

Milingimbi Appendices

APPENDIX 2.1 IGLDP Engagement in Milingimbi

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

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
Sept 2013	1	Several phone calls to NG (YACI Consultant) about IGLDP work. He's interested to be a consultant.
16 Oct 2013	1	Phone call to NG (YACI Consultant) to remind him I am coming to Gapuwiyak to do IGLDP work next week, checking if this OK.
VISIT 1 TvW/JC 22 Oct 2013	1	Bumped into JG on the way to see NG. Talked about the project and he told us about new RJCP arrangements. Too many balanda coming here telling us what to do. How do you get into positions of leadership e.g. with ALPA RJCP? Experienced Yolŋu often overlooked for management.
	1	Met with NG to introduce IGLDP and talk about how we could work in Milingimbi. He's keen to work with us. Important to follow protocols when visiting different camps in Milingimbi. NG will liaise and introduce us to some leaders. Others we know and can visit ourselves. There is a funeral ceremony this week so some people are tied up with this. Showed us work he has been preparing for his Livestream Yolŋu Studies lectures about governance and colonisation.
	1	Met with WA (Ranger Coordinator, Crocodile Islands Rangers). Interested in the Project but calendar is very full.
	1	Met with JH (CSM). Discussed the Project. JH explained the Milingimbi CAB was set up by working through leaders and various alliances (<i>märi-gutharra</i>) with 2 ex officio members, and ? The LRGs on the other hand were based on a camp representative model. There is pressure to combine the two groups from FaHCSIA.
23 Oct 2013	1	Met with Z (Art Centre Manager) Went to funeral ceremony to pay our respects to KL (CLO) and his family.
24 Oct 2013	1	Bumped into AK (ALPA CEO) at Rulku Lodge (where we were staying) who was in Milingimbi for a day to attend the funeral and have some meetings.
	1	Visited FC (GEC) and introduced the Project.
	6	Informal chats: The Cats footballers were visiting so TvW (IGLDP facilitator) went to oval to see who was there. Bumped several people he knew including teachers, 2 police officers, people from Gapuwiyak and Miwatj Health and talked informally about the Project.
	1	Met with MOPRA Milingimbi Homelands Resource coordinator, GMc (Blue)
	2	Met with SK and LA (ALPA RJCP Coordinators)
	3	Met/dinner with FC (GEC), GD and another woman (helping 'Gadapu' do their business plan). Lots of talk about governance and leadership in Milingimbi.

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25 Oct 2013	1 3	Bumped into NG. He suggests we contact GW at Gapuwiyak who would be a good person to work with as an IGLDP consultant. NG arranged for us to visit DjaG (brother to TD and MDh at Ramingining) I (TvW) call all these brothers <i>māri</i> . Also joining us was ML(2). We talk about IGLDP. Things we could do together about Yolŋu governance and leadership and the lack of recognition. How to make Yolŋu governance and leadership more visible. They told me Yolŋu governance and leadership is always happening. <i>'Right behind you there' There's a Gunupipi happening, there's that tree that the djankawu sisters... It's a playground? No it's a place where the parliament, our parliament is happening. Balanda when they look they think they see old men sitting under the shade of the tree doing nothing, its not true, they are at work and busy.'</i> Long talk about how to find the right thing to work on in the Project. We need to think about what it is we are trying to catch so we know what kind of spear to make.
VISIT 2 TvW/JC/AN 14 – 17 Nov 2013	~15 people each day	Yolŋu Nations Assembly Executive Meeting: Morning and afternoon sessions were held over 4 days. Meeting convened, organised and run by NG, DjG, MDh KT and the YNA Executive. On average, 15 people participated each day. Discussions regarding alternative Governance arrangements for Yolŋu in East Arnhem through establishment of YNA. We were present in an observing role and later became involved in facilitating a workshop that ran on and off to help the executive members develop the YNA Objectives, membership rules and structure.
VISIT 3 TvW/JC 3 Mar 2014	1 1 1	Visited K (STEPS Trainer): K is working with a group of women. Introduced IGLDP, talked about possibility of working together and/or using the STEPS building for workshops etc. Bumped into WG (ex CDU Yolŋu Studies lecturer) and sister to MG (TO) at the Takeaway. We tell her about the Project. She said we should go and see MG later in the afternoon. Visited MG and arranged a meeting in the morning.
4 Mar 2014	3 1	Met with MG (TO), his wife, WG, another man and 3 kids. Talked for an hour or so about lots of governance issues - lack of government consultation, leadership roles are wiped out, <i>'Very importance focus – talking about governance. Always learning because always changes – even though I am an old man'. (DM)</i> , make Yolŋu governance clear, start with Yolŋu understanding of governance Met with NG: different camp areas, how they have their own specific organising systems according to clan nations: <i>māri-gutharra</i> and <i>yothu-yindi</i> alliances. Talked about Yolŋu rom and various governance practices, compared the Macassans with Balanda: When Balanda come they took the knowledge, When Macassans came they didn't make Yolŋu powerless, they engaged and developed a trading and business economy with Yolŋu.
5 Mar 2014	19	<u>CAB Meeting with BW</u> (EARC Chair) and JJ (EARC EO) explaining about new Local Authorities. Intention is for the LA to reflect the community. Run it their way but have certain rules because compared with CABs, the LA is now a part of government and legislated. Questions about whether LA can be incorporated so it's run properly. Lots of discussion with Yolŋu leaders wanting an LA or local body similar to a Local Council with ability to make own decisions – to have real power and have a say, be able to talk back to government – be a body alongside Shire [sic] to talk for people.
6 Mar 2014	1 1 3	Met with LB (School Principal) about IGLDP, School Council issues & working with them. Met with MB (Healthy For Life Coordinator) at the Takeaway. Talk about 'strong women's group and issues for women. Met with NG, YG and LW (leaders): Introduced IGLDP and talked about Yolŋu governance and leadership.

