal 'body' with the same rights as a person. He also explained its general structure, and how there were a number of members of the corporation, and then a smaller group who were chosen by the members to be the directors.</p> <p>We also talked about how lawyers and accountants can help with the legal and financial side, and how once a corporation is registered it can be recognised by bodies like government and other corporations. We also talked about how corporations can 'talk' to each other and make partnerships and agreements. Then we went through the steps for an organisation to become a corporation with ORIC.</p> <p>The steering committee unanimously felt they still want to become incorporated.</p> <p><i>Checking and adding activities and objectives</i></p> <p>We revisited the wall story list of 'brainstormed ideas' and 'draft objectives' from the previous workshop in May. New ideas for women's group activities were written onto cards and the participants decided whether each of these new activities could be mapped onto the existing objectives, or if we needed to add any new objectives. There were several good new ideas, all of which fitted with the existing objectives. There was only one new</p>		



Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<p>objective added and that was to allow the corporation to become registered as a charity.</p> <p><i>Action Plan</i></p> <p>Trevor helped the women to start making an ‘action plan’. The women chose ‘promoting the women’s group’ as the activity they would plan for. We used the the questions What? Why? Who? Where? When? How? Ideas included a You Tube video, a Yolngu radio segment, a brochure and a Facebook page.</p>  <p><i>Homework and Next Steps?</i></p> <ul style="list-style-type: none"> • Trevor and Michaela to send through workshop documentation and pictures to add to the book telling the story of the Women’s Group which will be kept in the IEO's office. • Think about a motto/vision for the group • Think about video and images to use in the YouTube promotional video • Try out some ideas of what to put in the story (script / storyboard) • Share the stories with other women <p>In the workshop a name for the group was suggested: ‘<i>Dhangiyunamirr Magaya Rom</i>’ (Embrace Peaceful Law). A few days later it was changed to: ‘<i>Bathi Gurrukanhamirr</i>’ (Bag Carrier or Womb of Women). It is expected the name will be settled and decided at the next workshop in November 2014.</p> <p>Networks and Partnerships</p> <ul style="list-style-type: none"> • Meetings with the new RJCP Coordinator, who is keen to work together and support through use of RJCP facilities to run workshops etc. This is a change in attitude from the last RCJP Coordinator. • The STEPS facilitator does not want to work with us or any other group or program in Milingimbi even where there is considerable overlap in objectives, activities and clientele • Met with Sandy from Anglicare, she talked about all the programs, people and structures she was involved with. Have chase up since with her manager, re partnership, but now returned calls... <p>Resources and Communications Materials</p>	6	4

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<ul style="list-style-type: none"> • Steps for developing an Aboriginal Corporation document • Picture of how an Aboriginal corporation works 	2	6
Milingimbi Art and Cultural Aboriginal Corporation Board	<p>Workshops; Tutoring and Mentoring; Resources and Communication Materials</p> <p>After more discussion with the Art Centre Manager we developed a program for a workshop with her board and developed a timetable for that work. After a few days she stopped us in the street and told us that because of community issues she had given her staff the rest of the week off so the workshop would not be on.</p>	3	6
Milingimbi School Council	<p>Workshops; Tutoring and Mentoring; Resources and Communication Materials</p> <p>We returned to the School and met with the new School Principal and discussed the possibility of working with her School Council. She said there was new compliance coming from COGSO but was not interested in workshops with the School council at this stage.</p>	2	2
Local Authority and Mala Group	<p>Ongoing research, discussion and negotiations</p> <p>The East Arnhem Council in Milingimbi is already very busy with the newly established Local Authority. The CSM is the lead of a new sub committee for the East Arnhem Council relating to the training and establishment of the LA's. He was not interested in working with us, or with us working with the LA.</p>	2	1
Gatjirrk Board	<p>Ongoing research, discussion and negotiations</p> <p>We have had ongoing discussion with Lapalung who is a Director of the Gatjirrk Corporation. Lapalung is also the chairperson of the Local Authority. We have set up a number of opportunities to work on the Gattjirrk Corporation's compliance requirements but for various reasons, he has not taken these up.</p>	2	4
MOPRA Board	<p>Ongoing research, discussion and negotiations</p> <p>We have had some more discussions with the Crocodile Rangers about their involvement of women (they have 2 women rangers and a trainee). We also asked about how to hire or use their resources to run women's activities. They are very busy and often away so it is difficult to engage with them about this.</p>	1	1

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
Just-in-time opportunities	<p>Mentoring and Tutoring</p> <ul style="list-style-type: none"> • Spoke with Miwatj Board Chairman – John Morgan regarding Milingimbi issues, he suggested going slow, making sure everyone was part of things, and opening things up so you can be supported. • Long conversation with Wulwul one of the RJCP supervisors. He wants to avoid politics, but could see the problems to finding unity amongst camps at Milingimbi. • There were a number of occasions where we were asked to help or support people. These included helping someone with getting their computer problems sorted out, discussions around Town Leasing, what to do with kids breaking the rules, how to get police to respect our way of governance and work with us. • We also spoke with the GEC based at Ramingining about what we have been doing at Milingimbi. 	6+	11
		56	67

Ramingining Quarterly Report: 1 September – 17 November 2014

Trevor van Weeren and Juli Cathcart

Introduction

Two visits to Ramingining fell within this reporting period. The final 2014 visit, from 17 – 21 November 2014 fell just outside and will be reported on in 2015.

In the first visit, Anthea handed over the Ramingining IGLDP to Trevor and Juli just prior to her retirement. Living in Ramingining, Anthea willingly made herself available to work with people on a wide range of governance issues at all levels. Her friendship and ‘just-in-time’ support will be missed by many, especially by the Elders she worked closely with in this and other projects. As Anthea had been living in Ramingining some of our time was also spent shifting project materials from her house to temporary storage. Anthea and Trevor also did a lot of visiting to people she had worked closely with and introduced Trevor and reminded them about the changes. There was a lot of movement of leaders and community members to and from Milingimbi because of the number of funerals happening.

In the second visit, Trevor facilitated a workshop for the Ramingining Aboriginal Corporation (RAC) Steering Committee and organised for Liam, Manager of the Ramingining and Milingimbi RJCP and Dinybulu, to talk to the RAC Steering Committee to clarify the way forward with Dinybulu. During this visit there were Gunapipi ceremonies happening nearby. While we still managed to find time to do constructive work for IGLDP, the ceremonies were a strong reminder that people are constantly managing governance and obligations in two worlds.

