

Ramingining Appendices

APPENDIX 4.1 IGLDP Engagement in Ramingining

The following table is a summary of the Ramingining Field Notes: August 2013 – September 2015.

IGLDP facilitator Anthea Nicholls lived in Ramingining in 2013 until July 2014. During this time Anthea rented a Council donga opposite the Council Office and Art Centre, next to the VOQ and Store in the 'business hub'. She converted the large enclosed veranda into a meeting and work-space for elders, community adults and IGLDP, creating what was to become known as 'Governance House' (GH).

During the time that Anthea was living in Ramingining, Trevor van Weeren and Juli Cathcart (IGLDP facilitators) visited for periods of time to support her work. It should also be noted that Anthea, Trevor and Juli were also working on a number of other smaller projects in Ramingining during the time of the IGLDP. Anthea retired in July 2014 and left Ramingining, which was the end of GH. Trevor van Weeren took over most of the IGLDP facilitation through regular visits with some support from Juli Cathcart.

While living in Ramingining, during and between visits (field work) there were many (documented and undocumented) communications (phone and email) with co researchers/facilitators, local consultants, EARC, ALPA, NT Government, ORIC, lawyers and other stakeholders for many reasons including: research, finding and clarifying information, general organisation and logistics, organising meetings, sharing stories, planning, legal support etc.

Date	No. people	Topic of conversation, outcomes, actions
AN living in Ramingining 9 Oct 2013	1	MDh (senior man, Gupapuyju leader and local IGLDP Consultant) at GH: Working together on the ORIC rulebook kit, for creating a constitution. MDh and A have been asked to do this for Yolŋu Nations Assembly (YNS) but it affords a valuable opportunity to share information from both Yolŋu and Balanda perspectives on governance. The work is ongoing over the next 4 weeks.
10 Oct 2013	3	TO'L (GEC), MDh, YD (senior man, Liyagalawumirr elder and leader) at 'Governance House': Sharing feedback on the HRG and LRG. TO'L has developed a relationship with Yolŋu elders, which encourages open discussion, even criticism, about things, which happen through the LRG and HRG forums.
16 Oct 2013	2	FM, DW (senior women and EARC employee) at GH: Discuss ALPAs latest moves. FM says she is happy but now wants to see what happens next.
17 Oct 2013	1	CB (Balanda, Senior Teacher & School Council Rep) at the School: Conversation re the school council, its recent history and current status.
21 Oct 2013	4 3	E and family at Blue house: E asks for help in completing a wad of forms for Centrelink. This is the same set of forms, which I know they filled out 2 weeks ago. They would have daunted even a literate English speaking person. J, C and family at Blue House: They ask if I can I help them apply for a new house? I ask who is their representative on the HRG and tell them I have no influence in matters like this.
22 Oct 2013	2 1	Senior men, BD (School Liaison) and RD (Assistant Teacher) at School: talk about plans for the new Aboriginal Corporation. People are surprised but happy to see what ALPA is doing. MDh at GH: We discuss a range of governance issues: YNA, Local Community Awareness Project (LCAP), the NTG education cuts. These conversations are ongoing and positive.

Date	No. people	Topic of conversation, outcomes, actions
	1	Rev D (senior man) at his house: I call to talk about ALPA's plans for a new corporation but get involved in conversation re ALPA: 'No change from \$100'
23 Oct 2013	2	MDh, AD (Liyagalawumirr leader, elder, senior man) at GH: We discuss the Local Community Awareness Project and AD's work mentoring a young man who has been released from custody into his care.
	1	RB (CLO, ALPA Board member, senior man) at GH: discuss the rub between the Balanda and Yolŋu ways of doing things in organisations like the EARC.
	1	PvH (EARC CSM) on Council Office veranda: I update PvH on plans for CDU to report at the next LRG. I also get permission for DW to attend during EARC times as she was involved in the work we will be reporting on.
24 Oct 2013	1	TD (Gupapuyŋu elder and leader) at his house: I call to report to TD on the Ramingining Aboriginal Corporation (RAC) feasibility study ... but it gives me an opportunity to engage with TD on governance issues. As I don't often get to speak with TD this is important.
25 Oct 2013	3	TO'L (GEC), MDh and DB (senior woman and teacher) at GH: TvW and I have been mapping out a picture of our governance work, thinking about our goals, what we can offer, and what paths we can take. We share this picture with TO'L & MDh. We encourage each other. MDh: <i>'If I put a spear or woomera in your hand for the first time, it will be wobbly.'</i>
27 Oct 2013	1	AD at his home and homeland, Yathalamara: TvW and I visit AD at his request to talk about his record keeping as he mentors and supervises the young man from the justice system. AD also shows us his chook pens and talks about his plans to get an egg business running.
29 Oct 2013	20+	<p><u>Monthly LRG Meeting with special RAC Feasibility Study Report</u> at new police multi-purpose room: Various mala leaders present as LRG members as well as other community members. AK ALPA (CEO) has been invited to explain their new business venture Dinybulu Regional Services, hear what the mala leaders have to say about RAC and find and have a proper discussion. Up until this point, mala leaders other than TO's ALPA has not discussed its plans for DRS with Ramingining mala leaders. The CDU team reports on the RAC Feasibility Study, leading to lively discussion with AK and some significant developments in plans for the future. DRS will be taking over all the old Ramingining Homeland Resource Centre assets, which has the effect of making a RAC unfeasible. AK says ALPA would like the DRS to go to a RAC when it is up and running. He suggested ALPA create of 2 places on the DRS board for RAC board members in the future. It is unclear how a RAC could acquire the skills and experience to take over from DRS.</p>
	1	MDh at GH: comes to talk through the issues raised at the LRG ... but also the feelings raised through the strong discussion.
31 Oct 2013	1	YD at GH: YD comes to discuss plans for how we will manage the money from the sale of his book, which is about to be printed by CDU. He agrees to let the school sell half the books and raise money for a literary award. His family will sell the rest.
	1	TO'L at GEC Office: Debriefing about the LRG and planning next steps
VISIT 1: TvW and JC 5 – 13 Nov 6 Nov 2013	10	<u>Meeting at GH to discuss the proposed Township leasing plans (99 year leases):</u> DjG (YNA Spokesperson), JG (TO), JD (TO) plus 7 elders at GH: They are very concerned. This proves to be a valuable opportunity to witness Yolŋu governance procedures and hear concerns expressed about the way western governance moves potentially clash with traditional governance values.
9 Nov 2013	2	MDh and JW (JW calls JG (TO) <i>n̄ān̄di</i> (mother) at GH: MDh comes to talk re the issue of Town-leasing. He and his wife JG are on their way to talk with TOs.