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7 Mar 2014	1	Visit from NG: Worked on Yolŋu governance and leadership. Drew a map of Milingimbi camps and governance on a flattened brown paper bag from the Store. Lots of stories.
	1	Met with BM (new ALPA RJCP Manager): RJCP only interested in accredited training. Strong ideas about how to do things.
	1	Met with JH (CSM): talking about ways of using IGLDP to build capacity of CAB
	1	Met with WD (leader): talking about IGLDP
8 Mar 2014	1	Chance meeting on beach with BM (new ALPA RJCP Manager): More positive discussion about the RJCP and how we might work together
	8	<u>Women's Group meeting/workshop</u> : Nine women – MB (Healthy for Life Coordinator), GW (teacher from Garden Camp) LW (Anglicare Playgroup leader from Garden Camp), JL (Strong Women from Bottom Camp), HM (Playgroup? from Bottom Camp), JB (ALPA from Garden Camp), RM (from Bottom Camp), EM (EARC and Mums and Bubs from Garden Camp), and some children. The women talked about problems with Governments cutting funding everywhere. There is a tradition of women's groups at Milingimbi going back to mission days. Women have in the past talked about having a family/women's centre but also to form an organisation to get their own grants, run programs, develop enterprises and become independent. MB's contract is finishing and she needs to leave Milingimbi. Women want her to be able to say but have no say in this. They want to be able to run things and hire the balanda they want to work with. Also the capacity to provide leadership and governance as women for women and families; to run women's camps (they have already run some at Larjara, Murruga and Dhipirri); to have a strong voice; to start at this level with a women's centre run by Yolŋu women with balanda as mentors. Stand with the leaders and motivate other women. They need a women's name and logo; a vision first; to form partnerships; to have a committee with Elders as mentors. We agree to keep talking and to meet again in the next visit and get more women involved.
	4	NG took us to meet with BM, Rose, JD(1) at Namuyani (top camp). Talk about IGLDP, governance and leadership issues and Yolŋu governance.
9 Mar 2014	1	Visit from JR (Regional Councillor and who we know from previous work).
	1	Phone call with MB about women's group and governance.
VISIT 4 TvW 8 Apr 2014	14	TvW stayed at MBs house while she's away. Met S (Anglicare). PM&C being established. Spoke with old man B (Garden Camp Leader) covering a range of issues <i>'when we get to court we cant use our own law'</i> . <u>LA meeting</u> : Official launch of LAs Plenty of discussion. Q: Can they be a corporation? Discussion about who should be on the LA. CSM works closely with KL the CLO. Housing issues discussed. Power and Water project... Need reliable people.... <i>Dj calls for more underneath story, more involvement, 'everything used to come through one door, know we don't know what's going on'</i> . Presented the Milingimbi IGLD plan, everyone clapped!
9 Apr 2014	6	Met with GW at MB's house re women's group. Met with J (young leader): Has a different perspective. Talks about using Facebook, Youtube, to communicate with Yolŋu. Met with NG: <i>'What do you want me to do? Complexity of leadership at Milingimbi</i> Met with KL (CLO and Gatjirrk Director): discuss options around Gatjirrk Corporation B and NGa: impromptu discussion at he park. B has all sorts of old documents. <i>'ALRA only recognises one land owner, creates division, it ignores song lines and connections, its only partly right.'</i> More discussion around proper ways to work with elders.'

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10 Apr 2014	4	<p>Met with GW (women's group) at MBs house: planning session, discuss corporation ideas and pathways including joining with an existing corporation (e.g. Gatjirrk) rather than starting their own (pros and cons).</p> <p>Met with Bruce RJCP: Feels local corporations need to get partners involved early – they just don't have the capacity.</p> <p>Met with T and C: New Youth Sport and Rec. Nothing left in YSR hall, it has been cleaned out.</p> <p>Phone call with HH (ALPA): re Gatjirrk festival</p>
11 Apr 2014		Office day.
VISIT 5 TvW/JC 21 May 2014	3	<p>Met with LB (Principal): discussed School Council workshop possibility</p> <p>Met with Art Centre manager: continue talking about possible workshop with the Board</p>
22 May 2014	2	<p>Met Bruce (ALPA/RJCP): Chewed the fat, what's happening with RJCP</p> <p>Another chat with Art Centre Manager re Board workshop...</p>
23 May 2014	3	<p>Phone calls and emails to start the day, mainly with ORIC</p> <p>Visited K (STEPS): Further explore working in collaboration around women's group ideas.</p> <p>Saw B: He says hello and says its good you are working with NG</p>
26 May 2014	0	Office day
27 May 2014	2	Met and planned with MB for Women's organisation meeting/workshop.
28 May 2014	7	<p><u>Meeting and Workshop 1</u> about a Women's organisation in Milingimbi with GW, LW, JG, RN, GB, Y. We talked about possible pathways for incorporation: To make a new corporation just for women or grow under umbrella of Gatjirrk Corporation.</p> <p>Brainstormed ideas for aims and objectives of the women's corporation onto butchers paper.</p>
29 May 2014	6	<p><u>Meeting and Workshop 2</u> About a Women's organisation in Milingimbi with MB, GW, LW, JG, JL. Shared and confirmed ideas for aims and objectives. The women decided it was best for them to start their own corporation rather than come under another corporation. Looked at NPY Women's Council website – their vision, objectives and guiding principles as an example. Compared brainstormed ideas to NPY objectives. Grouped their brainstormed ideas and asked JC and MB to draft an objective for each group to share back with them. Women decided they wanted to do a field trip with MB to Alice Springs to visit NPY and/or Waltja and go to a healing conference.</p>
30 May 2015	1	JC and MB wrote draft objectives for MB to share with the women. MB will help the women to organise the field trip through the Healthy for Life program.
VISIT 6 TvW 30 Jul 2014	5	<p>Met with NG and TM: Talked about making maps to show connections between Yolŋu clans living at Milingimbi and Homelands and how the town is organised according to clans. Looked at maps AN and MDh made at Ramingining and the map we made with NG a few months ago... Talked about Army camp, its Wangurri and T is Wangurri. You need to go through the right channels to enter this area. There is an invisible but known security system at work here. Inside the area there is law. We stated talking about <i>Gurul</i> which is meeting/talk/catch-up/negotiation. Through <i>Gurul'yun</i> you can sort problems, organise ceremony, share food, talk business, socialise. In the older times things were organised by letterstick, and lighting fires to show your presence to others. Told a story about how in mission times, and times of VHF radio, elders would send a message to another elder by using <i>ŋarali</i> (tobacco) to indicate a time period. 1 full <i>ŋarali</i> and a half <i>ŋarali</i> would mean 1 and a half months time to meet talked about how problems arise</p>

