



**CENTRAL
LAND
COUNCIL**

2012 Report on the Central Land Council Community Development Program



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Cover photo: Warlpiri Education and Training Trust (WETT) Advisory Committee members Marlkiridi Napaljarri Rose and Maisie Napaljarri Kitson explain the WETT story through a painting at the national Native Title Conference in Alice Springs, June 2013.

Executive Summary

The overall intention of the CLC's community development approach is to partner with Aboriginal people in processes that enable them to set and achieve their dual objectives of (1) maintaining Aboriginal identity, language, culture and connection to country, and (2) strengthening their capacity to participate in mainstream Australia and in the modern economy by improving health, education and employment outcomes.

Previous community-based research has shown overall support and affirmation for the work facilitated by the CDU. In 2012 the monitoring focused in particular on governance and also on the stages and steps in the development process.

The CDU work is currently implemented through six projects:

- The Warlpiri Education and Training Trust Project (WETT)
- The Tanami Dialysis Project
- The Uluru-Kata Tjuta Rent Money Community Development Project (URM)
- The Granites Mine Affected Area Aboriginal Corporation Project (GMAAAC)
- The Northern Territory Parks Rent Money Project (NT Parks)
- The Community Lease Money Project.

Progress against objectives

The first objective of the CDU work is to:

Maximise opportunities for Aboriginal engagement, ownership and control, particularly in relation to the management of resources that belong to them.

The CDU considers that this is the primary objective of its work. The evidence from monitoring all of the projects in 2012 suggests that ownership and engagement by Aboriginal people in both the decision-making and control of projects in their communities is increasing.

The second objective of the CDU work is to:

Generate service outcomes that benefit Aboriginal people and are valued by them, including social, cultural and economic outcomes

Overall, project reporting has been improving throughout the last four years, and extensive activity reporting is available for many of the sub-projects under the six project areas. This is starting to create a rich picture of tangible achievements in each project location, with additional information about the impact of the work from local perspectives being collected by project partners. The monitoring for 2012 indicates that communities are identifying clear benefits for themselves from the various projects. These benefits include:

- education outcomes, such as children being able to attend excursions and being supported to stay at school;
- employment outcomes, with young people moving from training into education;

- improved community infrastructure, such as pools and learning centres;
- improved health services, including the access to dialysis services;
- increased opportunities for positive community activities such as sports and training; and
- important support for culture and language.

Significantly, communities see the range of these benefits as of use to them in their development.

The CDU experience, supported by the monitoring in 2012, is that projects are more likely to benefit the whole community when attention has been given to increasing Aboriginal control and ownership of the decision-making process. There appears to be a process of development in the communities. Where projects have operated for longer, people have better skills and experience in decision-making and are more likely to establish governance arrangements for the project that support whole-of-community/group consultation or engagement. The evidence from the project monitoring indicates that communities and groups increasingly value the benefits achieved through community development projects and are seeking to extend the opportunity for the community development approach utilising new royalty and resource money.

The third objective of the CDU work is to:

Build an evidence base for the CLC's community development approach and its contribution to Aboriginal capabilities

In 2012 the CDU has contributed to external publications as part of building the evidence base for the community development approach. It has also sought to identify and detail that approach through a focus on capacity development domains, developed with an independent researcher from Flinders University in cooperation with the WETT Advisory Committee. Some attention has been given to more clearly identifying the interests and questions of Aboriginal people themselves in the CDU projects, through conversations with the WETT Advisory Committee. This could be expanded in 2013.

The evidence from the project monitoring suggests that there would be value in communicating and sharing information about the community development approach across all of the CLC. Improved documentation of the skill set of CDU workers should be a particular focus for the internal CLC audience, as well as the wider set of stakeholders.

The final objective of the CDU work is to:

Share lessons learned with other government and non-government agencies

CDU staff have contributed to formal publications this year. Monitoring reports about the projects have been made available to FaHCSIA, alongside a report from Newcastle University about the challenges in finding verifiable quantitative data. However, effective sharing of lessons and communication of the community development approach remains challenging for the CDU.

Conclusions

The monitoring in 2012 identifies growth and further progress in the CDU work. There are challenges in advancing this development process in communities, and the CDU is moving towards working in

regional teams to increase engagement and understanding of communities beyond a project focus. This change will be a major area of learning in 2013.

Increased control and ownership by Aboriginal communities remains the primary focus of the CDU work in the first instance. Consideration needs to be given to how to support Aboriginal people to further develop their skills and capacities in this governance role, particularly in the area of how to hold project implementers and others to account.

Acronyms

ABA	Aboriginals Benefit Account
ALRA	Aboriginal Land Rights Act of the Northern Territory (1976)
BIITE	Batchelor Institute for Indigenous Tertiary Education
CAT	Centre for Appropriate Technology
CDS	Central Desert Shire
CDU	Community Development Unit
CLC	Central Land Council
ECCD	Early Childhood Care and Development Program
FaHCSIA	Department of Families, Housing, Community Service and Indigenous Affairs
GMAAAC	Granites Mine Affected Area Aboriginal Corporation
MWG	Mutitjulu Working Group
NT	Northern Territory
NTER	Northern Territory Emergency Response
TO	Traditional Owner
UKTNP	Uluru-Kata Tjuta National Park
URM	The Uluru-Kata Tjuta Rent Money Community Development Project
WDNWPT	Western Desert Nganampa Walytja Palyantjaku Tjutaku Aboriginal Corporation
WETT	Warlpiri Education and Training Trust
WETT AC	Warlpiri Education and Training Trust Advisory Committee
WPKJ	Warlpiri-patu-kurlangu Jaru
WVA	World Vision Australia
WYDAC	Warlpiri Youth Development Aboriginal Corporation (Mt Theo)
YOPP	Yuendumu Old People's Program

Contents

Executive Summary.....	1
Acronyms	4
1. Introduction	6
2. Monitoring focus for 2012	10
3. The Warlpiri Education and Training Trust (WETT)	14
4. The Tanami Dialysis Project	35
5. The Uluru-Kata Tjuta Rent Money Community Development Project (URM).....	36
6. The Granites Mine Affected Area Aboriginal Corporation Project (GMAAAC).....	40
7. Northern Territory Parks Project	59
8. Community Lease Money Project	67
9. General discussion	70
10. Conclusions.....	75
Annex One: Central Land Council Community Development Unit monitoring and evaluation for 2012	76
Annex Two: Mutitjulu Swimming Pool Baseline Data Collection.....	79

1. Introduction

The Central Land Council (CLC), a statutory authority set up under the *Aboriginal Land Rights Act (Northern Territory) 1976*, is an Aboriginal organisation governed by a council of 90 elected Aboriginal members. The CLC has been operating for more than 30 years, working with and supporting Aboriginal people to achieve recognition of land and native title rights. The CLC also supports Aboriginal people to manage land and to negotiate agreements with others seeking to use their land, which include payment of rent and royalties to traditional owners.

In 2005 the CLC created the Community Development Unit (CDU) in order to implement community development projects involving Aboriginal rent and royalties from land-use agreements and affected area payments. The CDU utilises the CLC Community Development Framework, which articulates community development goals, principles and processes for the CLC.

The overall intention of the CLC's community development approach is to partner with Aboriginal people in processes that enable them to set and achieve their dual objectives of maintaining Aboriginal identity, language, culture and connection to country and strengthening their capacity to participate in mainstream Australia and in the modern economy, by improving health, education and employment outcomes.

This report outlines the monitoring and assessment of progress of the work of the CDU with Aboriginal communities in 2012. It follows the previous reports in 2009, 2010 and 2011, which examined and reported on outcomes and progress of CDU-supported work.



Yuelamu GMAAAC committee l-r David McCormack, Fiona Kitson, Roslyn Jones, Susan Boko

Context and CLC approach

The approach developed by the CDU for the CLC is outlined in detail in associated documents. In summary, the CDU approach is based on development principles and assumes that improvements in the wellbeing of people in remote Aboriginal communities will only be achieved through partnerships with those communities based on mutual respect. The CLC community development approach is characterised by a focus on community ownership, Aboriginal control, trust-based relationships, respect for local values and processes and an understanding of cultural differences.

Drawing upon the resources provided by Aboriginal groups and communities themselves (royalties, rent and affected area money), and with Aboriginal leadership and governance arrangements, the CDU works to support Aboriginal people through various projects. Its overarching goal is for Aboriginal people to be strong and resilient and able to live well in both the remote Aboriginal context and mainstream Australian society.

There are four intermediate objectives of the work. These are:

1. Maximise opportunities for Aboriginal engagement, ownership and control, particularly in relation to the management of resources that belong to them.
2. Generate service outcomes that benefit Aboriginal people and are valued by them, including social, cultural and economic outcomes.
3. Build an evidence base for the CLC's community development approach and the value it has for contributing to Aboriginal capabilities.
4. Share lessons learned with other government and non-government agencies.

The CDU work is currently implemented through six projects, each with numerous sub programs and projects.¹ The various projects have different management arrangements, decision-making models and implementation processes. All the projects, however, are characterised by the nature of the funding, which comes from Aboriginal people's own money, and by the fact that they focus on achieving outcomes sought by Aboriginal people. In addition, all the projects are governed by Aboriginal decision-making bodies. The projects include the following:

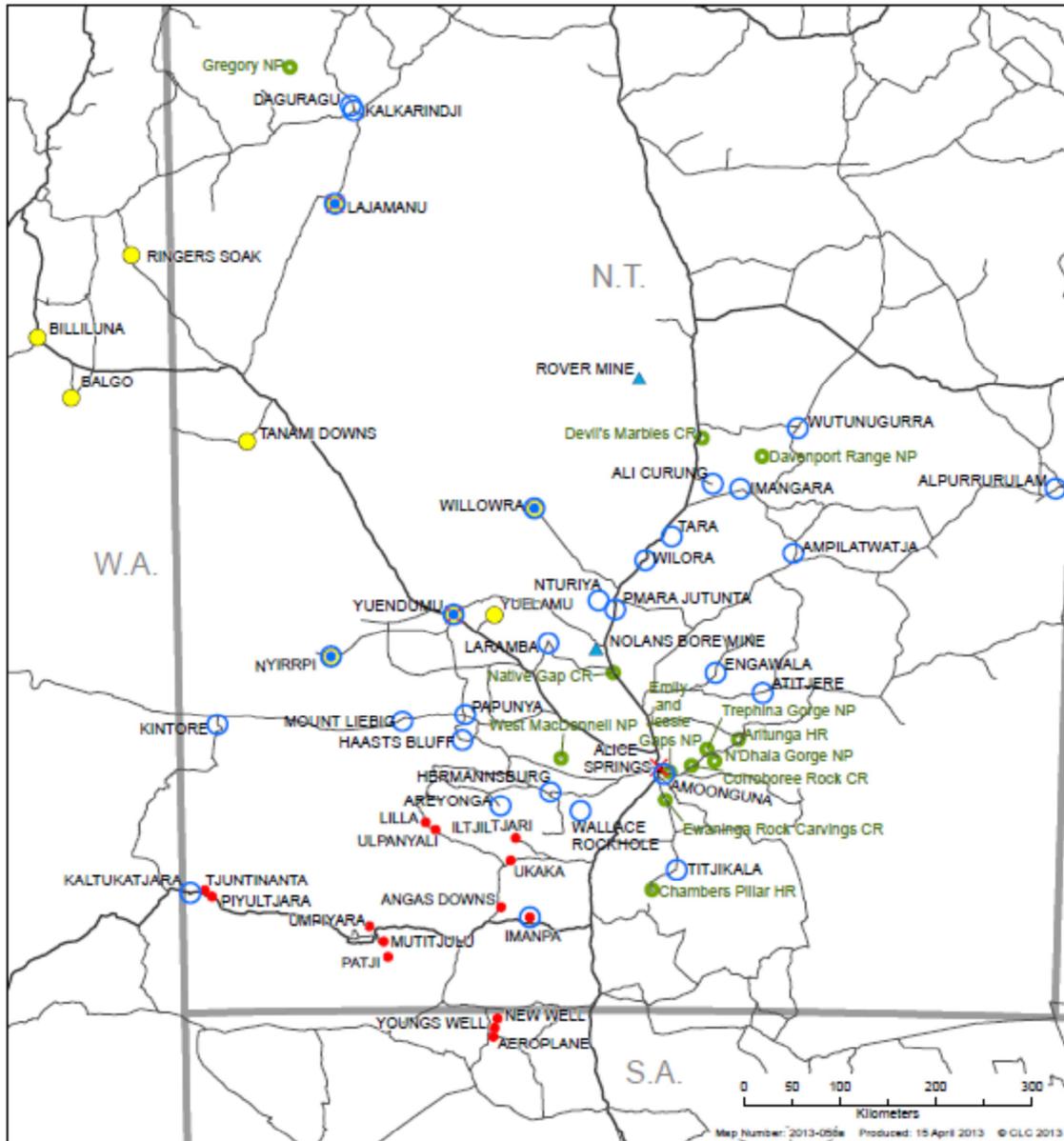
- The Warlpiri Education and Training Trust Project (WETT)
- The Tanami Dialysis Project
- The Uluru-Kata Tjuta Rent Money Community Development Project (URM)
- The Granites Mine Affected Area Aboriginal Corporation Project (GMAAAC)
- The Northern Territory Parks Rent Money Project (NT Parks)
- The Community Lease Money Project

Money distributed through the projects for community benefit in 2012 totalled \$5,658,692.

¹ The number of projects will expand to eight in 2013, with additional projects involving exploration compensation payments being applied to community development by traditional owners of both the potential Nolan's Bore Mine and potential Rover Mine.

Project	Funds
The Warlpiri Education and Training Trust Project (WETT)	\$3,296,788
The Tanami Dialysis Project	No additional funds approved
The Uluru-Kata Tjuta Rent Money Community Development Project	\$236,200
The Granites Mine Affected Area Aboriginal Corporation Project	\$1,478,199
The Northern Territory Parks Rent Money Project	\$642,505
The Community Lease Money Project	\$5,000
Total	\$5,658,692

The locations of the projects are shown on the map on the following page.



Locations of 2012 CLC Community Development Projects

- Uluru Rent Money Community Development Project
- Warlpiri Education and Training Trust (WETT)
- × Tanami Dialysis Support Service Project
- Granites Mine Affected Areas Community Development Project
- NT Parks Rent Money Community Development Project
- Community Lease Money Project
- ▲ Future Community Development Project

2. Monitoring focus for 2012

The original intention of the CDU monitoring was to track change over time, mainly through qualitative assessment. This assessment focuses on the progress against each of the four objectives of the CDU work, drawing from a range of qualitative data.

In 2012, attention was also given to the opportunities for assessment based upon comparison with independent objective indicators. The CLC commissioned research by the University of Newcastle's Hunter Medical Research Institute to identify existing information about indicators of health and wellbeing in Aboriginal communities.² It was anticipated that such information could be compared across the remote communities where CDU work is focused, examining any differences that might be attributable to the CLC development work being undertaken in these communities.³ This in turn might provide an objective measure of the impact of CDU work in those communities.

Unfortunately the extensive research undertaken into existing measures concluded the following:

Our review found a plethora of information - reports, data sets, website resources – pertaining to Indigenous indicators and/ or indicator frameworks. Some of these data sources had been highlighted as relevant and used in the literature review (e.g. ABS data, the Chronic Disease Register Central Database, the Australian New Zealand Dialysis and Transplant Registry, the NT Coordinated Care Trial Datasets, the National ATSI Social Survey) while some of these indicators had been developed as a direct result of the Close the Gap initiative (e.g. NIRA and associated documents).

In spite of the comprehensive nature of available data sources, from a CLC CDU perspective, we conclude that these data are of limited use for one of more of the following reasons: available data is out of date; available data is not dis-aggregated below the state/territory levels; access to relevant community-level data, where possible, is restricted and requires application, approval and payment; national and state survey data is generally collected using a representative sample with very little inclusion of participants in areas covered by CLC CDU operations. (Doran & Ling, 2012:2)

The 2012 monitoring therefore continued to utilise a qualitative approach, drawing on existing information (project reports, staff reports, and other reporting undertaken by the CLC). Overall project reporting has been improving during the past four years, and extensive activity reporting is available for many of the subprojects under the six project areas. This is starting to create a rich picture of tangible achievements in each project location, with additional information being collected by project partners about the impact of the work from local perspectives.

² Doran, C & Ling, R. (2012) "Identification of data sources to measure project outcomes related to the Central Land Council's Community Development Unit", Hunter Medical Research Institute and University of Newcastle.

