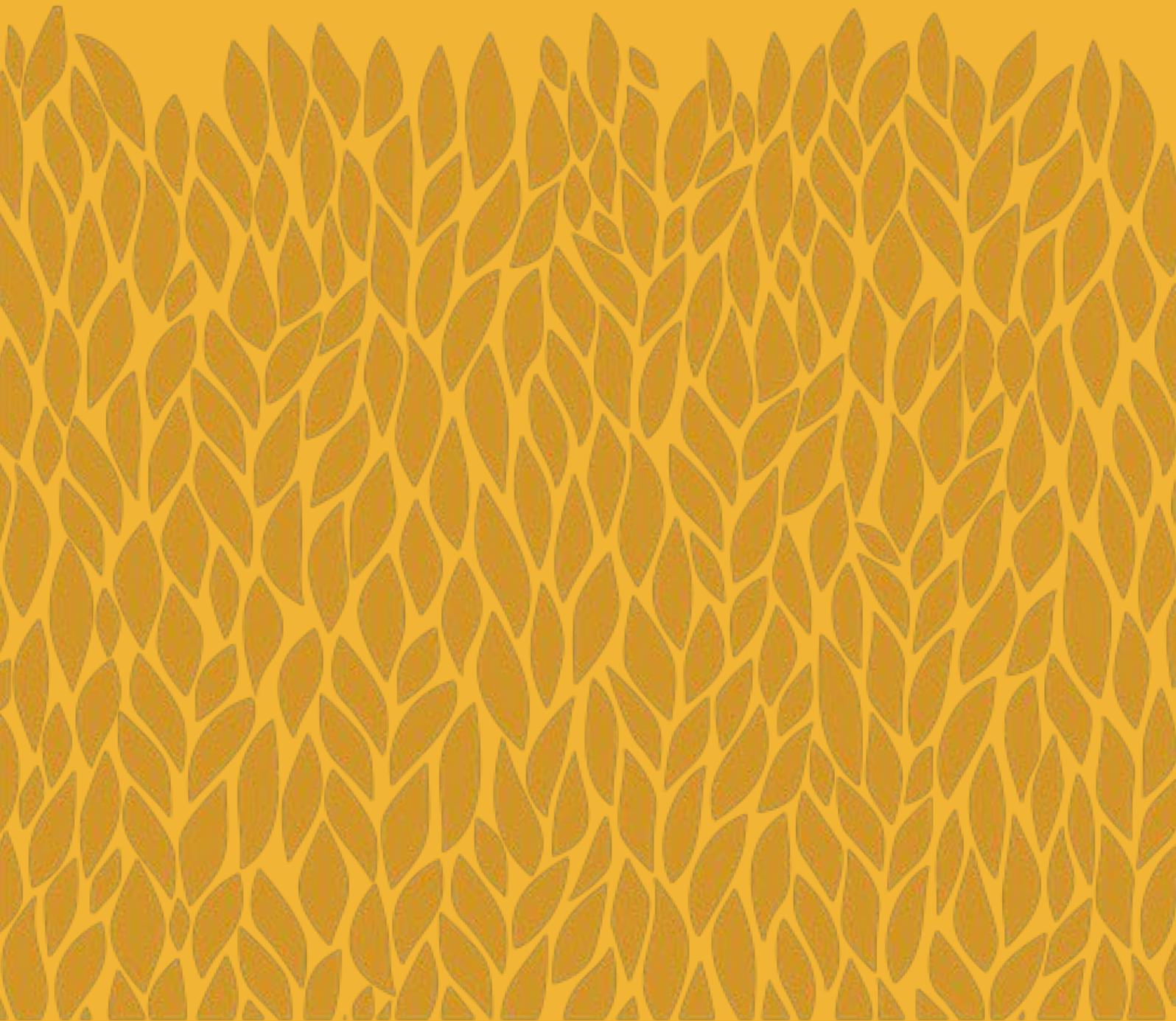


Utopia Community Report

**STRONGER COMMUNITIES
FOR CHILDREN**



GAME CHANGERS



Acknowledgments

Thank you to the Stronger Communities for Children Evaluation Steering committee who contributed to the thought leadership in the design of the evaluation and advocated for the conduct of this investigation. Thank you to Department of Prime Minister and Cabinet (PMC) staff Kim Grey, Linda Ivatts and Ruth Nicholls for their thoughtful review and guidance.

We would like to thank the Local Community Boards, Facilitating Partners, Quality Service Support Panel, regional PMC staff who graciously welcomed us into their world, so we could observe and learn. We would also like to thank the members of the local Research Backbone Committees and Local Research Teams who undertook the research, without whose input, the research would not have not been possible, nor possess the authenticity of their voices.

Winangali/Ipsos consortium acknowledges the traditional owners of the water, land and sea. Accumulated knowledge which encompasses spiritual relationships, relationships between people, relationships with the natural environment and the sustainable use of natural resources are reflected in language, narratives, social organisation, values, beliefs, and cultural laws and customs may have been shared with us by the Aboriginal and/or Torres Strait Islander people and/or communities that contributed to this research. We respect that this knowledge is not static like the written word but responds to change through absorbing new information and adapting to its implications. Therefore, we wish to acknowledge Indigenous communities as joint custodians of their research findings. A number of Aboriginal and/or Torres Strait Islander people worked hard in their communities to make this research and report happen.

Limitations

This evaluation is a post measurement therefore it is limited in its capacity to measure change over time. Results from qualitative data reflect the contexts of the three communities where fieldwork was undertaken. Qualitative discussions are subjective, so where outcomes are discussed in this report they reflect perceptions of the story teller and such insights extend beyond the limitations of administration data. The story technique provides rich insights that explore key themes but small samples are not representative of the entire populations of the communities concerned. Further, quantitative administration data is either not granular enough, or sufficiently contextualized to draw local conclusions about program outcomes with certainty or support qualitative findings. Both qualitative and quantitative data are required to build an adequate understanding. Findings also relied on self-reported data.

Contacts

Noel Niddrie

E. noel@winangali.com.au

Kylie Brosnan

E. kylie.brosnan@ipsos.com

Sharon Barnes

E. sharon.barnes@ipsos.com

Desleigh Dunnett

E. kookaburraconsulting@gmail.com

List of Acronyms and Symbols

BOM	Board of Management
CTG	Closing the Gap
PMC	Department of Prime Minister and Cabinet
DSS	Department of Social Services
FP	Facilitating Partners
IAS	Indigenous Advancement Strategy
LCB	Local Community Board
NTER	Northern Territory Emergency Response
NTG	Northern Territory Government
QSSP	Quality Service Support Panel
SCfC	The Stronger Communities for Children Program
VSA	Volatile Substance Abuse

“The community needed what SCfC brought. Improvements, more community involvement on the decision making, more co-ordination with service providers.” Community Member

Community voice

“The book program is making books. Learning animal names ,place names, parts of the body. It’s just like we do with English but done in language. Trying to teach kids both ways, not just in English. There’s been an improvement and increase in kids going to school.”

Senior Elder and LCB member, Female

“I like coming here to play. Colouring and watching TV. Cartoons are my favourite.”

8-year-old girl at After School Activity

“Local people talk about things we need, like playground and equipment where the kids can play. We all come together and talk about what’s going on and what kind of things we need here.”

Community member

“It’s how we do things our way. Talking with our families and then talking together.”

LCB member, Female

Some of the old men want to learn so they can get a better understanding of the Land Rights. They also want to show the young people that it’s okay to learn to read and write.”

Learning Centre staff member, Female

“Coming to discos. That’s my favourite thing. I like coming here after school too.”

11-year-old girl at After School Activity

“Yes they are giving people to have pride in themselves and take pride in the community.”

Community member, Female

“The model is working. It has flexibility in the engagement. Key activities and the space to deliver the programs are well planned. The priorities and activities are identified by the community and then developed through ongoing negotiations with the community.”

Program Manager, Urapuntja Health Service



Growing Stronger Communities

The Stronger Communities for Children program (SCfC) is a community development program designed to ensure that people in communities have a *real say in what services they need and how they are delivered*. The SCfC is a place based approach supported by local and external organisations. The SCfC resources and supports communities to own and lead local decision making through cultural leadership in a Local Community Board (LCB). The LCB is informed by strengths-based and evidence-based practice to develop a community plan.

The evaluation found that the SCfC was a catalyst for harnessing the aspirations of the community. This built the momentum needed to drive local creativity and innovation into responding to complex social issues. The resourcing of the SCfC built capacity for the community to lead, plan and implement the locally designed service responses. This capacity strengthening is an important precursor to delivering positive outcomes for children and their families. There are early indications of progress towards improved family functioning, positive participation in education, participation in cultural events, safety and wellbeing – of children, young people and their families. The journey of developing and implementing the plan has built local capacity, increased employment and improved social cohesion. Achieving the vision in the community plan will in time contribute to the Indigenous Advancement Strategy and Closing the Gap outcome indicators.

The SCfC improved service provision due to the following reasons:



The SCfC used a pooled, place-based funding mechanism. Where the LCB were truly empowered to determine funding allocations, decisions were more appropriate and targeted. This led to improved performance and accountability of service providers to community as well as government.



The SCfC gave the community a vehicle to voice their past experiences and share their perceptions of their current environment. When decisions drew on local intelligence and cultural knowledge it helped to: redirect funding into programs that worked; reduced re-inventing what was known to work; and refined experimental learning so it was less likely to fail. It also improved the cultural safety of service provision. Efficiencies and productivity gains resulted in service delivery that was better value for money.



The flexibility and adaptability of SCfC enabled fast responses but also allowed the time needed to develop responses to more complex issues. Community members and stakeholders could see actions implemented promptly once decisions were made. This contributed to local credibility and support for the SCfC. The SCfC could also undertake the detailed, deeper dialogue needed at community level to design service responses that had a strong fit with community needs and circumstances.



The SCfC attracted partnerships and collaborations. This significantly increased employment opportunities, led to improvements in service collaboration, and attracted government and non-government investments in services. Collaboration and capacity building occurred during Knowledge Sharing Workshops and regional teleconferences across the SCfC communities.



The SCfC program supported investments in local capacity building. These investments saw LCB members and FPs able to facilitate collaboration between community groups and service providers. This in turn saw improvements in social cohesion, which improved on economic development and community functioning.



SCfC fostered innovation. Community capacity to lead, plan and prioritise services for children and families contributed to program innovation. This primarily occurred when LCBs felt they had “runs on the board” or demonstrated success and the trust of Government. They felt strong enough to experiment. Sometimes innovation occurred organically in response to an urgent or critical situation in the community.

The SCfC demonstrates how government *‘can do business differently with remote communities’*.

Table of Contents

Acknowledgments	2
Limitations.....	2
Contacts.....	3
Growing Stronger Communities	5
Table of Contents.....	6
Executive Summary	8
Overview of Utopia Homelands	11
What is SCfC?	13
What has been done in Utopia?	15
Quantitative data from online survey.....	15
The programs	17
Evaluation findings for Utopia.....	39
The CAYLUS model	40
The LCB membership.....	41
Governance.....	42
The process.....	42
Resourcing	43
Funding at the right speed for community	43
Reporting made easier	43
Working with CAYLUS as a partner	44
Action not just talk	44
Evaluating the SCfC	45
Measuring the impact	45
Mechanisms for success	46
Transitioning and the future	46
Evaluation findings across SCfC communities	46
How does it work?	47
Why does SCfC work?.....	49



Appendix A: Letter of Community Consent.....	60
Appendix B: Key Issues Plan	61
Appendix C: Participatory Fieldwork.....	66
Community Engagement	66
Communications plan	66
Planning the visit	66
Travel and accommodation.....	67
Recruitment of local researchers	67
The Research Team.....	68
Training Local Researchers	68
Sampling	70
Accessing the respondents.....	71
Interviewer resources	71
Community stakeholders	71



Executive Summary

Regional Profile

Location: North East of Alice Springs

Size: approximately 5,000 sq. km

Number of Communities: 16

Languages Spoken: Arrrente, Alyawarre, Anmatyerre, Kaytej



Backbone Organisation

The Local Community Board (LCB) is called Apmer akely-akley. The LCB membership is growing and currently has 87 members, representing all major outstations and family groups within the Utopia region. The inclusive attitude towards group membership means that there is greater involvement in the decision-making process.