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		<p>with Balanda (police) when they disrespect this rom. After a while local police get to know what the protocol is and adjust their behaviours, but back at head office they don't get these learnings and the learnings stay with the individuals. Yolŋu leaders want more opportunity to speak with leaders in government (operations and political). Why should Yolŋu leaders keep having to deal with inexperienced Balanda? How can they effectively run their communities if they keep having to sort out people working at lower levels? They talked about Township leases and the worries people have.</p> <p>Met with LF (ALPA/RJCP Manager – Ram and Mil): He talked about how successfully RJCP is running especially at Ramingining. ALPA trying to develop a culture of accountability and creative freedom within the constraints of the RJCP framework. Philosophy is to help create happy sustainable communities. Training isn't working but shorter skill-focussed workshops are better. Attendant literacy and numeracy is a waste of time at this stage. He has teams set up. Team supervisors encouraged to try new ideas and ALPA will provide infrastructure and back office support as required. Team leaders meet regularly and are encouraged to take on responsibility and accountability. There is a culture of Yolŋu being afraid to suggest ideas in case they are wrong and its a lot of work undoing that mindset. Sees 'labour pools' as a viable way of working.</p> <p>Phone call with WW (IEO Gapuwiyak): Discussed my visit and caught up with various bits of news. Phone call with GW (Gapuwiyak): GEC supportive of new corporation to securing the old police station for Gapuwiyak community. Decide to explore issues around this next visit.</p>
31 Jul 2014	2 1 1 1	<p>Met with LA and LH (Art Gallery of NSW): Had repatriation materials. They have found collections of photos from various photographers and were working out how and who to give them back to, showing them around and collecting metadata. They were also there with JG who is pulling together something around <i>Makaraṯa</i> and Milingimbi for 2016.</p> <p>Had arranged appointment the day before to catch up with JH (CSM) but he waved me away when I knocked on his door</p> <p>Worked with NG: He talked about a disagreement re ownership/custodian ship of a ceremony. He was going to use East Arnhem Mediation to sort it out. He also had some people arriving from Ngukurr or Roper who would provide weight for his version of the story. I asked about what the purpose of perusing the dis/agreement. He said it was getting the story right that motivated him, not that one story was better than another one... I also asked about what was in it for the winner, he didn't really get interested in the direction I was taking it, he did joke about how its nothing like Balanda disagreements where people need to win. We went back to the map of Milingimbi and I showed him one of Milingimbi I had made based on the gurruṯu maps that Anthea had made. I talked about a tool that could be useful for Balanda to look at to understand some of the stories behind governance here at Milingimbi. I had one voice bubble talking about the army camp. He thought that keeping it simple would be good, naming clan nations and people and not getting in to too much detail. He thought that anyone you talked to would give you a different story. Talked about seeing if there might be a group interested in learning about some aspects of Balanda Governance, Land ownership, three levels of Government, Government and law. He thought we might be able to get a group together for that and use the RJCP training room or such...</p> <p>Z (Art Centre Manager): Wants the Art Centre Board to have some workshops around general meeting time September – November.</p> <p>GW (women's group): Discussed the Corporation, the Alice Springs trip and the Hippy program. Alice Springs trip (17 – 20 July 2014) was successful Women participated in the healing conference, loved the Soweto Choir (want to make their own choir – also a tradition at Milingimbi) Visit to WALTJA went well – good model for corporation. GW's vision has expanded after the Alice trip especially seeing the http://www.waltja.org.au/</p>

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		initiative. Ideas around a family centre behind the ALPA store, or look at using the big shed behind the Aged Care building. Also a choir master to work with them before and after the Gatjirrk festival...Interested in HIPPY. It would be great if the Corporation was up and running for it take on the HIPPY.
1 Aug 2014	11	<p>GB and K (STEPS Centre): K doing her own thing with RJCP women's group. Very different approach. Will be inadvisable to work together.</p> <p>MW (T) and woman from Art Gallery NSW: Long stories about Walamanju and Bush camp, gurruṯu and Yolṅu politics, following family lines this way and that.</p> <p>MG (Bottom camp): Personal governance - ICT</p> <p>ṄG (Garden Camp): Helped him with PowerPoint presentation on <i>Dingu</i> (Cycads) for his online lecture.</p>
VISIT 7 TvW/MS 17 Oct 2014	10	<p>Started off at RJCP and met G (new RJCP manager) to talk about IGLDP.</p> <p>Went to STEPS room look for the women. We stopped at the women's 'shed' and I dropped of a copy of the last workshop. Introduced new IGLDP facilitator (MS) to B (Garden Camp leader). Called at the clinic. Met FG (new IEO) who was very open, interested and easy to talk to. Then went to the art centre to talk to Z again. Not sure if we can work with Board or not.... Headed home but there was a big community meeting in the park. We stopped and listened and watched for an hour as around 150+ people undertook community governance. Various people spoke, some people very angry. It was about the way in which a women (who was recently buried) had died and the involvement of <i>galka</i>...</p>
18 Oct 2014	1	Met up with ṄG the next day and did some scoping together.
19 Oct 2014	0	<p>LA Meeting: Went to LA meeting. Item 2 was 'LA Members Training'. JH said special training was available for LA members from Matrix on Board, who had delivered some training for KL, and JH recently in Nhulunbuy. He put the training program up on the screen and explained the various sections and what they were for. He said the training sessions could be adapted to suit the LA's requirements and that it would be delivered in community. After discussion, the meeting resolved to invite Matrix to deliver both the full day and the half day training program. We asked ourselves: 'How and Why do we try and work with the Council?' We have approached JH to work with the LA on several occasions But the EARC already have training they have created, budgeted for and delivering. Why would they want to work with us? Also noticed an item from June 2014 minutes: 'Business Arising': JJ responded to a matter raised at the previous meeting in regard to incorporating the LA as an Aboriginal Corporation. JJ said that unfortunately this was not possible at the moment, particularly under the current Local Govt Act. However, this may change at some stage in the future.</p> <p>We prepared together a whole lot of resources (ORIC and reporting and meetings) to talk with Z (Art Centre manager) next Monday.</p>
20 Oct 2014	1	<p>Met with Z: We have a way forward to do a workshop with the Art Centre Board, probably based on the RAM School Council workshop, that will lead into an AGM and reporting requirements workshop later in our next visit.</p> <p>While we were there RL (Bottom camp leader) was there gathering stuff for a protest seemingly tied up with the public meeting we witnessed the other Friday where there were claims about <i>galka</i> (sorcery). RL said she was preparing a protest to get people to start being more caring for each other and show the kids a good example, instead of a bad example. We spoke with her about some governance things and left it at that. We are interested in relationship between <i>galka</i> and governance but difficult to know how to talk about this.</p> <p>ṄG rang and we walked over to bottom camp and met with YJ, LW, MB and another J. J was making a <i>galpu</i> (spear thrower). We talked about the Project again. They talked</p>