³ Further work would of course be required to separate out the various possible influences for any observed differences.

This information was supplemented with some specific evaluation work. This included:

- A formal review of the Early Childhood Development Program managed and implemented by World Vision Australia (WVA) in four communities and funded through the WETT project. This evaluation was undertaken by the Australian Council for Education Research (ACER).⁴
- A review of community attitudes and expectations of the new pool being built in Mutitjulu, undertaken by an independent research organisation with expertise in remote Aboriginal research.⁵
- A review of capacity development change in the WETT advisory group, utilising a new tool developed by a researcher from Flinders University.⁶

In addition, independent research specific to each project was undertaken. This additional research focused on inquiry within remote communities and specifically sought to give voice to the views and experiences of Aboriginal people in these communities. (As part of verification of the information received, the research also extended to other people working and living in those communities.⁷)

Previous community-based research has shown overall support and affirmation for the work facilitated by the CDU. In order to extend the inquiry and assist with further improvement of the CDU work, each year a further set of research questions is developed, to more closely investigate the issues relevant to the development approach utilised by the CDU. In 2012 the additional research questions focused in particular on governance and also on the steps in the development process. The approach and specific questions for this community-based inquiry are outlined in Annex One. In summary it included:

The Warlpiri Education and Training Trust Project

Attention was given to overall community perceptions of WETT-supported programs in the four communities covered by this project. In addition, particular attention was paid to the Youth and Media Program, the Learning Centre Program and the capacity development process for Warlpiri members of the WETT Advisory Committee.

The Granites Mine Affected Area Aboriginal Corporation Project

For GMAAAC, community monitoring was undertaken in five of the nine communities where GMAAAC supports projects. Particular attention was given to the new committee election process in

⁴ Armstrong S, Lonsdale M, Stojanovski; 2012. *Warlpiri Early Childhood Care and Development Program Evaluation: Fourth Progress Report*, Australian Council of Education Research, Melbourne.

⁵ Abbott T, Alice T, Burton S, Lester R, Mick P, Osborne S and Fisher S; 2012. *Mutitjulu Swimming Pool Baseline Data Collection: A report for Central Land Council Community Development Unit* by Ninti One Limited, Alice Springs.

⁶ Laverack, G (2009) "Building capacity towards health leadership in remote Indigenous communities in Cape York", Australian Indigenous Health Bulletin Vol 9, No 1, Jan-March.

⁷ It should be noted that this assessment process is not intended to be an evaluation. The monitoring undertaken focuses on the experience of people engaged with CLC CDU projects. The monitoring is extended to non-project participants to verify participant views and ensure some understanding of the context within which projects take place. The CDU work will be formally evaluated in 2013 in order to assess impact and relevance drawing from wider community experience.

those communities, as well as broader questions around the benefit and management of GMAAAC-funded projects.

The Uluru-Kata Tjuta Rent Money Community Development Project

In the community of Mutitjulu, a baseline study was undertaken to examine the community's expectations and views about the community swimming pool then under construction.

The Northern Territory Parks Rent Money Project

A retrospective baseline study of a selection of these parks to gauge community expectation and experience prior to the introduction of the project was undertaken with traditional owners.

Altogether, 153 in-depth interviews were undertaken in several communities, as outlined in the following table.

Project	Location	Number of female community members interviewed	Number of male community members interviewed	Number of service providers or others in the community interviewed	Total
WETT Advisory Committee					
	Lajamanu	2			2
	Yuendumu	3			3
	Willowra	2			2
WETT and GMAAAC					
	Yuelamu (GMAAAC only)	4	6		10
	Nyirrpipi	8	6	4	18
	Yuendumu	32	10	4	46
	Lajamanu	6	9	2	17
	Willowra	12	10	3	25
NT Parks Rent Money					
	Ewanninga Rock carvings Conservation Reserve	3	7		10
	Iyitwelepentye/Davenport Range	4	2		6
	Karlu Karlu/ Devils Marbles	3	4	1	8
	Chambers Pillar Historical Reserve	5	1		6
	Total	84	56	14	153

Analysis

The information from all these sources was brought together in a first draft report. Preliminary analysis of the information was undertaken by this report's author, who is an independent consultant.⁸

The preliminary analysis and collated and synthesised data was presented to the CDU Reference Group March 2013 meeting, which CDU staff attended. The report formed the basis of a review and discussion about the underlying assumptions related to CDU work, drawing out further analysis and implications from the findings. While the independent consultant retained the final control over the reporting of findings, this additional analysis process added considerable depth to the report discussion section.

This final report draws together the initial reporting and the further analysis.

⁸ The analysis process had two major foci, identifying difference and intersection. When comments were consistently similar and were verified through conversations with non-project participants, they were utilised for the report. When comments varied between respondents, these differences were noted and highlighted in the report. This preliminary analysis, therefore, does not necessarily identify the 'truth' in a situation. It provides the collation of data for further analysis and exploration by other stakeholders.

3. The Warlpiri Education and Training Trust (WETT)

The WETT project utilises regional gold mining royalties to support education and training initiatives in the Tanami region, primarily in the four communities of Yuendumu, Lajamanu, Willowra and Nyirrpi. The project has five subprograms, which include the Early Childhood Care and Development Program, the Youth and Media Program, the Secondary School Support Program, the Language and Culture Support Program and the Learning Community Centre Program.

In 2012 the Kurra WETT directors approved more than \$3 million to further support these programs, as outlined in the table below.

WETT funding approved in 2012	Recipient	Amount
Willowra Learning Centre Operational Budget (Years 1 & 2)	BIITE	\$236,000
Willowra Early Learning Centre shade structure	Sue Dugdale and Associates	\$20,000
Country Visit and Elder Payment funds (2013/2014)	Warlpiri Schools plus Ti Tree and Balgo schools	\$200,000
Warlpiri Youth Development Aboriginal Corporation (Year 5 2012/13)	Youth and Media Program	\$698,938
Primary School fees for 3 Warlpiri children	St Patrick's Primary School, NSW	\$6,514
Reimbursement of costs of sending Kurra Directors to WETT Conference 2012	Central Land Council	\$14,581
Secondary School support-interstate excursions for Warlpiri Schools (2013 and 2014)	4 Warlpiri Schools (Lajamanu, Yuendumu, Willowra, Nyirrpi)	\$400,000
Secondary Support for Warlpiri students at other schools (2013 and 2014)	St Johns, Marrara, Kormilda, Worawa, La Salle Colleges, St Phillips, Yirara College, Katherine High School, Centralian Middle and Senior School, Luurnpa Catholic College	\$400,000
WETT Bus Repair	Willowra School	\$10,000
Lajamanu WETT Vehicle fuel and maintenance funds	Lajamanu School	\$10,000
Operational funds Early Childhood Care and Development Program Year 5 funding 2013	World Vision	\$304,671
Operational funds Nyirrpi Learning Centre (Year 3)	BIITE	\$179,400
Operational funds Lajamanu Learning Centre (Year 2)	BIITE	\$112,700
Central Land Council Salary and on-costs for 2 Community Development Officers (3 years)	Central Land Council	\$713,984
Capacity Development funds for Warlpiri-patu-kurlangu Jaru WETT Committee members (3 years)	Warlpiri-patu-kurlangu Jaru (WpkJ)Subcommittee members	\$300,000
	Total	\$3,606,788

In order to support this work, several meetings were undertaken, including 17 community consultations, two meetings of the WpkJ WETT subcommittee, two meetings of the WETT Advisory Committee, two Kurra WETT Committee meetings and one WETT conference.

Several reports were received from partner organisations, including:

- one quarterly report and one six-month report from World Vision Australia re WETT Early Childhood Care and Development Program;
- two six-monthly reports from BIITE re Nyirripi Learning Community Centre Program;
- one six-monthly report from BIITE re Lajamanu Learning Community Centre Program;
- annual report from WYDAC re WETT Youth and Media Program (year 4);
- a report from Lajamanu schools regarding the 2012 Country Visit and Elder Payment Program (Willowra, Balgo, Yuendumu, Ti-Tree and Nyirripi are yet to provide reports);
- a report from Lajamanu, Willowra, Nyirripi and Yuendumu schools on their 2012 interstate excursions;
- a report from each of Centralian Middle School, Mararra, St Johns and Worawa schools, which invoiced for funds under the Secondary School Support Boarding Schools Program; and,
- ACER Evaluation Report: 2012 WETT Early Childhood Care and Development Program.

In 2012 monitoring was undertaken in the four communities supported through WETT funding, looking in particular at the work supported by WETT for the Learning Centres and for youth and media work.

WETT continues to receive strong support from all four communities. Responses from the community monitoring were generally positive, but were also shaped by other events and issues in the community. So, for example, in Yuendumu the major focus of people's responses was on the increasing peacefulness of the community and how projects and activities were supporting that peace. People generally understood that WETT supported educational activities they saw as a positive support for the community. At the same time, people were still concerned about divisions in the community and also about the need for community control. There were requests for more information about projects funded by WETT.

In Nyirripi, people were proud of their peaceful community, and strongly supported WETT-funded services that contributed to positive community outcomes.

Lajamanu people are happy with WETT funding for WYDAC and also for the Learning Centre. Community members can identify WETT funding for school excursions and other educational activities. There was a strong message from this community about the need for more information about how money is being used in the community.

In Willowra there was good awareness about WETT money and how it was used. The major focus of people in this community was on the new Learning Centre and how this would address a range of community issues.



Willowra Arts Project l-r Georgine Martin, Lucy Martin, Lily Long, Leah Martin and Kay Williams

While there is very strong overall support for WETT projects in all four communities and consistent evidence of community benefit and increased local ownership of projects, some difficulties continue. These include the capacity of the implementing partners and ongoing unrest and division in some communities. CDU staff have worked hard throughout the year, with much of their energy focused on facilitating the work of implementing partners. Their experience suggests that partnering with other local Aboriginal organisations is preferable to working with external agencies that do not have local Aboriginal governance. Aboriginal organisations have access to senior community people through their boards and committees, which facilitates organisations' engagement in those committees; they are more accountable to Aboriginal people. At the same time, some of these organisations, such as sporting clubs, do not necessarily have the experience and skills to manage the funds they receive. This remains an area for further development.

A significant issue emerging in some WETT projects relates to approaches to learning and education in these remote communities. WETT supports several programs focused on informal education, including the Early Childhood Development Program, the Learning Centre Program and the youth development component of the WETT Youth and Media Program. Each program is based on the assumption that opportunities for people to come together for formal learning will benefit those individuals. However, each program is struggling to attract people to its formal training or education activities. In both the Learning Centre Program and the youth development program there is emerging evidence that an individual approach might be more successful in engaging people in ongoing learning and identifying individuals' aspirations and potential learning pathways.

This raises some questions about some of the fundamental assumptions underlying other programs. It might also be an area of further exploration and consideration for the WETT Advisory Committee.

WETT Capacity Development

Capacity development has been an ongoing subproject of the WpkJ WETT Subcommittee. In 2012 an assessment tool was adapted to facilitate capacity assessment and identification of particular skills and strengths by the subcommittee.⁹ The subcommittee members identified overall high rankings for themselves against most descriptors.

As part of monitoring for 2012, committee members were further interviewed to examine how they felt they had developed their skills and the degree to which their engagement with WETT had strengthened these skills.

Not all committee members were able to be interviewed.¹⁰ However, the replies from those people who were interviewed were very consistent.

People said that their experience in the WETT subcommittee often built on previous experience. For some this included their work in schools, being on school council and acting as a community representative.

As a leader I felt confident because I used to be a school chairperson and I used to help with other meetings, and that was an experience that I had to make myself feel strong.

I used to be on the school council, and I didn't really consider the things I learnt there as important at first. But then thinking back I realised that what I'd learnt as part of school Council was helpful: just asking questions, being a community representative. There were some things people didn't know about, like decision-making and that Kardiya look at Yapa as an asset to the community. I realised I could be playing a bigger role.

I was a school councillor before, and I learnt a lot of things from that. I was in charge of meetings and talking to Yapa staff. We made decisions and took them to Kardiya staff. That made it easier to be on WETT.

At the same time, people noted that they still had more to learn when they joined the subcommittee, and in some cases they found this a challenging process.

At first I was shamed. I just sat there quietly listening and I felt uncomfortable about speaking up.

⁹ The tool was developed by Dr Glenn Laverack, Flinders University. It describes nine domains of community capacity: participation, local leadership, finding solutions, strengthening decision-making groups, improving access to resources, links to others, ability to 'ask why', working in a positive way together, and more control of project management. A description of possible behaviour across five rankings is provided for each domain. Participants are asked to identify where their behaviour most closely aligns with one of the five rankings for each domain. An action plan is then developed with the aim of gradually strengthening capacity in each domain.

¹⁰ Interviews were conducted with seven out of the 12 subcommittee members.

When I first started I didn't know what to do. There were about 20 people at the WETT meeting. There were a lot of Kardiya using the hard language that they use – sometimes it was boring! I didn't know what to do when I first went to them.

However, people were very clear that through their engagement with WETT they had learned how to manage meetings, in particular how to speak up, how to listen carefully and how to organise and make appropriate decisions.

Working together in one – as a united group; I learnt so much from WETT by talking up, getting more ideas, encouraging other people and understanding what we are talking about and bringing it in the right direction. I learnt to really sit and listen carefully and think about how to respond.

When we first had WpkJ we put input in and we started slowly to understand that Yapa ideas were more important than Kardiya ones. I picked it up and I went along, but still not understanding properly what my role was. I can see now that it's a Yapa thing and that they are more in control. They come forward now and Kardiya step back.

At first I was one of the shyest persons. Now I realise I have an important role, it has really helped me greatly. It has given me an opportunity to tell my story about Yapa living in the community. I didn't know I could be what I am now. I'm really surprised at how far I've come. It helped me with making decisions – makes me think really hard, talking to people about it.

WETT has helped me with decision-making. Getting together and talking about things is a good way of doing things.

But by listening to other people and watching, I learnt. I feel stronger now in talking up. WETT has helped with decision-making and more confidence.

The most important message from respondents was about their increased confidence through engagement with the subcommittee. For the future, people are interested in further skill development, particularly in more effective understanding and engagement with Kardiya.

I want to learn about and be able to understand academic and hard English so we can understand how politicians and others talk and what they are saying – what is behind how they answer.

I'd like more workshops on governance, like planning, public speaking and hard words.

Taken together, the feedback and the earlier research suggest that the experience of serving on the WETT Advisory Committee, together with the training made available, has been a significant influence on the capacities and confidence of the Aboriginal participants. However, it is also clear that their earlier experiences were very important in laying the foundation for taking the opportunities offered through WETT. This suggests that capacity development work might need to be seen as a long-term process, supporting people through various roles and experiences. As people move between those experiences it can be expected that their confidence and skills will grow and their ability to contribute to governance in communities will increase. For example, it might be worth the CDU's targeting some of the new WYDAC Jaru (young leader) graduates now, helping

them develop their communication, negotiation and representation skills, which in time might become a basis for their ability to exert ownership and control on behalf of their communities.

WETT Early Childhood Care and Development Program

In 2012, progress reports from World Vision Australia (WVA) indicated that the project continued to provide playgroup sessions for the four communities. A total of 195 playgroup sessions were held, with the highest average attendance in Yuendumu, where there was an average attendance of 12 children. Attendance in other communities respectively averaged four to six children in Nyirrpi, seven to eight children in Willowra, and five to eight children in Lajamanu.

The early childhood training program in Yuendumu and Lajamanu continued, and training recommenced in Willowra. Thirty students are now enrolled in early childhood training. WVA also reported that there has been some successful engagement of men in early childhood activities in Lajamanu and the development of culturally appropriate early learning resources in Yuendumu, Nyirrpi and Willowra.



WETT Nyirrpi Early Childhood Reference Group during governance training

An independent review of the ECCD program was undertaken by the Australian Council for Educational Research (ACER) in September 2012.¹¹ That assessment pointed to several positive elements of the program to date, including:

- *There is strong agreement about the need for effective early childhood services in the four communities.*
- *The WVA facilitators are viewed positively by local community members. Conversations in all four communities show that community members appreciate that WVA has decided to come to their communities.*
- *The WVA mentoring role in Yuendumu is well-regarded and effective. The mentoring role currently supports both the trainer and childcare workers who are studying. It is a good example of a 'two ways' model.*
- *The pilot training model in Yuendumu is working well and is an example of WVA and the Northern Territory Department of Education working together to bring about a more consistent and reliable service using a local trainer. (p.3)*

The report also identifies some emerging outcomes including the strong Early Childhood Reference Group in Yuendumu; good food health messages in the playgroups and crèches; and examples in each community of worthwhile activities that children and parents or carers have enjoyed, such as making board books, having cooking classes, seeing the 'clowns without borders' when they came, and going on bush trips.