Visit No.	Dates	Activity	Trevor (days)	Michaela (days)	Total Days
1	18 – 24 September 2014	Ramingining field work	7	4	11
2	1 – 8 October 2014	Ramingining field work	8	0	8
1 September – 17 November 2014		Total project days in Ramingining	15	4	19

2. Progress against Stage 2 Plan

See table on pages 28 - 31

3. Progress against Agreement activities

Increasing local understanding of governance and leadership

The steering group for the Ramingining Aboriginal Corporation were highly engaged during the workshop. A focus of this workshop was to revisit what ALPA was proposing and get clear on that opportunity. There was positive feedback about the clarity of the work we did together.

Working with local Indigenous governance and leadership structures and processes

We worked through some of the Governance Maps that Anthea had been working on. We need to focus on these more as they are still difficult to understand, and we also need to know what to do

with them. I did have numerous requests for printed copies for Yolŋu people. We will resume a focus on this in 2015.

We have shared the results of our governance mapping work in the three Arnhemland communities and a number of times the suggestion has been made that we should all get together and workshop some of the issues around strengthening and representing Indigenous governance and leadership. We anticipate facilitating this workshop as soon as possible in 2015.

Coordinating and streamlining of existing groups and committees

As with the Gapuwiyak initiative the Elders involved in Ramingining see the development of their own group or corporation as the best way to get everything under one body that can have a foundation within their own governance structures.

Increasing local capacity to engage effectively with government

Workshopping, developing, and planning for the Ramingining Aboriginal Corporation helps to increase the capacity of the Directors to engage with the Government.

The way in which we carefully unpack and workshop concepts, language and processes with people is based on best practice EAL/D (English as an Additional Language/Dialect) and adult learning strategies.

Supporting active involvement of local community members in service delivery

As with other communities, Elders see that developing a body like a corporation could provide people with a way to deliver services in partnership with Government and NGO's.

Provision of mentoring and coaching to community leaders

Mentoring and coaching opportunities were limited to the workshop and planning for the workshop. There were a number of related ceremonies occurring close to Ramingining and people had responsibilities for these that impacted on the visit.

4. Plans for what we want to achieve by June 2015

We will be discussing plans for 2015 in the final visit and workshop in late November and will need to send these as an update to the Steering Committee.

5. Ideas about sustainability (beyond June 2015)

The elders at Ramingining want to travel much slower on the path to incorporation. They are very keen for Gapuwiyak people to come and share their story with them.

There are one or two places being held open for Directors of the Ramingining Aboriginal Corporation on the Dinybulu Regional Services Board. ALPA are clearly articulating that when Dinybulu is running well and the RAC is ready, they want to partly gift it back to the community. This would most likely take place through a redistribution of shares.

6. Highlights

The RAC steering committee are motivated to meet and develop an Aboriginal corporation.

7. Issues and concerns

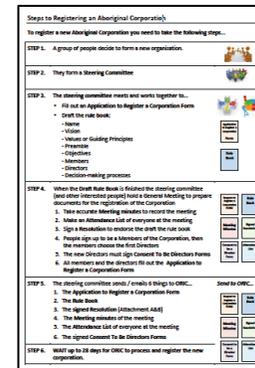
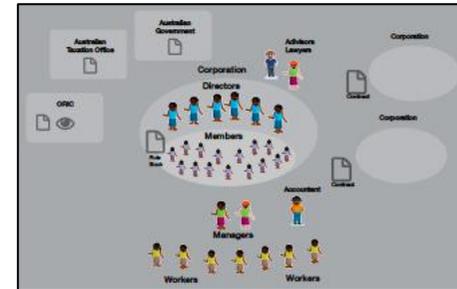
- It will take a lot of support and time for the RAC to become incorporated and then to develop the capacity of the RAC Directors to a level where they will be ready to take on responsibility for running Dinybulu Regional Services. The Directors recognise this.
- Trevor recalls; I sat in on a relaxed conversation in the town centre. People were talking about how there is no hope left, it's all been lost, the NLC is a bastard, the Government is heading on its own straight path, we have turned our path towards the Balanda path, but they have stayed straight. They are over us, crushing us.

8. Questions and issues for the Steering Committee

No questions this quarter

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
<p>Ramingining Aboriginal Corporation Steering Committee</p>	<p>Workshops; Tutoring and Mentoring; Resources and Communication Materials</p> <p><u>Wednesday 5 September 2014: RAC Steering Committee Workshop</u></p> <p>We held the workshop at the Court House. The purpose of the workshop was for the Steering Committee to take the next steps in the journey of making a Ramingining Aboriginal Corporation for Ramingining.</p> <p><u>Looking back: Where have we come from?</u></p> <p>We revisited where we had come from, starting back in mid 2013 when we conducted a <i>Feasibility Study for a Ramingining Aboriginal Corporation</i> and found out ALPA was taking over the Section 19 leases for the fixed assets of the old <i>Ramingining Homelands Resource Centre</i> and forming <i>Dinybulu Regional Services</i> to take over the businesses.</p> <p>We looked at the vision Elders and Leaders had drafted for a Ramingining Aboriginal Corporation in 2013. Then we looked at the documents from the last three workshops that Anthea and Dhulumburrk had organised, and carefully went through them to make sure everyone was clear.</p> <p><u>Looking Now: What will be the relationship between the RAC and Dinybulu?</u></p> <p>We used Trevor's picture to make sure everyone was clear about how a corporation is structured, how it can work with other organisations and went through the steps that you need to take to become incorporated.</p> <p>Liam, ALPA's RJCP Regional Manager, came to talk to us about how Dinybulu is working.</p>	6	8

A strong, healthy, well-governed and well-managed, accountable, registered Ramingining Aboriginal Corporation that will provide and support: Homeland Centre services, local employment, education, training and enterprise development in Homeland Centres and Ramingining.



Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
	<div data-bbox="353 296 808 580" data-label="Image"> </div> <div data-bbox="824 296 1279 580" data-label="Image"> </div> <div data-bbox="1294 296 1832 671" data-label="Diagram"> </div> <p data-bbox="353 644 1144 715">Liam explained the relationship between the ALPA, RJCPC and Dinybulu and the programs and businesses they each run.</p> <p data-bbox="353 740 1832 810">We projected the diagram from the Feasibility Study of the relationship between the ALPA, Dinybulu and the RAC, and as Liam talked we drew over the top of this.</p> <p data-bbox="353 836 1832 986">He also explained that ALPA was very supportive of a RAC being involved with Dinybulu. They would be welcome to come along to Dinybulu board meetings and over time they could buy into Dinybulu, with the long-term goal for Dinybulu to be owned by a RAC. There was plenty of discussion, and Dhulumburrk and Djiwada asked questions to get the picture clearer.</p> <p data-bbox="353 1011 1832 1193">They also spoke about how they thought Trevor was <i>wetj-watjanu</i> and <i>dhudi-dhawumirri</i> (able to access funds and able to understand the underlying story) as he was giving both the Yolngu and Balanda story. They also made the points that: “<i>This is a chance for us to stand up.</i>” “<i>In ceremony you all know your role, in the Balanda law, Yolngu don’t know.</i>” Everyone agreed we were on a straight road but that we need to go carefully and get more people involved.</p> <p data-bbox="353 1219 495 1257"><u>Next steps</u></p> <p data-bbox="353 1283 1832 1353">In November Trevor will facilitate a workshop to begin writing the Rule Book – develop the objectives, values and principles and preamble.</p>		

Context / Issue	Activities: What happened 1 September – 17 November 2014	Nos. People	Approx Hours
Ramingining Elders	Event N/A		
Working with Yolŋu Makarr Dhuni	Workshops; Tutoring and Mentoring; Resources and Communication Materials Trevor participated in a teleconference with this group. Dhulumburrk is the Chairman and we followed up with discussions to get clarity on some issues.	2	2
Personal governance	Mentoring, Resources and Communication Materials Helped two people with computer and modem setup problems	2	4
		12	22

Quarterly Report- Ntaria

Matt Campbell

Research and facilitation undertaken by Tangentyere Council Research Hub.

Introduction

Ongoing work has seen us talk with a number of new people, as well as conducting follow up sessions with other people who have already participated. Many people identify similar issues, providing us with some lead as to what kind of concentrated activities might be useful for interested participants in 2015. At this point however none of these concerns have coalesced strongly enough to indicate that they are definitive ways forward. We are hopeful that our work in the lead up to Christmas will enable us to make concrete plans for action for 2015.

Following on from the introduction of the new Local Authority people have been discussing which community level bodies do what and to whom they are responsible. From this the issues of *ownership, responsibility* and *accountability* have come into focus. People want to have a sense of ownership over the things that happen in their community, yet they recognise that often they do not have the vehicles or *formalised* ability to do this. The areas of concern are at a range of levels, from wanting parents to take better care of children in a day to day sense, through to wanting to set up or expand initiatives (primarily for service provision) but for which they have no appropriate body. This indicates that there are existing governance complexities that need further exploration before ways forward can be explored.

This concern around ownership, responsibility and accountability has been further heightened by other things occurring in the community. The first relates to the Indigenous Advancement Strategy (IAS), which has revealed that there are not really any bodies with what people consider strong local accountability with the ability to take advantage of the opportunity afforded by the IAS. A second is that there is concern around whether the Western Aranda Health Aboriginal Corporation (WAHAC) is about to be 'taken over' by Congress (a concern compounded by the lack of information available). These two things (following on from the questions arising from the new Local Authority) have brought accountability and responsibility into focus, and, related to this are questions of governance and leadership.

These foci have invigorated people's interest in the IGLD Project. There is currently discussion within the Wurla Nyinta (see below) group about the possibilities afforded by incorporation, particularly through the IAS. There is an understanding that to be done properly it would take some time, but not so much that if agreed upon, something could be done to take advantage of the next probable IAS funding round in September 2015.

Progress against plan

GROUP or INDIVIDUAL	CONTEXT / ISSUE	No. PEOPLE projected	HOURS (total-projected)	No. People (this quarter)	Hours (this quarter)
Stronger Communities for Children	Cooperating with the project implementers to develop and document iterative governance to oversee the project	10 – 15	50 – 100	4	4
Wurla Nyinta	To document the ways this body reflects and enacts local governance, and how it may be changed to achieve even better outcomes	10	50-100	10	22
Local research employment	Engaging local people to work on the project is seen as important in its own right, as well as a way to enhance the effectiveness of the project	2	200	2	30
RJCP	Linking up the work of governance with the day to day work of young people and others in the community	20-30	5 – 100	0	0
Other				5	15
		35-55	300-400	13	71

For more information on each see below

Stronger Communities for Children

The Stronger Communities for Children (SCfC) project has finalised its working/ reference group and is currently spending a lot of time negotiating projects at the local level. They are pleased with how their work is going and feel that the work they have done to create a representative body will be the key to the success of their project.

Having done this work they do not see that there is an active role for IGLDP within their project, but feel that it could contribute to the development of governance generally by focusing its attention on bodies and groups who are experiencing governance issues. The SCfC staff are concerned about the proliferation of 'governing' groups, yet recognise that to do locally accountable work they need to be in place and properly constituted. Further they recognise that to do governance well takes time and that this needs to be resourced properly.

It is unlikely that IGLDP will work with SCfC in the way initially envisaged, however this frees us up to work in other areas.

Wurla Nyinta

Wurla nyinta is the group originally set up under the NTER, but over time it has been moulded by Ntaria people to become a quasi community governance group that discusses projects coming into the community, including research. It also acts as an information sharing forum.

We have talked with a number of people who sit on the Wurla Nyinta about the role of the group, particularly in light of the IAS and the opportunity that may be afforded by investigating, and possibly pursuing, incorporation of the group. We have talked with people about some of the issues that this brings up, particularly as the Wurla Nyinta in its current semi-formal state can be a forum to discuss a wide range of community issues that may not be able to be accommodated under an incorporated model.

Following on from the last quarterly report people seem to be indicating that Wurla Nyinta needs work, but that it does play an important role and that having made an investment in creating and building the body people should not let it fall by the wayside without due consideration. In a sense this creates an opportunity because it allows people to reflect on: what they were hoping the Wurla Nyinta would do; what it has done; and, what it might yet do as a way of addressing their concerns for the ongoing viability of the group.

Local Research employment

Our female researcher continues to produce dividends for this project. She has recently moved back to Ntaria and her ongoing employment combined with her full time presence in the community means that many more people hear about the project than would otherwise be the case. It also means that she is able to do follow up work that facilitates the project going forward.

One of the critical benefits having a local employee brings is that she is able to talk about the project on an informal level, as well as a formal level. The ability to talk about the project informally, and in a diverse range of contexts, means that many small questions are able to be asked, leading to more ideas and opportunities emerging. Additionally this work creates more links between community members people which leads to more possibilities for our project.