The Central Australian Youth Link-Up Service (CAYLUS) is the nominated facilitating partner, responsible for working with service providers and organisations to ensure effective collaboration.

Common Agenda

The LCB work with the community to develop a program that aims to focus on their key issues. The Utopia LCB priorities include: **Improved Health for Young Mothers and Babies | Improved Access to Health Services and Support Services for Young Parents and Children | Stronger Incorporation of Local Knowledge, Culture and Language in Community Business | Improved Education and Employment Opportunities | Improved Health Through Nutrition | Stronger Language Skills Leading to Greater Opportunities and inclusion in Decision Making for the Community**

Mutually Reinforcing Activities

Prior to SCfC, the communities within Utopia were unhappy with the collaboration between service providers. SCfC acts to fill gaps, which allows it to, alongside other funding sources, ensure that the programs delivered are the most beneficial to the communities. Some examples of mutually reinforcing activities supported through SCfC in Utopia include:

The Family Engagement and Literature Project and Baby Box Project: Books in local language that are made at school are incorporated into the baby box that is provided by the health service. Families receive these when the child is six months old.

Language Support Services Brokerage: This brokerage has provided access to interpreting and community liaisons for 15 organisations that work with young people and families in Utopia.

The Hairdressing Course, Fashion Shoot and Health Festival: Mutually reinforcing activities that focus on improving employment opportunities, skills and knowledge of health and wellbeing.

Communication

The community are invited to attend meetings with the LCB and contribute towards the discussion around the services required. Visual reports, newsletters and community awareness events are used to report to the wider community about the project. CAYLUS supports local organisations in simplifying reporting requirements and in measuring and evaluating activities.

Common Progress Measures

Information and data collected through the program reporting contributes to the evaluation of the SCfC program within Utopia. Service providers are supported to evaluate the activities they deliver to ensure that these continue to meet the requirements of the community. Strong relationships, community ownership and high levels of administrative support are factors that contribute towards successful implementation of the program in Utopia.



11

Funded Activities

Funding Received:
\$1,036,521

7607

Activity
Participants

Little kid's health and early development

The health, early development and skills of little kids and the knowledge of young parents is a key issue for the community in Utopia.

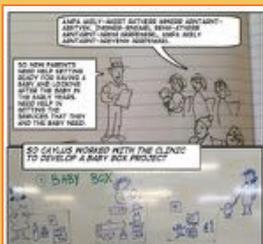
Baby Box:

- The Baby Box program provides items to support mothers and babies through antenatal and postnatal stages.
- Revenue generated through the Women's Place Opportunity Shop is now used to purchase Baby Box items.

Health Festival in Urapuntja:

- The Health festival covered a range of activities including cooking healthy food for the family, health checks, games, fashion and hairdressing.

Other Activities: Early childhood nutrition program, water chiller at Alparra School & fresh food chiller at the community store.



Activities outside of school hours

The community in Utopia believe that children and youths need cultural activities outside of school hours to keep them entertained and out of trouble.

Bush Trips

- The community wanted to see more cultural incorporated activities for youths.
- Bush trips range from class group walks as well as overnight stays, incorporating a range of activities with Aboriginal and/or Torres Strait Islander rangers.

Other Activities: include the Utopia Youth Services



Education

A key issue raised by the community highlights the importance of Indigenous culture and knowledge within the school curriculum.

Indigenous Language and Culture – books in language:

- It is important for school to be a place for children to learn about things that are important to their families as well as in the wider world.
- SCfC funds language lessons for staff, school science based bush trips and community members within the Utopia region to produce books in language for children to listen to, read and learn from.



Community Employment

Unemployment is a key issue for the community in Utopia. This is largely due to what skills exist within the community.

Interpreter Service:

- The LCB identified a lack of understanding between local people and services that work in the community. The LCB established a brokerage to pay for interpreting community meetings and other interactions. Local interpreters are paid to do this work. So far 47 people have been employed as interpreters.

Hairdressing Project:

- A hairdressing workshop was introduced at school to build on skills within the community. Many students showed an interest in hairdressing as a future career.

Other Activities: Fashion shoot, school programs, learning centre, training support for service providers, service provider action group.



Accountability, Monitoring and Evaluation of Funded Activities

The LCB expect funds to be used effectively, supporting real outcomes for local people.

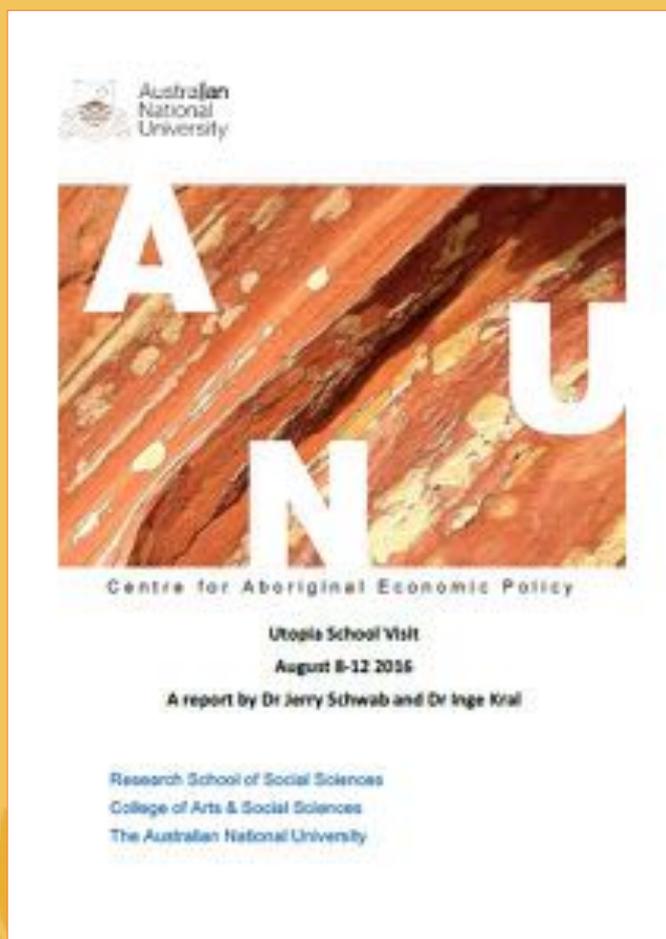
Accountability to Local People

- The LCB are consumers of funded services so bring firsthand knowledge to decision making
- The group have prioritised supporting and building service providers that are based full time in the community, mostly these have their own local boards which increases levels of community ownership and input.

Expert input

Some change is incremental or complex and monitoring and evaluation process have been put in place so that outcomes can be measured and improved, these include:

- **School - A 'critical friend'** relationship has been fostered between school projects and Indigenous Education experts from the Australian National University. These experts visit and observe programs, support data collection and offer advice and feedback for the development of these projects.
- **A Social Return on Investment (SROI) Analysis** of the youth program was conducted by the Nous Group.
- **The National Drug and Alcohol Research Centre (NDARC)** - Assist the FP in conducting community surveys, gathering and analysing data to learn about the impact of the youth program.
- **Participant data, community surveys and importantly, supportive, on the ground monitoring** of funded activities by the FP are built in to all funding agreements.



Overview of Utopia Homelands

Utopia is a region covering approximately 5,000 sq km of land north east of Alice Springs. This region is loosely termed Utopia, although much of it lies on Aboriginal owned land called Urapuntja. Utopia comprises of several large communities and several small communities.

Figure 1: Mud map of Urapuntja



The Utopia Homelands are some of the more established Homelands in the Northern Territory, consisting of 16 dispersed communities. These communities are separated by rough, corrugated dirt roads and in some cases by the dry and sandy river bed of the Sandover River. The most central



community is Arlparra, on the eastern perimeter of the Western Desert adjacent to the traditional land of the Eastern Anmatyarre and Alyawarre people.

The Urapuntja Health Service is located approximately 15km from Arlparra Community. The site where the clinic is located is an area of land that was, traditionally, the common meeting point for three countries. Traditional Owners donated the land for the specific purpose of providing a neutral location for the health services to be provided to the Utopia Homelands.

Urapuntja Health Services provide a range of primary health care programs which support the medical clinic services and other community needs. In addition, clinic nurses also support smaller medical programs in the various Homelands throughout Utopia.

Arlparra has a number of service providers based in the community including:

- community store and fuel station
- employment services
- Batchelor Institute for Indigenous Tertiary Education (BIITE) training centre
- youth services
- Arlparra High School
- Shire Services depot
- Urapuntja Aboriginal Corporation.

There are several homeland schools providing education to primary school children. Other educational support programs are delivered to the Homelands, including baby play groups, Family as First Teachers and Indigenous Language and Culture.

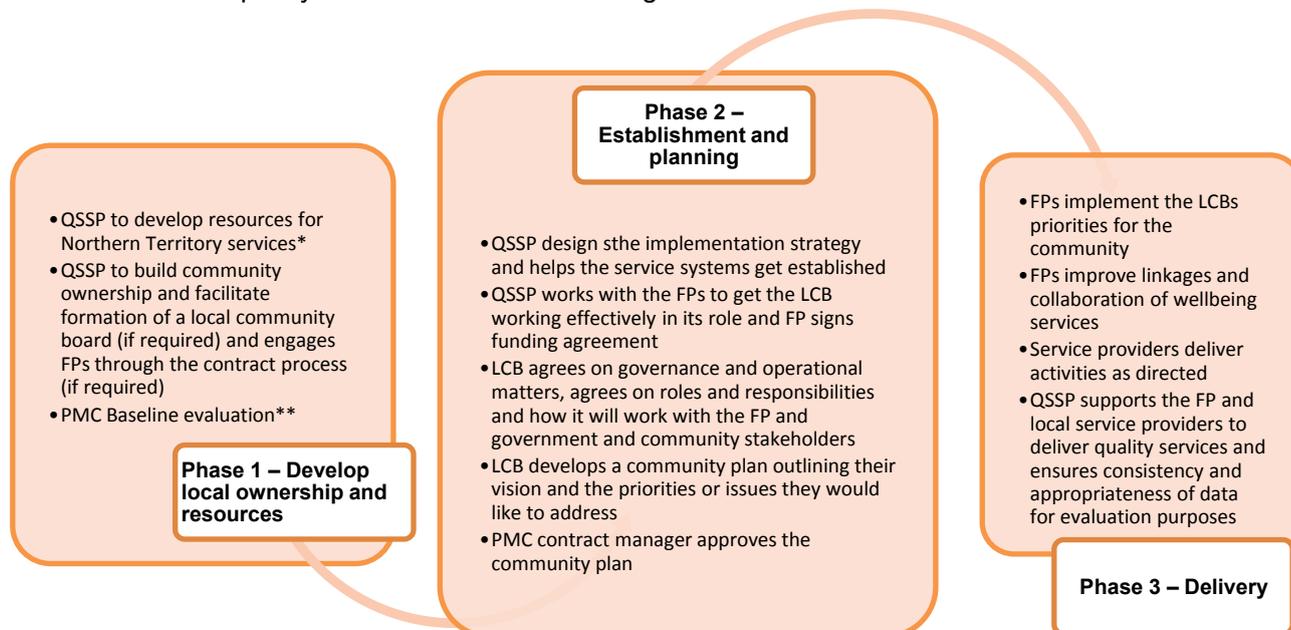
A number of operational stations throughout the region have employment opportunities for local community members. Some of the stations also have stores which service the neighbouring outstations/Homelands also.



What is SCfC?

The SCfC is a community-driven mechanism supported by the following local and external organisations.