At the same time both the ACER report and the WVA progress report provided in September 2012 note a number of challenges. In particular the ACER assessment notes:

The early childhood services in Willowra, Nyirrpi and Lajamanu are not yet robust and sustainable. Only a small number of children in all four Warlpiri communities are accessing the early childhood services. The services that exist are highly vulnerable to local factors such as:

- *family conflict (Yuendumu, Willowra)*
- *Yapa and/or Kardiya staff availability (Nyirrpi, Willowra)*
- *change of location (Lajamanu)*
- *lack of early childhood expertise (Willowra, Nyirrpi)*
- *competition from other Kardiya-run services (Yuendumu and Lajamanu); and*
- *cultural considerations that affect attendance (Yuendumu, Willowra, Nyirrpi and Lajamanu). (p. 4)*

The low participation of people in the four communities, despite some positive feedback about the program and positive community views about the program staff, raises some questions about the early childhood model being used in this situation. The ACER research notes that *"WVA's role of facilitation, support, encouragement and empowerment fits best in a community where services are already capable and being delivered and where Yapa are already trained in early childcare and development, such as in Yuendumu. In Willowra, Nyirrpi and Lajamanu basic services and cultural 'western' early childhood capital are not as strong as in Yuendumu."* It adds that *"The WETT ECCD*

¹¹ Australian Council for Educational Research (2012) "Warlpiri Early Childhood Care and Development Program Evaluation: Fourth progress Report", September.

program treats the four Warlpiri communities in a similar way in terms of training, part-time facilitators, Early Childhood Reference Groups, and in giving a stronger emphasis to capacity building than to service delivery, but these communities are quite different. ...Our findings suggest there is a need for a more finely targeted and customised approach in each community in response to local issues, history, family relationships, cultural obligations and available resources."

The CLC, ACER and WVA are currently in discussion about the future direction of the program, following direction by the WETT Advisory Committee for the program to attend to the concerns raised in the ACER assessment. There may be some merit in exploring the approach of the program and the fundamental assumptions about what is appropriate to introduce as an early child care and early learning framework for children in various remote Aboriginal communities.

In addition, informal feedback from Aboriginal participants suggests that it is very hard for them to be openly critical of programs such as this, in which they have formed relationships with program staff. The long-term experience of power differences, together with the Aboriginal view that they have limited rights to openly criticise Kardiya actions, may have limited the direct feedback about the ECCD program, making it harder for an external body such as WVA to understand the problems with their program approach.

This raises some wider issues about the process of Aboriginal governance in communities. It suggests that the process of holding service providers to account in Aboriginal communities may not be as simple as asking people their preferences. Some consideration needs to be given to culturally relevant and appropriate methods. This potentially applies to all service providers, including the CLC itself.

WETT Youth and Media Program

In 2012 the Youth and Media Program operated across four communities, with a focus on both diversionary programs, as well as a youth development program intended to create more formal life pathways for young people through opportunity to work as trainees, to receive training in media and other training opportunities, and to move into formal employment and roles of responsibility in their communities.

Details about each of the communities are given in the following section. It is clear that the diversionary activities in all of the communities are well-attended and highly valued by community members. The Jaru trainee program is slowly growing, with more active trainees and increased hours in each community.

On the other hand, the progress in training and education opportunities has been much slower and more difficult to achieve. In response, the program has adopted an approach of identifying and responding to individual students rather than expecting people to commit to ongoing group-focused training or education situations.

This individualised response seems to be successful for those people who are engaged, but is not necessarily recognised by communities as responding to what they identify as a gap in employment and training opportunities for the older youth in their communities. In some communities there is an expectation that the WETT Learning Centres will fill this gap and will provide training and education

that will in turn create pathways into employment for young people. It may be important to undertake some further research here, looking to understand what young people want, what they see as relevant to their future and how this might be different to what older people in the community understand is important.

Yuendumu

The WYDAC report for the youth development program in Yuendumu shows that 2012 has been a positive period for the Jaru trainee engagement.¹² Active trainee numbers have increased (there were 82 active trainees in the 12 months) and activity hours are significantly higher than in the previous year (993 compared with 599 at the same time in 2011). There were four new graduates during the year, all of whom moved into formal work.

A large number of training sessions were completed with eight targeted students, and good progress was made with these students. These included training in language, literacy and numeracy and foundation skills, and also some specific skill areas such as first aid and business administration.

From the community monitoring undertaken in this community, it appears that in general people are very supportive of the WYDAC work. People understand that it provides diversionary activities for children and young people and that this is important in contributing to the growing peacefulness of the community.

Mt Theo is helping young people. Instead of being bored with nothing to do, kids have activities.

It [Mt Theo] is helping them stay off drugs. And they are realising that when they bring the fights into the area like the disco, they'll close the disco. Now kids from all sides are coming together all in one for disco – only one side used to go before because of the trouble and fights. Now they are coming together from all areas, even in Church.

Mt Theo is a big help. If they didn't have it, kids would be bored and fight and break in and use drugs. Mt Theo helping young people in trouble. If someone is in trouble with the law Mt Theo talks to parents and asks them if it's OK to take them to Mt Theo. We make them work. "You got to finish up trouble," we say. We take them hunting for bush tucker – we tell the early days story and Jukurpa; story from grandparents so they get idea.

WYDAC is helping them with sport. A lot of young people are getting involved in sports. Also, they take them out hunting. They need to do more of that, especially on the ladies' side. The young men who work for the program do take the young fellas out hunting.

People are less familiar with the youth development program. A small number of people are confused about how WETT supports the WYDAC work. In addition, a small number of people suggest that there is bias in the resources provided for young people. This seems to be due to some ongoing divisions in this community.

¹² In Yuendumu WETT does not fund the WYDAC youth diversionary program, as it is funded by other agencies, primarily government departments.

Mt Theo program is a really good program for kids, but they don't get money from WETT – just government. WYDAC is a government body with government funding.

We don't know much about what WYDAC is doing. They only do things for Westside camp. If they get money from GMAAAC and WETT they should work with all the kids, not just children from one side.

Willowra

The youth program in this community increased its participation rates and activity hours in 2012. There was an average of 62 activity hours per week, with the number of participants averaging 359 a week.

Significantly, more 15 to 19 year-olds have been taking part, with 31% of participants coming from this age group. This compares well with only 18% from this age group in the previous year.

The greatest increase in this period was in use of computers. In addition, art and craft activity increased and has been especially useful in attracting increased female participation rates. Home economics has grown very strongly in the period. Sport has continued as a popular activity. Twenty bush trips were undertaken during the year.



WYDAC activities in Willowra include country visits

There has been strong growth in Jaru training hours during this period, with the number of active trainees at 24. Formal training has been focused on a small number of people, and includes training

that has been carefully crafted, based on community and individual interest. This includes the participation of two young men in a cattlemen's training course with the Northern Territory Cattle Association. This was as a result of long-term planning and discussion with community elders.

From this community there have been three new Jaru graduates, who have all moved into some form of employment.

The community monitoring that was undertaken in Willowra indicates that people are generally very supportive of the WYDAC work and identify that it provides very positive diversion for young people.

It's going well. It's good for young people, giving them things to do. Once there were petrol sniffers – there are no petrol sniffers now.

It's been going all right, and they did have activities for young people that gave them things to do, stop them from being bored.

Mt Theo – they are doing everything good. Sometimes when old ladies want to go hunting for yakajirri and wanakiji [bush fruits, solanums] they take them to do that and to get firewood. They help really well. At business time [initiation] they help out with the shade. But we want longer country visits.

It keeps the kids away from stealing and sniffing at night – makes them busy. It should continue to get support from WETT. Mt Theo is really good by helping kids stay out of trouble. We like to see our young kids stay at Willowra, learn here and find a job. They just get in trouble in town.

At the same time people, in this community are particularly concerned with young people using drugs in the community and/or travelling to Alice Springs and finding themselves in trouble there. The community is very keen on having more employment for young people and alternatives for young people that will provide them with a positive future.

We worry about young people going into Alice over Christmas holidays when there is not much on at Willowra. Alice Springs is not a good place for young people. They walk around the streets at night with friends, getting picked on, or into fights, and drink and get into trouble.

Significantly, people have high expectations about the Learning Centre that is soon to be opened in Willowra, and expect that it will address some of the education and preparation for employment required for young people. Various respondents suggested that things would change a lot for young people once the Learning Centre was opened

Things will change [for young people] with the Learning Centre. They can do courses there.

Especially teenagers need to learn about good things there [the Learning Centre]. Internet and computer training would be good. Elders... should go and teach young people. Teach them about our culture

Nyirrpi

As with Willowra's, the Nyirrpi youth program showed significant growth throughout 2012. Participation rates increased, and more activity hours were offered to young people. It is estimated that approximately 82 individuals participated in the youth program each week. The outreach workers report that the most dominant age group is 10 to 14 years old.

For the diversionary activity, sport continues to be popular, in particular basketball. Bush trips were more limited, with only 10 trips possible throughout the year. Attention will be given to reinvigorating these trips in 2013.

There was a reduced number of active Jaru trainees throughout the year – 15 young people. However, more than double the number of training hours were completed. Seven trainees graduated, with six able to be employed at the time of graduation.¹³ There were 26 training sessions offered throughout the year and 10 people enrolled in this training.

From the community monitoring undertaken, there was very strong support for this program, although it was considered that it was not able to deal with all the issues related to youth, especially those for the older youth.

It helps the kids by keeping them busy. Playing football – it started 2 weeks ago; and playing basketball. Internet allows kids to connect to the outside world through YouTube and other things.

WYDAC is good for the community, for all the kids. They sell food there and soft drinks. If they had nothing kids would be bored and just break into houses.

If they didn't have Mt Theo kids would steal, bully, tease and pick on each other. We want to make this community a better place, a safe place for our kids.

As with the monitoring in other communities, respondents tended to focus on the diversionary program and the value of sport in keeping young people busy and limiting boredom for children.

In this community there was increased interest in more cultural activities being made available, particularly more country trips or opportunities for young people to learn about country.

We really need to keep teaching young kids culture and keep having conversations about how we can live our life. Teach them to cook bush tucker, make boomerangs and learn Yapa way more. I'd like Mt Theo program to have more of a bridge with culture.

There's too much music at the Youth Centre. I want to see them taking them out bush to learn about country from older generation more, one week trip – not just a day trip.

¹³ No details provided about the nature of this employment.

Lajamanu

The Lajamanu youth program continues to attract a high number of young people in the community, averaging 735 participants and 75 activity hours per week. Nearly half the program participants now come from the 15-plus age group.

The youth diversionary program activities increased throughout 2012, with continued interest in activities such as arts and crafts, film nights and disco. Sport, in particular basketball, remains very popular. There were 25 bush trips throughout the year.

There were 43 active Jaru trainees in 2012, with 15 graduating and nine able to be employed at the time of graduation.

Training and education opportunities were provided in 12 training sessions for an enrolment of nine people. It is noted in the WYDAC report that Lajamanu has proved considerably more difficult in terms of student engagement than other communities – a feature that might be worth more attention in future monitoring.

The community monitoring undertaken in Lajamanu indicates very strong support for the youth program.

Mt Theo is keeping all the kids happy, enjoying themselves. Kids would be bored – breaking in and stealing and stuff like that if no Mt Theo. They are busy at Mt Theo with everything.

It does keep kids busy and stops kids hanging around and breaking in. That's a good thing that it's happened.

People are saying that it's good having WETT involved in community projects like Mt Theo. My sister was commenting on how WETT pays for kids to go on excursions. I was so happy to hear this and that people know this.

At the same time, people see the program as limited to the very young and that more is required for older youth in the community. Once again people are looking to the Learning Centre to provide more formal learning and employment pathway opportunities.

Yes, Mt Theo Youth program is good, but they are working mostly with younger kids.

They should do more training here for young people, with more [short] courses in Darwin and Alice Springs. That kind of thing is the main thing. We think a couple of people would be interested.

Another thing – I was thinking about one thing for WETT – maybe community could have a partnership with Uni and colleges. So if someone finishes Year 12 they could have support to further their studies at Uni or College. Another idea is support so they could do work experience that could lead to employment. ...Community is saying we need more of this happening, for young people to do training somewhere else and come back and get a job.

Warlpiri Language and Culture Support Program

The country visit and elder payment program provides school students with the opportunity to learn from the community elders both in the classroom and on bush trips. Community monitoring indicates that community members consider these bush trips essential for intergenerational learning and a high priority for WETT funding.

In 2012 funding was provided to all of the Warlpiri schools as well as Ti Tree and Balgo schools. Reporting on the program has been provided, but there is limited information about its outcomes or impact. Given the high priority placed on this program by community members, some more focused monitoring may be valuable in 2013.

Warlpiri Secondary School Support Program

In 2012, four Warlpiri schools were supported to conduct interstate excursions. In addition, support was provided for Warlpiri students at six other secondary schools within the Northern Territory and interstate.

Reports have been provided from all of the schools, indicating how money was spent as proposed. The reports provide considerable detail about activities, although there is less information about the long-term benefits and outcomes of these activities.

Children have contributed to the reports, indicating their enjoyment of activities. The teachers have identified increased confidence and openness to a wide range of new experiences among the children. At some point it would be useful to investigate this work further and gain a better understanding of the long-term benefits for the children. It would also be useful to consider any alternatives that would similarly promote the development of confidence and engagement by young people.



Yuendumu School Excursion Surfing on the Gold Coast

WETT Community Learning Centre Program

Support for the Community Learning Centres within the communities of Nyirrpi, Willowra and Lajamanu remains strong, with high expectations about what can be achieved through the Learning Centre model.

Nyirrpi

The Learning Centre in Nyirrpi attracts high participation by community members. The population of Nyirrpi is estimated to be no more than 250 people, with 157 residents and visitors using the Learning Centre between March and September 2012.

The Learning Centre is well regarded and supported in the community, and seen as a welcoming and friendly place for people.

Everyone uses the Centre; we call it a "Family Centre".

We go there to learn things that we missed out on. I missed out on learning about computers and Internet banking and this gives me a chance to learn. It's new and it's great to have a training centre here instead of going away from community. It's really good.

It's a quiet place and friendly. We are equal, with Yapa and Kardiya getting along good. It is a peace-maker place.

From the report submitted by BIITE in September 2012, it appears that three accredited courses were run throughout the previous six months, together with eight informal courses. There is also considerable activity accessing the Internet and the telephone.

Yes, we use the Centre; we come every day. We do computer and Facebook, email, Internet banking, Google. We Google things for shopping like clothes. We order things on computer.

Old people go there and make necklaces from yinirnti [bean] seeds and they do painting. I always go there and use computers and play computer games. Sometimes I print photos and download music. Some people send emails on the computers. We don't have mobile phones at Nyirrpi so it's good to be able to use the computers and Facebook. A lot of people are busy and happy at the Centre. It would be boring if we didn't have it.

The coordinator reports that there has been limited engagement in the formal training in the community and therefore the Learning Centre has tended to take an individual approach to learning for people. Community members are now requesting help in learning to use the Internet and also help with literacy, which the coordinator believes indicates a good beginning for increased training and education opportunities for those individuals.

I use it to transfer money on Internet banking on the computer. Also for downloading music and getting software for iPod, iPhone through iTunes. Warlpiri media and Mt Theo Youth program they provided us with camera and producing equipment. We made the video Marluku Wirlinyi ('Going hunting for kangaroo') and a scary movie about Kinki, Jarnpa [malevolent beings].

I use the Internet. Sometimes I come here by accident [casually popping in] and people want me to teach them how to use the computer. Things like how to close it without losing the programmes and work. Best thing is that it provides everyone in the community with things they want to do.

Significantly, the community monitoring indicates that people believe the centre coordinator manages the centre and makes all the decisions about the operations of the centre.

Lajamanu

The Learning Centre in Lajamanu has struggled in the past, due to lack of resources for coordination and management. In 2012, attention was still being given to sorting out leasing arrangements for the centre during the first half of the year.

The training coordinator/mentor position was recruited by BIITE through a recruitment panel including CLC staff and local Yapa. The new coordinator was able to start work in the last week of May.

As part of the community monitoring in Lajamanu, questions were asked about people's expectations of the Learning Centre. It was explained to people that the centre had been slow to get started and there was the need to check that their previous ideas were still relevant for the centre.