At this point we have not yet formally engaged the male community member we discussed in our previous quarterly report, but see that talks in relation to the Wurla Nyinta might be a vehicle to facilitate this

RJCP

We have not met formally with RJCP participants yet. We discussed coming to meet with the Tjuwanpa staff so that opportunities for how our project might work across their suite of programs could emerge, however an invitation to attend such meeting has not been extended. We will follow up on this as Tjuwanpa is currently delivering a range of projects in Ntaria, and people, particularly senior people living in Ntaria, are interested in the connections between the day to day work being done through Tjuwanpa and their ongoing community governance practices. People are also interested in hearing how the expanded range of work being conducted through Tjuwanpa is being overseen by their Board.

Other

We have had formative discussions with people from the Heritage Precinct in relation to their plans to generate community interest and ownership in the development of the precinct. It remains a work in progress and we will have to wait and see as to whether this will turn into something more substantial.

Other initiatives arising from our work

Linking with the Aboriginal Peak Organisations of the NT (APONT) Governance Project

We have held a further meeting with the Coordinator of this project and have discussed options for future activities. Nothing has yet been formalised however we anticipate something concrete emerging soon.

Working with the Local Authority

We have tried to talk with the Shire Services Coordinator to organise (if possible) to attend a meeting of the Local Authority to explain our project and, if they were interested, how we might work with them to further discussions of governance and leadership in Ntaria. Unfortunately we have had no response but will continue to pursue meeting formally with the Authority.

Working with the Youth Committee

We have recently been talking to members of some of the groups who conduct Youth activities in Ntaria. The importance of involving young people in governance and leadership is something senior

members of the community have expressed and we are keen to find ways that their participation might be facilitated. We have talked with 2 youth coordinators expressing our desire to attend their coordination meetings (if appropriate) to discuss and plan how we might talk to young people in Ntaria about their hopes, concerns and aspirations in the area of governance and leadership. These meeting have yet to take place.

Issues arising

The proliferation of groups and their relations to the governing of Ntaria

There are many groups in Ntaria that operate at the 'community' level, each of whom do different, but related, things. There is recognition locally that these groups are very important; they allow projects and programs, most of which have their genesis external to the community, to be customised for the local context. Respectfully engaging local peoples so that they can have input and oversight is seen as the hallmark of a program or project that is genuinely interested in making a difference in the community.

However there is widespread concern that this impacts on particular people quite heavily, respected as they are locally for their knowledge as well as their positions as significant people of their families and wider land-owning groups. Rationalisation would seem to be a relatively simple answer to this question; however such a 'solution' overlooks the accountability relationships that have been negotiated and inhere in the particular community level group/ representative body. Rationalisation runs the risk of severing these accountability relationships, and leaving a rationalised body in danger of trying to deal with too many things without the negotiated support of the community.

One community level group which has emerged and is increasingly looked to by community people to perform community governance functions is the CLC working group. The CLC working group is a CLC and community selected group empowered to make spending decisions relating to the Community Lease money given to Traditional Owners as rent payments for the compulsory acquisition of their land for the NTER. This group formed and made a decision that instead of giving all the rent money to the land owning families they would put half the amount into a community benefit fund, which they would administer. So far the group has spent only a small amount of the money. The group is made up of the senior members of the five land trust owners and initially contained only men. As indicated now that it has been constituted and has resources it is being looked as a legitimate governing group in the community, and is being encouraged (explicitly and implicitly) to become involved in community level governance issues. We will talk further with members of this group to identify how it relates to other groups and how their collective work can be best supported.

The Strehlow Research Centre

There is interest locally to bring back to Ntaria 'materials' that are currently held in the Strehlow Research Centre in Alice Springs that people believe would be useful to further the knowledge needs of local people. Acknowledging that there is a lot of work in this, but no resources, people are wondering how they might be able to do this work with the support of the school or other bodies. There is recognition that resources would need to be sourced and a suitable arrangement to house it

established (something that may be able to be pursued under an incorporated body). People hope that this might lead to the potential development of other small scale enterprises in the community in which local knowledge is seen as a resource.

Community assets

There is still concern around what is happening to community infrastructure as it is replaced by new infrastructure. People see the now empty buildings as belonging to the 'community' although they may in fact 'belong' to someone else. There is no clear vehicle through which people can find out and no clear way forward for people to decide what happens to them.

Feedback

There was a great deal of concern in the community about impending (but unconfirmed) changes in how the Western Aranda Health Aboriginal Corporation (WAHAC) is run. People are concerned that Congress (Central Australian Aboriginal Congress - Aboriginal Health Service provider) is coming to 'take over' WAHAC, meaning that its local accountability will be diminished. This follows on from issues around the provision of Mental Health services in the community which became the site of confusion when the Royal Flying Doctor Service announced it was unable to continue providing the service with the funding it was offered. After a period of extreme concern locally (and amongst the agencies) a solution was developed, but the experience showed the vulnerability of the community in relation to external funding and programs, particularly as it was clear that local accountability could not compete with the agendas that emanated from outside the community.

Experiences like this reinforce the perception that information provision and feedback are critical parts of every initiative that takes place in their community. In their eyes work is not being conducted in good faith if mechanisms to provide information and feedback are not in place.

Unpacking the relationships between bodies

Further discussion with people about the nature of this issue and potential solutions will be followed up over the rest of the life of the project.

General reflections

Constituting the 'community'

Although there is ongoing concern, mentioned in the previous quarterly report, about the changes occurring in programs and services that continue to 'rain down' upon Ntaria, people do maintain a sense of there being possibilities to be explored. Communication remains an issue, as does the burden placed on senior members of the community in relation to their critical role on governing bodies.

People continue to highlight the importance of constituting themselves and therefore making decisions as a community. Yet as mentioned this places burdens upon particular senior people, however they also acknowledge that they do this work because they are the right people to do it *as*

identified by others. People are reticent to take on the role of *speaking for* the community, and feel that the way things need to work is to have the right people coming together to make decisions and provide guidance, underpinned by access to good information and clear communication.

As the researchers we are looking forward to work into this difficult space more deeply over the life of the project, as it is in this area that we find a lot of interest and hope on behalf of many people.

Issues relating to externally generated initiatives

At a recent meeting it was announced that the school would be delivering literacy and numeracy next year using the 'Direct Instruction' method. Ntaria School is to be one of 20 that will trial this method. This came as quite a shock to some of the people we have talked to, while others have never heard of it and so do not know what it means.