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		<p>about how there were too many bungawa (bosses/leaders) in Milingimbi. It was difficult for them to do things because they were just 'visitors'. Their real place is Dhipirri. So what about law and order, what about corporations, business etc? It's too hard to do things here because pretty soon you end up in trouble with other Bunggawa/TOs. <i>There is no incentive, when you know they are going to pull it down. Things don't last... So what can you do? Well once we get it together at Dhipirri we can all move back there, when there is training and jobs over there... What happened to the Ferry between here and Dabala? Nothing. We are only visitors. What did the others say? The leaders from the other camps? Maybe through the women it can work. JG in Darwin has been trying to get a corporation sorted out. Maybe you can help him? Keep us in the loop?</i></p> <p>JB (teacher): called us over and we sat with her and some others. She is MDH's sister. They talked about a couple of things especially about her father and she drew a pyramid diagram for how governance used to be done in the past. Is this something Michaela could follow up? She talked about the work that needs to be done with people to straighten them up and get them back on track. A big mob of crows turned up and E adopted Michaela and called her Wuḍuku (driftwood). Michaela's <i>mälk</i> (skin) is Galikali.</p>
22 Oct 2014	25+	<p>Met with the following people to try to advance our work in Milingimbi: School Principal, (re school council), RN (Library), JW (RJCP), GB (women's group/s), Edith (gurrutu), JH (CSM – LA), spoke to David Jan re LA's, JB (teacher) re school council, GW (scoped out a flyer). Also with WG, RL and NG.</p> <p>Participated in the field trip/meeting between Goḅ-Däl Aboriginal Corporation and ALPA about RJCP, Rulku Lodge and developing a strategy for working together.</p>
23 Oct 2014	15	<p>Started at the store distributing fliers for the women's meeting and asked F to announce on ALPA store PA.</p> <p>Met with LD (new school principal) to talk about the Project, the School Council and the women's organisation. She had a whole compliance regime that she could see from her position that made it tricky for her to work with us. Met a teacher who told us how the whole school was doing a Homelands project, kids were mapping their places.</p> <p>Met with TO'L (GEC) and F? (IEO) GEC and FG (IEO).</p> <p>Arrived at Jessie Smith Park (1.30pm) and waited for women's meeting, announcement was made on the store PA. Started at 3.00pm. Thirteen people met for 1.5 hours and ended up choosing a steering group of 7 people with 3 more to be chosen. The women were all very generous. RL started with prayer and then gave a long talk about her history of the Mirriḅu people and the Gurriyindi and the Gamalaḅ and the Malarra and how they came to Milingimbi and the old man with leprosy and the contracts and deals that were made and the alliances across families and the ones that were kicked off the island etc...The 'just another humbugging balanda' came up again</p> <p>Spent some time talking with LM who is running the Manymak PAWA program via CAT with all sorts of partners. Our original NI/CDU poster is still in circulation.</p>
24 Oct 2014	2	<p>Down to the Art Centre where we met AM and JN.</p> <p>Met with S (Anglicare) and talked about her project 'Children 4 Communities'. Met H (NT Health). Also met a new Batchelor lecturer doing Certs in Childcare etc. Have heaps of students to manage across Ram, Mil, Man. Visits once a month.</p>
26 Oct 2014	2	<p>Planned with M and GW for women's group workshop. More interested to focus on cross cultural activities, businesses, activities etc rather than on the objectives.</p>
27 Oct 2014	1 1 1 1	<p>Went down to the Strong Women's centre and found J (Strong Women) and JL .We asked about the wall stories from the last workshop and found them, reminded them of the meeting.</p> <p>Spoke with G from Monash writing a book about Bäpa Sheppy. She was interested in</p>

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	2	<p>the legacy of Bäpa Sheppy and –when we told her about the Goṅ-Däl Aboriginal Corporation and its preamble.</p> <p>KL came over and we talked about the Gatjirrk Corporation. He is interested to work out how to get more Balanda to help him with it. When talking to people in Milingimbi it seems there are people who want to help KL with Gatjirrk.</p> <p>We called JM (PAWA) over. I wanted to ask him about what he thought with his Board experience. He talked a lot about his connections to every where, and about how he developed his skills through mentors and courses etc. The success of the Miwatj board was unity.</p>
28 Oct 2014	10+	<p><u>Women’s Group Workshop 3</u>: Steering group members, FG, JL, JG, RN, RL, GW and MG participated. The space is not all that nice in the heat but we managed to get it sorted and put up the last workshop work and a projector screen etc. Michaela typed up the notes from the meeting in the park which we decided to put right at the beginning of the workshop to get them ratified. The workshop itself was quite good. We revisited work done so far and caught up new Steering Committee members, reviewed the homework and next steps from last workshop, caught up on what happened on the trip to Alice Springs – what people did and learnt, liked, didn’t like etc. Decided to continue on Thursday.</p> <p>Z (Art Centre) drove by with a story about her staff being blamed for <i>galka</i>, so she has given them the week off, again, and won’t be doing the workshop we had agreed to.</p>
29 Oct 2014	2	<p>Saw Ky at RJCP and discussed the scope of the RJCP re activities. Had a long chat with JW.</p>
30 Oct 2014	3	<p>Went down town and caught up with a few people. We had a chat with J (Strong Women) and JL to catch them up. JL very interested. She gave us a long talk in Yolṅu matha about some traditional women’s practices.</p> <p>Dropped into see RN (Library) and I showed her the Soundcloud App. She showed us the <i>Yannharṅu Atlas</i> and said the workshop it was good, ‘We had <i>liya wanṅany</i>’ (one mind).</p> <p><u>Workshop 3 continued</u>: FG, RN, RL, GB, GW, MG participated. In this workshop, we made sure everyone understands what a corporation is. We checked if everyone is still on the same path as before – the women’s group becoming incorporated, and if the objectives and activities are still right. Any changes? Any more? We made an action plan for next steps.</p> <p>Phone calls: Note: I have spent a number of occasions trying to sort out the problem relating to our ABN application. I end up in a loop between ABR, ATO, ORIC and sometime the ACNC. Sent off application to ORIC’s Law Help service.</p>
VISIT 8 TvW/MS 24 Nov 2014	7	<p>Flew over from Ramingining with TO’L (GEC) early. Met with FG, KL, GB ,GW, saw J (Strong Women). Maybe a workshop on Thursday and some individual work with RN (Library). Michaela arrived later from Darwin. GW came over and discussed some stuff. She had a new name and idea for the group. <i>Nyälka</i> which is a bag, any bag, and the design is of a basket with a baby in it. She also said Thursday could be good. We looked at copies of the <i>Dilakpuy Dhäwu</i> and I printed her some docs, she said she might do some work...</p>
25 - 26 Nov 2014	1	<p>Did heaps of admin. Saw JB (teacher) and talked to her about old women’s centre stories. We had caught up with MG earlier, also saw JB’s sister and she spoke about their dreams of getting off the island over to Dhipirri.</p>
27 Nov 2014		<p><u>Women’s Group Workshop 4</u>: At GEC Complex: Steering group members: FG, JM, RN, LW, JG, GW, GB, Y, EG, MG participated. We revisited the previous workshop and shared what we did, looked at the IGLDP website, continued working on a promotion for the Women’s Group, talked about the name, logo, motto, the story we want to tell</p>