'Thank You WETT' from Lajamanu Learning Centre l-r Lorenzo Lewis, Titus White, Shane White, Keith Rose

Kurra WETT Committee Learning Centre Inquiry

At the November meeting of the Kurra WETT Committee, members identified key questions and outcomes they were seeking in monitoring and evaluation of the Learning Centres. The following is the list of questions that they generated together with the answers that are available in relation to the Nyirripi Learning Centre.

1. *What kind of skills are Yapa getting?*
The coordinator of the centre reports that people are learning about computers and learning to become comfortable with coming to the Learning Centre.
2. *Are there more young people?*
Most people who use the computers are aged between 18 and 35 years old. Mt Theo is running night classes two nights a week at the Learning Centre.
3. *Are elders getting involved?*
Eight older ladies participate in the art courses.
4. *What is actually happening at the Learning Centre, what kind of activities?*
The Nyirripi Learning Centre offered three accredited courses in 2012. These all focused on art and language work.
In addition there was a range of informal courses. These included beanie-making, music-making, cooking and budgeting, and video editing.
Other people come to the Centre for Internet and phone use.
5. *Are Yapa on committee staying there and working together?*
The Learning Centre reference group has met twice. The first time three people attended. The second time 17 community people attended.
6. *What is the transition from school into training (how many, what kind)?*
One man has enrolled in Certificate Two in Construction. One lady has enrolled in Certificate One in Business. Two ladies have enrolled in Certificate One in Work Preparation.
7. *Is there an improvement in Yapa skills?*
People are learning how to use the computer. The coordinator of the centre reports that it is best to work with people individually on areas that are of interest to them.
8. *What is the quality of education and training being provided to Yapa?*
Community people report that they are happy with the Learning Centre. Some training is accredited but most is informal.

The responses indicate that people expect the Learning Centre to focus on training and education for adults and to provide a bridge for people moving from education into employment.

Library always been closed lately. We worked on videos there, played computers and worked on the Internet and looked at photos of old people. We want the Learning Centre to be able to do things like that. We'd like more PAW media courses. And training courses – for radio, carpenter, literacy and numeracy. Some people who have left school can't read and write much – they need to do reading and writing in Warlpiri and English – learn Kardiya and Yapa way.

We need more reading and writing in English and Warlpiri for young people and adults who missed out at school. Yapa history and culture is really good idea. Learning Centre should be more for adults not school kids.

Learning centre should be for 20s and older and teenagers. Not young kids.

It's very hard for people that have left school. They need to upgrade skills like learning about computers and mobile phones. Learning Centre should be providing this training and help. Learning Centre should not be for school children. We should be looking at young people – like young mothers. Young mothers would be interested in life skills – how to do things, like Centrelink, Internet banking, and how to interact with police and being confident in talking to people – making phone calls to whitefella organisations and places.

People identified literacy and numeracy for adults in both English and Warlpiri as a high priority. They are also interested in Warlpiri history, access to the Internet, horses, crafts and media and opportunities for cooking classes.

I think it's very important to offer reading and writing in Warlpiri. Use laptop computers to teach reading – like when you press a button a picture of a snake comes up with the word wana [snake] in Warlpiri and they learn the word. Maybe some men would do cooking too, if they offered it.

Warlpiri history course is a good idea. I'd like Aboriginal history course and books about Warlpiri people. Maybe put up a big TV screen in Learning Centre and put history of how people used to live on it. Talk with the old people.

Cooking classes would be good – they didn't have anyone to teach them. Young women might be interested. People like watching Master Chef on TV. I even heard one woman saying it was her favourite program – they watch it on Austar.

Really good idea to do Warlpiri history and culture. We hear older people telling us stories about how they moved to Lajamanu from Yuendumu. Books with history of the community would be good. Learning Centre should be for young people – teenagers, middle age and older people – not kids. They [young people and older] need to learn more reading and writing – how to sign forms and read and write and understand what they say.

More media training... Important for people to learn more about Internet – like Internet banking transfers... and sewing. We don't have many women who know how to do sewing here. Maybe that's the reason some are bored and played cards. We are a bit worried about young women. They need to learn how to cook for the family and how to do things for themselves.

Willowra

Progress with Willowra Learning Centre continued in 2012, with the centre due to open in early 2013. Community monitoring was undertaken to review people's expectations of the centre and to explore how well people understand the proposed management and decision-making processes for the Learning Centre.

It is clear that in this community people are very proud of the new Learning Centre and have very high expectations of what it will be able to achieve for the community.

A lot of Yapa have talked about it, saying it's really good. It was in the WETT newspaper. We are proud of ourselves. We want to have a story in the newsletter about how Willowra is spending mining money well.

We were involved – we looked for a place to build. We chose close to GBM [Government Business Manager accommodation] for water and power but not much room to build, and then Government said not enough money. We put Early Childhood and Learning Centre side by side so young mothers can do training in Learning Centre. Design was community decision – people are happy with it.

I'm happy with the way it's going. We were involved right from the beginning in the planning right to building it.



Community tour of new Willowra Learning Centre

There is concern in this community about young people drifting to Alice Springs and/or failing to have employment and training opportunities. There is an expectation that the Learning Centre will provide this education and training, leading to employment.

I'd like to get more experience at reading and writing and learn how to do Internet banking and stuff – and more about computers and Facebook. If I'm not busy I will do training courses. Main thing is to get more education. That's how they would finally get a job.

Young fellas could do building courses, welding, mechanics – that sort of thing, and work with local contractors when they build things.

Some young fellas been break away halfway from College [i.e. pulling out and leaving before they complete school]. They can use the Learning Centre to do courses like a high school and College.

At the same time there is an expectation that the Centre will preserve culture and offer a range of cultural activities.

It will be good place for old ladies to be involved with young teenagers and older, a place where they can teach them Jukurrpa stories and designs, and take them hunting with Youth Centre and Rangers... Film night for older people like me on weekends. Showing films of what it was like in the old days, a long time ago, so young people can learn.

... teaching young people Warlpiri culture in the Learning Centre... And we want to get old photos there – stories about Dreamings, that sort of thing [archive of Willowra material]. ...We want to teach young people at the Learning Centre.

We want the Learning Centre for our culture. A place to record and keep women's stories and Jukurrpa.

People expect other activities will also be offered, including access to Internet, cooking classes, media training, arts and crafts classes, and literacy classes.

It will be very good with computers there and library. People need to learn how to use computers. Some people can do painting. Kids should make own stories. They should have reading and writing and maths courses for people in 20s and 30s. Some young men were asking to do courses.

I'm looking at Aged Care. We are still lobbying the Government for money for that. Childcare work will be happening there. They'll be doing computer, library, and art and craft for old people; Batchelor will be doing that. I'd like to do computer course. They'll be doing cooking with children. Training for young kids who have finished school so that they can come back to Willowra and get certificates.

People report that they have been to many meetings about the centre and therefore have a good understanding of what it will do and how it will be managed. Every person interviewed knew that the centre would be managed by a Kardiya coordinator with Yapa working alongside. However, community people would direct the operations of the centre.

Coordinator working side by side with Yapa. Community will tell them what to do.

Finally, people are very proud that Yapa were involved in building the Learning Centre.

It's really good. We'd like to see more young people helping with building and learning.

Some men helped with the building – my nephew worked there... That's really good. They should have more building projects like this.

4. The Tanami Dialysis Project

This project focuses on providing remote dialysis services that meet the physical needs of people as well as attending to the need to maintain cultural and family connections. The project is auspiced by Western Desert Nganampa Walytja Palyantjaku Tjutaku Aboriginal Corporation (WDNWPT), which is based in Alice Springs. The project has two remote sites, Yuendumu and Lajamanu, and each has been through multiple stages, receiving support from the Kurra Aboriginal Corporation throughout those stages.

Yuendumu Stage IV started in October 2011, focusing on completing capital works, employing and training an Aboriginal liaison officer, employing a social support worker in Alice Springs and making allowances available for patients required to travel interstate to medical appointments.

The reports from the projects show that in the first six months of 2012 there were 253 dialysis sessions provided in Yuendumu and 35 sessions in Alice Springs. There were approximately 183 GP consultations during the reporting period, together with other assistance provided to 15 females and 13 males.

In the report covering the second half of 2012, the figures were similar, with a total of 249 dialysis sessions provided in Yuendumu and 141 sessions in Alice Springs at the WDNWPT 'Purple House'. During the same period, 15 female and 12 males were provided with various forms of assistance, including access to GPs and support to return to country. It was noted in the report for the second half of the year that while there had been difficulties involving people refusing to return to Yuendumu for dialysis because of the continual conflict in that community, there were fewer in the second half of the year.

Overall, the report suggests the project is running smoothly and providing a valued and much-needed service.

Lajamanu Dialysis Project

In 2011 it was reported that stage one of the Lajamanu dialysis project was completed. Stage two was undertaken in 2012. It included the commencement of construction of a new dialysis facility and nurses' accommodation, as well as three years of operational funding for the program, utilising funding from the Aboriginals Benefit Account leveraged off the original grant from Kurra. In 2011 Kurra approved a rollover of \$95,509 from stage one of the program and an additional \$71,592 of new funds to implement the program in 2012.

Throughout 2012, there have been several return-to-country trips for Lajamanu and Kalkarindji patients living in Darwin and Katherine. Work in organising leases and commencing building has been ongoing.

Kurra provided funds to supplement GMAAAC funds for a fact-finding trip to Alice Springs, Hermannsburg and Yuendumu for the Lajamanu Kidney Committee members.

Reports from this project are clear, and provide good activity information. It would be useful to encourage feedback from service users over time to ensure the service is meeting all needs appropriately.

5. The Uluru-Kata Tjuta Rent Money Community Development Project (URM)

The project started in 2005, with the purpose of developing projects and planning for business enterprises to benefit the traditional owners of Uluru-Kata Tjuta National Park and the communities in which they live. These include Mutitjulu, Kaltukatjara (Docker River), Utju (Areyonga), Aputula (Finke), and Titjikala (Maryvale) in the Northern Territory, and Pukatja (Ernabella) and other communities in the Anangu Pitjantjatjara Yankunytjatjara Lands of South Australia. In 2006 the Mutitjulu community chose the Mutitjulu Working Group (MWG) members to progress projects addressing the community's needs.

In 2012 there were two meetings with traditional owners for URM and three meetings of the MWG. There were an additional seven project planning consultations with traditional owners, and two further meetings relating to work in Mutitjulu.

The projects planned and completed in 2010 and 2011, as well as projects planned throughout 2012, are outlined in the following table. The tables show there was a considerable focus in this project on upgrading and maintenance of outstations, as prioritised by communities. A question that has arisen through the monitoring is how these outstations could be made more sustainable, so that renovations benefit people over a longer time frame. This might be a valuable focus for 2013 monitoring.

Sub-Projects Funded in 2010 and 2011	Amount	Status
Patji outstation upgrade	\$144,500	Completed
Imanpa community ablution block	\$81,390	Completed
Umpiyara outstation upgrade	\$10,000	Ongoing
Itjiltjari outstation upgrade & garden reticulation establishment	\$50,029	Ongoing
Lilla community ablution block	\$45,000	Completed
Ukaka community - two cemeteries fenced, basketball court built and fenced	\$26,760	Completed
Angas Downs outstation upgrade, new power system	\$20,789	Completed
Aeroplane #1 outstation upgrade	\$45,000	Completed
MindMatters Program	\$60,000	Ongoing
Ara Irititja Stage 1 program in 4 communities	\$87,600	Completed
Ara Irititja Stage 2 program in 8 communities	\$107,400	Ongoing
WDNWPT Purple Bus community visits	\$49,800	Ongoing
Total	\$728,268	

Sub-Projects planned in 2012	Funding Allocated
Walanyi outstation upgrade	\$23,748
Eagle Valley outstation upgrade	\$40,460
Kulail outstation upgrade	\$65,846
Yulara Pulka outstation upgrade	\$66,451
Akanta outstation upgrade	\$39,695
TOTAL	\$236,200

Mutitjulu swimming pool baseline data collection

As part of the monitoring for CDU projects in 2012, it was decided to undertake a baseline survey of community attitudes and expectations about the swimming pool for Mutitjulu, which was being constructed at the time. The purpose of the monitoring was to gather baseline data about community expectations, as well to develop an understanding of how the pool should be run and what risks people saw with the pool operation.

The research was undertaken by Ninti One Ltd, largely by their Aboriginal Community Researchers. They were directed by the CLC to explore four key research questions with a minimum of 20% of the adult population and the members of the MWG. The research was undertaken in November 2012, and the research reported early 2013. The full report of the research is attached at Annex Two.

A total of 45 people were interviewed, 28 male and 17 female. The report shows that people strongly identify the problems for young people in the community as issues related to boredom, lack of recreation, lack of training or employment, non-attendance at school and general lack of activities. The majority of respondents, 62%, were excited about the pool, most because it was something the community would own, and also because it would provide recreation and engagement for the children.

It's nearly there and we've been planning and saving for a long time. The kids will be able to enjoy it.

Own community pool!

Now there's an opportunity for community to take ownership, to be responsible for an asset.

Thirty-one per cent of people were worried to some degree about the pool. Mainly they were concerned about safety, but also about how the pool would be managed and if adequate supervision would be provided.

In order to ensure the pool was of benefit to the whole community, participants suggested that it could be used to provide training and employment and to improve school attendance, and that children could be taught to swim. People also expected that it would improve fitness and health in the community.

In relation to decision-making, people felt most strongly that the community needed a strong voice in decision-making and also that local training and employment must be a priority in the way the pool is managed. They expected to get help from outsiders in order to know how to manage the pool. They consider the priorities for decision-makers in their planning ought to be local training and employment, safety, youth activities and managing money responsibly.

There was significant progress made with the construction and operation of the Mutitjulu Pool during this period. The MWG continues to oversee the developments. StateWide Pool Services successfully tendered for construction of the pool and commenced construction in October 2012. The pool operation tender was awarded, for four years, to CASA Leisure, the current operators of the Alice Springs Aquatic Centre. Community monitoring for 2012 focused on baseline data collection for the Mutitjulu swimming pool. Details of this monitoring are outlined below.

There are four reports from external project managers on completed projects in these communities, and these provide good information about activities, but minimal information about outcomes and impacts of those projects.

Other monitoring information comes from staff reports. These suggested that ongoing challenges remain, including having sufficient time for meaningful consultation with communities and concerns about capacity and quality of project partners and project managers. When infrastructure has been supplied through the URM Project it has subsequently been a significant challenge to find external agencies or individuals who can support the projects to develop them further towards meaningful employment and income for the communities.

At the same time, it was reported that a partnership with Enterprise Learning Projects (ELP) has been a positive connection for Ulpanyali and Lilla communities, providing micro-business training and product development as a basis for family-managed art and craft and tourism projects in conjunction with the nearby Kings Canyon Resort.



Mutitjulu Working Group

In addition, it appears that the process of project planning with traditional owners remains relevant to people. As people begin to see consistency in the process and a plan that is relevant to their desire to spend time on country, they tend to stay engaged with and positive about the community development process.



The Mutitjulu pool under construction

6. The Granites Mine Affected Area Aboriginal Corporation Project (GMAAAC)

The purpose of GMAAAC is for community benefit and development in nine communities through: helping with housing, health, education, employment and essential services; helping with employment and training; and promoting Aboriginal self-management.

In 2012, almost \$1.5million dollars was approved by the nine GMAAAC Committees, as outlined in the table below.

Community	Project Applicants	Funded Projects	Amount
Yuendumu	17	14	\$484,555
Lajamanu	17	12	\$492,125
Willowra	11	8	\$134,138
Nyirripi	10	10	\$104,320
Mt Allan	13	8	\$173,357
Balgo	8	6	\$24,034
Billiluna	5	6	\$24,034
Ringer Soak	6	3	\$24,034
Tanami Downs	8	3	\$17,597
Total	95	70	\$1,478,194

Community monitoring suggests a high degree of satisfaction with GMAAAC funded sub-projects. Most were identified as of benefit to the communities, although in several locations vehicles continued to be problematic, causing division and not being well maintained. Given the distance between communities, people need transport and will continue to ask for vehicles. This remains an issue for GMAAAC.

There have been some particularly positive GMAAAC outcomes in 2012. While funding to some projects has had to be reduced in line with overall reduction in funds, WYDAC has responded to concerns about this reduction by pointing out that the past funding from GMAAAC for its Jaru Pirridji workers has led to projects being established as positive programs eligible for direct Government funding.