Things like this draw some people's attention to the impact of things within the community that are generated externally to the community. People want more information about these things and want to have processes through which their voices can be heard. Yet, as indicated by many stories in this report, everyone is so busy as things are, that there is no reasonable prospect of people having adequate time to absorb new information even if it were to be provided. Further there is no sense that these processes will be changed so that people will be invited to participate in many decision making processes that affect their community. This does not mean however that people are happy about this situation and it is something to which we will direct our attentions in 2015, cognisant of the importance of generating change that people can participate in and make a difference in the areas that they identify as being the most important.

Plans for the rest of 2014/ early 2015

- We will still seek to engage at least one more researcher (preferably male) to work with us on the project. They will in all likelihood be based in Ntaria.
- We will work more strongly with a range of specific projects and bodies in Ntaria, including Tjuwanpa (outstation resource centre), Wurla Nyinta and the Local Authority (actual level of work depends on their interest and our capacity).
- We will continue to engage people in one-on-one discussions which will contribute to our growing knowledge of issues in the community and contribute to the development of governance and leadership.
- We will begin to conduct group level discussions to work with people through issues such as incorporation. We do not see it as our role to advocate for action one way or another in this process, rather to bring information and provide assistance to work through the governance and leadership issues that emerge as required.

Issues to raise with the SC

- People want to know what processes exist for government departments in terms of providing information and feedback about upcoming projects

- Do government agencies actively work through Wurla Nyinta
- Do agencies think Wurla Nyinta is useful?
- What does the government know about possible changes to WAHAC and where would people get information?

Wurrumiyanga Quarterly Report

Tanyah Nasir with Joanne Nasir and Michaela Spencer



1. Introduction

Recent work at Wurrumiyanga has centred around three day long workshops conducted by Tanyah Nasir and Joanne Nasir on the 11, 12 and 13th of November, 2014.

In preparing for the workshops a number of organisations in Wurrumiyanga were contacted and consulted with these included the TIRC, Local Authority, TITEB, Red Cross, PM and C and the NTG Department of Health as well as individual local Tiwi people.

A community development foundation for each workshop was essential to empower local Tiwi community members to share their knowledge and understanding about Tiwi governance and western governance as well as leadership.

Due to the inclusive and organic facilitation and the empowering process the Tiwi people often raise topics which are beyond the direct scope of the IGLD project and there are always expectations for us to discuss and consider them within the context of each workshop. There is an unintended consultancy role which allows local Tiwi to ask their questions or seek advice and we are very conscious of responding to them in a meaningful and professional manner with referral advice of where to seek further support and advice from the relevant agency.

Another unintended outcome of this process is that the content of the workshop is shared. The Tiwi participants, once comfortable, safe and trusting - will share in the 'driving' of the agenda. For example, in one of the workshops it was obvious that a community leader wanted to take advantage

of and maximize the opportunity where his people were ‘listening deeply’ and were engaged with the topic and respectfully and tactfully steered the discussion to where he believed needed to be consolidated.

The purpose of the workshops was to discuss and unpack the following:

- Identify and discuss the existing organisations, businesses and service providers at Wurrumiyanga
- Local Authority
- Tiwi Island Regional Council
- Tiwi Way/Tiwi governance
- Skin Groups
- Ponki Mediation



Some of the Tiwi (especially those that have been on committees, boards and councils previously) possess the knowledge about the history of some of the western governance structures as well as the purpose and role of the western governance structures, processes and procedures. They were generous in sharing this knowledge, and helping to develop this understanding with other community members.

Overall people understand how each of the Skin Groups (Rock, Mullet, Sun and Pandanus) are included within the western structures of the TIRC and the Local Authority. Often correct skin group representation is created within elected memberships of boards and councils. However, this is not always the case, and is cause for concern.

Beginning with existing knowledge and experiences, in these workshops we worked to develop local community members’ knowledge about the western governance structures and how they can use them, as well as how they often also include and integrate Tiwi Way (for example, the Ponki Mediation process works in with the police, community justice centre and also NAAJA). We have done this, recognizing all the time, that it is essential that this knowledge and understanding be developed and imparted in a way that Tiwi understand and can engage with, and that our methods and approach privilege Indigenous ways of doing, thinking and being.

Workshops	Dates	No. of Participants	Attendance
Day 1	11.11.2014	33	General attendance – a mix of women and men spanning all ages, from elders to youth. A number of children and young babies were also in the room from 10am – 4.30pm.

Day 2	12.11.2014	7	This workshop took place after an unexpected and tragic death occurred in the community that morning. Numbers on this day were considerably lower than on the other two; however, 5 elders, one local Tiwi woman (wife to one of the elders) and a well-respected non-Tiwi man who worked for the TIRC, still chose attend the workshop at this very difficult time from 10am – 4pm.
Day 3	13.11.2014	21	Attended almost exclusively by members of the Strong Women’s group, and by some participants who had attended previous workshops and wanted to continue learning, participating and thinking about the topics. A comment from one of the Tiwi men who had returned again ... “I have been waiting for something like this. It is important for us to be able to talk together about these things”

These workshops were carried out using Rise Up facilitation techniques. They coupled aspects of confidence building and empowerment with activities which focussed on story-telling and mapping Tiwi and Western governance structures and practices in Wurrumiyanga.

This work has included:

- Mentoring and supporting participants to build individual self -confidence around articulating their stories, presenting to a group, ensuring cultural safety and confidentiality within the group, participating in meetings and voicing their issues and solutions whilst listening respectfully to each other.
- Working collaboratively to identify, map and tell stories of about current western and Indigenous governance processes in Wurrumiyanga
- Identifying issues which are currently important within the community and which we will continue to work on together
- Identifying individuals who are interested in continuing to work together next year



2. Progress against Stage 2 Plan

GROUP or INDIVIDUAL	CONTEXT/ ISSUE	No. People	Hours
<p>Ponki Mediation Group</p>	<p>Record and document the process of Ponki Mediation with a view to sustaining this 'way of doing' for the future.</p> <ul style="list-style-type: none"> Currently Ponki Mediators regularly meet and work in Wurrumiyanga. 6 of these mediators were able to attend one of our workshops. They participated in exercises mapping governance in Wurrumiyanga, and articulating how Ponki Mediation works with other governance structures and processes (e.g. the police, Local Authority, church, TITEB etc). 	6	Each mediator attended a 6 hour workshop
<p>Tiwi Way and Tiwi Governance</p>	<p>Begin the journey to investigate Tiwi Ways; how they describe it, and how it influences and shapes the Tiwi people, language, culture and way of life.</p>	61	Each participant attended a 6 hour