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10 Nov 2013	8	MDh, RW (EARC Rep, TO, daughter of JG (TO)) at GH and at their homeland, Walkabamirri: MDh comes to talk re the issue of 99-year leases. RW later takes us to Walkabamirri to talk with her parents, JG (TO) and JD (TO) and her brothers about township leasing. Following the YNA visit, MDh and some other leaders asked us to help them research township leasing and to write a petition as a public statement from the people of Ramingining and Homelands, expressing their feelings to government. Over the next week or so they took the petition to Yolŋu leaders and community members for signing. The petition was sent to the Federal Minister for Aboriginal Affairs, Nigel Scullion.
11 Nov 2013	1	AD at GH: comes to talk about the record keeping he has been asked to do re his supervision of a young male offender who has been released by the justice system into his care but he also talks about the 99 year lease story and Yolŋu relationship to land: that land is not just a commodity - ' <i>It is us.</i> '
12 Nov 2013	20+	<u>Public meeting</u> including teachers from school at Bula'bula Park: The teachers' are on strike and meet with the community to discuss their concerns. The meeting also addresses concerns re Town-leasing and collects signatures for a petition saying the community rejects the notion.
13 Nov 2013	1	AD at GH: AD brings his paperwork back to us written 'in Yolŋu hand', for me to copy and forward for him. He is joined by MDh and YD. They discuss business including the Town-leasing issue.
14 Nov 2013	2	BD (School Liaison Officer) and SD (senior woman and Assistant Teacher) at School: We talk about the school council. The conversation keeps reverting to issues that could be raised with the council. I have trouble getting them to reflect on the role and effectiveness of the council itself.
15 – 17 Nov 2013	15+ each day	<u>Three-day YNS Meeting</u> at GH: DG (YNS Spokesperson and KT ask if they can hold the YNS meeting at GH: JC, TvW and AN (IGLDP facilitators) are invited to attend this meeting and to contribute to the development of a constitution. It proves to be an invaluable opportunity to witness traditional Yolŋu governance and western governance working together. Around 15 people attend the meeting each day.
VISIT 2: TvW/JC 18 – 26 Nov 2014 18 Nov 2013	1 1 1	RB (CLO, CAB member) on Council lawn: We talk about the CAB. Richard expresses frustration that the CAB is not a recognised body. ' <i>We need to be constituted.</i> ' GW (EARC Admin Officer) at Council office: We talk about the CAB. ' <i>A very important group but undermined by the infrequency with which they make a quorum.</i> ' RG (former EARC Rep, CAB Chairman) at Police Station: We talk about the CAB, HRG and LRG. RG appreciates these groups though on reflection admits to limited power. He doesn't express the frustration felt by RB.
19 Nov 2013	25+	<u>LRG Meeting:</u> members and visitors at the Police multi-purpose room: The CDU team has been asked to report on the Feasibility Study for a new RAC. There are also reps from the PAWA energy project and the new Local Authority (LA). The input from PAWA visitors is not well received by some of the Yolŋu elders who feel confident to speak up and say they are not happy about being presented with inadequate information. This leads to rich discussions afterwards re the way meetings are held and an invitation to JC (IGLDP facilitator) to run a small workshop on 'levels of community participation' for TO'L, ND (IEO, middle-aged leader and Norforce Sergeant) and MDh.
20 Nov 2013	1	MDh at GH: Much talk about meetings and processes.
21 Nov 2013	2	AD at GH: AD brings a 24-point statement he has written himself in English about Yolŋu and Balanda ways of dealing with infringement. He asks AN to type it for him and we talk about the points as I type. It elicits a deep discussion about Yolŋu governance. MDh joins us.

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22 Nov 2013	2	ND (IEO), FG (younger Liyagalawumirr leader) at GH: ND comes to ask about 'courses which teach about meetings/governance' because G has been asking about this. G later asks me the same question.
22 Nov 2013	3	ND (IEO), MDh, YD at GH: Talking, planning how we will work together 'both ways'.
22 Nov 2013	1	PvH (CSM) at the Council Office: We talk about the CAB: Strengths: good cross-section of the community; gets involved in making decisions re things like road humps, a memorial garden, etc. Weakness: with 20 members hard to get a quorum.
23 Nov 2013	2	CB (Senior Teacher) and LMCC (Teacher) both Balanda and School Council Reps) at CB's house: We talk about the School Council: It has really strengthened under the influence of the last two principals. They report that there is really good relationship between current (Acting) Principal and Chairperson.
25 Nov 2013	3	'Levels of Community Participation Workshop' at GEC complex for: TO'L (GEC), ND (IEO), MDh, TvW and AN: JC runs a small customised workshop on the IAP2 concept of 'levels of community participation' – inform/involve/consult/engage/empower and their relationship to community decision-making power.. She shows how in each engagement it is important to be up-front and clear about the level of community decision-making power and therefore the level of community participation. This helps to avoid the kind of frustration witnessed in the last LRG meeting. It is a great success and opens good dialogue.
26 Nov 2013	1 1	BD (School Liaison Officer) at School: BD indicates he wants to ask me a question that he feels might be sensitive. He asks, ' <i>Will ALPA bring the price down</i> '. BD knows I have been involved with the Feasibility Study re a new RAC, and that ALPA is involved in some new initiatives in Ramingining, but like the Rev D (see 22/10/13), he has this one concern. FG (EARC employee & young elder) at GH: Frank has been mowing my grass. Over coffee he raises a question, which is puzzling him. If ALPA got the Homelands contract why are they asking for money to do things like cut grass in the Homelands? I explain that it is probably because the contract money doesn't cover all expenses and so the Homelands are asked to make a contribution.
26 – 28 Feb 2014	1 by 4 days	MDh at GH: comes for 2-3 hours on each of these days and we resume the conversations we were having in November, sharing questions and knowledge around Yolŋu and Balanda governance practices. We discuss a letter he has written expressing community concerns about their lack of decision making powers and a statement sharing his views as to why kids are not going to school. He asks me to edit and type up the latter. I print copies of both for him.
Mar/Apr /Jun 2014	~30	Regular visits of MDh, Community members and elders at GH: Regular discussions re governance and personal governance skill building. Improving understanding of Yolŋu and Western governance, supporting and growing knowledge and skills in governance and leadership, finding ways for Yolŋu and Western governance systems to work better together. Researched and created <i>Waŋa Gurruŋu</i> spreadsheets & maps (see 'Resources').
3 Mar 2014	1 2 1	AW (School Council Chairperson) on Council Lawn: AW is wearing the uniform of the 'Walking Bus' program, reputed to be having significant success. I ask why he thinks this is and he tells me 3 stories: 1. People are getting the idea that education is important. 2. They are afraid of being taken to court. 3. It is <i>dilak mala</i> (elders) coming to their house. V (Centrelink Indigenous Liaison Officer) at GH: MDh brings V to meet me. We talk about her role and issues challenging Yolŋu re Centrelink: AbStudy applications, debts accumulated from other income not being declared, RJCP. PvH (CSM) at the Council Office: This is our first catch up after the break. We talk about the role this project can play this year. He invites me to speak to the CAB the next day.

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	15+	<u>CAB Meeting</u> : CAB members and visitors at the Council Office: I have 10 minutes at the meeting to remind members of the work we did last year and what we can do this year: building a strong conversation re both Yolŋu and Balanda governance and including the possibility of workshops and segments in regular meetings.
VISIT 3: TvW 23 Mar – 2 Apr 2014	~30	<u>Presentation of Stage 1 Report and Stage 2 Plan</u> : a summary of the Stage 1 Report and Stage 2 Plan for Ramingining was presented at a special LRG meeting. Unfortunately the meeting coincided with two big funerals out of town to which many key people had traveled, and a court session, so there were only 4 Yolŋu present and 6 Balanda. As a result AN followed up individually with Yolŋu leaders and key balanda managers.
15 Apr 2014	15+	CAB Meeting, Council Office: attended the CAB meeting.
28 Apr 2014		LRG meeting, GEC Complex: attended meeting
1 – 12 May 2014	6	AN worked with MDh and other elders and Yolŋu and Balanda community members to plan and prepare the <i>Näj'thun ga Buku-bakmarama Q&A Elders Forum</i> .
12 – 14 May 2014	50+	<u>Näj'thun ga Buku-bakmarama Q&A Elders Forum</u> : held at Old Police Station over 3 days. <u>Day 1</u> : was just for Yolŋu Elders and young people who will become Elders one day. They talked about their dreams and visions, and about questions and worries, getting ready for Day 2. (25 people) <u>Day 2</u> : Balanda were invited to be part of a Q&A program. It was a great success with 45 people coming to take part. We had 3 panels. Rev Dr DG flew from Darwin to be the chairperson and AK (ALPA CEO) also flew from Darwin. Other panel members were from the School, the Clinic, Bula'bula, ALPA, RJCP, the Police, the Rangers, the Regional Council and the Government. <u>Day 3</u> : We talked about the questions, which had been asked and thought about the future. JC and TvW joined. (15 people). See 'Resources' for the Newsletter documenting this event.
VISIT 4: TvW 14 – 20 May 2014 16 May 2014	6 + 6	<u>RAC 'Steering Committee' Meeting</u> at GH: MDh, TD, Brian Y (2), RB, BD and OC at GH met to discuss whether to pursue the idea of a Ramingining Aboriginal Corporation (RAC). There was a strong sense that those present wanted to take the first steps to start a new corporation, that is, to set up a Steering Committee, but TD said that he felt there should be TOs present to take this step. Follow up meetings with TM, MD, JG, JD, AD and SN.
20 May 2014	10	Following the Building Up Skills for Teaching and Learning Workshops for Yolŋu teachers we facilitated in 2013, the Principal invited us to run a 2-part introductory workshop for the newly elected Yolŋu School Council members. <u>School Council Workshop part 1</u> : Focused on <i>Who are we and what are our roles? What are the functions and powers of a school council?</i> And identifying special terms and what they mean
21 May 2014	10	<u>School Council Workshop part 2</u> : We continued working on <i>What are the functions and powers of a school council?</i> Then looked at <i>What do we do?</i> And <i>How do we do it?</i> We practice with some real-life decisions the school council needed to make.
6 Jun 2014	7	School planning meeting at the School: Attended the school planning day.
10 Jun 2014	9	<u>RAC Steering group meeting</u> at GH with AN, TvW, MDh, ND, Ad, DB, RB, DW and FM as well as JG and JD. The purpose of the meeting was to set up a steering committee for a Ramingining Aboriginal Corporation (RAC). We went over the RAC vision and explored the questions: <i>What does a steering committee do?</i> And <i>Who should be on the steering committee?</i> The following people were nominated including TO family representatives (MDh, AD, FM, W, DB, RB, ND, G, Y(2), M, D and MD (TO)). They decided to meet once a fortnight with AN up until September.