Date	No. people	Topic of conversation, outcomes, actions
		about the women's corporation (audience and purpose) and next steps.
VISIT 9 TvW/MS 13 Apr 2015 First 2015 visit post Cyclones Lam and Nathan	6	<p><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></p> <p>G: Discussed our work around the Women's Corporation in Milingimbi</p> <p>JX (post cyclone recovery coordinator): Discussed how recovery effort in Milingimbi related to governance in the community. Who made decisions, what sort of local capacity building was happening – or not.</p> <p>LF (ALPA/RJCP manager): Discussed post-cyclone scenario. Minister Scullion's visit, situation in Ramingining re. corporation, post IAS failure strategy, Chief Minister visit and focus on economic development.</p> <p>JY and NG: Touched base with regular collaborator NG, discussing impact of cyclone and current feeling in the community. Organised formal meeting time.</p> <p>GW: Quick meeting re possible scenarios for planning the women's SG meeting</p>
14 Apr 2105	7	<p>Territory Housing person: Discussed our Project. He wasn't listening and responded with criticism about 'not another f*n survey, we've been surveyed over and over!' More discussions about post cyclone recovery and service provider politics.</p> <p>AE (new GEC was in Gapuwiyak when IGLDP first started in 2013): Had to pitch the whole project to her from the beginning. She had some disconcertment over the IEO's involvement (unlike TO'L and FC), who saw IGLDP as providing good PD as long as IEO involvement was negotiated properly.</p> <p>Saw GW and RN at school: Discussed logistics & planning for next steps for women's SG</p> <p>Met with C (RJCP and Manymak Power) and J (new STEPS person): Organised to utilise STEPS training room next day. Discussion re post cyclone recovery <i>'Lost opportunity. After the cyclone everyone was pitching in. Then the recovery teams came and you could see Yolŋu shoulders droop.'</i></p> <p>JX: Spoke about LAs. They are too expensive, meet once every two months unless there is an emergency, people only come if they have a vested interest. Meetings called without proper agendas distributed before hand, communication poor, people not involved in making agenda etc.</p>
15 Apr 2015	7	<p>3 Elders at Bottom Camp: Discussion started with Tony Abbott's <i>'Homelands as Life Style Choices'</i> issue. We showed a new poster to start discussions around governance in Milingimbi. Following poster story we discussed Gupapuyŋu clan leadership, the focus on themselves as a clan, getting themselves organised, getting involved with Rangers work, focus on Dhipirri. LW had been on EARC Board previously and had been involved with a number of initiatives (tarmac for airport road, airport rebuild). He found it too much humbug working for the whole community. Discussion around Land Rights and Royalties (Gurriyindi, Malarra and Walamanŋu tribes) and fighting. Gupapuyŋu don't get an opportunity to contest royalties, so don't have much of a civic orientation.</p> <p>G (RJCP mentor): General discussion around seeing everything as an opportunity, even the cyclone cleaned everything up so we can have a new start. Focus on younger generation and thinking about what they are interested in. Discussion about media production for young people.</p> <p>O (interim CSM): EARC recruitment process. LA's – concerns about legislating causing more top-down compliance, pressure for Councils to not be involved in revenue raising, Council has 85% indigenous employee's.</p> <p>D and K (ARDS & NAAFVLS): introducing a domestic Violence Radio play and Poster.</p>
16 Apr 2015	4	<p>W (elder from Bush Camp): free ranging discussion that focussed on problems, violence, fear, inability to discipline, needs family level support, maybe the LA could help with that, maybe we need to come together with one mind, maybe everyone should go to</p>

Date	No. people	Topic of conversation, outcomes, actions
		<p>their homelands.</p> <p>KL: Discussed Gatjirrk Corporation, we need to come together...</p> <p>2 women: Meeting at Dumdum with women's group reps. 'Lets make a poster and see who is interested?' Felt like groundhog day. Hadn't we already done that, set up a steering group, developed objectives...? 'Maybe this isn't the right time?'</p>
Visit 10 TvW/MS 13 May 2015	1	Quickly met with GD (fill-in GEC): She gave some advice re the women's corporation – that in this climate with Australian Government focus on kids in schools, jobs and safe communities it didn't look sustainable.
14 May 2015	4	Met with the clinic at GW's suggestion with MS (balanda), who has been working with women at Milingimbi for many years. We also speak with a mid wife and a doctor. They tell us that John Eltherink (NT Minister of Health) had recently visited. He said he would love to see a local Board be part of the conversation regarding Health (A job for Nyälka?) Talk about a public health student that could support Nyälka. Margaret tells us about her Women's Business Book. It seems to have some aspects of women's traditional governance in it. We offer support, help with texts, extra recordings etc.
15 May 2015	2	<p>Scoped out the work will do with the women this week. Updates to the Nyälka Milingimbi Women's Aboriginal Corporation Draft Rule Book. Women's promotion – we came to stay over the weekend so we could record interviews with them.</p>
	1	<p>Spent the afternoon with LR (TO) talking about governance and leadership from her perspective. Tells a story about Milingimbi TO's don't have any colour... She says, in relation to a women's group: 'It has got to become true, not just one or two people chasing each other.'</p> <p>In response to asking about how Yolŋu do '<i>liya-wangany</i>' (one mind) she told a great hunting story.</p>
	1	<p>Bumped into RL and she asked us to sit down with her. There was another group of Yolŋu nearby discussing school matters. We told her that we were still doing our governance and leadership work. She told us there had been a small improvement in things in the community. She told us she had been working with G and others to do small governance interventions i.e. big kids fighting little kids, 'how can we lessen the violence?' She said she came in with a bigger stick and copied what they were doing. Once she had their attention, they gave the kids diverting activities that weren't violent. She was called to a school meeting halfway through our talk. She talked about how there had been discussions between camps that resulted in small programs within camps aimed at less gambling, dobbing in drug dealers, challenging young parents to look after their kids, providing for young mothers and their babies, activities for youth, discussions with elders, challenging Local Government, liaising with RJCP. For a moment there I felt there was no place for us or a corporation, people were practicing their governance. (Or maybe Nyälka was part of this change somehow). She finished talking about people just not engaging with RJCP and not caring about the \$'s.</p>
16 May 2015	1	Returned and did a video with LR about Yolŋu governance and leadership in Milingimbi. Followed by some discussion of how the camps work at Milingimbi. See 'Resources'.
17 May 2015	1	Weekend attempts to video record old ladies for women's promotion.
18 May 2015	4	Met with JY and LW: try out poster (designed after Ramingining visit) (see 'Resources'). More discussions about Gupapuyŋu not from here, we are talking and thinking about how to get back to Dipirri. JY getting a job as an elder with Rangers.
	1	Bumped into JW and talked about changes to RJCP.