- **Local Community Boards (LCBs)** comprised of Indigenous residents from the target community. LCBs establish priorities for action under a Community Plan and decide on projects to be subcontracted. LCBs, who are volunteers, advocate for children, assist with project planning and implementation, and are involved in monitoring and evaluating how the program is going.
- **Facilitating Partners (FP)** are ideally local Indigenous corporations. Where an Indigenous organisation was not available or had limited capacity to manage the program, an NGO with a pre-existing relationship with the local community was contracted. Where possible there is an expectation to build the capacity of a local Indigenous organisation to eventually manage SCfC. FPs help to implement the priorities determined by the LCBs, improve linkages between agencies, and manage subcontracted activities. FPs support informed and accountable decision-making by the LCB and facilitate knowledge sharing and capacity development for program stakeholders. The majority of management roles in the FPs tend to be filled by non-Indigenous people. Nearly all of the SCfC coordinator roles were non-Indigenous people. Where an Indigenous person filled the SCfC coordinator role they were not from the local area, had English as a first language, high educational attainment and understanding of the modern and western world. Where possible there was an expectation that a local Indigenous resident would eventually fulfil the co-ordinator role.
- **A Quality Service Support Panel (QSSP)**, originally comprised of Ninti One, Menzies School of Health Research, and the Northern Institute. Under contract renewals in 2015, Ninti One and Menzies remained on the QSSP. The QSSP did an extensive consultation process where required and was tasked with working closely with communities to establish the LCBs and support the service delivery capacity of the FPs with technical expertise and training assistance. Batchelor Institute was also contracted in 2013 to deliver pre-employment training. However, this did not progress as originally intended and very limited training was provided in just some of the Tranche I communities. Prior to the implementation of the SCfC there was an extensive consultation process with communities to identify potential sites. The QSSP often also supported the FP during times of intermittent capacity or when the FP staff changed.



*Pre-employment training was not conducted.

**A baseline evaluation was not undertaken by PMC



The following table provides an overview of each community structure self-reported by the FP, Indigenous ownership, contracted funding amount and funding period.

Table 1: Overview of Community Structure, Indigenous Ownership, Funding Amount and Funding Period

Tranche I			
Wadeye	A new leadership structure was formed to create the SCfC local community board that works within culturally understood leadership structures.	Indigenous organisation	\$3,582,998 30/06/2018 5 years
Galiwin'ku	An existing leadership structure was used for SCfC local community board members.	An Indigenous organisation is hosting a non-Indigenous organisation	\$3,267,479 31/12/2017 4.5 years
Santa Teresa	The SCfC local community board is fluid and unstructured but works within culturally understood leadership structures.	Indigenous organisation	\$2,682,998 30/06/2018 5 years
Ntaria	The Ntaria Leaders Group acts under delegated authority from the Tjuwanpa Board of Management (BOM). The Leaders Group is not required to have a Tjuwanpa BOM member as a member of the group but BOM members and Leaders Group members may at times be the same person.	Indigenous organisation	\$2,682,998 30/06/2018 5 years
Ngukurr	An existing leadership structure was used for SCfC local community board members.	Indigenous organisation	\$3,267,479 31/12/2017 4.5 years
Tranche II			
Utopia Homelands	An existing leadership structure was used for SCfC local community board members.	Indigenous organisation	\$1,295,651 31/12/2017 2.5 years
Lajamanu	A new leadership structure was formed to create the SCfC local community board that works within culturally understood leadership structures.	Non-Indigenous organisation	\$1,074,657 31/12/2017 2.5 years
Gunbalanya	A new leadership structure was formed to create the SCfC local community board that works within culturally understood leadership structures.	Indigenous organisation	\$1,313,554 31/12/2017 2.5 years
Maningrida	A smaller working group from an existing leadership structure was created for the SCfC local community board members.	Indigenous organisation	\$1,731,439 31/12/2017 2.5 years
Atitjere (encompassing Engawala and Bonya)	TBA*	Non-Indigenous organisation	\$1,089,868 31/12/2017 2.5 years
Ninti One	Not for profit implementation partner	Aboriginal organisation	\$3,200,000 5.5 years

*Missing data from online survey.



What has been done in Utopia?

From analysis of the SCfC documentation for Utopia and through discussions with the LCB and FP, the overall intended outcomes for individuals, communities and service providers were summarised. The following table outlines what the SCfC was focused on in terms of outcomes for individuals, communities and service providers from the programs and activities they funded.

Table 2: Overview of intended outcomes

Intended outcomes for individuals	Intended outcomes for communities	Intended outcomes for service providers
Improved health for young mothers and babies, improved access to health services and support services for young parents and children	Healthier, happy families and children, improved services to young families, parents and babies	Reduction in preventable conditions in pregnancy and young babies/children, increased attendance at supporting programs
Stronger knowledge of culture and language, improved and more relevant education and employment opportunities	Improved cultural knowledge transfer, strong culture in community, improved language skills across the communities, increased employment for locals	Improvements in family engagement in education, success in delivering relevant programs, increased community inclusion in decision making processes
Improved health through nutrition	Healthy people and communities, increase in family health	The reduction of sugars and increase of fresh foods in community diets; reduction in cases of preventable health conditions in community, increased skills and knowledge in healthy foods for families
Stronger language skills leading to greater inclusion in decision making for the community, employment opportunities	Improved communications with service providers, community needs and decisions are heard and respected, increased employment opportunities	Improvement in relationships with communities, increased knowledge and understanding of community needs
Better opportunities for young people including access to diversionary sports and recreation activities to divert young people from risky behaviours	A safer community with reduced crime, substance misuse and other risky behaviours affecting young people	Improvement in relationships with communities, increased knowledge and understanding of community needs, greater capacity to design, measure and implement quality programs

Quantitative data from online survey

This section describes the data received from the online survey of FP, the community plans, activity plans and performance reports.

As at 30 June 2017, there were 89 community members volunteering their time to participate on the LCBs. The FPs provided performance statistics about the LCBs to PMC, but qualitative findings from FPs suggested that these figures did not reflect the outcomes or impact of the program from their perspective. Rather than demonstrating performance, these statistics may be best used to understand context. The number of members of an LCB is not an indicator that the LCB is functioning at a higher capacity or making better decisions. In some communities, a small consistent group were making good decisions. In Utopia the LCB is growing and currently has 89 members, representing all major outstations and family



groups within the Utopia region. The inclusive attitude towards group membership means that there is greater involvement in the decision-making process.

Table 3: Number of LCB Members by Community

	Jan-Jun '15	July-Dec '15	Jan-Jun '16	Jul-Dec '16	Jan-Jun '17
Utopia		30	58	73	89

At the end of June 2017, the FP reported to PMC that there was a workforce of 75 employees who were directly paid through SCfC funding. The qualitative findings indicated that the increased employment opportunities for local communities are highly valued by the LCB, not just by government, and are a key determinant in their decision-making around service delivery options. Delivering services with local providers and local staff is considered more culturally appropriate, more effective in delivering quality services, more efficient and better value for money.

Table 4: Number of Employees by Community

	Jan-Jun '15	July-Dec '15	Jan-Jun '16	Jul-Dec '16	Jan-Jun '17
Utopia Homelands		21	56	87	75

There were 11 activity plans submitted and approved for Utopia. Of these, 9% are complete and the remaining are still in progress. Almost two thirds (64%) of activities have been funded more than once with the average amount of times an activity is funded being 2.1. There are 18% of activities where SCfC is used to top up other funding sources to improve the service provision or increase feasibility of the activity to occur. The majority of activities (82%) are all new activities since SCfC started.

Table 5: Number of activities per community

Utopia Homelands	11
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Table 6: Phase of activities

	Completed	In Progress
Utopia Homelands	9%	91%

Table 7: Proportion of activities that were funded more than once

Utopia Homelands	64%
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Table 8: Average number of times activities were funded, for those which were funded more than once

Utopia Homelands	2.1
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Table 9: SCfC Funding

	Yes- Previous SCfC now fully funding	Yes – previous SCfC now topping up funding	No – new activity
Utopia Homelands		18%	82%

A range of different types of activities was undertaken, each of them having underlying logic driving different outcomes (identified in Table 2). Coding these activities to one area was difficult due to their multifaceted nature, but the code used was the specified ‘prime feature’ of the activity as outlined in the activity plan. The prime feature may have been used as a ‘means to an end’ – a way to get a different desired outcome. For example, activities that appeared to be nutrition programs with health and wellbeing outcomes were specifically designed for social cohesion, or after school activities incorporating skill development or school attendance were diversionary programs to reduce antisocial behaviour or conflict and fighting. Therefore, the prime feature was not the only outcome achieved, and often many other benefits resulted by running the activity. Only a small number of programs directly addressed safety problems, yet community members’ perceptions, as discussed in the qualitative data, were that their communities were safer. Table 10 summarises the activities by their prime feature and not all the benefits or outcomes that may have been achieved.

Table 10: % of occurrences of outcomes in line with activities, by community

	Safety	Nurturing Young Children	Participation in cultural events	School ready	Education	Community Capacity	Indigenous Organisation Capacity	Other
Utopia Homelands	45%	91%	64%	82%	73%	91%	91%	0%

The programs

The table below provides an overview of the activities that have been developed and implemented in Utopia for SCfC.

Table 11: Overview of activities

Program	Service partner/s	Resources provided through SCfC
Baby Box – Boxes of items to support mothers and babies through antenatal and postnatal stages	Urapuntja Clinic	Funding for purchase of items in boxes
Bush trips – run as a part of the school science curriculum. Camping out at sites and working with visiting CLC rangers	Arlparra High School, Central Land Council, school council	Swags for kids to sleep in during the camping activity, fuel for vehicles used on trips, funds for staff time and logistical support in planning
Indigenous Language and Culture – production of books ad other resources in Indigenous languages	Arlparra schools,	Funds for staff time and printing of books
Interpreter service	Various services	Establishment of an interpreter service employing local people for organisations and



Program	Service partner/s	Resources provided through SCfC
		programs in the community, funding to assist other organisations to access the service
Playground at the Urapuntja Clinic	Urapuntja Clinic	Purchase of play equipment at the clinic
Fresh food chiller and other community nutrition improvement measures – community Store	Community Store	Purchase of fresh fruit and vegetable chiller at the local store. Support for Implementation of new measures to promote purchase of health food. Coordination of the implementation of data collection systems to measure progress
Health festival in Urapuntja	Urapuntja Clinic	Provided funds to support the health festival and also man stalls at the festival
Hairdressing workshop	Arlparra School	Funded ongoing workshops with a visiting hairdresser from Melbourn provided equipment and support for the establishment of a local hairdressing program run by senior girls at the school
Fashion shoot	Arlparra School, Youth Services	Coordination and support for fashion shoot , printing and laminating photos from the fashion shoot leading to a community exhibition at the health festival.
Utopia Youth Services Recreation Hall and Youth Centre	Barkly Shire	Funding – one of multiple funding bodies supporting operations in the Youth Centre Providing various equipment and programs for the centre as well as advice , coordination and support to the service provider
Learning centre	BIITE	Providing art materials for the learning centre that the kids can use when attending with family or for focused programs. Support in advocating for NTG operational funding. A contribution to operational funds in 2017.
Water chiller at Arlparra School	All schools in Utopia , school council	Partner funding for the purchase and Installation of a water chiller for the school water fountains. Coordination of the related capital works.
School programs	Arlparra High School, inDigiMOB, Indigenous Language and Culture, NT Government, Contact	Funding to support several positions and programs at the school
Service Providers Action Group (SPAG)	Urapuntja Aboriginal Corporation	Funding to facilitate monthly service provider meetings
Early Childhood Nutrition Program	Arlparra School, Early Childhood program	Purchase of food for a family nutrition project run by the program



Program	Service partner/s	Resources provided through SCfC
Training support for service providers	Contact Inc. Urapuntja Health Service, Arlparra School	Funding for relevant staff development including training in appropriate management of clients with trauma effects, and training in early childhood development.

Table 12 below maps each activity to key issues and priorities plan.