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VISIT 5: TvW 26 – 27 Jul 2014	20+	(TvW): The day started OK but quickly turned into one of those swept-up-in-community-life days. When I caught up with MDh at GH he said there were a few issues he was dealing with. He needed to get to Milingimbi by 11.30am because a body was arriving (for a funeral). This put pressure on the LCAP that AN and GD (balanda) were meant to be organising with him. He thought I could drop him at the barge landing to go by boat and pick him up an hour or 2 later so he would be back in time for the LCAP. AN was concerned what to do about it. MDh went off and 20 minutes later said he had sorted it out. We would take some of the <i>Dalkarra</i> (ceremonial leaders) to Dabala (barge landing) and they would go over in his stead. We did this and on the way back we talked about IGLDP and a letter to Tony Abbott. We got back to GH and he wanted to do a drawing about the situation. He was saying how there were too many Chiefs and not enough Indians in the Gupapuyngu clan. Young leaders were making decisions and expected others to follow instead of deferring to leaders who had the right lineage (like him). There is already a body at Ramingining that people are sorting out, the new body at Milingimbi needed people who were organising the Ramingining body to be there to get it from the plane and sing it to the ceremony area. This was upsetting other Gupapuyngu leaders. MDh somehow brokered a peace deal whereby they would send a few <i>Dalkarra</i> over from Ram (which would stall the Ramingining funeral) and sort out the repercussions later. This also allowed MDh to honour his commitment to AN, GD and the LCAP. He said in his day leaders wouldn't really have to say anything because there was normally one BIG leader everyone sort of new what to do without him having to give instructions. Now that there is a 'one leader vacuum'. Leaders are making decisions without thinking about how it will affect others thus causing problems. After running around we convened at the Police/Court Office. It started an hour late with about 20 people and it was great. MDh and AN did a great job with AN on PowerPoint and MDh front of house.
28 July 2014	1	TO'L at GEC Complex: (TvW) mentioned a few vague ideas about the NTG engagement process, and talked to him about the desire of NTG to have an amalgamated decision body, a single consultative group. He got upset about that idea and said it was a top down concept and there was not any real hope for that happening. It set my alarm bells ringing. Have I have been secretly harbouring a desire to solve that for government? His comments made me stop in my tracks – I need to examine this carefully.
29 July 2014	6+ 1	The day started with some calls from GW (IGLDP consultant from Gapuwiyak), he was wanting to write a letter to support some Galpu families with an appeal to allow two men on remand, who were about to be sentenced, to allow them at least one day to attend their Grandfathers funeral. GW said he trusted us (IGLDP team) to do the right thing. I don't know much about this. I rang NAAJA in Nhulunbuy and was told there were some Lawyers in Gapuwiyak that very day. I got a mobile number and called D (NAAJA). I outlined the issue and he said the people should come and see him. I told GW and he was feeling shy about meeting D. He did go up to him and D outlined the possible scenario. It didn't look good because of mandatory sentencing (3 months for an offence and 12 months for repeats) The rest of the day was spent with more calls to NAAJA, some desktop research and the drafting of a letter for the families, more calls with GW, and edits. It doesn't seem hopeful as the presiding magistrate is hard-nosed one according to D and they basically have to follow this heavily criticised law. There was a whole lot of governance going on. These communities need facilitators to connect and support people on the ground to work through their issues – adult community learning centres. Ceremony: In Ramingining I heard some women 'ulalaying' in the afternoons and evenings. I made some enquiries and people frowned at me and said I shouldn't be concerning myself with it. It is women's ceremony, maybe linked to <i>Gunapipi</i> , which is very hard to find out information about. It is certainly involving many people, and I have come across women of all ages walking around town with white clay painted on their

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		<p>bodies. Apparently there is also another one happening near tanks. Both are very close to the town, which is unusual. There is also the funeral ceremony happening for ND (IEO's) father. So there are three ceremonies happening. There is also the ceremony happening on Milingimbi, which involves Ramingining people (see above) When I arrived at Milingimbi the same is going on there. What sounded like a large amount of people down at the bottom camp and the funeral at garden camp. Five large ceremonial activities across two communities. Yesterday MDh was expressing some worry about the poor kids being sent to school, he expressed some ideas about how they were actually missing out on being kids, on being Yolŋu kids. Yolŋu are very respectful of children and where they are at and allow them plenty of space to explore their world as they are growing up, they are allowed to fully inhabit their space and desires. MDh was feeling sad that they were being dragged out of their sacred kids space and herded off to school. I had a careful thought that maybe this was part of the reason for the ceremony to be so close to town and starting in the afternoons and going well into the evening. MDh said they were about getting the community involved and teaching the Yolŋu.</p>
VISIT 6: TvW 2 – 7 Aug 2014 2 Aug 2014	5	<p>PP and RB at GH': The VOQ is full of hunters, pig dogs, etc. PP talked to them about permits. I talked to them about previous booking. They were just tourists using a Government facility. Yolŋu were unhappy they were there. They did leave and made the place very tidy and clean... but</p> <p>AD, MM, JB and kids: Took a load of people out to Garanydjirr where some bones (<i>Nyaritj'pal</i>) were being returned from being housed in a museum through LA and LH.</p>
3 Aug 2014	1	Took MDh to Barge Landing. MDh is reading - 'Touch Points for Leaders'. Various jobs.
4 Aug 2014	0	Completed Draft of the Goŋ-Ḍäl Corporation Story for Gapuwiyak and emailed off to GW.
5 Aug 2014	<p>1</p> <p>1</p> <p>10+</p>	<p>Met with DB (younger leader) outside Council room: He asked me to come over and have a chat. We were both waiting for the LA meeting to convene. We caught up on jobs, families and what's going on mostly. He thought the meeting would be called off because there was no quorum.</p> <p>V (Ramingining library): shared some stories about what was going on with bones of DW's Grandfather being returned by (Donald Thompson museum mob – LA and LH). She found a picture of him in the Djembanju Joe book of Milingimbi photos. We kept flicking looking at people and places, she was actually getting fired up with people showing an interest.</p> <p><u>LA meeting</u>: An interesting meeting. Quite a few calls to establish a quorum. No real feeling around it all just working through the agenda. DB (a younger Leader) should be made to feel more welcome. It's the second LA meeting and looked exactly the same format and style as previous CAB meetings I have attended. It started 40 mins late. I wonder how they do their communication about meeting times? Several issues are discussed but the agenda and outcomes are largely determined by the CSM. The LA's have a 'gavel' that is banged on the table when each issue voted. It seems to be the only new thing about the meetings, and a bit patronising.</p> <p>AN reported on RAC, in some detail. The CSM responded quickly with, '<i>The LA is the one voice for Rammo, this should not duplicate things</i>'. MDh responded that the RAC will be a Yolŋu body. The CSM responded that the Council is a Yolŋu body you only need to look at the poster. Who started off the LA? Yolŋu did. All our management are Yolŋu, they set the agenda, [closes his eyes] ... '<i>It's a Yolŋu group</i>'.</p> <p>The CSM mentioned that the NTG is pushing and wanting to use the LA for engagement. He says there is a '<i>Have your say</i>' Box in the office and people need to use it...</p> <p>VOQ issue discussed: L says she got permission from R, PD etc. for the hunters to use it and they had a booking for the accommodation. The discussion could have gotten out of hand but MDh said lets do it better next time, permits, protocol booklet for people</p>