	<ul style="list-style-type: none"> • We invited participants to model Tiwi Way within the workshops • Through a number of facilitated activities, we also began articulating what Tiwi Way is, and how it is done by Tiwi people in various contexts 		workshop
Local Employment/ Research facilitator	<p>Bonaventure Timaepatua, traditional owner for Wurrumiyanga was employed casually (4 days) to provide essential and practical support for the workshops</p> <ul style="list-style-type: none"> • This included identifying and notifying appropriate members of the community about the project; getting commitment from local people, negotiating the composition of the group with facilitator, picking up and dropping off participants; delivering catering; and offering other general support. • Bonaventure worked without supervision on the day before the workshop at Wurrumiyanga. We communicated by phone. • He was responsible for marketing and promoting the workshop to the community. • We emailed fliers and attendance form to him before workshop to complete. • He had the use of a hired vehicle for the day. • He kept a list of participants and their contact details. He 	1	28

	<p>was able to finalise a confirmed and committed list of participants.</p> <ul style="list-style-type: none"> • Bonaventure played a vital role in the success of the workshops and we were very grateful for his professional performance and involvement. He provided a valuable link to the community to ensure that we did not offend important people and kept us safe. 		
Local Authority	<p>Maintain communication with the L.A. – updates, seeking endorsement and advice from members.</p> <ul style="list-style-type: none"> • We continue to work with two members of the local authority, Richard Tungatalum and Kevin Doolan. They each attended 2 of the 3 workshops, and have spoken to us about continuing to work together as we run further workshops, and build towards a community meeting early next year. • Further work with the Local Authority at Wurrumiyanga will be undertaken next year by Mike Harrison 	2	Each L.A. member attended a 6 hour workshop
<ul style="list-style-type: none"> • Women’s Resource Centre • Strong Women, Strong Babies, Strong Culture Program, Department of Health • Wangatunga 	<p>Work with the two Strong Women’s groups at Wurrumiyanga to identify the learning needs and activities they want to undertake in the future.</p> <ul style="list-style-type: none"> • 3 elders from the Wangatunga Strong Women’s Group, and 17 young women from the TITEBs Women’s Resource Centre attended. They were encouraged by their 	20	Each strong woman attended a 6 hour workshop

<p>Strong Women Group Association, Red Cross</p>	<p>coordinator Debbie Cooper to attend.</p> <ul style="list-style-type: none"> • NTG, Department of Health, Primary Health Team works collaboratively with this existing structure ensuring there is no duplication of service delivery. Leeanne Millen has progress meetings with TITEB, Daniel Lesterance to ensure they work together. The NTG Coordinator negotiated with TITEB for office space. • Vehicle hire is through Tiwi Enterprises, if funding permits. Or another option is through the Health Centre if available. • TITEB are renovating the Womens Centre (an old building) for the Wangatunga Strong Womens Group (Red Cross) and the Strong Women (NTG program) and this should be ready in February 2015. • TITEB Women’s Resource Centre will remain where they are running their program. 		
<p>Catholic Diocese and Patakijiyali Museum</p>	<p>Working with local governance structures, and programs for maintaining Tiwi language and culture</p> <ul style="list-style-type: none"> • We met with Sister Anne Gardiner from the Catholic Diocese who assisted with the work of mapping and telling a story about the businesses, service providers and corporations of Wurrumiyanga. 	3	2

	<ul style="list-style-type: none"> We also met with Magdalena and Theresa , two Tiwi women who run the Patakijiyali Museum. They were happy for us to video them as they explained some of the work of the museum, including its preservation of ancestral stories, ceremonial practices and language. 		
Research Assistant	Michaela Spencer continued to offer administrative and other support on the project.	1	42

3. Progress against Agreement activities

Increasing local understanding of governance and leadership & working with local Indigenous governance and leadership structures and processes

Throughout the project, Tiwi people have expressed the importance of continuing to follow ‘Tiwi Way’ and draw on the traditional and constant Skin Group decision making techniques as part of the governance practices which they have been interested in working to strengthen, consolidate and develop further. For Tiwi this is all consuming. It is their priority in the workshops, and it is what they know, understand and live their life through.



Beginning to grow local understandings of governance and leadership in the workshops, we took as our starting point governance practices which people knew inherently – Tiwi Way, Skin Groups and Ponki mediation.

These are governance practices which people are familiar with, and which were already being done in the room as the workshops were carried out. Recognizing and working with this, we were then able to connect this existing

familiarity to other forms of governance and leadership, retaining for participants a sense of ownership and agency within their learning.

Rather than landing in the workshop space and asking people to learn practices and concepts which did not grow organically within our interaction (as standard training modules might expect) we

created a process through which people could carry existing expertise with them as they also began to learn new things.

We initiated a number of exercises in which people mapped out and told their stories of both Tiwi and other forms of governance and leadership in Wurrumiyanga, including the many different organisations, councils and boards, as well as how each of these works and the roles that people adopt within them.

We found that most people were very aware of the three key structures in the community – the Tiwi Land Council, the Tiwi Regional Council and the Local Authority. They knew who was on these councils, and something about how they worked. They were also aware of the ways in which Skin Group representation was managed and continued through their conduct.

We then worked to extend understandings of the roles and functions of these organisations, the connections between them, and how local Tiwi could use them effectively. There were a number of local leaders who were able to assist and guide this learning, while also modeling learning relationships between older generations and the youth. They had been exposed to other forms of governance training



in the past, but within these workshops emphasized the significance of the connections between organisations, as well as voicing a general frustration about the lack of communication and feedback from members which generally circulated between boards and the community.

Coordinating and streamlining of existing groups and committees

As we move forward into 2015, and as the prescribed groups begin to identify existing groups and committees at Wurrumiyanga, they will be in a better position to have a robust and realistic discussion around this topic.

Increasing local capacity to engage effectively with government

The focus of the workshops has been about capacity building. We have been working to build self-worth and self-confidence as precursor to other work people may carry out with government. We have invested time in ensuring this foundation is strong before going on to other training.

Local regional council members and Land Authority members talked a lot about how young people need to step up. They want to encourage young people and for young people to challenge themselves with new learning. However, upskilling is definitely needed i.e. *right training, by right trainer, with right heart.*

There were some solutions which emerged out of these discussions. The elders identified and stipulated the foundation for building for building capacity cannot be separate from Tiwi Way and highlighted how they could do this.

It was expressed there is a need for general community meetings. They wanted separate forums and processes for youth to be able to learn how to participate. The old people get a little bit impatient with the young people, and unfortunately the youth shut down. It can be quite humiliating for the youth to be exposed in this way in front of family.