Table 12: Overview of activities key issues and priorities

Program	Service partner/s	Key issues	Priorities
Baby Box – Boxes of items to support mothers and babies through antenatal and postnatal stages Early Childhood Nutrition	Urapuntja Clinic, School, Contact Inc.	Little kid’s health and early development, environmental health, skills and knowledge of young parents	Early childhood health education and support programs delivered in the Homelands
Bush trips – multiple activities including community walk along activities and	Arlparra High School	Children and youth need appropriate and interesting activities outside of school time and during school holidays to keep them busy and out of trouble. Needs include activities and programs that families think are important, like culture and bushtrips	Need to work with the youth program to help it grow in this way.
Indigenous Language and Culture - books in Indigenous languages	Arlparra High School	Kids need to go to school and to do better there. School needs to be a place where kids learn things that are important to their families as well learning things that will help them in the wider world.	Improved access to reading materials in school and on outstations, especially materials in local languages More local Indigenous culture and knowledge in the school curriculum
Interpreter service	There needs to be more use and understanding of local language in local organisations and meetings related to children and families	Lack of employment based on existing strengths within the community	Where possible SCfC funds should be used to build opportunities for employment based on cultural and local knowledge, local language
Playground at the Urapuntja Clinic	Urapuntja Clinic	Little kid’s health and early development, environmental health, skills and knowledge of young parents	Playground equipment is used by children who are visiting the clinic with family Young families also visit the learning centre and the women’s/men’s shed



Program	Service partner/s	Key issues	Priorities
Fresh food chiller – community Store	Community Store, Early Childhood Development Program	Little kids need a healthy environment, things like access to good water and food make the place as healthy and safe as possible for kids.	Fresh fruit and vegetable chiller at the local store
Health festival in Urapuntja	Urapuntja Clinic and various service providers	Little kid’s health and early development, environmental health, skills and knowledge of young parents	Provided funds to support the health festival and also to man stalls at the festival
Hairdressing Workshop	Arlparra School	Lack of employment based on existing strengths within the community	Funded a workshop with a visiting hairdresser from Melbourne.
Fashion shoot	Arlparra School	Lack of employment based on existing strengths within the community	Offshoot from hairdressing workshop and incorporated into the health festival
Recreation Hall and Youth Centre	Barkly Shire	Children and youth need appropriate and interesting activities outside of school times and during school holidays to keep them busy and out of trouble. Needs include activities and programs that families think are important, like culture and bushtrips	Need to work with the youth program to help it grow in this way
Learning Centre	BIITE, inDigiMOB	Good jobs for local people Lack of employment based on existing strengths within the community	Where possible SCfC funds should be used to build opportunities for employment based on cultural and local knowledge, local language
Utopia Youth Services	Barkly Shire	Kids getting bored and into trouble, sometimes drinking or using drugs, especially after school or in school holidays	Need to work with the youth program to help it grow in this way
Water chiller at Arlparra School	Arlparra High School	Little kids need a healthy environment, things like access to good water and food make the place as healthy and safe as possible for kids.	access to good water and food
Fresh fruit and vegetable chiller at Arlparra shop	Community Store	Little kids need a healthy environment, things like access to good water and food make the place as	access to good water and food



Program	Service partner/s	Key issues	Priorities
		healthy and safe as possible for kids.	

Funding is the primary resource provided to other services and providers by CAYLUS under the SCfC. Some the agreements are linked in with other funding sources. For example, the installation of the water chiller at the school was funded through both school council funding and SCfC funding. The funding for the Youth Service is part of a multiple funding arrangement with the Barkly Shire and other government resources. The SCfC was filling a gap in funding that was needed to help these other funded services improve their likelihood of success.

The Interpreter Service

The community identified a need for improved language interpreter services in Utopia.

<p>Lack of understanding and communication between local people and service agencies including government.</p> <p>Ingwer-mem apateyel, angka apek ilkwernem-kenh angka away-angenh, rernemap ywarn iterreyel.</p> <p>There needs to be more use and understanding of local language in local organisations and meetings that relate with children and families.</p> <p>Angkethey angkayntetyek meeting-itwek, rernem angkerretyek ampernemek, ampek-artwey-rnemek-then.</p>	<p>Interpreters for local meetings about families, young people and children.</p> <p>Angkey-angker interpreter-rnem warrkirrayntetyek, ampa akelyek, ampa ilkwek, ampek-artweyek..</p> <p>Language training for staff in local organisations.</p> <p>Waylpel renh-mem akalty-anthetyek, angkethey angkayntetyek, awayntetyek.</p>
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Local people were put forward for the positions and the group was formed. The positions are casual and local services or visiting services can access the service through an advertised number.

In setting up this service, CAYLUS also assisted in opening up employment opportunities for local people with the flexibility to fit in with the local lifestyle and individual commitments. Training for the local interpreter service has been extended to the school senior students.

Funding for the service comes through the SCfC funding. Services can also apply to CAYLUS for funding to pay for the translators to work with them in the delivery of their programs.





School programs

The school has a number of programs operating both internally and externally which are funded, in part, through the SCfC and other funding bodies including, but not limited to, the Dept. of Education and the school council.

Over the last 2 years \$155,250 in SCfC funding has contributed to supporting the below positions and programs delivered internally and externally at the school.

- Indigenous Language and Culture – the position of Literacy Production Supervisor has directly contributed to the production of the little books, a range of language show cards and continuous development of local language materials used throughout the region in the schools, learning centres and the Utopia region.
- Indigenous Language and Culture, Science Advisor – this position currently supports a range of activities including the book development, the bush medicine program, contributing to delivery of science education with the homeland schools, logistics support for bush trips.
- Literature Production Support – This position provides support in translation in the development of the books in language, in the classroom helping with the two-way learning.
- Fuel for school bus service- CAYLUS provided one off funding to support fuel for school; pickups
- Bush Trips – walk along bush trips around local homeland areas, larger events travelling away from the Utopia region, e.g. trip to Simpsons Gap

The Water Chiller

The water chiller at the school was 'a bit of a no brainer' project which was easy to put into action quickly. This also came about through community and clinic discussions linked to improving the management and prevention of diabetes and working toward the reduction of sugar intake by kids in school. The idea of having chilled water available to the kids was agreed upon by both the community and the school.

Funding for the chiller was sourced through both school funds and CAYLUS. The school and CAYLUS agreed to pay half each with contributions of \$27,000.



Other funding agreements

The school relies on a range of funding to engage the staff and deliver the curriculum to students from primary school through to year 12. Funding for activities which fall outside the normal education department funding can often be difficult to access and if obtained can have quite strict guidelines in the way that funding can be used.

The process developed by CAYLUS has proven to be very straightforward and easy to manage.

"I quite like this process. It's quite easy. We access various forms of funding. Most often it's a situation where the Directors are saying, here's a bucket of money and you can have \$35. That usually requires a 3-page grant application and then more work to report and acquit on that funding.

This process is a good middle ground." School Principal.



Bush trips

The community wanted to see more culture and local knowledge incorporated in the school curriculum.

<p>School attendance, relevance of school curriculum to lives in Utopia, outcomes from schooling.</p> <p>Kwerl-warl aylpem, angka mwerr innga akalty-anthetyek ampernemek, alakenh ileyel.</p> <p>Kids need to go to school and to do better there. School needs to be a place where kids learn things that are important to their families as well learning things that will help them in the wider world.</p> <p>Mwerr ampernem aylpayntetyek, innga akaltyirretyek. Kwerl mwerr mpwaretyek rernem akaltyirretyek angka inngek, ikwer-rnemek, apmer-arenyek, rernem-anem akaltyel mpwarayntetyek, warrkirrayntetyek.</p>	<p>More family engagement in children’s education.</p> <p>Ampek-artwey rernem kwerl alpemiletyek, ampernem akalty-anthetyek arrpemarl.</p> <p>More local Indigenous culture and knowledge in the school curriculum.</p> <p>Irrpwerl-kenh-angkwarr akaltyirretyek arrpemarl kwerl-itwek.</p> <p>Improved access to reading materials in school and on outstations, especially materials in local languages.</p> <p>Pip-rnem anthayntetyek, apmer akely-rnem-itwek, rernem pip-rnem reytemiletyek, mwerr akaltyirretyek.</p>
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Bush trips are funded by CAYLUS and the school council. Funding support can cover various items such as class support, logistical support, fuel or equipment. These trips range from class group, walk along activities around the Homelands to bigger trips involving travel to locations further afield or for one or more nights.

Walk along activities incorporate plant and animal identification, cultural knowledge transferred from local elders and collecting bush medicine. These activities also contribute to both the bush medicine book and scientific learning as part of the regular curriculum.

Three weeks before the trip to Simpsons Gap was due to happen, the organisers realised that the kids had nothing to sleep in while camping. Contact was made with CAYLUS to request funding for the purchase of swags. This was very quickly sorted and the swags were in community a week prior to the commencement of the trip.





The trip to Simpsons Gap included a range of activities with Aboriginal rangers. The rangers talked with the students about their work, how they became rangers and showed them some of the work that they do. There was a night time activity as well as day time activities. Activities included monitoring animals and weeds and management of park sites.

Overall the trip linked to a number of community issues including cultural knowledge, education and career development. Further bush trips are planned throughout the year.



Book and other resource production

<p>School attendance, relevance of school curriculum to lives in Utopia, outcomes from schooling.</p> <p>Kwerl-warl aylpem, angka mwerr innga akalty-anthetyek ampernemek, alakenh ileyel.</p> <p>Kids need to go to school and to do better there. School needs to be a place where kids learn things that are important to their families as well learning things that will help them in the wider world.</p> <p>Mwerr ampernem aylpayntetyek, innga akaltyirretyek. Kwerl mwerr mpwaretyek renem akaltyirretyek angka inngok, ikwer-rnemek, apmer-arenyek, renem-anem akaltyel mpwarayntetyek, warrkirrayntetyek.</p>	<p>More family engagement in children’s education.</p> <p>Ampek-artwey renem kwerl alpemiletyek, ampernem akalty-anthetyek arrpemarl.</p> <p>More local Indigenous culture and knowledge in the school curriculum.</p> <p>Irrpwerl-kenh-angkwarr akaltyirretyek arrpemarl kwerl-itwek.</p> <p>Improved access to reading materials in school and on outstations, especially materials in local languages.</p> <p>Pip-rnem anthayntetyek, apmer akely-rnem-itwek, renem pip-rnem reytemiletyek, mwerr akaltyirretyek.</p>
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A series of books and other resources (eg an app) have been produced in conjunction with the Indigenous Language and Culture program and the SCfC program. The first book, written by a local Aboriginal Teacher (AT) is about a young boy from Utopia and his bike. The photos for the book were all taken by local women working with kids in the language program. One book became many, with the topics covered in the books based around local Utopia activities.

“The book program is making books. Learning animal names, place names, parts of the body. It’s just like we do with English but done in language.

Trying to teach kids both ways, not just in English. There’s been an improvement and increase in kids going to school.” Senior Elder and LCB member

Six books, including one on Bush Medicine.





The Language and Culture office in the school is set up to produce a range of books as shown in the book stand in the photo above.

SCfC funding was put toward having the books printed professionally. The books are distributed throughout the communities and used in a range of other programs. Currently there are records to monitor how many books are given out and where the books are going to.



Hairdressing Workshop

The school hosted a professional hairdresser from Melbourne who came in and worked with the seniors in a workshop. The program has, to date, seen the hairdresser attend the school to do five hands-on workshops.

During the workshops, some of the girls were showing good skills development and a strong interest in hairdressing as a job. The idea to take the girls to Melbourne on a work experience activity was put to the school and this was considered to be a valuable opportunity.

An activity such as this requires considerable planning. Parents need to be talked with, consent obtained, health and safety requirements met, logistics of travel, accommodation organised and so on. CAYLUS funded and also provided in-kind support for the activity.



Fashion Shoot

The hairdressing activity in the school led to one of the youth workers with CAYLUS expressing an interest in doing a fashion photo shoot. Photos from the fashion shoot were displayed in the recreation hall during the health festival.

“They had lots of dresses. Layla brought in accessories. We had three separate groups. Fellas and girls and little kids. They got dressed up in the clothes and then we took them out to local spots and did photo shoots. Apart from Layla’s time



spent here, CAYLUS paid for photos to be printed and laminated. They were good quality shots too.”
Training Support



The Shed

The Shed, located next to the Urapuntja Health Service clinic, provides both women’s and men’s programs. Construction of the shed was funded entirely from self-generated and sourced funding by the Urapuntja Health Service clinic.



The men’s program has a much-needed tyre service where tyres are sold and repaired for local community vehicles. There is also a music program being developed which is supported through the purchase of music equipment by CAYLUS (photo on the left below). The men’s program also supports the development of parenting skills for young fathers and the bush medicine program.