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	3 1	<p>working in Ramingining and visitors.</p> <p>Another issue of AL visit is discussed. It was unannounced, his wife in appropriately dressed, he was asking people questions. Our offer to help through IGLDP to work with leaders to produce something around visit protocols was rejected by the CSM.</p> <p>Met with J (ASRAC Manager), S, MDh outside Council office: Talked about a way of setting up the permit system for friends of visitors. J thought it would be easy, just make a draft, come and talk with the Rangers and make a final version. Probably need two, one for Balanda living in Ramingining, another for outsiders coming to Ramingining...</p> <p>Reflection on LA meeting: MDh drew a picture of his impression of all the service providers in Ramingining and Yolŋu on the outside. Need to do a good one of this. Did some driving for MDh and got key for Police accommodation.</p>
	2	<p>Police accommodation: Visiting Police with dogs. A is very chatty about community development and policing. Interested in listening about the project, generally despondent about bullies, crims, cronies setting the agenda for society. Australia an easy target for drug imports, some harder drugs starting to make it into communities, mostly because the people are selling marijuana to keep there other habits going (i.e. speed).</p>
6 Aug 2014	8+ 1	<p><u>Anthea ran a workshop for teachers at the school:</u> This workshop was about developing the teachers' leadership capacity through establishing a mentoring program. We did a number of workshop activities designed to build capacity for teachers (a number who have multiple leadership roles and responsibilities in the community). The activities included rating/evaluating, reading/writing, role playing, etc.</p> <p>Long phone calls with GW (Gapuwiyak): discussing strategy. One area he picked up on was what sort of response was happening at the Council level regarding the RAC. He was particularly interested in what the CSM had to say about the RAC overlapping what the LA is doing. He also told me how the court session went with the Galpu. He has now made some good contacts with NAAJA lawyers and is increasing his networks. Talked about the publicity around Garma and YYF. Planning for coming visit.</p>
7 Aug 2014	1	<p>MDh: There was a community Gunupipi coming out ceremony this morning. We retired to GH and did Internet Banking, Westpac Complaints, old photos, Yolŋu disputes over getting traditional stories right, (Knowledge is Power) Letters to the Rangers re protocols.</p>
AN living in Ramingining VISIT 7: TvW 17 – 25 Sep 2014 18 Sep 2014	2	<p>In this visit TvW and AN packed up GH in readiness for AN leaving and arranged handover. TvW met with S (Health from Gove) staying at VOQ. He confirmed a few things, the difficulties of Milingimbi, the strength of governance in Ramingining through Gunupipi. He does a lot of men's health work and talked about how various key figures like the people who ran the clinics and local champions supported his work.</p>
19 Sep 2014	3	<p>Started with the usual tension of not knowing what the day was going to bring. TvW met with TO'L about IGLDP now AN is leaving. Would like ND (IEO) to be more involved and FG (new IEO on Milingimbi). Told me Council committed to build new Family and Children Community Centre near the basketball courts. Talked about the need for agencies to de-personalise stuff, to support one and other and work together to support our target clients... Gave me a contact at Brotherhood of St Lawrence re the Hippy project. Spoke with LF (ALPA RJCP). Need to get in touch with MN re ALPA partnering and Goŋ-Däl. We need to talk with L and get on the page together, we want to be transparent, so do they. LF wants more communication with IGLDP.</p>
20 Sep 2014	0	<p>Moved IGLDP/CDU stuff from GH to the 'new office', a container behind the VONS. TvW/AN/JC discussed IGLDP strategy in Ramingining with AN over lunch. It's confusing. Planned to stay longer to complete RAC Rule Book. JC made a week planner with activities to get the RAC sorted.</p>

Date	No. people	Topic of conversation, outcomes, actions
21 Sep 2014		Started looking at what is going to be required to help Yolŋu directors write an IAS application. Big wall story with the start of an application focussing at this stage on the Outcome of the project. We are looking at how to extend the IGLDP work especially for Gapuwiyak. Moved more some more stuff to the 'new office' and had a hand-over with AN.
22 Sep 2014	2	<p>MDh dropped by so we could talk about the hand over and how there was going to be less time for IGLDP in Ramingining than when AN was living there. He laughed when he saw how full our calendars were. We talked about the possibility of doing a big week this week, and he talked about a body coming to Ramingining tomorrow, and there are five waiting at Milingimbi Not too sure if we will get much done this week, but you never know. He agreed to call us when he was ready, either later today or early tomorrow. He said he would check with some of the SC members about where they were at...</p> <p>Met with LF (ALPA RJCP) for 2.5 hours to establish relationships and confirm the relationship between the RAC and Dinybulu Regional Services. As far he can tell its all go with AK behind the concept and ready to continue talking with an emerging group from Ramingining.</p> <p>Spent the afternoon doing some more shifting stuff with AN and then went round in circles trying to work out how to apply for an ABN and apply for gift status for Goŋ-Däl.</p>
	5	<p>Spoke with MDh, helping him with glasses and getting his pre-paid modem activated. He thought he could get a meeting organised by Thursday or Friday with the RAC. We went over and found AD who is on his way to Milingimbi for funeral and then on to another one later. After some discussion MDh said he wanted to wait until we came back to get the RAC going. Rang WW (IEO Gapuwiyak) re booking VONS at Gapuwiyak... heaps of mucking around re accommodation.</p> <p>Emailed Michaela re Milingimbi visit. Law Connect (ORIC) contacted, very particular process... they have emailed us back.</p> <p>Took MDh and a bunch of kids out to Dabala to catch boats to Milingimbi for funeral. AD was still there – two boatloads went over. MDh wants to get a licence back for kava. Too many people are getting in to too much trouble over small quantities of kava and marijuana. He told me that the magistrate revved up the Ram police about bringing so many misdemeanours to the attention of the court re marijuana.</p>
23 Sep 2014	6	<p>Worked on the IGLDP website for the people page and started to do some work on the Government page. AN and MDh came around. We decided to go to his house and get his Internet connection sorted again. He wanted to watch conspiracy Youtube movies about Barak Obama. His daughter has just finished a video course with ARDS and was top of the class. Her laptop screen has been crushed and no longer works. Helped Anthea bump the rest of her things out of her house, exchanged computer files, went and sat with Y. Found DB and stayed with his family (nice). Tired to find DM who was at Milingimbi and FG (asleep). Then we found FG and started to talk to him about how we I am taking over from AN and we need to keep working on the RAC. R joined us and we talked through the plans for first week in November. Everyone now and then people ask, 'Is ALPA really a Yolŋu organisation?'</p>
VISIT 8: TvW 1 – 8 Nov 2014 3 Nov 2014	7	<p>Saw MDh, AD, G, TD, Y(2) LF (ALPA RJCP), W. Tried to get another Steering Committee meeting/workshop organised. Lots of talk about prices and fairness at DRS mechanics workshop. Spoke with LF (ALPA RJCP) re meeting up on Wednesday. At one stage a Yolŋu man shouted at MDh. I was told he was upset about us MDh and I) working together and he said MDh's English had no power.</p>
4 Nov 2014	5	<p>Involved in some relaxed town centre conversations with several people about there is no hope left, it's all been lost, the NLC is bad, the Government is heading on its own straight path, we have turned our path towards the Balanda path, but they have stayed</p>