Date	No. people	Topic of conversation, outcomes, actions
	1 1 1 1 3	Spoke to JB and showed her the 'governance map'. Met with RN at the library to try and do some more work on the women's promotion. This has been disappointing. After planning carefully to do this nothing has happened. Met with R. She made a few points. <i>Märi's</i> are special people who organize things for us. It's good for 3 or 4 women to be in the corporation but they need 1 balanda to keep it going. Strong <i>miyalk</i> (women) can talk up. Old people look at younger people and decide who will be encouraged. The steps to <i>Dalkarra</i> and <i>Djirrikay</i> (ceremonial leaders) is the same as university. She has some resources she has developed (<i>Gatjirrk</i> Curriculum and <i>Duntun? Wayawu</i>). Lots of stories about the good old days. <i>Dhurpu dhäwu'mirr</i> . Mentioned trips to Bali with Nandi Harris and Miss Lawton. Met JS on the road: stories about the old women's centre, women's club, bush trips. <u>Formal Women' Steering Group meeting</u> : It's only a small group and we talk about Rule Book changes, charity status and next meeting. The women suggest we start with a general meeting and finalise everything. TvW feeling despondent that there just aren't the numbers to get this group going.
19 May 2015	30+ 6	<i>Waŋa way'yun</i> : NG holds a <i>waŋa way'yun</i> (call to the land) with a PA at the Jessie Smith park. Lots of people voicing concerns and encouraging each other. NG turns it into a ' <i>Makarr Garma Petition</i> '. TvW is asked to assist as this is Yolŋu governance and leadership. See 'Sketches'. Strategy, editing checking, phone calls, discussions, advice etc. to move the Milingimbi <i>Makarr Garma</i> petition forward. NG starts another document that expands on some of the petition points. It's like a list of Yolŋu Governance practices. This is what we were hoping to work on with him in the first place. Why has it taken all this time? It's a work in progress.
20 May	1	Tele conference call with PG and NG about post petition effects, LAs etc.
Visit 11 TvW/MS 15 Jun2015	4	Flew to Milingimbi from Ramingining MS attended the women and girls quiz night, spoke to GW, J, R and JG.
16 Jun 2015	1 3	Discussion with NG re <i>Wetj Rom</i> . This is a sort of 'owing law' that has its roots in hunting. When someone catches an animal, the hunter and others will already know which bits go to which people according to kinship lines and age lines. Editing his document in preparation of Adam Giles visit. Met at the takeaway with DM (TO): post-petition discussion. Plenty of support from him for NG's work. He has too many worries himself.
17 Jun 2015	4 2 5	NG's family came over. MS works with his daughter, MG. Meeting with RN and JL's daughter at library. Spoke to S (Anglicare) who asked if MS could attend the Playgroup meeting to talk to the women about the corporation, and applying for funding through the HIPPY program.
18 Jun 2015	1 4 1 6	Print a copy of the redacted <i>Crime Commission report on Indigenous Law and Order</i> for NG. Discuss issues. NG does a show and tell with men from the bottom camp talking about governance. NG is teaching and using the poster we developed in Ramingining. Phone call with Brotherhood of St Lawrence re HIPPY program <u>Women's Steering Group meeting</u> : This is a very good meeting. A couple of new people,

Date	No. people	Topic of conversation, outcomes, actions
		good discussions, developed a vision statement, and did some evaluation of the IGLDP. S (Anglicare) attends and we talk about applying for HIPPY funding. The women decide that this is not the right project or the right time.
19 Jun 2015	1	NG is fired up and we do some work on his big list, then we spend most of the day working on the <i>Bon Milmarra</i> (promise marriage system). We start an illustration of this.
Visit 12 TvW/MS 3 Aug 2015	3	NG: scope out times he is available Met with FG(2) brother of WW (IEO in Gapuwiyak) and shared the story. Met GW down at the beach. Catch-ups for first meeting on 5 th , sharing stories about what she had been doing and who she had been sharing the story with...
4 Aug 2015	9	Met with RN in Library re meeting. Met with S and M at Rulku Lodge – discussed their operational processes and business model. Talked with C (Swinburne) at new Mayku Business (ALPA/RJCP/Swinburne furniture factory) Spoke with A (GEC): updated her on the Nyälka meeting and discussed the possibility of submitting a <i>Building Safer Communities</i> application. AE very pleased to hear this project would have the ongoing support of CDU. Spoke to Jo and Je about attending the Nyälka meeting, and Jo talked about her hopes for becoming a director Bumped into HM coming back from the shop, and she told us how she was making sure many of the other women were informed about the meeting Showed RL the video of LR (TO) re leadership and governance.
5 Aug 2015	17	First General Meeting of Nyälka Milingimbi Women’s Aboriginal Corporation: Memberships, Directors, acceptance of Rule Book, preparation of docs for ORIC. Discussed scenarios regarding Rangers. Helped NG to start developing a section 71 NLC Application.
6 Aug 2015	2	More work with NG on <i>Bon Milmarra</i> (promise marriage system). Calls to NLC. Calls to Toll Shipping re Barge Landing. Discussion and Research re section 28 ALRA amendments. Finalise DRAFT of Section 71 App. MS follow up with J re old photographs Double checked ORIC docs and followed up extra signatures.
7 Aug 2015	1	More work with NG. Look at Senate Reading of Sec. 28 Amendment. More discussions around processes of NLC and Australian Government.
	1	Took corporation documentation to GW for her to sign, and discussed next steps e.g. opening bank account, holding required meetings etc.
	6	Discussion with MS, R, RL, JL, E, GW re ‘Yothu-Yindi Mari-Gutharra Women’s book’. More trips, translations, curriculum resource, new technologies. Video of women discussing ideas around the book.
8 Aug 2015	1	Research for Nyälka re bank accounts and ORIC reporting dates and guidelines. Met with RL and she translated the parts of LR’s video which were in Burrarra.
9 Aug 2015	2	Discussions with GW and R re corporation, bank accounts etc. Discussed funding application <i>Safer Communities for Women</i> . Scoped out ideas, letters of support required, and general discussions around how a project like this could work. Ideas around another image.