The bush medicine program works in conjunction with the women’s program and the book production program. The men go out to collect and prepare bush products which are used to make the medicine. Photos have been taken of the process which are then used in the bush medicine book. Products from the bush medicine program are also used by local people in conjunction with regular health services and support.



Women’s Place and the Baby Box

The Women’s Place is home to several programs that have been supported through funding from the SCfC program.



The baby box

The community was very concerned about the health of mothers and babies both in antenatal and postnatal stages. In addition, there was further concern for young families and the need to better support building and developing their parenting skills.

This was something that had been of great concern in the community for some time. A number of senior women elders talked about the problems that they saw with young families in Utopia. For a time, before the SCfC, a lot of young ones would not go to the clinic for their regular antenatal health checks. There were significant health issues for the babies even before they were born. After delivering their babies, many young mothers would not give their babies the care they needed and instead, would go off drinking in Alice Springs or in other places. Many babies had health problems and were not developing as they should.

"I don't know what this community was like before but when we first come here community was a mess. Lots of drinking and fighting and humbug. Not a lot of community people was working anywhere only just a few. We could see a lot young mothers and parents leaving their kids behind with their grandmothers, Aunties and sisters while they go into town to drink and gamble. It was really hard for the grandparents." LCB members

The community Elders, the clinic and the clinic committee discussed how this problem could be effectively addressed to improve maternal and child health and welfare. The clinic then researched what was being done both nationally and internationally. A couple of options were identified and it was considered how they could be developed to meet the needs of Utopia. The baby box was one of these. These ideas were presented back to the committee for review and decision.

CAYLUS was approached to support the baby box program through providing funding to purchase the various items for the boxes. There are different boxes for different stages of pregnancy and the baby's age. Products in the box are practical and informative.



The box above is given to mothers at the birth of their baby.

The products in the picture on the left above are placed in the box that is given to mothers when they are confirmed to be pregnant. The photo on the right above shows products given to parents when babies are six months old.





Additional funding was used to purchase personal hygiene and basic home products . The sale of these items will lead to the self-sustainability of the program. These items are sold with a small amount added to the cost price, e.g. 50 cents to \$1.00, through the women’s shed opportunity shop. All extra money raised goes back into purchasing the items for the baby boxes and to repurchase the personal hygiene products for resale.

Currently the Op Shop is housed in the shed on the women’s side. On the day we visited, a new container was delivered which will be the renovated to become the future Op Shop.

Families come from the different Homelands to get clothing, blankets and other items. At the same time they are able to visit the clinic for health check-ups for the family.



The facility also has family education and family planning programs. More recently there have been women coming to seek advice on planning for a baby and women seeking advice on how to get pregnant after having difficulties conceiving. (N.B. This support has not been fully developed as yet).



Photos showing the price lists for items sold through the women's shed.



Clinic Playground



CAYLUS contributed funding to the construction of the playground at the Urapuntja Health Service clinic.

Health festival

Urapuntja Health Service held a Health festival to promote a healthy Utopia. The festival covered a range of activities including cooking healthy foods for family, health checks for male and female community members, games, fashion, hairdressing and a number of other games for the kids.

CAYLUS provided some funds to support the event and SCfC program staff manned the stands during the festival.



The festival was considered to be quite a success and plans are currently underway to hold another festival for 2017.



Fresh Fruit and Vegetable Chiller



Learning centre

The learning centre is funded through CAYLUS/SCfC funding and other sources including Indigenous Remote Communications Association / InDigiMOB.

Funding received through SCfC/CAYLUS is relatively basic and is focused on providing support for activities and programs with children.

“When I came out here the learning centre wasn’t functioning. I came out and volunteered for three months to keep it open. CAYLUS then funded my position for two hours per day over three months to work with the kids.

Batchelor Institute for Indigenous Tertiary Education (BIITE), decided that the centre needed to stay open. They went to the Dept. of Business and got funding for the centre to stay open for one year. CAYLUS also wanted the centre to continue and funded it for another year. Currently the Dept. of Business and Telstra InDigiMOB are supporting the centre.” Learning centre staff member

The centre is a place where people can come participate in a broad range of activities. This can vary from learning how to use a computer to learning how to read and write. There is also a strong connection to other service providers in the region. CAYLUS has been working with the various providers and supports the ‘SPAG’ meetings. ‘SPAG’ meetings are meetings for the Service Provider Action Group.

There are also many informal activities happening at the centre (informal as in not the structured or involving accredited training such as VET courses and similar). The centre has become a place of learning in a more relaxed environment.

“Not everyone is learning because they want to get a job. A lot of people want to learn to do everyday things, like banking or Centrelink business.

Some of the old men want to learn so they can get a better understanding of the Land Rights. They also want to show the young people that it’s okay to learn to read and write.” Learning Centre staff member

The processes

While the local staff member is not involved directly with the end-to-end process, it is a requirement that reporting is managed through the centre. The reporting system has been described as easy to manage and straight forward.

“I’m only involved in the recording. They’re (Tristan and Blair) are out here at least once a month. Tristan is an absolute wiz with reporting (formal) and I have a template that I put all my information and reporting information into. That makes it so much easier for my other reporting too.

If there’s things that come up, we talk about it.

They’re really wiz bang at computer based things for kids too. They give us support in that and technical as well. IRC has been great for that as well.” Learning Centre staff member

SPAG – Service Provider Action Group

The community was unhappy with the lack of communication and collaboration between service providers in the region. They identified this as a key issue in their community plan.



<p>The organisations that work for children and young people in the community need to work together and coordinate, especially outside and visiting organisations.</p> <p>Ingkerrenh anyent-angkwarr warrkirrayntetyek, ampa akely arntarnt-arayntetyek, ampa ilkwethen. Apmer ingwer-areny-rnem irrkaty-angkwarr warrkirrem arrpemar, ament mpwarey-angenh.</p>	<p>Find ways to help the organisations do this</p> <p>Iterrey nthakenh anwantherr renh-rnem alpemilettyek.</p>
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The majority of service providers spoken to during the field visit to Utopia mentioned the ‘SPAG’ meetings. CAYLUS have funded the Urapuntja Aboriginal Corporation to facilitate the meetings in the region.

The UAC organises these meetings to be held once a month. CAYLUS pays for this service and provides other support as required.

Youth Services

<p>Kids getting bored and into trouble, sometime drinking or using drugs. Especially after school or in school holidays.</p> <p>Ampernem apateyel, apmwangkerr alhem, ngkwarl antweyel apek, drugs arlkweyel, kwerl-wenyelan, alatay taym ikwerel.</p> <p>Children and youth need good activities outside of school time and during school holidays to keep them busy and out of trouble. Needs include activities and programs that families think are important, like culture and bush trips.</p> <p>Ampa akely-rnem ampa ilkwernem-then busy mpwareyel, kwerl-wenyelan, alatay taym ikwerel. Irrpwerl-kenh mwerr arrpemar, awangk alhetyek apek, irrpwerl-kenh-angkwarr anayntetyek.</p>	<p>Need to work with the youth program to help it grow in this way.</p> <p>Ampa ilkwekenh Youth Program ikwer-angkwarr warrkirretyek, renh ilkweletyek arrpemar.</p>
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The youth services operating out of the recreation hall and basketball court are delivered by Barkly Shire Youth Services. At the moment, CAYLUS funds contribute to the program to deliver activities in Utopia.

There are multiple funding sources for youth services in the Barkly Shire. Funding through CAYLUS is the third largest funding stream, which provides partial funding for the local Youth Worker position in Arlparra. Other funding is obtained through the Department of Education Out of School Hours, N.T. Sport and Recreation and the Department of Prime Minister and Cabinet.

The shire works closely with the CAYLUS youth services to provide a range of activities to the young children and youth of Utopia.

- After school program – kids attend the recreation hall after school where they can have an afternoon snack, play video games, watch TV or a movie, do arts and crafts.
- Discos – there is a regular disco held at the recreation hall for young kids and youth.
- Clothing is donated to the service for distribution to families.



- Sporting activities – hockey, basketball, golf, volleyball.

Smaller projects in and around the youth centre have also been funded through CAYLUS/SCfC funding. The paint used for the murals painted on the walls inside the centre was purchased through one such program.



Television and video games – there are two rooms which can be used to access televisions and video games.

The mural in the recreation hall was painted by staff and kids with paint purchased through funding from CAYLUS.



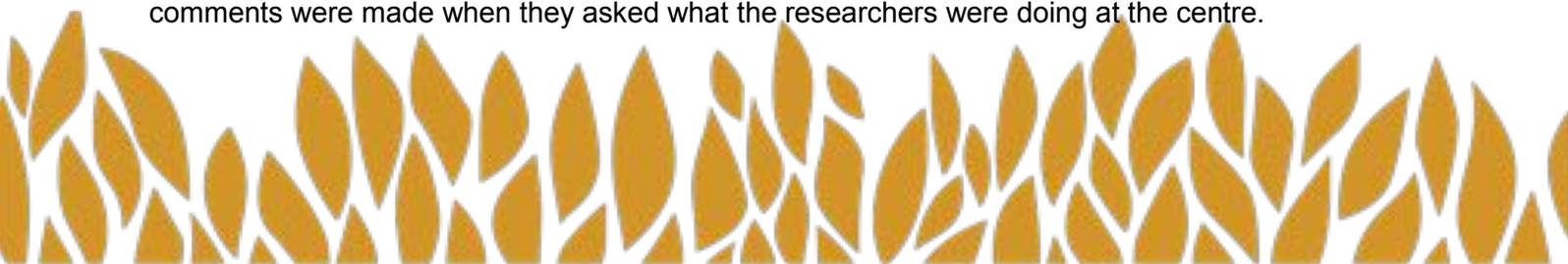
Donated clothing is given to kids and families.

“I like coming here to play. Colouring and watching TV. Cartoons are my favourite.” Young 8-year-old girl at After School Activity.

“Coming to discos. That’s my favourite thing. I like coming here after school too.” Young 11-year-old girl at After School Activity.

“Yeah we like playing the games here. And we get hotdogs too.” Young male, after school activity.

The above comments were made by young people attending the after school activities. These comments were made when they asked what the researchers were doing at the centre.



Evaluation findings for Utopia

The evaluation found that the way in which CAYLUS is delivering the SCfC is considered effective, realistic and flexible by the community and stakeholders. The activities funded range in size, both in terms of project complexity and the funding that is required. Sometimes priority is given to the smaller projects that can be quickly and easily put into place with long term benefits to the community, because this is when things that the community desperately needs can get actioned. In addition, these smaller projects entail a very quick turn around and the outcomes are generally visible to the community. Other times, it's about filling the gaps to get other programs that are insufficiently funded to the point where they meet the expectations of the community, to improve the likelihood of that program achieving successful outcomes that align with the SCfC goals.

Key findings were:

- CAYLUS is working in an effective, culturally appropriate and efficient manner while delivering the SCfC in the Utopia Homelands.
- Apmer akely-akely members have indicated that the SCfC is community driven with considerable community engagement through the LCB/ Apmer akely-akely and the school council, regular opportunities to talk with the Facilitating Partners on the ground and projects that meet community needs.
- Service providers have indicated that CAYLUS is working well with all the providers, linking up the right organisations to collaborate effectively on projects and supporting the providers through the development of simple and user friendly processes to access funding.
- Not all the support to the Utopia Homelands is direct funds or dollars. Support is also provided through in-kind services. Developing funding proposals and subsequent reporting processes has had a big impact on the ability of recipients to manage the time needed to meet funding agreement requirements.
- The funding support through SCfC has been able to address gaps which can be present in other funding sources. For example, the cold water chiller at the school was needed, but difficult to get funded through other sources. This small facility was part of a bigger drive to reduce sugar intake – part of a whole community health awareness program. Having the water cooler to 'talk about' and 'see' was an important part of the conversation about reducing sugary drinks with the children.
- The key issues and priorities identified by the community in the community plan are clearly being addressed with many projects covering multiple issues in the delivery.
- Most of the service providers feel that the level of resourcing for the program is good. However, in interviews with the FP, discussion found that the level of administration for the program is quite high. This is paperwork that takes time from other core business delivered by the FP. Additional support for an administration role would be a valuable inclusion.
- Projects, activities and programs are moving from the idea to implementation very quickly. This is considered to be due to the process of the community making the decision on where and how the funding is to be spent or used and also due to the Quick Response funding which can quickly address smaller program needs.
- All programs map across to the community plan and most link into multiple key issues identified in the plan.