In 2012 the community monitoring suggests that the GMAAAC decision-making and project selection process is improving in most communities and is generally accepted and supported by most people. People are now more likely to nominate projects that will be approved (74 per cent of nominated projects were approved for funding in 2012 compared with 57 per cent in 2011 and 27 per cent in 2010), although it should be noted that a decrease in the amount of money is also influencing people's decision-making processes. The evidence from the community monitoring suggests that people are understanding and largely owning the process of project decision-making. This is a considerable change that has become apparent during the last three years of the project. It suggests that there is a process through which communities go, learning about decision-making and how to

work within rules and mutual accountability, which is reinforced through the consistent application of those rules and accountabilities.

The changes point to the high levels of skill now being brought to bear by the CDU staff. Staff are able to more consciously identify the steps in the process they use and the ways in which they have been able to negotiate with different communities and individuals. However, this program continues to take considerable CDU staff time and resources to maintain. The reports from staff indicate that considerable time is spent in meetings and other informal communications, as illustrated in the following table.

Community	Community and Committee Meetings Held		Other meetings	
	<i>Committee Meeting</i>	<i>Community Meeting</i>	<i>Sports Club Support Management</i>	<i>Other meeting Trips</i>
Yuendumu	3	2	0	6
Lajamanu	2	2	0	2
Willowra	2	2	0	2
Nyirripi	2	2	2	1
Mt Allan	2	2	1	2
Balgo	1	1	0	0
Billiluna	1	1	0	0
Ringer Soak	1	1	0	0
Tanami Downs	2	1	0	1
Total	16	14	3	14

In addition, considerable time is spent managing project outcomes: trying to ensure both the quality of projects and timely and responsive contract fulfilment by project implementers. Projects continue to be delayed by low capacity amongst implementers. In turn, delays are discouraging for communities.

Notably, a review was undertaken in 2012 to explore community views on the GMAAAC approach to distribution of funds for the Sorry, Funeral and Ceremony Projects. More than 50 people in six communities were interviewed. The review found that the majority of people were happy with the changes to the process of distributing these funds. They reported that money now more often goes to the right people and lasts longer than before the changes. The process has also reduced administrative burdens. Committee members have noticeably more frequently raised the importance of their responsibility to approve use of funds in the proper way, and there have been good signs of committee ownership and engagement, such as Tanami Downs and Billiluna setting up different approval systems to incorporate local decision-making structures.

In 2012, attention was given to the election processes for each community committee. Communities were given the choice of secret ballot, consensus or a combination of the two. While this process contributed to a very high workload for CDU staff, community monitoring suggests it has largely resulted in people understanding the process and expressing satisfaction with the governance

arrangements in their location. It also resulted in broader community representation (including more women and young people being elected) and higher community involvement in the GMAAAC process.

At the same time there was concern in some locations that insufficient information about projects was being provided for people outside the committees. While this interest in how the money is being spent and why is a good sign, it suggests the need for ongoing work on accountability and communication back to the community.

Staff report that they are learning more about the process of implementing community development approaches. Significantly, they are able to identify the complexity of community empowerment approaches and how these can be hard to support in the face of individual or community dysfunction. They report that the process is easier with the GMAAAC directors, who have been more engaged with the project and have developed a stronger understanding of the accountability for the management of the funds. Staff use a process that involves going over the last two years of funding at each directors' meeting, reviewing what was decided and what has resulted from those decisions. This appears to be very useful in supporting people in their process of decision-making for the future. Ongoing learning about the ways to address such issues might be worth further documentation.

The community monitoring indicates that people generally see GMAAAC as providing funds for sport and for cultural activities such as sorry, funeral and ceremony. These are important to people and they value the use of funds in this way. Others do not always agree. One criticism directed at GMAAAC by people outside communities is that the money is not spent on other priorities such as education services.

In Lajamanu, reporting from the CLC Governance Project suggests that people are not necessarily associating GMAAAC with 'whole of community' benefit. Rather it has become associated with particular areas of assistance. Suggestions about other possible areas are simply not taken to the committee (and people concerned with those areas are not attending committee meetings, as they see GMAAAC as of no benefit to them). It may be appropriate that GMAAAC confines itself to certain areas of assistance for the nine communities (noting that funding does go to other areas such as education and health, despite these not being readily identified by the community as the 'GMAAAC' projects). However, now that the process of decision-making seems to be operating smoothly, there might also be some merit in considering what benefits are being gained through GMAAAC and how well they meet community aspirations and whole-of-community concerns. It may be that, to engage more fully in this exploration with communities, GMAAAC might need to go beyond 'meetings' and consider other ways to spend time with community members and draw together various views and ideas.

Lajamanu

Lajamanu receives considerable funding from GMAAAC and has a high number of projects. For its election process, it was decided to have consensus for women and a ballot for men. In addition, the community decided it wanted equal representation of men and women, an unusual decision among GMAAAC committees. In 2012, the community nominated 17 projects, and 12 were approved for

funding. This was together with 18 projects from 2011, mostly still under completion, as outlined below. Eight of these 2011 projects provided reports on progress during 2012.

Project	Organisation	Amount	Objective	Status
Vehicle and Operational	CLC Rangers	\$144,605	Employment & Training	Ongoing
Power to Shed	Wulain Homelands Council AC	\$7,900	Essential Services	Ongoing
Outstation Road Rehabilitation	Wulain Homelands Council AC	\$108,450	Essential Services	Ongoing
Lajamanu Dialysis Committee Travel	WDNWPT	\$10,000	Health	Ongoing
Lajamanu Dialysis Patient Travel	WDNWPT	\$54,831	Health	Ongoing
Milpirri 2012	Tracks Dance Co.	\$30,000	Health	Ongoing
Men's Business Area Shelter	Lajamanu Progress Association	\$90,000	Health	Complete
Basketball Court Resurfacing	WYDAC (Mt Theo)	\$62,000	Health	Ongoing
Staff & Operational funding	Warnayaka Art Centre	\$100,000	Employment & Training	Ongoing
Oval Seating	Central Desert Shire	\$43,560	Health	Ongoing
2 Laundry/toilet blocks around community	Central Desert Shire	\$60,000	Health	Cancelled
Mens Sport Operational	Northern Warlpiri (Lajamanu) Sporting Club	\$35,364	Health	Ongoing
Womens Sport Operational	Northern Warlpiri (Lajamanu) Sporting Club	\$40,019	Health	Ongoing
Sports Weekend 2011	Northern Warlpiri (Lajamanu) Sporting Club	\$5,350	Health	Ongoing
Funeral	AAMC	\$36,000	Health	Ongoing
Sorry	AAMC	\$28,800	Health	Ongoing
Men's Ceremony	AAMC	\$8,000	Education	Ongoing
Women's Ceremony	AAMC	\$8,000	Education	Ongoing
Swimming pool project in the future	AAMC	\$325,822	Infrastructure	Ongoing
	Total	\$1,198,701		

The community members interviewed for the monitoring this year generally described the community as peaceful and going well. People were happy with changes at the school. They were very positive about the recent Milpirri festival and other benefits from the projects operating in the community.

Art centre is going well. We spend a lot of our time working here. Milpirri was really good this year. Kardiya from everywhere came and Yapa from Yuendumu and here. Milpirri got

money from GMAAAC. We was really proud of it. It went for one whole day. Every skin group did dancing; they had different colours like green, yellow, for different Jukurrpa. Footy competition is going on – it's a real community thing, bringing people together. There's an AFL guy here at the moment. Sports weekend went well, this year – they had softball and basketball.

Sorry and funeral money – it's very important. Footy and sports – that's good what they are doing with that – it really helps. Every night and every afternoon kids are playing sport in the basketball area – that's good. ...I think the Arts Centre is really good – Yapa money from GMAAAC is helping to run the centre. People are really happy with that. Ranger project is very good. They enjoy what they are doing and the vehicle really helps. Rangers have partnership with community and school – that works really well. Dialysis is very important. Outstation roads are happening now. People want to go and stay there – having access on holidays and weekends is really good. These projects are helping the community. If there weren't these projects, the community would be different. It is a really positive feeling here at Lajamanu now. People feel proud about it all – looking at what Yapa are doing with their own money for their community.



Joe James inside the renovated Kurdiji building in Lajamanu

At the same time there is ongoing concern about alcohol abuse and about young people having little to do. People are still unhappy with the Central Desert Shire and its inability to complete projects.

We've been waiting so long for the football oval to be surfaced – with grass seeds and trees around the outside like at Katherine. We don't want Shire or someone here doing it – we want someone experienced, who knows what to do and how to do it properly.

People readily identified GMAAAC projects, especially funding for Milpirri and for sports activities. Most people interviewed were not on the GMAAAC Committee, and they were unable to identify other benefits of GMAAAC or explain the decision-making process in detail (although there were no particular complaints about the process).

Milpirri brings everyone together and makes us proud of our culture and community. GMAAAC gives money for football guernseys and fuel and food. They give support to funeral and sorry fund. They really help the community with that.

Milpirri was really wonderful, bringing people together for learning culture in the community, old and young, Yapa and Kardiya involved. It was funded by GMAAAC.

There is a tendency to confuse GMAAAC-funded and WETT-funded projects in this community, at least by those people with less direct involvement in either.

Milpirri festival at the centre. The Youth centre activities. Footy every weekend. Youth Centre helped with these things. Don't know where the money comes from.

There was certainly a strong plea for more information about projects and some views about the need for more accountability for what was agreed and who was responsible for fulfilling agreements.

I'd like to know what's happening with GMAAAC money myself. I tell you the truth, I know a little bit about WETT, but I don't know what's happened with GMAAAC money. And I forget about WETT. They need to remind us, send out a newsletter for our community or have a meeting. The decisions were made a long time ago, and people forget. Sometimes people on the committee forget what they decided to do. We need it set out like a budget so that we can see if the money has been spent and what on and what's happened.

There were a lot of things, but I can't remember. All I know is what is on the noticeboard for meetings coming up. They should put out a newsletter for each community with what projects are funded. It's good to do a summary of meetings at the time – but people read it and then forget. Maybe a newsletter for each community through the year reminding people about the projects would be good.

Yuendumu

This community has a relatively large number of projects and receives large amounts of money from GMAAAC.

Recent years have been characterised by community fighting and internal problems. In 2012 people stressed that troubles were settling down in the community, and while there were still concerns about young people and their behaviour, things had considerably improved. These problems were the major concern for most respondents to the monitoring.

I'm feeling happy that the community is changing little by little. People now starting to come together. When they meet that person [in a public place] they say "Sorry" straight away. They want to say sorry. But we are worried about people coming out of jail, we need them to

realise this [that we have moved on] and not make trouble. The only problem is people coming back from town when they drink. But in the community everyone is shopping together. You can see people walking around the community now, really good. We used to call it a 'ghost town'.

Despite these past conflicts, the community in Yuendumu decided to elect the GMAAAC committee through consensus, with representatives from all parts of the community. This diverse committee managed to meet and function well, with committee members stating that they were keen to “leave their problems at the door” and “only talk about GMAAAC” as part of their good meeting agreement.

There were 17 project applications to GMAAAC in 2012 from Yuendumu, with 14 of these funded. This amounted to \$484,556 in funding for the community. This was in addition to the 21 projects funded in 2011, many of which are ongoing, as indicated in the following table. Nine of the 2011 projects provided reports to the CLC detailing their progress.



Yuendumu GMAAAC Committee meeting l to r Francis Kelly, Brain Wilson, Michael Watson, Sherman Spencer.

Project	Organisation	Amount	Objective	Status
Yuendumu Magpies Football Club	Men's sports operational	\$93,550	Health	Ongoing
Yuendumu Magpies Football Club	Women's Sport Operational	\$40,000	Health	Ongoing
Yuendumu Magpies Football Club	Sports Weekend	\$22,000	Health	Ongoing
Warlukurlangu Artists	Women's Museum	\$45,000	Education	Ongoing
Warlukurlangu Artists	Dog Health Program	\$10,000	Health	Complete
PAW Media	Women's Culture Space, Library & Adult Education/Computer Training	\$12,740	Education	Complete
PAW Media	Recording Culture through media and documentary, Community Video Production	\$170,500	Education	Ongoing
PAW Media	Language & Cultural Centre Business plan	\$14,000	Education	Ongoing
Warlpiri Education Board	College Planning 2012:	\$100,000	Education	Ongoing
WYDAC	Jaru Pirrjirdi	\$25,000	Employment & Training	Ongoing
WYDAC	Swimming Pool	\$100,000	Health	Ongoing
Yuendumu Mining Store	Kirridi Repairs and Maintenance	\$16,500	Essential Services	Ongoing
Yuendumu Mining Store	Submission to ABA - outstation infrastructure	\$49,500	Essential Services	Ongoing
Yuendumu Mining Store	Tow truck	\$27,500	Essential Services	Ongoing
YOPP	Extension to YOPP Building	\$44,921	Health	Ongoing
Yuendumu School	School Bus	\$10,000	Education	Ongoing
Yuendumu Social Club	Store renovations	\$23,056	Infrastructure	Ongoing
Yuendumu Women's Centre	Yawalyu Bus	\$40,000	Education	Ongoing
AAMC	Funeral	\$36,000	Health	Ongoing
AAMC	Sorry	\$28,800	Health	Ongoing
AAMC	Ceremony	\$8,000	Education	Ongoing
	Total	\$917,067		

People readily identified that GMAAAC money was spent on sports and also on family business such as sorry and ceremony. The majority of respondents were happy with the way money was used and could identify benefit for themselves and the community.

GMAAAC is really good for the community.

GMAAAC is really good because when you lose family they have money for family side. People really like this. Sometimes the funeral people want money up front, and they ask GMAAAC.

GMAAAC projects are really good for the community. We are including West Camp too in the projects.

It's important to support ceremony, sorry and funeral.

This year we got GMAAAC money for funeral fund, ceremony business and all that sorry. That's good. Sports is the main one in the community – like football and basketball and softball.

Swimming pool – yes it's alright – healthy eyes, clean eyes. Good for the kids – I have grandkids and they love it. Footy – they waste a lot of money on that. They buy new buses and don't look after them, don't keep log book. Over ten years they bought three rubbish buses, when they could have got a good bus. There are things we need to be careful about when thinking how to spend the money. They buy a lot of jerseys but they lose them. But, having said that, it's good for young fellas.

However, the money also seems to contribute to some ongoing divisions in the community. Some people believe that the money is being spent more in one part of the community than the other. In addition, there is an ongoing dispute about one of the buses that was bought with GMAAAC money.

We know that a lot of GMAAAC money last year was spent on West Side Camp and we don't agree with that.

Women's yawalyu bus: it's really, really badly managed. That bus should be for yawalyu people, not for Kardiya watching over us. They should be able to use yawalyu money for finishing up sorry business – yawalyu is important in that.

Sometimes Kardiya are using the yawalyu bus, not Yapa for yawalyu. Kardiya are robbing Yapa for that one.

Most people are able to understand and describe the decision-making process and how it works, and the majority are happy with this process. Indeed the dispute over the bus noted above seems to arise from people being very clear about the rules and wanting to ensure that these are closely followed. But there is still a small number of people who state that the committee process and decision-making process is either not clear or not representative of their needs.

Community just choose them. It's like putting people from family side, should have people from all sides. Before the committee had problem with the two sides of the family [dispute], so we chose people who were not in problems and could talk up strong and make community better. But all the young people they put on was a waste. They are not here all the time and helping.

They nominated people from different group areas. This is a good way as it gives an equal share in the community. We are happy with that. Shire does it different way with voting.

Money comes from mine. Committee talk about it and make decisions. Community come up with ideas—community is the main one—it's good.

GMAAAC – I think it is going really well. If those other organisations want money for emergencies we help them. We tell them maybe next year it will be their turn. It's happening really smoothly this year—no argument. Really good. We say that we got to use it this way and respect one another, and with two ways of working: Yapa and whitefella. People are understanding now because GMAAAC has been going for a long time. People understand where the money comes from.

There was a big community meeting and people decided who they wanted. Before, West Camp were frightened about coming in for GMAAAC, so staff from CLC went across to them. They were happy to have someone from their family side on GMAAAC. We picked people from south, north, east and west. We picked two people from each camp and one of Harry Nelson's family said: "Maybe it's time to get someone from West Camp". West Camp saw that they were being respected and it helped. Committee going really good. And slowing down. Older people are getting tired and they want to encourage young people to take over.

People want more information on how the money is used and there seems to be some ongoing confusion about where money comes from and how it is to be used. Compared with perceptions in previous years, however, this seems to be a minor problem.