Date	No. people	Topic of conversation, outcomes, actions
		<p>straight. They are over us, crushing us.</p> <p>Looked for DB. Went to school, spoke with AW. MDh has booked the Police multipurpose room for Steering Committee meeting/workshop tomorrow at 10am. Rose wonders why everyone keeps humbugging her for royalties... Drove around looking for DB and D. MDh had a YNS teleconference which I listened in on. They spoke about a launch, independent schools, recognition, a treaty, ABA grants, fundraising, crowd sourcing etc. Planning tomorrow's workshop, not much time so preparing as much as possible.</p>
5 Nov 2014	7	<p><u>RAC Steering Committee workshop/meeting</u> at the Police multipurpose room: 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. [See website]. MDh came early and we went over the program and setup. We drove to Yathalamara and found AD halfway. Rang up BD and YI(2) picked up DB and RR came as well. The program went quite smoothly. Not much interaction at the beginning, just 'yo, yo, manymak'. I think peoples picture of what they were getting in for was really moved forward. AD said he was very happy and positive about where we were going. MDh was all across it. RR was worrying that there was not enough people, how to solve that problem? We did talk about the idea of a steering committee doing some work and then sharing it back with the community to keep the story alive and give people an opportunity to get across it all. LF (ALPA RJCP) came in and gave a spiel. Lots of interaction this time, the story keeps getting smoothed out. There is plenty of business going on and people were heading off to various places.</p>
6 Nov 2014	1	<p>No MDh today. I completed outstanding work from Mil. Rob and Stu are doing a doco on the first guitar in Arnhemland and I brought Bobby around and we spoke about many things. Every time I speak with old men they bring up their sadness about lost culture. Makes you cry.</p>
7 Nov 2014	2	<p>Started discussing with MDh what we could do with the gurruṯu charts that he had been making with AN. I did an interview with him and he explained how they worked. He stopped speaking English, said if anyone sees this people will know he is not telling a made-up story. (Knowledge not documented and committed for all time idea). He went off for a while and came back with Rose who is the daughter for the TO's. She complained about people humbugging her for \$s. MDh showed her the maps. He explained to me that there is gurruṯu for places and also gurruṯu for people so even though he is <i>Yapapulu</i> for Ramingining (the Ramingining land bore the mothers who bore his <i>Galays</i>.) Need to study this. Matthew really to communicate this info to anyone who will listen, but how? An image on a website needs a heap of language around it. Maybe he wanted Rose to hear this too.</p> <p>Hung out at the Art Centre for a while, watching screen-printing. More admin etc. Hanging with DW, Met their brother PD and his wife and child. He wants to be serious about following his father's footsteps and living a straight road life.</p>
<p>VISIT 9: TvW 16 – 22 Nov 2014</p> <p>16 Nov 2014</p>	<p>7</p> <p>1</p> <p>2</p>	<p>Called MDh and spoke with AD. He is still interested, as is Y(2) and RR. LA meeting tomorrow.</p> <p>Everything closed and a big meeting took place in the park re school attendance. Lots of speeches, Sue (Principal) talked about kids getting ready to deal with the government as being the purpose of education. People spoke about the people who play cards, drink kava and smoke marijuana. They are using their kids as an excuse to do it, and their kids are using their parents as an excuse not to attend. Might lose year 8,9,10. Primary school is good. Talked to TD and Y(2).</p> <p>Had good phone conversation with PG (IGLDP SC member): Susan Everingham is interested in the Milingimbi women's group. The principle agreement by APONT could be good leverage. Should do one form the women's perspective, and also get the women's work history and capacity down.</p>

Date	No. people	Topic of conversation, outcomes, actions
		Visited TO'L and ND: ND told me I need to show him what's going on so he can be informed - good call.
17 Nov 2014	1	Helped DW with petrol card
18 Nov 2014	4 3 4 2 2 1	MDh in town and LA training on today. Met with AD, Y(2), RR and DW: aiming for a workshop for Thursday. Had a 3-way conference with RS (NLC) and GW re the S19 lease for Goṅ-däl. Went through the process etc. Then did a whole Health Dept ring around for Milingimbi, SE Office of Womens' Advancement, MH NT Health, just been reshuffled, was with Stronger Women. Also TS acting manager boss of ML (looks after strong women, then Justin Heath who runs the program. pretty positive responses. More discussions with Goṅ-Däl. PG how do we do the 'UP' stuff (of GroundUp)? He is coming to Ramingining for Thursday meeting.
19 Nov 2014	2 3 3 1	Big session with lawyers A and G from Minter Ellison re DGR and Charity status. MDh for breakfast, then a session at the VONS. Talked through workshop planning. He is worried people still don't get it. We came up with a plan to do a 'crossing the river' picture to get a visual idea of our journey. Phone call re <i>Gapuwiyak Manymak Power</i> tender. Phone call with WS (Anglicare) re Milingimbi Women's corporation. Preparing for Workshop. Calls with GW (Gapuwiyak).
20 Nov 2014	7	<u>RAC Steering Committee Workshop</u> : PG arrived and we had breakfast together. He went to see TO'L. I set up the space with MDh who came early. It was OK. When we got onto aims and Objectives I was fazed because people started talking about running their own health centres and all sorts of huge things. It came back together when we started to arrange the aims into groups. We did get some work done. I keep asking people if it's clear what we are doing and they keep saying yes but I'm not sure about that.
21 – 23 Nov 2014	0	At the VONS: documentation of workshop, report writing etc.
VISIT 10: TvW/JC 21 Apr – 1 May 2015 <i>First visit post Cyclones Lam and Nathan</i> 23 Apr 2015	3	<i>Planned visits and work on the IGLDP early in 2015 was delayed due to the impact of Cyclones Lam and Nathan and the cyclone recovery program.</i> Initial contact and scoping with MDh. TO'L (GEC) for past few years has left and we organise meetings with GD (new GEC) and ND (IEO). Met with ALPA RJCP Coordinator LF re RJCP and RAC. Mostly me listening to the ALPA message... Big problems between LF and MDh. Caught up with MDh. He spoke about ALPA heading off on its own path without the leaders. Ministers Scullion and Giles come here and don't look for the Elders first (which is Yolṅu protocol).
24 Apr 2015	2	Meeting with GD (new GEC). Brought her up to speed with what we are doing and have done. She told us about her new strategy for stakeholder meetings. All Balanda must bring a Yolṅu they are working with. Once the Balanda are finished, they are asked to leave and the Yolṅu can follow with their own needs. JC and TvW discussed logistics, timing and competing agendas and how approaches to these can be enabling or the opposite.
25 – 26 Apr 2015	0	Everyone had funeral ceremony commitments over the weekend.