The CAYLUS model

CAYLUS is a division of the Tangantyer Council, which delivers services to communities across the bottom half of the Northern Territory. Its services are delivered to areas where there has been a request put forward by local people and agencies in the communities. These services have been delivered in the region for over 10 years.

Community leaders, LCB/school council, service providers and other stakeholders have a very positive view of the way CAYLUS is delivering the SCfC in Utopia. There is a shared view that CAYLUS is able to connect well with the community and the service providers alike.

Having the experience and history with the Utopia Homelands has enabled CAYLUS to work well with the community Elders and leaders. The co-ordinator is well known around the Homelands and has a good reputation for talking with and listening to community members and service providers during his regular visits to the region.

The community, through the LCB/school council, worked together to develop a community plan which identified a number of key issues they felt needed to be addressed in order to improve life in the Homelands. Below is an overview of the key issues – the detailed plan is attached (Attachment B):

- Young parents and children – skills development and health to support young families
- Education – school attendance, language and culture
- Employment – increased local employment opportunities
- Service providers – improved communications between agencies, government and non-government, working in Utopia
- SCfC implementation – improve the way in which the service is delivered in the region

The level of community input to the decision making on what programs should be implemented is considered to be very good.

“The community needed what SCfC brought. Improvements, more community involvement on the decision making, more co-ordination with service providers.”

Local people talk about things we need, like playground and equipment where the kids can play. We all come together and talk about what’s going on and what kind of things we need here.

That goes up to LCB. LCB is made up of male and female representatives from all the outstations.

Ideas get put forward at LCB meeting, ideas from our community and all the other communities. They all get shared.

This is what should happen. This way is the better way to do it.

It’s how we do things our way. Talking with our families and then talking together.” LCB member

Based on the key issues, ideas put forward at LCB meetings and talking with community members, programs have been developed in collaboration with the community and service providers.

The programs are implemented and reviewed, and changes are made as required.

One service provider interviewed had previous experience with Facilitating Partners (FP) in another region. Comments were made about the differences between the CAYLUS model and those implemented by other FPs.

“CAYLUS has a long history and experience in youth services and that’s a big plus for me coming to the region. They have considerable knowledge of the area and the issues which gives them a much greater understanding of what the communities want and need. It also means that they are better



equipped to help in developing programs that are appropriate for the target group, the youth programs specifically." Barkly Shire

Strong relationships with community are considered to be a key element to the success of the SCfC in Utopia. These relationships have been built over a number of years and through ongoing communication with the community, including local residents and services.

"In general, I've noticed that [co-ordinator], specifically, essentially, asks people, do you need anything, do you need funding for anything? There's further discussion to determine if it's a good idea and not something that's already being done by other people or organisations." Program Support Officer

"The model is working. It has flexibility in the engagement. Key activities and the space to deliver the programs are well planned. The priorities and activities are identified by the community and then developed through ongoing negotiations with the community." Program Manager, Urapuntja Health Service

"All community leaders and Elders, local board members, council workers. It's all community driven decisions." Community member, Male

"Yes they are giving people to have pride in themselves and take pride in the community." Community member

The LCB membership

Apmer akely-akely, the Local Community Board (LCB), is a committee made up of local Aboriginal People from the Utopia Region. Membership varies, all are Indigenous, and the number has grown from 30 when they first commenced to 89 at the end of July 2017. The committee was formed as a subcommittee of the unincorporated school council and a portion of every school council meeting is dedicated to conducting Apmer akely-akely project business.

Apmer akely-akely translates as 'lots of small Homelands'. The committee represents major outstations and family groups in the Utopia region. There is a flexibility in the rules set out by the group, which reflects the logistics and life of the region and the people in it.

The school council and LCB operate with a relatively fluid and informal process. Although all meetings are conducted appropriately and according to relevant legal requirements, there is a more relaxed attitude toward attendance, so community members and board members are not always at every meeting.

While this fluidity is proving to be effective in allowing greater involvement in the decision making process and increased community drive, it can have a negative impact on these activities as well.

"In most cases this work well. However, for example, the little oval for the school has shown that this fluidity can hold up processes in program ideas as well."

The school doesn't have an oval within its grounds so teachers have to walk the kids up to the large oval, past the shop and then back to the school when their activities are finished. It was suggested that an area of land adjacent to the school grounds be given to the school and a small oval constructed to cater to the sports activities which then stops having to walk the kids out of the school grounds."

One group who were attending the meetings and raised this option last year said yes it was okay to go ahead with this. A new group comes in to hear this idea for the first time and has a different perspective. This group comes at it from a very different angle." School Principal

During the council meeting which was attended by the PM and TL, this change in direction was seen when the final decision was to be made on the small oval project. The decision has now been drawn out over a number of months and looks to be moving into another round of discussion. Whilst the school oval was not a SCfC funded initiative this story was raised as example of when this type of governance model does not work well.



The positive outcome of this is that there is a broader picture of what the community wants. In the case of the small oval, some of the meeting attendees who were at the May meeting weren't at the previous meetings and had not been aware of the idea. Consultation with those who are also living in close proximity to the identified site had not been considered. With this perspective now being raised, action and decisions on the small oval were held over to include further consultation with the community residents.

Governance

While governance training has been provided to the members of the school council and subsequently the LCB, ongoing training doesn't always happen when members change. CALYSIS do provide ongoing governance training, but not necessarily sit down classes with external training providers. The training provided focuses on the roles and responsibilities of LCB members. Sometimes this is with the whole group in the context of meetings, sometimes it is outside of this forum with individuals and in small groups. With the board or committee being so fluid, there is a strong likelihood that many of the attendees at various meetings may not have had any governance training or, for those who have received some training, it may be that further training is required.

With the frequent variations in board members and their attendance at meetings, it can bring a change in the dynamics of the group and this can impact on how the meetings are conducted.

In addition to the fluidity of the board, community members who are not board members are also eligible to attend the meetings. From observations at the meeting attended in May, it was clear that all local people in attendance at the meetings are able to contribute to the discussions being undertaken on the day.

The funding process

For many projects CAYLUS provides support in developing a funding agreement that meets both the program needs and the funding criteria.

The following steps were described by a stakeholder as the general process in accessing funding support through CAYLUS/SCfC:

1. Discussion with community about ideas or concerns about issues are considered and potential ways these can be addressed.
2. Discussions with FP about the idea for a program/project and how this could work.
3. FP work with us on how to write the letter or the proposal (NOT AN APPLICATION FORM) to request funding.
4. CAYLUS then take this to the appropriate people to request or recommend the funding be allocated.
5. The program is implemented following approval of funding request.

The overall process generally takes around two weeks although it can be longer depending on the size of the program and the amount of funding required.

The funding agreements have been used as a basis for the program planning and have also assisted in continuing to ensure the activities linked with the programs are focused on delivering what was originally developed. In addition, the agreements have also been used as a base document to support the ongoing planning and development of future directions as the programs grows and moves with the changing community needs.

"The agreement itself is something I use, even now, to work out planning for future programs and where it will go." Program co-ordinator



Resourcing

The general thought around resourcing for the program was that there seemed to be sufficient resources to cover the job at hand and that CAYLUS was managing the current level of resources efficiently and effectively. However, when speaking with the FP, it was found that in some circumstances, the FP was contributing additional funds or resources from their own separate operating budget. In particular, time allocated to the administration of the SCfC is more than was initially envisioned.

CAYLUS has the benefit of delivering other programs into the Utopia region through its core business in youth services. This allows some of the costs for service delivery to be shared therefore reducing elements of the overall operating costs for the SCfC program. For example, travelling to Utopia can be linked in with other businesses associated with the delivery of the youth services activities in the region, not necessarily specifically to Utopia but in a community relatively close to Utopia.

"We have a \$330,000 brokerage fund that is used to get programs going or improved. Part of that funding has been allocated to the Quick Response Fund which is used to support smaller projects or to support smaller elements of a project.

We receive a further \$220,000 for delivery and operational services. Our core business has separate funding which we have accessed in some cases. We have also provided in kind support to projects.

This is working pretty well for us, but for other organisations who haven't got any infrastructure in the area and is really quite new to the region, I expect that would be a lot harder for them in the long run." FP

Funding at the right speed for community

Funding can be allocated through two streams. Smaller amounts can be approved and awarded from a discretionary fund managed directly by CAYLUS. These can often be accessed through a relatively informal process. These smaller projects can be implemented quite quickly. They are usually 'common sense' projects which are simple in their execution but bring a high impact on community everyday life.

Larger projects, or projects that require more funding, have a more detailed application and approval process. CAYLUS supports the service provider in developing the funding submission in various ways, including ensuring that the project meets the funding criteria, working with the provider and the community to develop a plan for the project and ensuring that the project or program meets the needs of the community.

Reporting made easier

As opposed to many other funding agreements, reporting for the SCfC funding through CAYLUS is uncomplicated, straightforward and requires a minimal amount of time. The amount of administrative and reporting time required for any funding agreement is frequently considered when an organisation considers if they will apply for various grants or funding opportunities.

"When we are looking at applying for funding, one of the first things we look at is the requirements for us to report or acquit on that funding. We are very time poor here at the clinic. There's only me at the moment although we are looking for someone who might be able to help a bit more. If we get an application for funding and they state or we calculate how much time is needed for reporting, we will then look at what alternative funding may be around that we could go for.

You know, if we need to spend 20 hours a week or a month reporting how the funds were used, we probably just won't go for it.

[Co-ordinators] both come out here regularly, they can see what we are doing, they can see how the money is being used and the impact it's having on people here. I send through an email with the



data needed by them and I really only need to spend half an hour, if not less, on reporting back to CAYLUS. That's the kind of thing that makes this so much easier and means that my time can be spent working with the people that need support rather than sitting in an office." Programs Manager, Urapuntja Health Services.

As with the application process, CAYLUS has developed a relatively simple reporting system. The youth service workers have been provided with a basic spreadsheet which records data in relation to attendance numbers, programs delivered and the dates on which they are delivered and gender/age data.

"Reporting is not too onerous. Again, this depends on the provider. One provider has all their own questions and data collection requirements that we don't have. Partners who can be a little too hands on makes things very difficult. When we work with providers who have a strong knowledge and experience with the area and the region, it makes it so much easier to deliver, report, etc." Barkly Shire

Working with CAYLUS as a partner

The current Barkly Shire Youth Service manager has had experience working with FPs in other communities. Drawing from this experience, comparisons were made in how the current partnership differs from those with other FPs.

"From the design point of view, the programs have been designed well. They have had good local consultation and are driven by the local community. The process for the funding in general is more straight forward and the decision making process seems to be better too. It's a much simpler process and that has a lot to do with the provider.

In other communities we worked with other organisations. The decision making was much slower. I think that was difficult for those organisations because of a lack of knowledge of the community and the services.

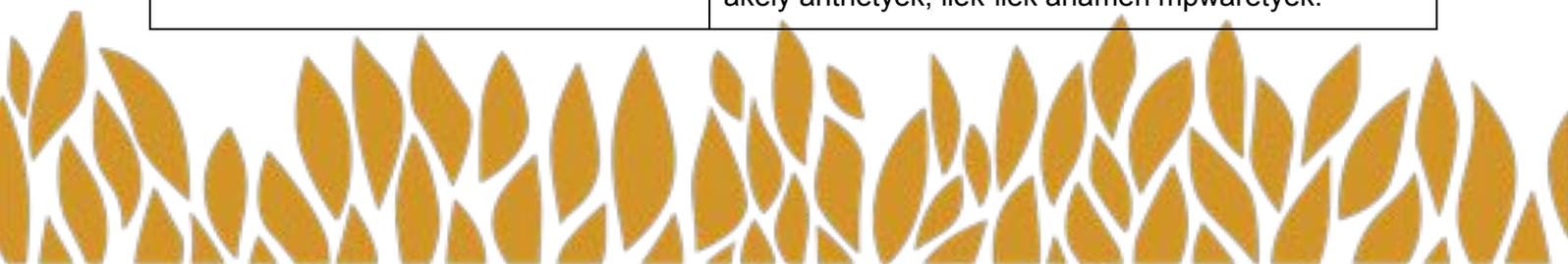
CAYLUS has a long history and experience in youth services. That's a big plus for me coming to the Barkly." Barkly Shire Services

Simpler processes can be dependent on the provider. CAYLUS provides considerable support in the overall process which has contributed to service providers needing to spend less time on the application and reporting.