- Elders (women) – Would like a building where they can gather and share their knowledge and teach young people. Currently sit under the shade near the church.
- Elders (men) – Want to develop the farm nearby, so young people can go there to learn.

Coming out of these discussions and activities, was a call for our ongoing work to involve working with young people as a separate group who would benefit from specific learning and mentoring to build skills and confidence, preparing them to be able to step into positions currently occupied by elders.



Provision of mentoring and coaching to community leaders

We found in our workshops that there are some very skilled Tiwi experts who have significant both ways knowledge, who are significantly underutilized, and perhaps undervalued. It appears it is not so much *one way* mentoring and coaching of these people which needs to occur, rather we have begun to ask ourselves another set of questions, which validates and affirms Tiwi people. How can we raise them up, support them, validate them, remunerate them and officially recognize them in both the western governance and Tiwi governance structures?

In particular, in the second workshop attended primarily by elders, some of these skilled local experts identified existing work being done in the community to deal with issues arising around governance and how it may be done better and more visibly.

- There has already been work done to submit an application through the IAS to fund Ponki Mediators to carry out their work, and to expand their training of new mediators. Programmes have been designed for this work to be carried out, and for a stronger presence

of Ponki Mediators working within the community. However, there is still support needed around realizing and formalizing these programs, particularly if the IAS funding application is not successful.

- A process leading to a general community meeting early next year has also begun. There is a lot of preparation and capacity building that is needed if this meeting is to be carried out successfully. In part this meeting will work to continue to address the issue of school attendance, and in part it has been initiated as a way for the community to work together, and to connect up the different organisations and councils which are present in Wurrumiyanga but who do not always communicate their plans effectively to the community.
- Moving forward in 2015 this will be an ongoing process within the workshops planned for next year to support the community in the preparation work needed to ensure their community meeting is successful.



4. Plans until June 2015

Three groups have identified themselves as wanting to continue working on this project, and to continue exploring and developing capacity around the above and other issues.

We plan to carry out another series of 3 day workshops between February – June, 2015. Plans for these workshops appear below:

Planned workshops for Feb – Jun 2015

Purpose of these workshops

1. Articulate and document tacit and implicit knowledge around *Ponki Mediation, Tiwi Way and Skin groups* in the context of working with Western governance processes and agencies

2. Develop and strengthen understandings about western governance and leadership
3. Identify the existing governance bodies at Wurrumiyanga
4. Apply and maintain a future focus and sustainability guiding principle over the implementation of the Stage 2 plan

Utilise and intertwine the *Rise Up Program* approach

<p>Group 1: Elders</p>	<p>Group 2: Young people</p>	<p>Group 3: General Community group</p>
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Learning and development objectives of the workshop and ongoing project work:

What is at Wurrumiyanga?

- The service providers/businesses and organisations
- Western governance structures
- Boards, committees and councils
- Their role and responsibility
- Purpose
- How is it linked with Tiwi Way
- How do they work together?
- How can they work together more?
- Develop a map of these structures
- Effectiveness?
- Positives
- Issues/concerns
- How can we improve this way of doing?

Discuss and unpack further:

- Tiwi Way
- Ponki Mediation
- Skin Groups
- How to sustain the “Tiwi Way” for the future?
- How to teach young people and prepare them for the future.
- Who can support the development and recording of ‘Tiwi Way’ at Wurrumiyanga?

Learn more about:

- Tiwi governance
- Significance & importance
- How to work with and support western governance structures i.e. boards, committees and councils
- How does *Tiwi Way and western governance* work together?
- How can they work together more and more effectively?
- Effectiveness?
- Positives
- Issues/concerns
- How can we improve this way of doing?

Develop young people's knowledge and skills in:

- Western governance
- Tiwi governance and
- Learn from their elders
- Develop their confidence and capacity
- Tiwi way, Tiwi Language and culture (ceremony & song)
- However, before any of this can be developed their self-confidence, belief in self and assertiveness and leadership skills need to be developed.

Develop Young People and prepare and support them for the future as Tiwi young leaders...

'Tiwi Young people Step Up'

The current elders and leaders understand that the young people are struggling and they want to support them. However, this needs to be facilitated and carefully crafted to ensure they are all feel safe and are valued and acknowledged.

- Young people need to learn Tiwi Ways, Tiwi language and culture
- They need to learn their cultural role and responsibility
- Develop Confidence & decision making & anger management
- Strong and strategic Indigenous leadership, with guidance from Elders

Holistic communication Strategy for Wurrumiyanga

"There is no communication on the Island"

"People go to the council meetings or Local Authority meetings and they don't bring anything back"

"We need to have big community meetings"

It was expressed explicitly by the participants there is a need to engage with community through Skin Group meetings or through general community meetings or both. A communication strategy which allows for collective discussion, decision making and inclusivity would be embraced by the community. There needs to be multiple ways to get information to the general community or give feedback to community from Council or

Authority meetings. Some suggestions included; through skin groups, have a community meeting, community notice board and the Tiwi Times.

Need to explore this further with Tiwi community members as well as Tiwi people who are on Councils and Local Authority.

Proposed work with TITEB

The Tiwi Islands Training and Employment Board (TITEB) have developed a community action plan (CAP), and workforce development strategy (WDS) supported by the Northern Institute, CDU which includes some key Governance and Management development priorities. TITEB have also submitted an application under the Indigenous Advancement Strategy to implement the CAP and WDS, with support from the Northern Institute, and if successful, the Northern institute will assist TITEB with implementation of key aspects of the CAP and WDS.

The IGLDP team at Wurrumiyanga Community has so far been focussing on work with the local community including members of the Ponki mediation group, the Strong Women's Group, the Local Authority and the Regional Council. We now also, after negotiations with Mike Harrison (Northern Institute) and KPMG (who have developed a governance training program), plan to facilitate a workshop with the TITEB board to

- Scope out the role Boards may play in Workforce Development
- Clarify the needs and issues of Individual Board members, and the Board as a whole
- Discuss options for providing support to address individual and Board needs and issues
- Develop strategies for communication between the Tiwi boards and community members

The Workshop outcomes and report would then inform the further development of the KPMG Governance Training program, and the ongoing work of IGLDP providing support building governance and leadership in Wurrumiyanga.

The three facilitators working through the Northern Institute will work collaboratively to ensure that the different aspects of the project are mutually supportive and their purposes and connections are communicated clearly to the people of Wurrumiyanga and other Tiwi communities.