Date	No. people	Topic of conversation, outcomes, actions
27 Apr 2015		<p>Met with MDh: talked about the RAC and where things are up to. MDh told us the NLC is helping the TO's to build their own family corporation. Not sure whether this will eventually take over Dinybulu (rather than a RAC). Things are getting more complex because of the existing connections between the TO's, DRS and ALPA. We talked about how that unless the RAC is incorporated, ALPA and the government cannot recognise or involve it in the DRS board. It needs a legal body (<i>rumbal</i>) to be legally accountable in Balanda law. MDh talked again about past initiatives and businesses in Ramingining – brickworks, farm, chook farm, abattoir, crabbing, and why these failed. Everyone id concerned about changes to RJCP and UB in July. How can Yolŋu work for them selves and not rely on or expect welfare. We started drawing a diagram/picture of all the balanda agencies in Ramingining on butcher's paper as we talked. MDh identified communication as a big issue and lack of involvement of Yolŋu leaders.</p> <p>We also talked about leadership and how a leader has to have the capacity to communicate both-ways. The conversation moved on to Sea Rights. <i>'There is a current and Yolŋu are caught in the government current who are pulling Yolŋu to their way of doing things.'</i></p> <p>MDh rang ND (IEO) who joined us: Leadership is people responsible for governance and helping other people understand, learn, pass on and follow governance and rules. Top level is <i>Djirrikay</i> (<i>Dhuwa</i> leaders) and <i>Dalkarra</i> (<i>Yirritja</i> leaders). Then there are <i>Djungaya</i> who can be either <i>Yirritja</i> or <i>Dhuwa</i>. Yolŋu are governed by the rules/laws set up by the ceremonies. The ceremonies were made by the ancestors.</p> <p>We looked at the picture of Ramingining we had drawn earlier and identified Yolŋu 'agencies' and governance was missing from the picture. This brought us back to the RAC and MDh spoke about the old 'Village Council' in the 1960's. There was no <i>rrupiya</i> (money) involved and the VC operated under Yolŋu authority. We talked about the feasibility of this idea.</p> <p>Met with A (new CSM): A showed initial interest but didn't see any opening to get involved with the LA. He is new and still learning about the history of DRS etc. e.g. thought DRS was a local Aboriginal Corporation. IGLDP hasn't had a presence at all in Ramingining this year and he came just before the cyclones. I get the impression the cyclone recovery has been a big time for balanda heads of agencies who have been holding weekly meetings. I tried to explain some things but it hard and I think we both felt disconcerted. We are completely outside of this, as I feel are many Yolŋu. I felt more than ever there is no place for us or IGLDP here. I felt the agony that the continual turn-over of balanda in these positions creates for Yolŋu.</p> <p>We developed a draft resource that could be used with boards to work through their responsibilities and roles.</p>
28 Apr 2015	4	<p>Spoke with B (clinic) and L (council) re jobs, we start talking about governance and drop into a community development conversation</p> <p>Met with MDh and ND (IEO): Discussion around Stakeholders not really working with the community. There are no real partnerships with community members. Teachers and Council not involving the community. LA are being elected but they are not going back to the community and telling them what they are doing... (MDh is a LA member)</p> <p>Meeting with JM (one of MDh's fathers). Similar sentiments to MDh – it's all Balanda rules, only Centrelink, people confused, no jobs, no coordination with social – economic and political, NTG treat us like dogs <i>'dji, dji,tji,tji'</i>.</p> <p>Spoke about bringing out Yolŋu governance: Marriage system, <i>malk</i>, <i>rumaru</i>, <i>Wukundi</i>, <i>rum'rum wetj</i>. Also drugs, phones, early marriage</p> <p>People don't came back and tell us... Yolŋu Governance is missing from Balanda eyes.</p> <p>MDh is getting lots of calls re Funeral arrangements. Later we start talking about how to make Yolŋu governance more visible.</p>

Date	No. people	Topic of conversation, outcomes, actions
29 Apr 2015	1	<p>MDh session again (recorded). Balanda seem to come just for the money...</p> <p>Talk around the concept of <i>Djugu</i> (negotiation of contracts/agreements related to <i>Dhapi</i> (circumcision)) – the ways they are made, what’s expected, how to renege, outcome is for <i>Magaya</i> (peace and happiness). Discussion that maybe contracts with Balanda could be worked like this, together.</p> <p>This is where an idea starts to develop to make small explanations of different types of Rom to ‘prove’ that there are all sorts of practices that Yolŋu are trying to activate but under the encapsulation of Western Law and systems.</p> <p>Funeral commitments and everyone talking about the Bali executions, shocked, try and explain Indonesia and its laws...</p> <p>Started ‘<i>Don’t leave us out</i>’ illustration based on MDh and Juli’s diagram/picture.</p>
VISIT 11: TvW 11 – 15 Jun 2015	4	Drove to Ramingining and set up meetings.
11 - 12 Jun 2015	2	<p>With MDh I discussed the positives and fallout from NĠa’s Milingimbi Makarr Garma petition. MDh doesn’t feel comfortable to talk without NĠ present. NĠ is asking Yolŋu to step up, not Balanda. First of many phone calls with Milingimbi Ranger coordinator who saw the petition and felt something bad had been said about them and it should have been discussed with them first. Gradually the Ranger coordinator sees the point of view that it was a Yolŋu initiative and the issue was around communication. Later MDh drops in again ready to talk about the petition. He says NĠ is doing it right at Milingimbi, he spoke from himself. Discussions around what the YNA executive will think. Learning: you should be engaging with people who have an interest in what you might put in a petition.</p> <p>Teleconference with PG (IGLDP SC member)</p> <p>Draft a letter with MDh to PG re IGLDP work ‘<i>the job is not finished</i>’ and the need for more.</p> <p>Phone call with NĠ re post petition police visit, which seemed like a good outcome, although NĠ thought they were managing their risk more than really engaging...</p>
13 Jun 2015	1	<p>Discussions about YNA and <i>Makarr Garma</i> (community specific manifestations of local representation under the YNA umbrella)</p> <p>MDh talks about ‘<i>All we want is for our message to be put on display, recognised and then practiced</i>’. He talks about ‘<i>they keep putting that fire in our brains</i>’. What are the Government responses to all their meetings with us? If we continue with field officers we need to have full-time Yolŋu researchers in place. ‘<i>People here in Ramingining walk around like they are watching themselves in a movie.</i>’</p> <p>Long discussion re arguments, discussions and decision making; Yolŋu can get brainwashed under another cultural system. Balanda method is fast and decision oriented, rather than slow and consensus orientated. Yolŋu let people talk and argue but postpone a decision until their heads have cooled down. This peace and desire for peace is already in peoples head, it just needs time and a <i>magayamirri</i> person to facilitate its manifestation</p> <p>In a discussion around police D asks ‘<i>What rights have we got? After passing all their laws, they don’t educate anybody about them, its a struggle for Yolŋu.</i>’</p>
14 Jun 2015		Organised to go and sit with PG an old man and elder who lives at ‘Tanks’ (Homeland). We showed him a version of the Poster we had been developing and discussed the state of affairs. He pretty much backed up what MDh was saying.
VISIT 12: TvW 14 – 17 Aug	25	<u>Yolŋu Nations Assembly (YNA) Executive meeting (3 days):</u> I was invited to attend as a trusted Balanda. My role was as an observer, documenter and support person. The

Date	No. people	Topic of conversation, outcomes, actions
2015 14 Aug 2015		meeting was the annual YNA executive meeting but more Yolŋu were encouraged to attend. The format was telling the story about the current state of affairs for Yolŋu, their law and culture. Then talks about what the YNA sought to do which was claim that Yolŋu have never been conquered and are a sovereign people and want their law recognised and a treaty made.
15 Aug 2015	25	<u>YNA Meeting continued:</u> Continuation from yesterday with a particular focus on a design for a Yolŋu 'democratic pattern'. Also more speeches and encouragement. I could record the sessions and draft the design work and join in on some discussion. Budget presentations, Group connection exercise. Interesting to note that many of the Governance and Leadership issues that have come up in our IGLDP work are also part of these discussions. This is very much a Yolŋu inspired, Yolŋu agenda group.
16 Aug 2015	6	<u>YNA Meeting continued:</u> Some logistics support, discussion, drafts of design etc. Everything seemed to stop abruptly and no real plans were made re what to do next. I suggested a draft of a flyer so that Yolŋu might be able to have discussion about the YNA. There was some agreement.