Action not just talk

Many of the programs that have been supported through SCfC are practical, common sense and relatively easy to implement. The ability to provide quick responses to ideas that are put forward to the LCB and CAYLUS addresses one of the key issues and priorities in the community plan.

<p>Things need to happen quickly.</p> <p>SCfC has taken a long time. It was announced years ago but it still hasn't done anything for our families yet. In other communities it has taken a long time as well. There needs to be action not just talk.</p> <p>SCfC arrangkw. Arrwel-antey angkenh ikwer, arrangkw apmer-areny-rnem arntarnt-arey-angenh. Apmer ingwer-rnem-itwek arrangkw arppemarl. Rernem</p>	<p>Get the SCfC brokerage moving as soon as possible, support local people and organisations to do the things they need to help kids and families be strong.</p> <p>SCfC man arrernetyek, anamerl-awaty, apmer-areny-rnem arntarnt-aretyek, warrkenh-rnem rlterrkitetyek, rernem ampernem arntarnt-aretyek, ampek-artwey-then.</p> <p>Needs to be a quick response mechanism so that small, time critical ideas can get support quickly, otherwise good things will be missed.</p> <p>Anamerl-awaty arrernerl-ayney, arntarnt-aretyek man akely anthetyek, ilek-ilek anamerl mpwaretyek.</p>
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“The elders and some community members. We would talk, talk have meetings for a long time and no one listened to us. We should be able to talk and listen to each other and make it happen. But most of all the shire people should listen to us for what we want for our community.” Senior Elder and LCB member

CAYLUS has been working in the region for many years, which has provided them with a good understanding of what the community concerns are. Working with the service providers to form more collaborative relations in the region has also contributed to improving the speed in which things can be done.

Developing a process that is simple and easy enables projects and programs to move from an idea to reality in a very short timeframe. This is seen by the community and experienced by the services that are implementing the ideas.

“Commonwealth government takes a lot longer to do a relatively common sense and simple thing. The degree of engagement and quick decision making with Blair’s organisation on the ground is much better as opposed to the government process.” Arlparra High School Business Manager, Dept. of Education

Many projects and programs get held up in the delivery due to insufficient funding. In some instances, the criteria and rules associated with sourced funding can mean further delays as additional funding or variations to the agreement are sought through the required channels. This can become a very drawn-out process and on occasions has been known to cause the project or program to come to a complete standstill.

“Varying the budget to meet the real needs of the program is a much simpler process and quicker. Identifying an issue and getting changes made are done with a couple of phone calls, a written change in the agreement by CAYLUS and the whole thing is done. Whereas with the government changes it would take weeks and a lot of administration to get it changed.” Business Manager, Dept. of Education

Evaluating the SCfC

CAYLUS understands the need to continuously review and adapt programs which they are involved in delivering. As with their core business, SCfC programs are evaluated through a range of simple and effective methods.

Some evaluation is undertaken by the service providers themselves.

“We talk to people and ask what they think would be better. This helps us identify the gaps. Like the baby boxes, they’re made up of real and relevant products to support both mum and baby. Community feedback for the baby box has contributed to the development of the range of items we put in the boxes.” Programs Manager, Urapuntja Health Services

Information and data collected through program reporting contributes to the evaluation. Most importantly, seeing the impact programs have in communities is a much stronger measure of how a program is performing. It can be difficult to measure how well a program is working in a community so look at what the community would look like if the program wasn’t there. I’m from a teaching background, you can tell when things are going well. You get a positive sort of energy. The flip side of that is misbehaving, disrespectful attitudes. You need a professional judgement in that of course, but this is where the skills and experience of CAYLUS is beneficial to the program.” Barkly Shire Services

Measuring the impact

Good youth programs resulted in improved positive outcomes in young people and youth. This can be difficult to measure in some instances – in particular when it comes to the social return on the investment.



When speaking with service providers, it was mentioned that the best way to see if a program is working well is to come and see it operating in person. CAYLUS has had an ongoing relationship with the community through its core business in youth services which has given them the opportunity to develop a deep understanding of the community and its needs.

Mechanisms for success

From interviews and conversations around the community, a number of things have been identified as contributors to the success of the delivery of SCfC in Utopia.

- relationship with the community
- ownership of the program by the community and direct decision making ability
- experience and understanding the history of the community
- the right staff on the job
- a commitment to making things happen as opposed to just talking about things
- the ability to make decisions on funding applications on the ground
- providing a high level of support in the administrative aspects of the funding application and reporting
- working with service providers to develop stronger collaborative programs and avoid duplications of programs
- identifying appropriate programs that can be realistically implemented by the communities
- not being afraid to take risks – if a program doesn't go as planned there isn't a big fuss about it.

Transitioning and the future

CAYLUS has been contracted to administer the SCfC in Utopia until Dec 2017. It is worth noting that CAYLUS is a division of Tangentyere Council – a major Aboriginal Organisation that is local to the region and which has operated for more than 30 years.

Discussions with stakeholders indicated 3 possible scenarios around continuation of the project:

One scenario is a transition of the SCfC to a local Aboriginal corporation, there are a number of local Aboriginal Corporations in Utopia and one of them the Urapuntja Aboriginal Corporation is very interested in the program and keen to take on the delivery of a range of services across the Utopia region. Currently, the corporation does not have the capacity to undertake the program. So for this to be possible the organisation would need support through the transition process and capacity development within the corporation through training and mentoring, it may also need assistance with acquiring the infrastructure necessary to deliver a program of this nature eg staff housing, office space and equipment

Another scenario is continuing delivery as is, given that CAYLUS is a part of a large locally recognised Aboriginal organisation and that the project has been successful to date. CAYLUS has multiple lines of funding under which they will continue to work in the Utopia region, currently these programs extend until June 2019 and are likely to be extended beyond this time.

A final possibility is the cessation of the program overall.



Evaluation findings across SCfC communities

How does it work?

SCfC resources and supports communities to own and lead local decision-making which is informed by strengths-based and evidence-based practice to develop a community plan. The community plan articulates the vision for the community and the services and/or activities required to achieve them. Implementation of this community plan aimed to identify a suite of holistic integrated services and activities determined by the community to be delivered to meet the community needs. These services and/or activities should improve family functioning, positive participation in education, participation in cultural events and the safety and wellbeing of children, young people and their families. Achieving the community's vision through the implementation of this plan will also contribute to improving the IAS and CTG outcome indicators where they align.

SCfC was designed to support strategic service responses. These responses are highly structured collaborative efforts decided upon by the LCBs to achieve substantial impact on a large number of social problems that are often interrelated. As such SCfC is aiming for collective impact. There are five key conditions that distinguish collective impact from other types of collaboration in SCfC.

- **Common agenda** – everyone (PMC, FP, QSSP and LCB) has a shared vision for change, including a common understanding of the problem and a joint approach to solving it through agreed upon actions which is evidenced by the community plan. There was a lot of consultation with community members by FPs and QSSPs to firstly create the LCB. SCfC created the space to develop the community plan with local ownership by funding the FPs to facilitate the LCBs. The development of the community plan as a process is a significant achievement. SCfC resources strengthened the capacity for the FP through this planning phase through to implementing the plan.
- **Shared measurement** – collecting data and measuring results consistently across all involved (PMC, FP, funded service providers and QSSP) ensures efforts remain aligned and participants hold each other accountable. There was always significant focus on measuring feedback and evaluating the activities and services funded under SCfC. This has become a greater focus as communities move into Phase 3 where they are delivering services and activities. The main measures utilised are locally collected community member feedback. To improve shared measurement, more accessibility to administration or health and education statistics at a community level needs to be integrated with the local community perceptions. Community dashboards were created by the QSSP for this purpose but lacked utility and there was little support to build local capacity in the LCBs to use the dashboards. Towards the end of this evaluation the QSSP delivered impact assessment training sessions in all the communities that indicated they wanted to undertake the process. The need to improve share measurement and further evaluation is discussed in the chapter of the same name.
- **Mutually reinforcing activities** – The roles (PMC, FP, funded service providers and QSSP) must be differentiated while still being coordinated through a mutually reinforcing plan (community plan) of action. The SCfC created a platform or forum for people to come together and work together on common goals and contribute what they could in their role to the achievement of the plan. This presented a significant change to the way some communities had siloes created by different agency or jurisdictional funding. The more stakeholders in community were reminded of the plan, the more likely it was that mutually reinforcing activities occurred.



- **Continuous communication** – consistent and open communication is needed across the many players to build trust, assure mutual objectives, and create common motivation. FPs worked hard to ensure that stakeholder communication was undertaken and LCBs worked hard to ensure communication occurred with community members. Some communities used social media sites, community notice boards and community radio as well as informal and formal communication channels. The QSSP communicated regularly through quarterly teleconferences, Knowledge Sharing Seminars, SCfC updates, the SCfC website and social media.
- **Backbone support** – creating and managing collective impact requires a separate organisation with specific skills to support the initiative. The SCfC had two types of backbone support – modern (QSSP) and traditional (Cultural Leaders). In the case of SCfC, the QSSP provided a specific set of skills to serve as the backbone for the entire initiative to support the FPs in delivering services. These were modern skills such as technical or best practice, academic or evidence for theories of change, and financial or business management support for the FPs. The support provided varied depending on the level of existing governance structures and capacity of the FPs and whether the community wanted to work with the specific organisations contracted for the role of QSSP. The most support was needed at Phase 1 of implementation of the LCB and sometimes Phase 2 in developing the community plan. In Phase 3 the QSSP have provided evaluation support and assistance with identifying evidenced based practice. Across all phases the QSSP coordinated Knowledge Sharing Seminars, teleconferences and regular updates.

The traditional backbone provided cultural authority and guidance from the acknowledged cultural leaders of the community. Their support helped guide the FP to do things in the right way. The Elders and cultural authorities in community are vital to decision making, however they are not always available, healthy or able to volunteer the amount of time and energy needed to participate on the LCB. The LCB was said to work best when it drew on this backbone support to guide them. The way in which they drew support or the level of support varied across communities. The support needed varied and it depended on:

- whether the cultural leaders were represented on the LCB
- whether the FP was non-Indigenous owned or Indigenous owned
- whether the FP was managed by non-Indigenous staff.

SCfC created the opportunity and motivation necessary to bring a range of stakeholders who have never before worked together into a collective impact initiative and hold them in place until the initiative's own momentum takes over (**enabling independence**). Three preconditions of a collective impact initiative are:

- an influential champion (**SCfC Coordinator**) or a group of champions (**LCB**)
- adequate financial resources (**SCfC pooled funding**)
- a sense of urgency for change (**Closing the Gap 2020 Targets and frustration with the lack of effective strategies in the past**).

Generally, the environment that best fosters collaboration is one where people believe that a new approach is needed (**place based community controlled funding of service delivery**), and local influential champions (**LCBs and FPs**) bring people together to pool resources and work better together. Within the historical context of these 10 remote communities the SCfC is a new way for service providers, government and community organisations to work together to fund and deliver services. Specifically, government was trying to **do business differently** in these communities.

SCfC was adaptable, responsive, flexible and importantly, given a lot of space to evolve over time. The SCfC enabled communities through the LCB to identify, fund and monitor the quality of services



at a local level. When communities are empowered in this way, *the right services are delivered at the right time to a higher standard, achieving overall better outcomes* for children, young people and their families.

Why does SCfC work?