APPENDIX 2.2

IGLDP Activities in Milingimbi

<p>Schedule description of Activities</p>	<p>An IGDLP 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. (4) Despite several meetings and discussions with the CSM about the Project and our interest to work with the CAB/LA, we were only ever allowed to attend LA meetings. (15+) The CSM had a large impact on the LA and it’s agenda. (1) Yolŋu leaders do not see NTG mandated ‘Local Authorities (LS’s)’ as the legitimate ‘local authorities’ and some are offended that local government has co-opted this term) In contrast to the LA and other government-mandated groups, the Yolŋu leaders of Milingimbi claimed: <i>‘The Milingimbi Makarr Garma as a legitimate decision making forum for the Yolŋu of Milingimbi. The Makarr Garma is constituted through the law and has jurisdiction for all things discussed in this petition. Makarr Garma is a foundation or a site. It’s the actual ground that we practice on; the place where we practice our law and order. Makarr Garma is place, people and practice all in one. It is a public site where we can make decisions and fulfill contracts. We are the constituted leaders and respected elders of the clans living at Milingimbi. These clans include the Traditional Owners of Milingimbi and the other clans living here. We govern the Yolŋu of Milingimbi through the Yolŋu law that is unchanging. We have been living under this law from the beginning.’</i> (Open letter to Chief Minister Adam Giles, Minister Bess Price and Minister Nigel Scullion, 20 May 2015) (120+)
<p>Working with community members to increase general understanding of principles of governance and leadership.</p>	<p>Undertake conversations and more formal discussions of the topics ‘What is governance here and now?’ ‘What is leadership here and now?’</p>	<ul style="list-style-type: none"> We continually observed Yolŋu leaders practicing governance and leadership in Milingimbi to manage complex negotiations between clans, around knowledge, leasing, conflict resolution, agreement-making, organising ceremonies, deftly and graciously managing both 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. (30+) Worked with a group of women learning about and practicing governance and leadership through developing a new women’s aboriginal corporation (6-10) Worked with KL, director of the Gatjirrk Aboriginal Corporation regarding managing the governance and ongoing administration of this corporation and its role in the community. (1)

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.)
		<ul style="list-style-type: none"> Continually revisited questions of governance and leadership in Milingimbi with key Yolŋu leaders and senior people who were interested in the project and also involved in community groups, programs, boards, organisations and councils (25+) Worked with NG and others on a poster of Milingimbi that attempted to map out the structure of the community, which clans lived where, who were the leaders, what were their kinship affiliations with each other, Milingimbi and other places. (4) Through interviewing TO's and non-TO elders regarding local leadership and governance arrangements governance and leadership started to become part of their discourse (6) Many Yolŋu leaders living in Milingimbi felt they had limited say in governance and leadership as this was not their place, they were just living here, and often talked of moving back to their homeland for which they had clearer jurisdiction. (6+) Developing and reflecting on, the community petition was an opportunity for people to think about and practice leadership and governance. (20+)
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"> For Yolŋu, no one clan has superiority or more governance or leadership rights than any other clan. Within each clan there are leaders who can speak for and govern their own clan's business but governance between clans and places is continuously negotiated and practiced through kinship connections, relationships and responsibilities within Yolŋu law. Depending on their relationship to people or place, each clan has particular governance responsibilities. For example, if it is a <i>yothu-yindi</i> relationship or <i>märi-gutharra</i> relationship; if you are <i>wakupulu/waku waŋaŋu, ŋäŋdipulu/ŋäŋdiwaŋaŋu...</i> etc to another person, clan, place or ceremony. Every clan is each of these things (and more) to every other clan. Within this system and law, no one clan is above another. We worked with leaders in Gapuwiyak, Milingimbi and Ramingining to try to find ways of making this complex and eloquent system more visible to outsiders. Thinking about how to respect, recognise and value Yolŋu systems concurrently with western ideas of representation is very challenging. (6) Worked with NG to develop a governance map of Milingimbi including camps, clan groups, clan leaders and language groups (1) Regularly spoke with TO's, discussing the project and the women's corporation group, and making sure that they were aware of our work and able to guide its direction (3) Carefully kept other women's groups, and the older women who were active within them, informed of our work (4) Interviewed elder women about the history of Women's groups in Milingimbi and their visions for how to support young women and young mothers today (4) Worked with MS (Clinic) supporting her development of a book recording the knowledge and wisdom of Milingimbi women expressed through kinship relations of land and people, and its value

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.)
		<p>for current healthcare practice (2)</p> <ul style="list-style-type: none"> Undertook desktop research to see how clan groups have historically been represented within local council and other structures The emerging Yolŋu Nations Assembly is strongly based on traditional governance structures. This group and its community/region-specific subsidiaries may be able to provide strong and accountable governance in the future.
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"> Spoke with Gupapuyŋu elders to discuss possibility of a representative community body concerned with governance in Milingimbi. (4) Met with staff at the clinic and the school to discuss how a Women's corporation might partner with them in the future. (2) Talked with Anglicare and Brotherhood of St Laurence re future partnerships which would allow a Yolŋu corporation to deliver services in Milingimbi in the future (3) Spoke with members of the Local Authority regarding their personal responsibilities and the role of the L.A. in Milingimbi (4) Worked with the women interested in developing an Aboriginal Corporation, continually discussing ways in which such an organisation might be nurtured, and the role it would play in supporting women and potentially delivering services in the community (6-10)
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"> Renewing the registration of the Gatjirr Corporation, assisting the Director with the required paperwork Work with Nyälka Director/community Librarian drawing on and extending her skills around video editing on a promotion for the Women's Group Working with the Women's Group to move through the paperwork required for registering a new corporation Supporting people to turn their ideas into written documents including official letters (literacy) Worked with elders to prepare a community Petition Computer and networking support Help with Internet banking Interpretation of documents, news etc. into plain English Writing submissions to government for funding Making meeting agendas and taking minutes Running and recording meetings Planning and facilitating workshops Supporting people to turn their ideas into written documents, also write letters (literacy)