APPENDIX 4.2

IGLDP Activities in Ramingining

<p>Schedule description of Activities</p>	<p>An IGLDP Working Description</p>	<p>Topic of conversation, when, where, number of people... Note: The conversations listed below occurred at places like; Council Office, Private Houses, Park, GEC Complex, Store, Training Room, Shady Spots, Accommodation, VOQ, Court House, etc.)</p>
<p>Document the role, legitimacy and constraints of the working of Local Authority. Document the role of other community based organisations currently used by government such as Housing Reference Group</p>	<p>Document the role of several community based organisations that currently do consultation with government. In particular, how does the Local Authority work</p>	<ul style="list-style-type: none"> • Local Authorities (LAs) were formed half way through the Project, and only met a few times (once every 2 months). Our visits have not coincided with any LA meetings, however some of the people we work with are on the LA and East Arnhem Regional Council. (10-15) • Yolŋu leaders want more decision-making power than the advisory role they largely have in government mandated groups. (3) • Engaging with the CAB/LA required extensive consultation with CSM. We managed to attend a number of meetings. We were able to do some small presentations. In some ways our work was seen as an activity that kept the LA’s away from their agendas. When CSM changed, the new CSM didn’t have any experience of the Project and didn’t see the need. (15) • The CSMs had a large impact on the LA and it’s agenda. One CSM largely controlled the meeting agenda, discussion, actions/outcomes. • One CSM thought that having Yolŋu members on the LA and EARC automatically made these a Yolŋu organisations and couldn’t understand when Yolŋu leaders disputed this. (1) • Cyclone recovery put the power very firmly in Balanda managers hands, and the LA was used to ratify recovery processes. (10) • Yolŋu leaders on the LRG/CAB/LA would often come to discuss issues and concerns raised in CAB/LA with us – especially to find out background information, what things meant, what was underneath, what was the real underlying government policy / agenda etc. We did a lot of unpacking together. (5) • Enrichment of Yolŋu governance and leadership practices and balanda respect for these through working in partnership is seen by Yolŋu as the key to good governance and leadership in Ramingining. Rather than government managers imagining/hoping that the Yolŋu they are working with will some day take over their jobs, people like CSMs and GECs should be looking for ways for themselves to work more effectively in the intercultural space, and resourced to learn how do this. (5) • There wasn’t an LRG as such – rather the GEC and IEO would call/speak to elders about issues coming up and the IEO would follow up to make sure the right leaders were kept informed and came to meetings. (10) • The low level of community decision-making in the most government engagements meant CAB/LA/LRG members were often being ‘informed’ of situations and could have little if any input into decisions and programs. This led to Yolŋu leaders feeling disrespected, frustrated and angry. Government officers seemed ill-equipped to working in complex intercultural situations and oblivious to the distress they created. (5)
<p>Working with community members to increase general understanding of</p>	<p>Undertake conversations and more formal discussions of the</p>	<ul style="list-style-type: none"> • We continually observed Yolŋu leaders practicing governance and leadership in Ramingining to manage complex negotiations between clans, around knowledge, leasing, conflict resolution, agreement-making, organising ceremonies, deftly and graciously managing both

Schedule description of Activities	An IGLDP Working Description	Topic of conversation, when, where, number of people... Note: The conversations listed below occurred at places like; Council Office, Private Houses, Park, GEC Complex, Store, Training Room, Shady Spots, Accommodation, VOQ, Court House, etc.)
principles of governance and leadership.	topics 'What is governance here and now?' 'What is leadership here and now?'	<p>leadership and governance commitments and responsibilities in both Yolŋu and western contexts. We quickly realised that we weren't there to increase people's general understanding of principles of about governance and leadership – these were already well understood. Rather, people wanted us to help them to understand western principles of governance and leadership. Partly this was so they could better navigate Yolŋu leadership and governance but there was also a huge desire, good will and good faith to engage in the right level of dialogue with the right people in leadership to find ways for Yolŋu and western governance, leadership and law to work effectively together. (15+)</p> <ul style="list-style-type: none"> Regular meetings with elders regarding Governance and Leadership matters including; 99 year leases, meeting procedures, LRG/CAB/LA's. (10)
Facilitating more representative community groups and committees that are supported by traditional governance structures	Identify organisations that seem to be somewhat aligned to kinship system governance structure; become familiar with their working through respectful conversations	<ul style="list-style-type: none"> Anthea worked closely with a group of elders at Ramingining. This group are traditionally the governance managers in Yolŋu society. The influence of this group is often misunderstood or un-recognised (3 – 25). <i>'You want to see Yolŋu governance – come and sit with me on my veranda in the evening'</i> MDh The emergence of 'Governance House' enabled us to support and work with Yolŋu leaders who participated in the CAB, LRG and LA behind the scenes. Many hours were spent together unpacking complex issues, getting to the bottom of confusions, puzzling, building new meaning together, trying to understand difference and manage or disconcertment. Yolŋu elders were able to do this work with us and with each other in a culturally safe environment, where the goal was to find understanding together and to learn from and with each other. (25+) As a result of the feasibility study for a Ramingining Corporation a steering group was established to develop a new corporation in Ramingining. This group included representation across many of the cans in Ramingining (8-10)
Working with community groups to co-ordinate and streamline existing groups and committees which may include amalgamating groups	Catalyse conversations amongst community members on the active groups in their communities that are in some way concerned with general issues of community governance. Participate in these conversations by respectfully asking questions	<ul style="list-style-type: none"> We worked regularly with DhG (Yolŋu leader, elder and IGLDP consultant). He is always involved with this project and involved with advisory boards (CAB, LA, LRG etc.) (1) Worked with a steering group to develop an Aboriginal Corporation, continually discussing ways in which such an organisation might be nurtured, and the role it would play in supporting the vision of elders in the community (6-10)

Schedule description of Activities	An IGDLP Working Description	Topic of conversation, when, where, number of people... Note: The conversations listed below occurred at places like; Council Office, Private Houses, Park, GEC Complex, Store, Training Room, Shady Spots, Accommodation, VOQ, Court House, etc.)
Providing technical training to individuals and community groups to increase capacity to engage with government	Be sensitive to the sorts of 'technical' capacities that community members need in order to be usefully engaged in community governance. (e.g. setting up email accounts) and support community members in increasing their capacities	<ul style="list-style-type: none"> • One-on-one coaching happened regularly (~15) • Help setting up email or using internet banking (~5) • Worked with elders to prepare a community Petition (15+) • Help with preparing documents including character reference for Legal matters (~8) • Leading by example with organised meetings, slowing conversation down, allowing pauses, etc. (~15) • Preparing communications materials for particular purposes • Mentoring in numerous contexts in supporting understanding English language, concepts and meanings (~20+) • Looking at some of the foundations of Western culture; democracy, money, tax, magna carta, land ownership, etc. • Making meeting agendas and taking minutes • Running and recording meetings • Planning and facilitating workshops (~20+) • Supporting people to turn their ideas into written documents, also write letters (literacy) (~5)
Support community members to be actively involved in planning and implementation of services delivery. Were community members/leaders asked how they would like to communicate with government on matters relating to services delivery like how they were delivered?	Catalyse discussions of what the phrase 'government services' means; ask for help in identifying what government services are delivered in the community and how.	<ul style="list-style-type: none"> • Discussing 'Government Services' with our collaborators often ended up with discussions about how they could get senior people from Government and all its departments to come and sit down with people and see for themselves what's going on in Ramingining. Many people felt there needed to be new type engagement happening, a deeper engagement that involves recognition and respect for Yolŋu governance. (5)
Provide mentoring and coaching to emerging community leaders	Identify potential leaders; discern if possible the constituencies that this leader is coming to represent; discuss ways that leaders and their constituencies might interact respectfully.	<ul style="list-style-type: none"> • DhG regularly sought clarification regarding emerging issues. Together, we had meetings with other leaders. He also identified one younger ceremonial leader who he hopes will start to work alongside him in this sort of work. (1)