I never attend GMAAAC meetings but I always hear about it. I don't really know how they spend the money. They should get more 30-40 year olds on the committee so that they can learn and understand what GMAAAC is all about.

What we started with at the beginning, GMAAAC was for the outstation movement and we was buying a lot of cars. They twist it round now to community use money. ...Government gave GMAAAC money for outstation, but it's been twisted around for community money. Community already getting money from Government like schools. But we didn't get much money – they put it in another bucket.

Willowra

In Willowra, the community elected a committee via consensus, with a male and female representative from each of the four family groups. As in Yuendumu, the committee members managed to leave aside their differences and work together for GMAAAC.

In 2012 in Willowra, there were 11 project applications and eight of these were funded, for a total of \$134,139. This is together with previous project funding for 14 projects in 2011; a number of which are still ongoing, as indicated in the table below. Six of the 2011 projects provided reports to CLC in 2012.

Project	Organisation	Amount	Objective	Status
Willowra Sports Club	Women's Sport Operational	\$5,365	Health	Ongoing
Willowra Sports Club	Men's Sport Operational	\$32,584	Health	Complete
Centre for Appropriate Technology	Feasibility Study into hand pump bores	\$17,153	Infrastructure	Complete
Clinic	Children's Play Equipment	\$20,000	Health	Cancelled
Cattle Corporation	Vehicle Repairs and maintenance	\$2,920	Infrastructure	Ongoing
Central Desert Shire	Repairing Football Oval	\$36,600	Infrastructure	Ongoing
WYDAC (Mt Theo)	Oven in Youth Centre Kitchen	\$2,959	Health	Complete
Willowra School	Installation of Bubbler Trough	\$10,000	Education	Complete
Willowra School	Installation of Shade Cloth over Play Areas	\$22,000	Education	Complete
Baptist Church	Landscaping outside Church	\$4,500	Infrastructure	Ongoing
Baptist Church	Vehicle	\$35,000	Essential Services	Ongoing
AAMC	Funeral	\$20,000	Health	Ongoing
AAMC	Sorry	\$16,000	Health	Complete
AAMC	Ceremony	\$4,800	Education	Complete
	Total	\$229,881		

People in this community described the place as quiet, with things settling down after past problems. While people were reluctant to talk in detail about those, it was noted by more than one respondent that the community had found ways to solve its own internal problems.

GMAAAC is well known in the community. People tend to describe the purpose of the money as being for sports equipment and for ceremony and other cultural issues such as sorry business.

GMAAAC fund ceremony, sorry, funeral and sports and rec. GMAAAC helps funding for football bus – registration and repairs. They gave money for church bus and landscaping for church.

Like funeral, sorry and ceremony – that's important – our culture has to be recognised all the time.

Sports and rec. It's a big help funding sports. When footy starts we'll play footy in Tennant Creek in the Barkly football league. Ceremony and sorry funding is going good. They spend it the right way. It would be hard for everyone if we didn't have it.

We are asking GMAAAC to put money aside for when young fellas come out of the bush. They must go and learn.



Mt Barkly hand pump installed by Centre for Appropriate Technology

The process for decision-making and selection to the committees appears to be reasonably well known, and there seems to be little controversy about the process used for committee selection. Indeed, the support for this process seems to be a strong feature of GMAAAC in this community.

We pick a person from each family group. We have problems between families sometimes. That's why we choose it that way, to make it easier to sign the resolution. Same way here for other committees. It's really important to make committee strong.

Money comes from affected areas money. Committee decides what they can fund for community. We just talk to each other and sort it out amongst ourselves so that everyone is in agreement. Sometimes community comes up with ideas. We have a community meeting first and then a committee meeting.

They choose some from each family group – trying to make things level. It happens like this for other committees.

They have a committee. Community choose people to be on committee. They look at who are the strong people – people who speak up and share. They pick them out – not voting way.

Willowra community is very concerned about young people, how to prevent them moving to Alice Springs and how to develop more employment for them. While there was some discussion about using GMAAAC money to assist with cultural activities involving elders and young people, people tended not to think of this money as something that could contribute to longer-term employment options or education options for children. These are areas which seem to be associated with WETT, and people have high expectations of what the Learning Centre and WYDAC can do to assist in these areas.

As with other communities, there were some requests for more information and more clarity around how money is used and why.

We need more feedback about where the money goes. We just see things when they appear or ask: "How did you get money for that?", but we haven't got a clue. They should put information in local picture for community – straight after meeting, what the story is about and income.

There were very few complaints about the project, but there were suggestions about additional ways to spend money. These included more money for sports and sports equipment and for repairs and maintenance of sports facilities.

Nyirрпи

This community had a more straightforward election process for its committee. Eight people were nominated, and all of those subsequently elected. In some ways it has been harder to get interest in the GMAAAC projects from this community.

Nyirрпи uses funds from GMAAAC primarily for sports and cultural and community needs, such as ceremony, sorry and funerals. In 2012 GMAAAC funded projects worth \$104,320 as well as ongoing projects from 2011 as outlined below. Four of these 10 projects provided reports to CLC in 2012.

Project	Organisation	Amount	Objective	Status
Nyirrpi Sports Club	Men's Sport Operational	\$60,700	Health	Ongoing
Nyirrpi Sports Club	Women's Sport Operational	\$26,925	Health	Ongoing
Nyirrpi Sports Club	Community Bus	\$20,000	Health/ Essential Services	Ongoing
Nyirrpi Sports Club	Sports Weekend	\$12,000	Health	Ongoing
Nyirrpi School	Sporting Chance Sydney Trip	\$30,000	Education, Health	Complete
Central Desert Shire	Lights for Basketball Court	\$15,400	Health	Complete
Central Desert Shire	Fencing around Ethel Creek Outstation	\$16,108	Essential Services	Ongoing
AAMC	Funeral	\$20,000	Health	Ongoing
AAMC	Sorry	\$16,000	Health	Ongoing
AAMC	Ceremony	\$4,800	Health	Ongoing
	Total	\$221,933		

The people who responded to the community monitoring were generally very proud of their community, seeing it as peaceful and family-focused. People who worked in the community likewise identified it as a peaceful and positive place.

It's a quiet place and friendly. We are equal, with Yapa and Kardiya getting along good. It is a peace-maker place.

The people who responded to the community monitoring were aware that GMAAAC had been used for sports facilities and for cultural and community benefit, and most often they were positive about these and saw benefits for themselves.

Church funding, and support for softball and football. Some money goes to the community for sorry, culture, ceremony and funeral

Money for football guernseys is especially good. It makes us feel proud to have them when we play. I'm for Nyirrpi team – red and blue, the Nyirrpi Demons. I use the guernseys for sport, like when I go to Papunya to play competition and Kintore. We go everywhere, the whole football bus travelling... Money for funeral fund, sorry and ceremony is really important for the community.

GMAAAC money for sports equipment and jerseys, that's good. It's a big help for sorry and funeral money.

One ongoing concern was management of vehicles and how they were made available for community use. People were concerned about how long a vehicle was out of the community, being repaired in Alice Springs.

... the bus in Alice Springs. It should be here for community, so that people can use it if they want to go to sorry meeting or funeral. He thinks it's his. ...GMAAAC projects are for the community – not individuals.

People could identify the process for decision-making and project selection, although in contrast with some other communities there seemed to be some ongoing dissatisfaction with aspects of this.

We talk it over with committee members, how to spend money in a good way. I am happy with the way it's going.

Money comes from Granites. It's up to the whole community to decide what they want...They – CLC – are telling us how to control the money.

I don't agree with the decision-making. They come out and tell us what to do. Community are not deciding what projects they want.

Mt Allan

People in Mt Allan described the community as peaceful and going well. The committee was selected here by secret ballot, with very high community involvement. There was positive feedback from the community about the election process.

While there were some disputes and differences of views about how things should be managed in the community, generally people seemed to be proud of the community and its peaceful nature. Community monitoring in Mt Allan indicates that GMAAAC continues to be known throughout the community and identified with projects that benefit the whole community.

Good things happening. Community has been happy. School going good and clinic. Not like Yuendumu with all the fighting.

In 2012, the Mt Allan GMAAAC Committee had 13 project applications and funded eight of these. This was a total of \$173,357. This was in addition to the six ongoing projects from 2011, as outlined in the following table. There were three reports from these projects to CLC in 2012.

Project	Organisation	Amount	Objective	Status
Warlukurlangu Artists	Support to develop Art	\$28,000	Education	Ongoing
Mt Allan Sports Club	Men's Sports Operational	\$35,700	Health	Ongoing
Mt Allan Sports Club	Women's Sports Operational	\$24,000	Health	Ongoing
WYDAC (Mt Theo)	Mt Allan Feasibility Study	\$8,250	Health/Jobs	Cancelled
AAMC	Funeral	\$20,000	Health	Ongoing
AAMC	Sorry	\$16,000	Health	Ongoing
AAMC	Ceremony	\$16,000	Education	Ongoing
	Total	\$147,950		

Most of those people interviewed were positive about GMAAAC, especially those engaged in the committee or who had shared in particular benefits from the projects.

The community nominate people for the committee. Then they vote for it. They nominated me because I'm young and get involved in sport. I help manage it and organise things.

If they didn't have GMAAAC it would be really hard trying to get funds out of the Government, but with GMAAAC it's really good. The projects they fund here make younger people really proud of Mt Allan.



Yuelamu Softball team winning in Darwin funded by GMAAAC

Most of the people interviewed understand the process used for decision-making, and there were no major concerns about it. People also liked the process of a community meeting in which everybody was able to nominate for the committee.

Significantly, people felt that they were able to participate and ask for assistance for new projects.

School says it has no money for kids to go on excursions to other states. I'm going to ask GMAAAC to help.

We need things like money for sorry business and corroboree – we have that. In sorry, people are always here to support us. It's important for old people and young people; we look after one another with it; "sorry way" is who we are.

I wanted to change a little bit of the project. We need to increase the amount for sorry and funeral to \$3000, because a coffin cost \$2,500 or so. But in sorry business they use [i.e. have to fund] fuel, blankets, rations and flowers.

We also want to ask GMAAAC for band equipment. We've just got sports stuff, like jerseys and the rec hall equipment. My idea is that it would be good for young people.

GMAAAC seems to be associated in people's minds with sports equipment but also with money for 'sorry way' and funeral fund money. One difficulty in the project seems to be associated with vehicles.

Like for the men's and women's sports teams. That's good what GMAAAC is doing. If we didn't have GMAAAC we could find it hard to get money. Money for sorry way is important: we go with the bus and pay our respects. It's important to do this to keep the peace. Also we had a project to take kids and old people out camping. We already wrote these things down for next year. And I think they had money for ceremony.

GMAAAC supported us to get new shoes and socks, and jerseys and we were really proud. And we ordered new uniforms for the ladies. Every Tuesday we play basketball competition.

Balgo

In this community the committee was elected by consensus.

Six of the eight project applications were funded in 2012, for a total of \$24,034. This built on five projects completed or transferred from 2011, as detailed below.

Project	Organisation	Amount	Objective	Status
Men's Sport & Rec	AAMC	\$10,263	Health	Complete
Women's Sports & Rec	AAMC	\$2,000	Health	Complete
Boomerang Shed	Kapulungu Aboriginal Women's Organisation	\$10,000	Employment/ Culture	Ongoing
Healthy Mangarri – equipment to upgrade kitchen for meal improvement	Luurnpa School	\$7,500	Health / Education	Complete
Musician/sound tutors to work with community	Warlayirti Artists	\$10,000	Employment / Culture	Complete
	Total	\$39,763		

There were two reports received from these completed projects in 2012. These reports indicated the money had been spent as allocated.

Feedback gathered during CDU monitoring visits indicated that the GMAAAC Committee and school were happy with the kitchen improvement program, which, with co-funding, has supported programs for teenagers to start learning cooking skills. In addition, the community and art centre were very proud of the work done through music tutoring.

On the other hand, the challenge of small remote businesses was felt, with the women's organisation closing for a period. People were very unhappy that projects were put on hold during this time.

Billiluna

In Billiluna the committee was elected by secret ballot, with very high community participation. In 2012 there were six projects identified by this community, and five of these were funded. This amounted to \$24,034. This built on five projects from 2011, which were largely completed as indicated below.

Project	Organisation	Amount	Objective	Status
Middle Years School Camp	Kururrungku Catholic Education Centre	\$12,000	Education	Complete
Funeral	AAMC (CLC)	\$8,000	Health	Ongoing
Law & Culture	AAMC (CLC)	\$7,763	Education/ Culture	Complete
Men's Sports & Rec	AAMC (CLC)	\$6,000	Health	Complete
Women's Sports & Rec	AAMC (CLC)	\$6,000	Health	Ongoing
	Total	\$39,763		

There was one report from projects in this community. During monitoring visits by CDU staff, it was observed that the community was very interested to learn more about GMAAAC and get involved, with a larger group also attending the committee meeting. The committee has focused on managing projects the right way. For example, some committee members have submitted a complaint that they are very unhappy with how ceremony funds were managed, as they had agreed on a strong system that was then corrupted.



Billiluna GMAAAC Committee 2012 l-r Sharon Palmer, Frank Sambo, Isabel Palmer, Denise Long, Justin Yoomarie, Brian Darkie

Ringer Soak

In Ringer Soak the community asked to postpone the election of a new committee because there were insufficient people in the community at the time to decide on the membership.

In 2012 three of the six projects nominated by the community were funded. This amounted to \$24,034 for projects in this community. This built on three projects from the previous year, two of which were largely completed, as detailed below.

Project	Organisation	Amount	Objective	Status
Kundat Djaru Aboriginal Corporation	Football bus repairs & maintenance & footy fees	\$16,763	Health	Ongoing
Birlirr Ngawiyiwu Catholic School	School nutrition program and health & wellbeing project	\$3,000	Health, Education	Complete
AAMC (CLC)	Sport & Rec Fund	\$20,000	Health	Ongoing
	Total	\$39,763		

There was one report from this community, in relation to the school nutrition project. During 2012 the committee members demonstrated very strong skills in governance. They requested that they all receive copies of organisation reports to keep, understand, and share with the community. They had good ideas on how to increase their project oversight. Notably, the leading member had participated in governance training, suggesting the value of this training for the community members.

Tanami Downs

In this community the committee election process was organised by the community so that each family had representation. This community nominated eight projects for funding and had three approved. The planning process was thoughtfully undertaken, with most of the proposed projects related to homeland infrastructure. Significantly, some members suggested that people could also put their own individual royalty money into projects to fix up their homelands.

In the end, \$17,597 was spent from GMAAAC funds in this community. This built on four ongoing projects from 2011, as detailed below.

Project	Organisation	Amount	Objective	Status
Water Tank Stand	Peake P/L	\$20,000	Jobs	Ongoing
Funeral Project	AAMC	\$10,000	Health	Ongoing
Sorry Project	AAMC	\$7,459	Health	Ongoing
Ceremony Project	AAMC	\$3,200	Education	Ongoing
	Total	\$40,659		

There are no reports from this community, and no further community monitoring was undertaken.

7. Northern Territory Parks Project

The purpose of this project is to implement the CLC Council Resolution that all rent and income money generated from 16 national parks, conservation areas, historic reserves and nature parks across the CLC region be paid only for the benefit of traditional Aboriginal owners of the land, via community-focused projects. The project aims to achieve this by establishing community development planning processes with each of the groups, to achieve broad-ranging social, cultural and economic benefit.¹⁴ The project commenced in 2010 and initial monitoring started in 2011.

The work of the project has expanded considerably in 2012. There were 18 meetings undertaken with traditional owners throughout the year and nine meetings about particular projects with working groups. This was in addition to extensive informal communications.

In 2011 there were three sub-projects in planning. In 2012 nine projects are in various stages of implementation, and a further nine are being planned, as per the following tables.

Projects Funded/ Approved from 2011			
Project	Region	Amount	Status
On Country Meeting Place shelter	Karlu Karlu	\$65,000	Complete
Titjikala Church	Chambers Pillar	\$15,625	Complete
On Country Meeting place shelter, toilet and shower block	Ilytwelepentye	\$152,402	Ongoing
Urremerne Outstation Future Infrastructure Planning	Ewaninga	\$7,000	Ongoing
Installation of 3 watertanks & delivery of a fourth	Ewaninga	\$14,911	Ongoing
Urremerne Outstation Water Delivery	Ewaninga	\$16,000	Ongoing
Hatches Creek Outstation - Equipment Shed	Ilytwelepentye	\$64,900	Ongoing
Meeting Place Structure	Watarrka	\$240,000	Ongoing
Watarrka School and Ukaka School	Watarrka	\$66,666	Ongoing
Total		\$642,505	

¹⁴ The use of the term community throughout this section of the report refers not only to geographical location but also to people who have shared ownership of a Park.