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.)
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"> 'Government Services' were discussed with the Women's group regularly. They are particularly interested in services that impact what they see as their jurisdiction (e.g. for young mothers, women's health, children). We discussed how these services might be delivered by a Yolŋu organisation. We also looked at the possibilities of partnering with the Brotherhood of St Laurence or Anglicare to deliver specific programs in the near future. Government Services are increasingly being undertaken by NGO's, and working in partnership to deliver these contracts is seen as a strong area of governance and leadership development for the group. (6-10)
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"> A core group of women nominated themselves as interested in working to develop a women's corporation in Mililingimbi. We worked with these women for over a year. Together we learnt and negotiated ways in which a Women's group owned and run by Yolŋu might operate in Mililingimbi (drawing significantly on the type of leadership exhibited by these women as they already negotiated the differences between camps, and clan groups, to support young women and children in Mililingimbi (6-10) Worked regularly with NG supporting him in his many roles. (in particular with his emerging role as a community leader, executive member Yolŋu Nations Assembly, Clan leader)

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 2.3 IGLDP Emerging matters in Milingimbi

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.

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.
Nyälka Milingimbi Women's Corporation	<ul style="list-style-type: none"> Nyälka Milingimbi Women's Corporation Steering Group, Directors and Members 	<ul style="list-style-type: none"> We worked with a group of women in Milingimbi over the duration of the project to develop the corporation. This is a grass roots initiative initiated by Yolŋu women continuing their work of caring for women, young mothers and children. See the Story of the Nyälka Milingimbi Women's Aboriginal Corporation for details of how we supported and worked with these women. We have supported the group the group to submit a number of project funding applications <i>There is huge scope and need for ongoing work with Nyälka, which has only just become registered. They continue to need assistance to become established, and continue developing strategic partnerships and joint ventures</i>
Post Cyclone Recovery program	<ul style="list-style-type: none"> Community members, Recovery team. Out and about. 	<ul style="list-style-type: none"> We heard the stories and commiserated with Yolŋu. We heard how the Recovery programs were rolled out, and how Yolŋu were left watching it all happen to them. For some people it brought back memories of the NTER, which was traumatic, and may have increased their anxiety. It was a missed opportunity for high level engagement and active community participation. It seems the recovery operations not only disempowered Yolŋu community members but they may have empowered balanda community stakeholders, adding to the frustration of local Yolŋu community members. <i>Cyclone recovery will be an on-going issue for Yolŋu</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.
		<p><i>communities and needs to be done differently.</i></p> <ul style="list-style-type: none"> • <i>Emergency response protocols in Yolŋu communities need to be reviewed and re-developed WITH Yolŋu leaders as well as balanda stakeholders in EACH community.</i> • <i>These situations need brokering by people with expertise in intercultural communication, negotiation, engagement and community development.</i>
Land Rights Legislation	<ul style="list-style-type: none"> • Individual Elders 	<ul style="list-style-type: none"> • Many discussions and disconcertment relating to Land Rights, Township leasing (99 year leases), NLC communication practices.
Issues in relation to violence, drugs, young parents, gambling, neglected kids etc.	<ul style="list-style-type: none"> • Individuals from various camps 	<ul style="list-style-type: none"> • We heard people tell stories about how they were trying different techniques and initiatives to counter violence, and bad youth behavior, gambling, drug dealing etc. These seemed to be developed as on-the-spot crisis-management solutions. • We saw Yolŋu adults organizing activities such as sport, games and sing-alongs for youth and young people at different camps. • These were all volunteer Yolŋu-initiated interventions.
Royalties	<ul style="list-style-type: none"> • Individual elders 	<ul style="list-style-type: none"> • We heard about various arguments about who should be receiving royalties and how the NLC managed this and how the community as a whole were dealing with it.
Recognition, Respect, Law and Order	<ul style="list-style-type: none"> • Elders from different camps, especially about police behaviour and intervention 	<ul style="list-style-type: none"> • A recurring concern is that there is no recognition or respect for Yolŋu law, governance or leadership from the top down. • This lack of formal recognition for Aboriginal law, leadership and governance by the Australian Constitution and Government and the NT Government means there is no basis for Yolŋu involvement in government policies, programs, services and agencies. Western law and order is imposed and ignores traditional practices. • See the Waŋa way'yun petition story and the Yolŋu Governance practices story. • <i>There is significant scope for continued work in researching and developing resources, programs that make Yolŋu governance and leadership more visible and processes for Yolŋu leaders to work with government at the appropriate level to develop policies and processes by which Yolŋu law, leadership and governance or can be recognised and worked together well.</i>
Adult education, training and jobs	<ul style="list-style-type: none"> • Elders from different camps during most of 	<ul style="list-style-type: none"> • A constant topic of discussion was training, certificates and no jobs and confusion about this.

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.
	<ul style="list-style-type: none"> our discussions about governance and leadership with various examples 	<ul style="list-style-type: none"> Most trainers are not educators and do not understand how to develop and deliver programs suitable for the remote Yolngu EAL/D context. 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.
General community ennui	<ul style="list-style-type: none"> Participated in many conversations with people at their homes, in meetings and public places such as the park and 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. In our GroundUp work we were always ‘careful not to promise what we couldn’t deliver’ but at the same time by working with Yolngu 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.
Making Yolngu Governance practices more visible	<ul style="list-style-type: none"> NG (IGLDP Consultant and Leader) 	<ul style="list-style-type: none"> NG saw this project as an opportunity to strengthen and revive Yolngu Governance practices and make them more visible to the wider community. While we have made some resources, this is an ongoing project, that seeks to engage all community members including Balanda. NG also wants to make resources to show outsiders/governments these practices are. These could be print-based, digital or programs.
Public discussions re funeral issues – conflict resolution	<ul style="list-style-type: none"> Various family, clan groups via public meetings 	<ul style="list-style-type: none"> We observed Yolngu leaders practicing governance through facilitating community meetings to mediate conflict resolution serious matters.
Commercial fishing	<ul style="list-style-type: none"> Individual elders 	<ul style="list-style-type: none"> Concern about fishing being conducted legally. Researching together and establishing networks with other people working in this area.