5. Ideas about sustainability (beyond June 2015)

- There are a number of groups and individuals who have committed to holding a community meeting (or a series of community meetings) beginning early next year. We have offered to support and document the process of building towards this meeting, and the possibility of regular community meetings in the future
- A kit for how to run a successful community meeting at Wurrumiyanga underpinned by Tiwi Ways/Tiwi governance. This kit could include:
 - Flow chart showing lines of communication between different parties
 - A checklist of things to do before community meeting, and a template for proposed agenda (ensuring each skin group leader is talking)
- Working separately with elders and youth for the remainder of the project, we are looking to promote new habits around supported learning by potential new leaders
- In our workshops, we have modeled meeting processes which exhibit and support the explicit practice of both Tiwi and Western governance. Documenting our process in a leaflet or brochure may be of benefit to government or other service providers seeking to work in similar ways in the future.
- Resource about Tiwi Way – for example, a poster which articulates ‘Tiwi way’ – at meetings, with each other; at ceremony, in families, sharing food.

6. Highlights

- That we were able to conduct a series of workshops which did not only talk about ‘Tiwi Way’ but also prioritized the practice of ‘Tiwi Way’ within the running of meetings, sharing food and working together.
 - Participants were able to sit where they needed to (in relation to Tiwi kinship and avoidance practices)
 - We referred to and explored ways that Tiwi Way can be done in meeting settings e.g. who speaks when, only one person speaks at a time, respect for other speakers, listening properly.
 - We worked together to articulate some of what was important in doing Tiwi way. Namely: *Respect for yourself, Respect for others, Respect for your ancestors*
- It was expressed to us that these workshops offered an opportunity to air, discuss and work together on issues that were not generally able to be raised in other settings.
- The enthusiasm of people for the workshops and the content we had to present and discuss. We were particularly privileged to have a number of elders attend the second workshop on the second day, even after an unexpected and tragic death in the community.
- Engaging Bonaventure Timaepatua was crucial to the success of the workshops. He was able to deliver fliers and talk to people in the community in the week leading up to our arrival; he was able to advise us as to the right people to invite to each of the workshops; and he was able to pick people up and drop them off at the beginning and end of each day. His assistance

helped us to be able to generate a culturally safe environment for people to work in, and to practice 'Tiwi Way' within the workshops.

- Kevin Doolan (Tiwi Island Regional Council employee and Local Authority member) continues to be supportive and heavily engaged in the project. He was able to advise us of existing work already being done to gain funding for the Ponki Mediators through an IAS application, and about preparations for a general community meeting to be held next year.
- A number of individuals have shown a strong interest and commitment to working with us in the future. At the end of each workshop we compiled a list of participants who we will contact and work when we return to Wurrumiyanga. This includes both elders and youth, and authorities from the Wangatunga Strong Women's group, the Strong Women's group, the Local Authority and the Regional Council.
- There were a number of positive responses communicated to us by workshop participants.
 - *"I have been waiting for something like this. It is important for us to be able to talk together about these things"*
 - *"When boards meet they usually talk about their business and themselves...these meetings are for the community"*
 - *"I am new to Wurrumiyanga. My wife lives here. This is the first time I have been able to be together with family, talking together"*
- We were fortunate to have a group of elders work with us on the second day at Wurrumiyanga. The elders were a font of knowledge about western governance as well as Tiwi Way. They expressed the need for them to have a 'home' to do the activities which would strengthen Tiwi Way, language and culture. All of them expressed the need for the Tiwi young people to 'step up'.



7. Issues and concerns (about the project and the community)

- For many of the people we are working with, there continues to be significant discussion and capacity building which needs to be done before we can meaningfully begin to address issues of governance together.

- The importance of keeping the general community informed about what goes on in meetings was continually emphasized to us. In most instances this was with regard to what goes on in council and other meetings. However, we continue to look for ways to remain open and transparent as to the process of our workshops, and to assist local people to be informed about the work that we do
- There appears to be a lack of understanding about the 99 year lease and the Office of Township Leasing role and responsibility in this. This is a frequent topic of conversation and concern for local Tiwi.
- There continues to be a lack of clarity around the existing private businesses, (are they owned by Tiwi people or simply have a Board of Tiwi people?) What are the implications for this?
- It was frequently expressed to us that there needs to be more investment in social programs and developing the people's social capital.



- Overwhelmingly discussions surrounded the urgent need to collate, record, document and teach and preserve Tiwi Ways, Tiwi culture, language, ceremony and songs. Concern was expressed that everyone (all organisations, agencies) talk about it but it is always talk! Urgent action is needed while some of the Elders are still alive and with us. The Museum and the Literacy Centre can provide support and opportunity to work together on this important project. Who (which agencies) can support this type of work?
- TITEB, Daniel Lesterance, wants to start the *Tiwi Pride* project utilizing the RJCP funds to support the preservation of Tiwi language and culture
- At the Museum there is a local Tiwi woman who has been working for many years at the Museum. She is vital to maintaining the museum and in particular the preserving of the songs, ceremony, language and culture of Tiwi. They have recently been informed by Tiwi Land Council that funding is scarce and the position will cease in December this year. There is significant concern about the future of the museum and how this important and essential work will continue.

- The close proximity to Darwin and access to Wurrumiyanga was discussed. *Is Wurrumiyanga like another suburb of Darwin? Can people just jump on the Ferry for the day and come to Wurrumiyanga? Why? We see a lot of different and new people here ... just looking?*
- When a business or service provider wants to do business at Wurrumiyanga what is the process and procedures to consult with the whole community and get approval and ratification from Tiwi people to do business in their community?
Who gives this permission? For how long? What is the process? Do Tiwi have opportunity to have a say? Is this what we want for our people? This is our vision? How will you support us in working towards that vision? How will your venture / business support and benefit Tiwi? Who makes this agreement? How can Tiwi ensure the businesses or providers respect their Tiwi aspirations, Tiwi ways, language, culture and practices? What is the collective vision for Tiwi people? This is what our aspirations are for our people? This is what we want for the future of our people.
- A past program called, *Tiwi for Life*, about primary health and wellbeing which was coordinated by a local Tiwi man. However, it ceased due to lack of funding. The elder (who was the coordinator at the time) stated, 'we used to ask the book keeper 'Are we alright? ... How is everything going? Are we okay? Do we have enough money?' Unfortunately, they were told 'yes ... all is okay' ... then the next thing they knew the project was being disbanded.

8. Questions and issues for the Steering Committee

Can a presentation about 99 year leases and the Office of Township Leasing (OTL) be organised? To be delivered by an autonomous and independent company.