A number of attempts were made to work with CABS/LAs, School Councils and Art Centres in all three East Arnhem communities with limited results. Working with these kinds of groups seemed dependent on the experience, interest, competence, reflectiveness and/or imaginations of balanda managers, who have a controlling influence. As well as on the culture of workplace learning or other organisational restrictions such as training versus mentoring etc. For example, it seemed the CSMs and EARC were only interested in or able to accommodate top-down training, that they had their own programs in place and could not accommodate or integrate our ground-up, responsive approach. An Acting Principal in one community was very keen to support us to work with the Yolŋu teachers and school council but this opportunity ended when he was replaced. We worked successfully with Yolŋu school council members in another community where two Principals valued workplace-based, ground-up professional learning. Despite saying they were interested and many attempts to work with them, Art Centre managers in two communities were unable to coordinate times for us to work with the Art Centre directors. Another Art Centre manager supported the Project in other ways but we were unable to work with board members.

APPENDIX 4.3 IGLDP Emerging matters in Ramingining

Due to the nature of our ground-up work we were able to respond to most emerging matters relating to governance and leadership, However, there was a limitation to the extent to which we could engage with some of these. In bold italics are the emerging matters and activities that we feel require more and/or ongoing, attention and work.

Yolŋu leaders we worked with in each community are related and connected through gurruṯu and their academic and practical interest in law, governance and leadership. There are many common issues and emerging issues. People expressed interest in working together across communities but the cyclones and other things interrupted our plans for this. There is scope for facilitating these and other Yolŋu leaders to work on these issues together. An example of where this is already happening is through the Yolŋu Nations Assembly (YNA).

Governance and Leadership issues emerging from the Community	Who and under what circumstances	What did you do about it? What happened? With all issues listed below we listened first, gave our advice if we knew about the issue, and most often researched the questions together through desktop research, phone calls, networking and dialogue.
<p>Impact of the Aboriginal Land Rights Act (ALRA) that overlays western law over Yolŋu law in the way that it identifies Traditional Owner (TO) clans.</p> <p>This is a particular issue for governance and leadership in Yolŋu towns where many clans and clan leaders are living in one area</p>	<ul style="list-style-type: none"> Working with the our regular collaborators and visiting other elders. Regular discussion around how decisions get made and where leadership is happening / not happening 	<ul style="list-style-type: none"> There were many discussions around the situation with TO's and a Ramingining Aboriginal Corporation (RAC). There were many discussions involving land rights law, TO's and the rights and responsibilities of different clans through gurruṯu in Yolŋu towns. We worked through issues relating to how do we do governance and leadership in this context. The SG for a RAC were always careful to invite TO's to meetings and keep them in the loop. Early on it was about making the Corporation one that all Yolŋu could recognise and feel like it represented them, and involve the TO's. Later some leaders were concerned about How could a new Corporation could help the TO's to sort some of their issues out, and provide more leadership for the community. <i>We listened, tried to understand the issues and followed the lead of Yolŋu leaders on these matters.</i>
<p>CEPO's, Police engagement etc.</p>	<ul style="list-style-type: none"> Community Engagement Police Officers (CEPO's) Through informal meetings (e.g. when we were both staying at the Police accommodation facility), formal meetings, emails and inviting them to see a workshop in progress and meet the GDAC SC members 	<ul style="list-style-type: none"> We saw an opportunity through CEPO's we met, through staying at the Police VOQ, and a previous contact through a Cyber Safety project, to share ideas of Ground-up methods and projects we have worked on while we were working in all three communities. There was of interest in our work and there has been ongoing dialogue and discussions. <i>The CEPO's continue to seek our input into police community engagement and education programs. This gives us an opportunity to help them learn ways of engaging and working with Yolŋu leaders and community members.</i>

Governance and Leadership issues emerging from the Community	Who and under what circumstances	What did you do about it? What happened? With all issues listed below we listened first, gave our advice if we knew about the issue, and most often researched the questions together through desktop research, phone calls, networking and dialogue.
Dealing with Balanda law systems, customary law	<ul style="list-style-type: none"> • Various families, wanting to help with other family members facing court • AD working through requirements in caretaking a young offender 	<ul style="list-style-type: none"> • We have been regularly sought out to write character references for family members facing sentencing. We have also liaise with same families through NAAJA to get stories clear. Because we have some Yolju Matha skills and growing trusted relationships, people feel comfortable to request help from us. • Elder and leader, AD made a special customary law arrangement for a young offender whereby he took on his parole responsibilities in his Homeland. We helped him to fulfil his reporting requirements.
Recognition of Yolju law, leadership and governance processes.	<ul style="list-style-type: none"> • Elders 	<ul style="list-style-type: none"> • This has only been discussed. It would require serious effort to engage with NT Police to sit down with elders and develop local solutions to law and order that acknowledged both cultures in productive ways. • We also helped elder and leader, AD edit some writing he did about the relationship between customary law and western law, and made a video interview with him that has not been translated yet. • <i>There is important for continued work in researching and developing resources (print-based and/or digital), programs that make Yolju governance and leadership more visible and processes for Yolju leaders to work with government at the appropriate level to develop policies and processes by which Yolju law, leadership and governance or can be recognised and worked together well.</i>
General community ennui	<ul style="list-style-type: none"> • Participated in many conversations with people at their homes, in Governance House and in public places such as the town centre. 	<ul style="list-style-type: none"> • People were talking about how there is no hope left, its 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. • <i>In our GroundUp work we were always ‘careful not to promise what we couldn’t deliver’ but at the same time by working with Yolju leaders on governance and leadership ‘problems of the moment’ we were offering an opportunity for them to actively participate in working through these and developing their own solutions.</i>
ALPA and Governance and decision making	<ul style="list-style-type: none"> • Various conversations with ALPA staff and Yolju elders at Ramingining 	<ul style="list-style-type: none"> • ALPA are involved in many enterprises in Ramingining – they run the store and the remote school attendance program, are the RJCP/CDP provider, and have established the Dinybulu Regional Services Pty Ltd that is running business and providing services in Ramingining and Homelands. • While people are happy enough about these changes, and ALPA is an Aboriginal Corporation, there are concerns that ALPA are not liaising widely with Yolju leaders, only their Board members. We often found ourselves telling leaders and elders in Ramingining news about ALPA’s enterprises and actions that they were unaware of. • On several occasions we met with the ALPA CEO and RJCP

Governance and Leadership issues emerging from the Community	Who and under what circumstances	What did you do about it? What happened? With all issues listed below we listened first, gave our advice if we knew about the issue, and most often researched the questions together through desktop research, phone calls, networking and dialogue.
		Manager in relation to our IGLDP work and made sure they were kept informed of our work. We also helped facilitate Yolŋu leaders connect with the ALPA CEO and RJCP Manager through RAC meetings and the <i>Nānthun' ga Buku-bakmarama (Q&A) Elders Forum</i> .
Adult education, training and jobs	<ul style="list-style-type: none"> Elders from different camps during most of our discussions about governance and leadership with various examples 	<ul style="list-style-type: none"> A constant topic of discussion was training, certificates and no jobs and confusion about this. Most trainers are not educators and do not understand how to develop and deliver programs suitable for the remote Yolŋu EAL/D context. <i>We observed training is not enough and that there is a strong desire, need and scope for quality both ways, research and community-based adult education, mentoring and life-long learning around all aspects of adult life including support for developing and running local Aboriginal corporations and businesses, legal matters, health, pathways to employment, IT, cyber-safety, media, education, the environment and land care.</i>