Sub-Projects planned during 2012	
Project	Park
Pantharrpilenhe Water Project	Arltunga
Utyerrkiwe Water Project	Arltunga
Urremerne Shelter Project	Ewaninga
Urremerne Planning Project	Ewaninga
Hatches Creek Outstation - Fire Trailer and Equipment Shed	Iyltwelepentye
Kalkarindji Cemetery	Judburra
Yarralin Project	Judburra
Black Tank Bush Graves	Native Gap
Burt Creek Laundry Block	Native Gap

Community-focused monitoring was undertaken in four locations for this project in 2012. The results are outlined in the following sections.

In summary, the monitoring in 2011 indicated that while there were promising signs about the acceptance of the resolution, the reaction in communities to the idea of a community development approach, in which money was spent on projects to benefit the wider community/group rather than distributed to individuals, was mixed. In 2012 there seemed to be less confusion and more satisfaction with the approach and a sense that the community-focused planning model is giving people control over their own resources. People seem to be seeing tangible benefits, and the majority of respondents in the communities covered by the monitoring were happy with the process of decision-making.



Kerry Smiler from the Munguru Munguru Rangers making a cross for the Kalkarindji cemetery

It appears that other issues and people can influence people's responses and satisfaction with the projects. On the positive side, when people can connect the project to their land and their other aspirations, such as their concern for maintaining culture among young people, they are more likely to value the project. On the negative side, when there are problems, such as divisions in the community, they are less likely to place significant value on the projects.

While the people in the four locations covered by the community monitoring indicated some reasonable understanding of the community decision-making process, people less closely associated with the projects tended to have minimal understanding. This suggests the need for ongoing communication about the decision-making process and the projects themselves, especially to people outside the decision-making committees. It may be that people need visual reminders about their agreements and decisions (using the photos that are requested from all project implementers as part of their project reports). It may also be that people struggle to remember all the decisions they make and all the interactions they have with outsiders. Rather than make mistakes about their recall, they might prefer to suggest they were not told. It would be valuable for the CDU to consider ways to keep information freely available, such as noticeboards in communities, to ensure people are confident about their knowledge and well positioned to offer their opinions and ideas in the future.

Finally, as noted in 2011, the project is growing and is likely to create more and more demands upon CLC time, especially in terms of communication and community discussion and consultations. It will soon be beyond one person to reasonably maintain, and there is some risk that the initial gains in the project may be lost if resources do not keep pace.

Community-based monitoring

The community-based monitoring was intended to provide a baseline of experience in some communities about their reaction to and valuing of the projects and community development approach (see Annex One for an outline of the question utilised for this monitoring). While people did answer questions about what it was like before the project and what their initial reaction was to the idea, in general they answered from a current perspective, i.e. they talked about how they feel now. So the community monitoring was useful for gauging how communities have developed after two years of contact with the project and what the current reaction and views on the project are. This is not a true baseline, but does give an early indication of the views of communities, which in turn can be compared over time as the project develops.

Ewaninga Rock Carvings Conservation Reserve

This community has been active, with three subprojects funded in 2012 and two more in planning. The responses to the community monitoring indicate people appear to understand the process for project planning and selection and are largely happy with that process. Some people have a clearer understanding than others.

We always have meetings with Justin to decide. They always call us for meeting and tell us what date. Family all talk together and we decide what we want to do.

Justin [CLC CD Officer] comes out and sits with us and we listen and talk. It's OK. Yes, that's a good meeting, I thought.

We've got a committee and it decides what needs to be done and what we can do, and then we got a big TO committee. The little committee belongs to the big TO committee – and talks about what we need on the outstation: new tractor and houses to be built. The big TOs say "yes", then we come back to small committee and we make decision so everybody is happy. We don't just listen to one person but to whole TO group.

The responses about the projects themselves indicate people are happy with the results and see benefit for themselves and their local community. When they connect the projects to their ownership of the land, the benefits seem to be more important to people.

We had a bit of money and put in for the tank and things. All the family was happy with that. They were talking to Simon Abbott [CLC Land Management Officer] and Justin about it. We had a little block – nothing much was happening and then we got some money from the Parks project. It's all right anyway; the toilet block is good.

First they told us that we got our land back that Undoolya Station gave us. We were so happy about having something back that we can call home. Lots more family wants to be involved in being on the committee and doing stuff for the outstation. Urrermerne is my grandfather's brothers country, but we are all connected to it. I feel happy to help my uncles [i.e. father's brothers].

But it's good to use the money this way. It will improve on what it was before. We just need water and families can stay there. Our fathers and grandfathers – that's their land and we have a special feeling for the land. When we go there we relax. Get away from stress.

At the same time, people expressed some dissatisfaction with the pace and quality of the projects.

That was good, but it's got stopped in the middle and we don't know how to keep the water going. I told Justin that. Project is sort of getting slower in the middle. It's hard to get hold of Justin – he's always busy. It could be better if we knew how to switch the water on.

The projects seem to have contributed to a feeling that more is possible and people can share their wider development plans.

We are looking forward to more houses at Urrermerne and power to be connected. We've got an infrastructure plan for the little outstation. Justin came to see me the other day. It's coming along good. It's the only place, and when you've got all your families in it that's good. I'm on the Shire and Health Board Committee and you get ideas from other members as well. We have infrastructure and we have demountables. We have big plans. We are hoping to have toilet block, telephone, little footy field for kids to play on in the future.

That demountable is for me and... I'll stay there. I'm just waiting for the tank and demountable and trough for the horses. We want to take kids back to the homeland and teach them to ride horses; teach them about country and stories. I've been on horses since I was a kid. When you are on a horse you look at the country.

Ilytwelepentye/Davenport Range National Park

This community has a project nearing completion and another being planned. The community understands the decision-making process and members are generally happy with the process, but want it to be more inclusive. There is a view that a more inclusive process that makes decisions involving all will be better for the community.

I go to the meetings and listen and talk. But when they have meetings [in future] I want a bigger mob to come like [...]. That way they can know properly what is happening.

We got a committee and committee members makes decisions. Justin tells us what money is from the Park. Whatever is said and what people ask for we say either “yes” or “no”, because we are on the committee that makes decisions.

We had committee meetings at Karlu Karlu and Davenport. We had a rent meeting here at Tennant Creek. We just talked amongst ourselves – it was our idea. We needed a shelter for having a meeting at Hatches Creek, for Town Council and CLC. They are working on it. They did the shelter at Karlu Karlu already. We are too weak to build it, but we got a couple of fellows from Epenarra and Hatches Creek to build it with CAT. CLC is a good help.

People value the project intentions and see benefit for themselves and their families. But, given projects are not yet complete here, there is less tangible satisfaction with what they have achieved and still some ambivalence about the decision to spend money for community benefit.

We are still waiting for the shelter. We’ll see after that about the future. Can’t talk about it now.

They are building that now – next week. We are happy about that. We are happy about the meeting with the Land Council, but then again, they say that we can’t have things in community. We want things to work in our own place. That’s what we are not happy with.

But I’d like to see things come good at Hatches Creek, to show people what we can do. We can’t just keep talking all the time. The meetings have been going on now for many years and we want to see something happening on our place so we can carry on working.

It is a good help for community work and equipment for community. Now they are working with Hatches Creek, but later they will start working with Ntarinya, Nguyarrmini. Hatches Creek they bin start off with. They are putting toilet and shelter at Hatches Creek. Later they’ll help out with Nguyarrmini, and Ntarinya. We are happy with the rent money being spent like that.

People are more focused on what they don’t have and what else is required to benefit their families and community.

We need more houses at Hatches Creek, little portable cabins, so boys can start working and mustering cattle and make money through a project like that. We’d like a proper yard, a cattle yard; I just got a portable one at the moment. We know what we want to do in the

future for ourselves and our grandchildren. We ask for things out in our community for the future.



Traditional Owners working at Hatches Creek Shelter

Karlu Karlu/Devils Marbles Conservation Area

This community was one of the first to have a project planned and completed. Last year it was reported that despite agreeing to the community development approach, the community was less interested in further planning, as they could not see individual benefits for themselves.

In the monitoring this year it is clear that most people now own the decision-making process, and see it as one they control and have responsibility for.

The committee talk together; then they [CLC] write it down or put it on display paper. Men talked about it separately and women talked about it separately and we all agreed. With both. We made the decision ourselves; no one tell us what to do. We are happy with the meetings.

We started late last year. Being an executive member of the Council has been helpful, because I went to Mutitjulu seven or eight years ago, and they told us how they spent their money for the community and it stuck in my mind. A lot of fellows are saying: "This is our money, and we should put it in our pocket", but money brings problems to community sometimes.

I'm happy with the committee meetings. We always give information to them about what we want – like the shelter and the toilet and put signs up to be aware of [the need for] drinking water. Nobody tells us what to do, we make our own decisions. CLC is a good help. Justin is a good help with the community development project.

Some people are still expressing dissatisfaction with the community benefit approach but are more engaged and have suggestions about how it can be improved, despite their initial opinion. This suggests they are starting to be more accepting of the approach.

When I heard money was going to the community development project, I disagreed with the way rent money went straight to it and had to be used with Joint Management agreement... I reckon that money should increase. \$48,000 is not enough. We need money for program, maintenance and repairs for buildings and roads. We need money for help for language and arts and crafts, stories from old people, so we can educate our children holiday time and teach them.

People see benefits in the projects. Interestingly, there is a strong focus in this group on projects that will serve young people and strengthen their connection with traditional culture.

I think the project is good like it is. It will put emphasis on young people getting training and jobs. While we are around, old people can show them sacred sites and sacred trees that are significant. We've got young people working – mostly young ladies; men always say they'll come but they go somewhere.

It's a good meeting place shelter and toilet; people really need it. It's a long way to walk to the bushes for old ladies and me if they didn't have it.

Yes, it's good. We need a project for young ones, to hand things on from generation to generation if old people pass away. The young ones should learn what they have to do to take care of things before it is too late, so people can be strong.

There seems to be some confusion about the projects being funded with the Parks money and other activities supported from elsewhere.

Chambers Pillar Historical Reserve

The Traditional Owners in this group made the decision in 2011 to put money towards a church in the Titjikala community, even though the benefit to themselves would be minimal.

Following completion of the project people feel it has been good for the community.

I was happy about that. They needed that. People are really happy with the Church being fixed at the last meeting they had. We thought it was good, because they was just sitting on the floor going to church. And at funerals we just had to stand up; it looks nice now – makes a good community feeling.

Church –we built the Church up. We got speakers – a big megaphone, chairs, everything. All the windows are from Adelaide. We are happy with that.

Generally, people seem to feel the process was good, although there were suggestions for improvement and for more consultation.

They talk to us straight out [CLC] and we talk back to them. For two nights we had the last meeting at Chambers Pillar; it was really good. Everyone understands. When CLC talk to us we tell our mob in language so they can understand. People talk to each other and themselves. They ask what things people want and if they need help. I'm really happy to be on the committee.

Well we just talked about it that day at Chambers. That was OK, we thought. There was only a few of us there. I don't think there was enough people from the committee.

We had a meeting at Chambers Pillar—I don't know what we decided on—just to spend the money. We want clearer story about what money comes through and what is in the bank and what we spent it on and what is left over. I'm not quite sure about it all. We need a clear money story, budget.

Significantly, people have many more plans for future projects. There were suggestions about how money could be spent for the wider community benefit in the future.

I'm thinking we should have another kids' playground this side of the community. We also want a recording building to sing inside with the choir and make CDs.

A building to sit down and do painting – a shelter with solar lights and separate toilet and shower for people to sit there and do painting.

At the same time, some people continue to be interested in their personal benefit, and there is a need for ongoing communication about how and why the money is used for the community.

We have enough things in the community. We want money for kids and ourselves.

I want a fence around my house because it's falling down, and we have a garden, flowers and fruit trees and horses and goats roam around and they'll eat anything. My brothers and sisters would like a big tin shed, like a garage, for or cars and tractors.

8. Community Lease Money Project

In 2007, as part of the Northern Territory Emergency Response (widely known as ‘The Intervention’), the Commonwealth Government compulsorily acquired five-year leases over 20 ALRA Aboriginal communities. In 2008 the government promised it would pay fair rent for these communities, and in 2011-12 approximately \$1 million was distributed to traditional owners. Following protracted negotiations with the Commonwealth, the full Council of the CLC and all affected Aboriginal land trusts in the CLC region accepted the Commonwealth’s final multi-million dollar five-year lease money offer in late 2012. Under this agreement, the CLC has received one-off amounts of between \$202,000 and \$2.25 million per ALRA community to distribute “to or for the benefit of” traditional owners.

Since late 2011, CLC staff have been meeting with traditional owners and community residents to talk about how the rent money could be split between individual distribution, community benefit and investment. Following discussions with the CLC, by mid 2012 12 communities had decided to split their money between individual distribution and community benefit. This was a strong indication of the support for community development and a whole-of-community benefit approach. Notably, only two communities at that time decided to distribute all their money to individuals.

Six communities were unable to reach a decision, in part because of disputes within the group. It was also noted that many of the consultation meetings had been very stressful and difficult for traditional owners and community residents. Even when many people did want to use the money for overall community benefit, there were still people in communities who wanted to have the money individually distributed.



Kintore school excursion to Great Barrier Reef supported with Community Lease money

In November 2012 the full Council of the CLC passed a resolution ensuring that at least half of the final valuation of the lease amount for most of the 20 communities would be applied for the benefit of the traditional Aboriginal owners of the land for community purpose projects. Council also resolved that those communities that stood to receive more than \$1 million could spend no more than \$500,000 for individual distributions. Council passed this resolution with a view to promoting the use of the money for community benefit and reducing disagreement and harm within communities. The Council resolution was passed unanimously, suggesting strong support from the delegates for the community development approach and the recognised benefits for their communities.

With one new full-time CD Officer employed to work on the project, CDU staff have been working actively to progress these community consultations and the planning for community benefit projects. The following table indicates the number of meetings held throughout 2012, together with projects that have been prioritised or planned by those communities.

Community	Committee Meetings Held	Sub-Projects prioritised or planned	Sub-Projects Funded/ Approved	Money Approved
Imangara	3	3		
Epenarra	2	2		
Titjikala	3	3		
Atitjere	2	1		
Engawala	2	1		
Laramba	2	4		
Tara	2	3		
Wilora	2	3		
Hermannsburg	2	In progress		
Alpururulam	2	4		
Amoonguna	1	In progress		
Kintore	1	1	1	\$5,000
Haasts Bluff	1	In progress		
Total	25	25		\$5,000

In addition, 10 communities on Community Living Area (CLA) title decided to work with the CLC to use their five-year and other lease income exclusively for community benefit.

Many of the consultations have been very positive, with various examples of communities working hard to make wise community decisions. For example, Papunya community decided to divide its money three ways: between community development, individual distribution and investment. This represented a careful balancing to minimise the harm that would be caused by a larger individual distribution. The main objectives seemed to be to maintain community harmony by overcoming a perceived imbalance between residents and traditional owners and to delay/minimise the harm that large individual distributions of money can cause.

In another example, in Alpururulam, the men and women agreed on a first-priority project focused on healthy water. After this, the women in the community worked together to ensure that their second priority, a church renovation project, was selected instead of other priorities, including vehicles that would have benefited only a few members. These are important signs for the development process. The CDU considers that the most important objective of its work is to support Aboriginal ownership and control over resources. In some cases this might undermine the benefit of those resources, especially when local decision-making processes can themselves be based on unequal power relationships. In these cases, benefits might not be shared or outcomes for communities might not be sustained. The challenge for the CDU is to consider how to balance support for Aboriginal decision-making while also skilling communities to hold themselves to account for the benefits received from their own resources.

At the same time it has been difficult to get communities to think long-term about their vision for their community. Some people were able to think more broadly about their community needs, but in many situations the projects actually selected were about practical and familiar issues. These included churches, sport, sorry/ceremony and buses. While communities may support the 'whole of community benefit' notion, they seem to prefer their money to be spent on activities that are familiar to them. It could be that some communities consider areas such as education and health to be a government responsibility and not areas in which Aboriginal money should be spent. It is also suggested by CDU staff and consultants that it may be difficult for Aboriginal people to necessarily undertake the abstract and future-oriented, vision-type thinking required for some of these discussions at the outset.

Realistically, people's experience of planning has not been positive, and their reactions might be simply a common-sense response based on past experience. Certainly, the CDU experience in some other communities, with projects in which people have had more reliable and long-term experience of accountability and respect for their decisions is that they are more able to think about long-term projects – projects more likely to help the whole community. CDU experience also suggests that meetings by themselves may be a limited way to engage people in consideration about development in their community.

Considerable time has had to be spent in meetings and discussions with people, explaining the resolutions and enabling people to go through the process of considering the options. Considerable time has been also spent dealing with individual differences and views within each community. While FaHCSIA has funded three additional community development positions for the next three years to work on this new project, there is already internal concern that the high expectations of communities and the amount of time required for community consultation, planning and management could lead to frustration and disappointment in some locations.

In most places people have had unrealistic ideas about what can be achieved with the project money. It is also clear that in one community at least, Willowra, people made the decision to use the money only for individual benefit because they see that existing money, provided through WETT and GMAAAC, already addresses projects that are required in the community. There would seem to be some benefit in more coordination between CDU staff in communities where different CDU-facilitated projects are already operating.

9. General discussion

In 2012, the monitoring of the CDU facilities work has raised issues around governance, accountability and the process of community development itself. These all relate to the objectives of the CDU work and raise new issues for further research and investigation.

CDU Objectives

The first objective of the CDU work is to:

Maximise opportunities for Aboriginal engagement, ownership and control, particularly in relation to the management of resources that belong to them.

The CDU considers that this is the primary objective of its work in the first instance; until people are engaged and feel a sense of ownership and control they will not be able to design projects that generate broad and lasting benefits. The evidence from all of the projects suggests that ownership and engagement by Aboriginal people in both decision-making and control of projects in their communities is increasing.

The processes vary across project areas, depending upon the length of engagement and significance of the project. Where additional attention has been given to capacity-building, such as for the WETT Advisory Committee, there is strong and independent evidence of people's control and confident direction for WETT resources. However, even for emerging projects such as the Community Lease Money Project, there is evidence that communities are engaged in decision-making that is appropriate to the location and are seeking to manage resources in ways that both provide immediate benefit and contribute to harmony and development in the community.

The process of Aboriginal ownership and control is closely related to governance. As people become more familiar with the systems for a project and are more practised in being held to account and holding others to account, they appear more able to exercise their control and ownership. There are clear stages in the development process across the various CDU facilitated projects, which suggests people need time and practice to learn how to make decisions and also how to establish the governance or decision-making processes that best suit their community.

Conditions within and external to communities can act to limit Aboriginal engagement, ownership and control. The experience of divisions and infighting in communities can reduce people's sense of control. Individual and group dysfunction can undermine CDU's work to establish clear and accountable processes. At the same time, the very process of disagreeing and complaining can itself sometimes be a sign that Aboriginal people finally feel comfortable enough to express their real feelings. The issue is to recognise when that disagreement is becoming a barrier to community engagement and control, and identify what strategies CDU staff can bring to the situation.

The actions of external groups, including poor management and limited information-sharing by project implementers, can also undermine Aboriginal engagement and ownership. There is an ongoing issue with the limited quality among project implementation partners. Evidence suggests that when project partners are themselves part of Aboriginal organisations they are able to relate more effectively to Aboriginal communities. However, capacity in these organisations is sometimes limited. Aboriginal engagement in the development process risks being undermined by either the

poor processes or limited capacity of these implementing partners. The CDU may need to work with all of the CLC to consider how service provision can be better managed in remote communities.

Reflections from one community leader identified that past power imbalance between Kardiya and Yapa is difficult to overcome for Aboriginal people. Together with a concern to maintain harmony and act politely towards people, this can limit the ability of Aboriginal people to comfortably assert their control over management of programs, even when those programs are funded with resources that belong to them. At the same time, the experience from the WETT Advisory Committee governance support suggests that people can be supported to increase their range of skills and abilities to engage and manage external groups. There may be some merit in considering how this type of training and capacity development support can be extended across other CDU projects, in particular to develop tools to depersonalise their criticism of projects and project implementation.

Finally, it is clear that capacity to take control and govern resources takes time and experience to develop. The CDU might want to consider how it is supporting the leaders and decision makers of the future and how it is supporting their nurturing and skill development through other experiences in preparation for their eventual participation in project and other governance.

The second objective of the CDU work is to:

Generate service outcomes which benefit Aboriginal people and are valued by them, including social, cultural and economic outcomes

The monitoring for 2012 indicates that communities are identifying clear benefits for themselves from the various projects. These benefits range from **education outcomes** such as children being able to attend excursions and being supported to stay at school, **employment outcomes**, with young people moving from training into education, **improved community infrastructure** such as pools and learning centres, **improved health services**, including the access to dialysis services, and **increased opportunities for positive community activities** such as sports and training, through to important **support for culture and language**. Significantly, communities see the range of benefits as of use to them in their development.

The CDU experience, supported by the monitoring outcomes in 2012, is that the outcomes from projects are more likely to benefit the whole of the community when attention has been given to increasing Aboriginal control and ownership over the decision-making process. There appears to be a process of development in the communities. Where projects have operated for longer, people have better skills and experience in decision-making and are more likely to establish project governance arrangements that support whole-of-community consultation or engagement. The evidence from the project monitoring indicates that communities increasingly value the benefits achieved through community development projects and indeed are seeking to extend the opportunity for community development approaches utilising new royalty and resource money.

This process is not simple, however. Communities appear to place strong value on cultural outcomes, and yet at the same time, many of the projects selected are often seeking tangible and short-term benefits. While many communities talk about their desire for long-term change and greater opportunities for young people in the communities, communities frequently prioritise more immediate outcomes and ideas. This mismatch between aspirations and decisions may be due to a

range of factors, including people's limited experience of long-term planning. It may also be that meetings are themselves a limited way for communities to engage in broader and more holistic development considerations. Particular projects are starting to be strongly associated with particular types of activities, apparently limiting community discussion and considerations. (In at least one community the presence of existing projects led community members to dismiss the need for further attention to community benefit.) Finally, there are many expectations placed upon CDU projects. For example, in 2012 it is evident that there are high expectations of what will be achieved through WETT Learning Centres. These expectations may be unrealistic and may contribute to frustration in the communities.

The community consultation and engagement process may need to be further developed to enable people to more clearly assess the feasibility of their ideas and to consider the other factors that need to be in place to meet their broader aspirations. In response, the CDU is now moving to organise its staff regionally, with teams of staff taking responsibility for geographic areas, covering all projects in that area, and therefore starting to engage with the communities more completely. In addition, there is an intention (subject to securing the necessary resources) to locate some staff in communities outside of Alice Springs. These changes represent a process of increasing engagement with people to support a richer development process. It will be important to monitor these differences carefully to understand how they might support more development work in communities and therefore contribute to more sustained and whole-of-community benefits. Given the high cost in staff time and energy currently required by CDU work, it will also be important to monitor the changes for staff and if this approach contributes to more efficient and manageable workloads.

The third objectives of the CDU work is to

Build an evidence base for the CLC's community development approach and the value it has for contributing to Aboriginal capabilities

In 2012 the CDU has contributed to external publications as part of building the evidence base for the community development approach. It has also sought to identify and detail that approach through focus on capacity development domains developed with an independent researcher in cooperation with the WETT Advisory Committee.

The evidence from the project monitoring suggests that there would be value in communicating and sharing information about the community development approach across all of the CLC. Some of this cross-learning has commenced with cooperation between CDU work and the CLC Governance Project in Lajamanu.

One particular focus for the internal CLC audience, as well as the wider set of stakeholders, should be more improved documentation of the skill set of CDU workers. While this has been characterised in the past as typical 'community development' skills, the emerging evidence suggests that staff need to have a range of particular skills and capacities, which focus strongly on relationships, conflict management, anthropological inquiry and facilitation. Some further categorisation and documentation of these skills would be useful in explaining the value of the CDU work and the gaps in other types of service provision to remote communities.

The monitoring for the CDU program continues to expand, with considerable additional reporting being made available from project-implementing partners. In addition, as noted, the community monitoring has expanded this year to give wider voice to community members. Building on this work, it is proposed that in 2013 an independent evaluation will be undertaken of the CDU-supported projects, to independently verify the value and benefit of the community development approach. Some more expanded use of the monitoring data being collected, both for documentation of the CDU approach and also for better communication to Aboriginal people and other stakeholders, might be valuable.

Some attention has been given to identifying more clearly the interests and questions of Aboriginal people themselves regarding the CDU projects, through conversations with the WETT Advisory Committee. This could be expanded in 2013. More generally, in 2012 there were increased interest and requests for project information to be made available to communities. The CLC should consider expanding its approach to communicating project information in the communities, building a more comprehensive picture of what people are achieving with their own resources.

The final objective of the CDU work is to:

Share lessons learned with other government and non-government agencies

As noted, CDU staff have contributed to formal publications this year.¹⁵ Monitoring reports about the projects have been made available to FaHCSIA, alongside the report from Newcastle University about the challenges in finding verifiable quantitative data.

Effective sharing of lessons and communication of the community development approach remains challenging for the CDU. This year the WETT Project sponsored a conference that brought together government and non-government stakeholders and engendered considerable interest in the project. Further, the CDU approach is receiving strong support from other sources.¹⁶ However, there remains some reluctance from government to fully support the development process fostered by the CDU.

This may be a useful area to explore in the proposed independent evaluation. It may also be an area where other development work being undertaken by the CLC, including the governance project and the Ranger work, might be brought together to start to identify the value and approach being used, and present a more in-depth range of examples for external stakeholders.

Future monitoring

The monitoring for 2012 has supported the value of some further evaluation of CDU work, in particular to help independently assess the value of the work and to explore some of its fundamental assumptions.

In addition, there appear to be some areas on which 2013 monitoring might focus. These include some further examination of the relationship between the first and second objectives of the CDU,

¹⁵ Campbell, D. and Hunt, J (2012) "Achieving broader benefits from Indigenous land use agreements: community development in Central Australia", *Community Development Journal*, doi:10.1093/cdj/bss036.

¹⁶ Walker, B. W., Porter, D. J. & Marsh, I (2012), "Fixing the Hole in Australia's Heartland: How Government needs to work in remote Australia", Desert Knowledge Australia, Alice Springs.

that is the relationship between Aboriginal control and ownership and increased benefits to communities. The evidence this year supports the assumption by the CDU that the first objective is intrinsic to the second, but some more focused examination of this might be worthwhile and of value in communicating the CDU approach externally.

A second area for 2013 monitoring might be the long-term benefits of the outstation upgrade work supported under the URM Project. This work is important for Aboriginal people, but less is known about how sustainable the benefits are and what the long-term intentions of Aboriginal people are in focusing spending on these outstations.

Finally, another area worth considering for 2013 monitoring might be attention to young people's views about their development. Much of the WETT money and resources from other projects are focused on providing training and educational opportunities, especially for young people. This is in response to community demand and interest. Less is known, however, about the views of those young people and why it has been difficult to generate strong interest in the group-type training and education options. Some review of young people's experience and expectations would be valuable for WETT and perhaps other project areas.



CLC CD staff on a project planning trip

10. Conclusions

The monitoring from 2012 indicates that CDU projects are expanding and that the community development approach is considered by Aboriginal people to be of benefit to them and their communities. People are choosing to direct more of their own resources to a community development approach, which is a strong endorsement of the value of this approach in the Central Australian context.

This expansion and expectation brings with it some risks and challenges.

These include risks associated with low capacity of implementing partners and with limited staff time and resources to engage fully with all communities and all project locations.

The challenges include the need to start managing and working with communities in coordinated ways that bring together different resources under a community development approach. They also include finding ways to enable communities to bring together their long-term aspirations and more immediate project decision-making. As the CDU moves to work regionally and spend more time in communities, there may be more understanding about these challenges and how to address them.

Increased control and ownership by Aboriginal communities remains the primary focus of CDU work. Consideration needs to be given to how to support Aboriginal people to further develop their skills and capacities to exercise this governance role; in particular how to hold project implementers and others to account.

Annex One: Central Land Council Community Development Unit monitoring and evaluation for 2012

Ongoing community monitoring

Lajamanu, Yuendumu, Willowra, Nyirrpi

Purpose: to continue to build up a regular picture of issues in these communities.

Introduction

This is monitoring for the Central Land Council. The information will only be used for that purpose and anything you tell us will be confidential. We will not tell anyone what you said. The report will be a general report of all the views from people in this community. Like last year, you will get a report back from the monitoring so you know how we use the information and what other people said. We are looking at the projects and work which are funded through money from WETT and GMAAAC. But we are also interested in other things that happened in this community in the last 12 months that are important to you.

Questions

1. What things have happened in this community of the past 12 months which have been good for the community? Why? What difference did they make? Do you know who was responsible?
2. What things have happened that have not been good for people in this community? Why? Do you know who was responsible?
3. Do you know about any projects that were funded with WETT or GMAAAC funding in this community?
 - a. How have they helped this community in these last 12 months?
 - b. What could be done to make those projects even better for the future?
4. Do you know how projects get funded? Is there any way to improve this process?
5. Do you have any other advice or feedback for CLC or any other information to share?

Additions

A specific question on the GMAAAC committee elections that were run in each community this year. It would be good to know what people thought about the election process and how we ran it.

Specific monitoring for WETT

There are two areas to look at for WETT, the community centres and the Mt Theo work

Mt Theo

Questions:

1. How often do you go to the Mt Theo program? What you like best about the program?
2. Do you have suggestions for how to improve the programs offered by Mt Theo?

3. Apart from the Mt Theo program what else do you do (School, work, other activities)? What are some of the things that you would like to be doing?
4. Are there any new activities being offered by Mt Theo this year? What can you tell me about them?
5. What suggestions do you have about how things could improve for young people in this community?

Learning centres

The learning centres in the various communities are at different points and each has had its own interesting history, so need to take different contexts into account.

Questions:

1. Do you or your family use the Learning Centre? **Or** do you intend to use it once it is completed?
2. Why do you go there? What are the best things about the centre? **Or** what are you looking forward to using the Centre for?
3. What improvements could there be at the centre?
4. Do you know who manages the centre and who makes the decisions about how the centre is run?

Willowra

In addition to the two questions above:

1. Can you tell me about how the Learning Centre was designed/planned? In what way was the community involved?
2. Can you tell me about how community members have been involved in building the centre? How does this compare to how other buildings are built in the community?

For interviews with the Yapa building crew:

1. Why have you gotten involved in building the learning centre? How did this happen?
2. Can you tell me about the way the building company works with you and what you are learning? What are the good things about this way of working and what are the challenges of working on this project?

WETT AC

Explore with women in the following two questions:

1. When you did the 'capacity building' workshop with Glenn and Georgie, you described how strong you thought the committee was in terms of participation, leadership, decision-making, and so on. Can you talk about what it was like for you at the beginning of your involvement in the WETT Advisory Committee? Do you think you had the same skills and strengths in the areas of participation, leadership, decision-making, and so on when you first started? Thinking back to that time what are the things that have happened through

being part of WETT that have helped the committee build those skills and strengths? Can you think of any examples?

2. Were there things that influenced or supported you to be strong in these areas before WETT and in other parts of your life? Can you give any examples? What skills and strengths would you like to grow stronger by being on the WETT Advisory Committee, and how might that happen?

Northern Territory Parks project

Parks Karlu Karlu, Davenports, Chambers Pillar and Eweninga Rock Carvings communities.

Introduction

This is monitoring for the Central Land Council. The information will only be used for that purpose and anything you tell us will be confidential. We will not tell anyone what you said. The Central Land Council does monitoring of its projects to make sure that they are useful to people and that any problems are fixed. We will put the information together in a report and you will get a copy of this once all the monitoring is finished.

We are interested in how this project is going across all of the communities. But for this first year we are only going to ask a small number of communities. Because the project is still new, we would understand what it was like before the project started so we can compare over time to see if things are getting better.

Questions

1. Before this project started, what projects were happening to help the group? How did the group manage or decide on those projects?
2. What did you think about this project when Justin and other staff from CLC first came to talk to you about it?
3. What do you know about how and why this project started?
4. What do you think about the project now? What do you think is good? How could be made better?
5. How are decisions made for the project? How are you involved in deciding what happens in this project? How does CLC help?
6. What are your plans for the future for the group?

Annex Two: Mutitjulu Swimming Pool Baseline Data Collection



Mutitjulu Swimming Pool Baseline Data Collection

Report for the Community Development Unit Central Land Council

March 2013