Most important are the elements of the SCfC that enhance better informed decision-making about service provision. Where these elements have been well supported and are present, better decisions are made and more positive outcomes achieved. These were essential elements of the SCfC that contributed to improving service provision decision-making. What made the process most effective was having LCBs who had good cultural representation across the community, and had a real say about what services should be funded – because they controlled the funding. Creating the common goal or vision tapped into and improved the way communities acquire, retain, retrieve and share information and knowledge, which meant that they could start with defining the problem and be decisive or creative about what services were needed rather than being led by solutions.

The place-based economic development and the growth of social capital created stronger, cohesive communities, with the elements of collective impact also supporting it to work. Other elements that were not always present but considered needed to make better decisions are greater certainty for planning with longer funding cycles and an embedded monitoring, evaluation and learning framework for the overarching program to draw up learnings from evaluation in each location.

Making decisions the right way - culturally understood leadership structures

The evaluation found that LCBs took many varied shapes and forms. Some used existing leadership structures or formed new leadership structures. Generally, the best approach in that community and with that FP was debated and discussed in Phase 1. The more discussion and better alignment across the community to the governance structure for SCfC, the stronger the LCB was. LCBs did not necessarily have to be made up of the cultural leaders or the board members of the FP. Strong LCBs were said to have connections with the cultural authorities and culturally understood leadership structures in the community.

The connection and obligation through culture (**Cultural Lore**) ensured that the LCBs were making decisions that could be supported by the Elders and leaders – said to be done “*the right way*”. LCBs also needed to be representative across clan and family groups even if those groups did not have acknowledged formal leadership roles in the community or traditional ownership of the community land. It was said to be important because within families and clans there are informal leadership roles, which are acknowledged as the head of that family or clan group.

“People are working with own responsibility. Many Yolngu people seem to understand and realise this SCfC program is within the community, grounded [here] and are from strong people [LCB] that supported this program.”
Community Member

In some communities, it was important to acknowledge the difference between making decisions for traditional land and making decisions for the services for people who lived in that community, or more specifically where the two intersect. There may be different governance structures across the community for different types of decisions and the LCB had to navigate these layers of leadership to get alignment with a community plan which aimed to ensure that all children, young people and their families received the services they needed, not just certain factions of a community.



Community members felt that they had an opportunity to *have a real say* for their community when there were culturally understood leadership structures that they could connect through to the LCB so that decisions were made *the right way*.

Having a real say in what communities need – learning to trust

The evaluation found that where communities represented by their LCBs felt they had **a real say** in the services delivered in their community, the quality of outcomes, cultural competency of the service and the value for money improved. Where LCBs were not fully representative of the community, the community members felt like they were either not consulted about decisions or not part of the process, or were just less aware when a decision had been made.

Where LCBs felt their decision making was over scrutinised by other parties or deemed out of scope because of crossing jurisdictions and therefore not meeting funding guidelines, opportunities to improve outcomes for their community decreased.

“The community needed what SCfC brought – improvements. More coordination with service providers and more community involvement in decision making.”
Community stakeholder

“When the board raised an idea it had to go to discussion. At the moment it’s not happening like that, at the moment it’s management driven.”

LCB Member

Sometimes there was miscommunication of the decision articulated in the activity plans, which created distrust between LCB and government with the FP trying to mediate. Simple plain language is needed for the LCB to understand but ‘government speak’ is needed for PMC to understand and support. Changing the LCBs wording and language breaks down the confidence of the LCB as there is confusion between the ‘community plain language version’ and the actual activity application, as the latter is more technical and seems to favour using an evidence-based over cultural or community strengths-based rationale.

Sometimes LCBs felt that their Aboriginal knowledge systems were not trusted as much as the western knowledge systems in the decision-making process and/or in the documentation of the decision. Sometimes the LCBs did not trust the evidence-based practice that the QSSP or FPs provided. There was sometimes a tension between strength-based approaches and evidence-based approaches. When PMC found it hard to see or understand community strengths, LCBs felt restricted and defined by the ‘rules’ of the SCfC. They did not feel like they had a real say and felt that PMC still controlled the funding based on their values and judgement. If the FP was able to articulate community strengths in a way that the PMC considered as ‘evidenced-based’ it was more likely to be accepted.

When LCBs had *a real say*, it also meant that community strengths or some existing capacity was being recognised and acknowledged. They felt proud of their achievements and proud of their community.

Where there was respect for the value of the *all* the different knowledge systems and there was trust that LCBs knew what their community needs, the LCBs felt they were having a real say and making informed decisions.

When there was *respect and trust* between LCBs and government and *strengths were communicated as evidence-based* by the FP, the LCBs felt they had a real say. When they had a real say LCBs had more freedom to evolve their thinking and push for more innovation or to experiment with new service provision or practice. They were motivated by the ability to create things that would work. They felt empowered by the level of influence that their decision making was having and they owned their decisions. When they owned their decisions, they were determined to make them work.

There are valuable lessons to be learned about respect and trust in the cross-cultural space. Navigating language and conceptual understandings is a critical need on the part of the FP and government staff, and unless these communications are managed well, there can be problems that impact on community or the government perceptions of the credibility of the program.

A different way to contract, administer and fund services

The administration of the funds for SCfC was different from other service delivery models used in Northern Territory remote communities (where a range of service providers are individually contracted to deliver in one, or across a number of, communities by a range of government agencies). The SCfC funding modality is a key design element where an equity strategy uses a pooled funds vehicle, such as a funding agreement with a community controlled organisation, to invest in a range of services under the umbrella of program initiatives. The evaluation found that this type of funding modality (**community controlled pool of funding**) had a number of strengths which helped to make the SCfC work.

“Varying the budget to meet the real needs of the program is a much simpler process and quicker ... with the government changes it would take weeks and a lot of administration to get it changed.” FP

- It enables a quick and flexible response to changing circumstances and the unpredictability in remote communities – allows the channelling of resources to services and activities that can adapt in reasonable time to complex needs.
- It minimises the administrative burden on organisations delivering the services enabling them to spend less resources on administration and more resources on service delivery. It reduces transaction costs and lessens the administrative burden for government by contracting one community controlled organisation rather than many organisations.
- It enables collaboration with other funders, to ‘pool’ money in partnerships to get better locally funded initiatives that are more likely to work. This might mean ‘scaling up’ or ‘topping up’ for existing programs or attracting funding to the SCfC where an extra resources boost would improve outcomes.
- It better focused resources to areas where funds are most needed because of the local identification of need and community input into service delivery. It minimises wastage by refunding poor performing programs and duplication of resources.
- It allows the allocation of resources to various ‘forgotten’ (i.e. not politically popular or lacking in media driven advocacy) or ‘unclaimed’ (don’t neatly fall into a funding jurisdiction) activities that the community needs. It also allows funding of ‘preconditions’ (things that need to be in place before a service or activity will work).
- It similarly enables innovation by supporting pilot projects and new partnerships that may sit outside of government procurement timeframes (delegate authorisation and lengthy or arduous tendering processes). It means that services get delivered when the services are needed.
- Whilst this has not occurred yet, supporting new Indigenous business development was discussed. Pooled funding could support small start-up local businesses which could be created to meet the service needs without the red tape and uncertainty of applying for grants or writing funding applications to government. This would be possible if there was a phase 4 of the SCfC process.

The evaluation found that this type of funding modality has a number of challenges that need to be overcome to make it work better.

- Capacity within the community controlled organisations for accountability and transparency, results-based management, and the effectiveness, efficiency and coherence of operations varied from FP to FP. Some FPs with strong financial management capacity did well but others had to learn the ‘**money story**’. When the LCBs are volunteers there is a lot of responsibility involved in understanding quite complicated investment strategies and funding guidelines. There was an initial goal to have all FPs as Indigenous organisations. This was not always possible so the compromise was to have non-Indigenous FPs transition to Indigenous FPs over the implementation of the SCfC. No transitions occurred. The QSSP’s ability to support and

strengthen some of the FPs capacity was said to be limited by the length of the contract period. More time was needed to build organisational capacity.

- This type of pooled funding requires solid accounting practices to monitor and report results both within the FP and across other agencies and service providers in order to better understand the cost utility and cost effectiveness of the SCfC. The level of sophistication needed to measure some of the financial benefits of SCfC was not present in all the FPs. Where good financial records of collaboration were shared between partners, there was good evidence of overall cost-saving to all levels of government realised from this pooled funding.
- Activities funded under the SCfC should have outcomes that are aligned with the overall goals of the SCfC. Sometimes there were activities with outcomes that appeared to have little contribution to the overall goals of the SCfC. When this occurred, it was said to be because funding was directed towards issues like resolving or addressing community politics or conflict, keeping popular activities happening that may not have been delivering good outcomes, or supporting programs under the key influence of the LCB to strengthen confidence, trust or goodwill for the SCfC program. These expenditure decisions seemed to be diversionary or popular, with low linkage to outcomes for children, young people and their families. However, as a complementary outcome, these activities may have contributed to social cohesion giving the SCfC the momentum and traction it needed to do what was intended with the funding.
- Long term funding or funding certainty was a strength for the Tranche I sites that had four to five year contracts. However, this was a tension for Tranche II sites that only had two year contracts. The ability to plan for expenditure that worked for the community was often also restricted by either front loading or back loading the contract payments in lump sums with expiry dates. Contract expiry dates contribute to uncertainty and can slow down the momentum built up over the implementation of the SCfC.

"How can I invest all my heart with only 6 months left in a contract?"

LCB Member

Pooled funding or place-based funding modality works when there is a healthy tension or natural balance between the freedom for the local authority of SCfC to make decisions about spending (LCBs) and being accountable not only to the funding body (PMC) but also to their broader community.

Tapping into the way things are done here

In the business world, institutional or corporate memory is the accumulated body of data, information, and knowledge created in the course of that business system's existence. In this report, community memory is a term used to explain a concept that is extended beyond the individual, or corporate memory of an organisation, to refer to the collective ability to store and retrieve knowledge and information from the community as a larger system. Community memory includes traditional knowledge but also more formal records, as well as strategies and tactics, and the embedded knowledge located in local people, local organisational culture, and processes. Modern businesses consider corporate knowledge, defined by the experiences of its employees, an asset. In Aboriginal communities the lived experiences of the people who live and work there define what may be termed 'community knowledge' or 'local intelligence'.

The community memory may influence current decision-making through shared understandings that evolve, and become part of a social system which may remain constant even after key individuals have left the organisation and/or community. This is done through the formation of collective interpretations regarding the outcome of decision-making. The information defining the decision's stimulus and response is stored in memory, and it affects present decisions when it is retrieved. Aboriginal communities are rich in information that has been for many years an untapped or unacknowledged resource for decision-making.



Aboriginal communities have a lot of *come and go* non-Indigenous staff and the turnover of workforce is high. This, coupled with when decisions are made outside community, can erode community memory. The SCfC represents a radical departure from other thematic program responses for Aboriginal communities in the Northern Territory by applying community memory. A focus on tapping into '*how things are done here*' through the community memory utilising local intelligence is a key design element in the SCfC where collective decision making draws on the embedded knowledge of the community.

The evaluation found that the SCfC benefited from the conscious incorporation of strong community memory. That is, when:

- evaluating activities funded under the SCfC stimulated reflection which created community knowledge. Community memory consists of accumulated information regarding past decisions. This information is not centrally stored, but rather it is split across different retention facilities across the community in various services, organisations, agencies and jurisdictions. However, each time a decision is made and the consequences are evaluated, some information is added to the community memory. Open access to acquired knowledge from evaluation information must be transparent and shared in the community. More importantly, when evaluations of services and programs are conducted evaluative thinking occurs amongst community members (through participation in the evaluation) and results in the acquisition of information, and knowledge occurs at a collective level.
- past experiences are able to be retained through social interaction. The language and frameworks that exist within a community form shared interpretations by the local people of the systems that reflect the past experiences and are repositories for embedded knowledge. Social interaction is an important sharing interpretation of the environment. Formal and informal structures like those generated in SCfC activities (ceremonies, festivals, community events, social media) can facilitate social interactions (e.g. between youth and Elders or service providers and clients). These shared interpretations of the past and present constitute a social memory which stores information about a community's perception of the environment.
- local intelligence is retrievable either automatically or in a controlled way when it is memorable. The intuitive and essentially effortless process of automatically accessing community memory usually happens as part of a sequence of actions supported by SCfC (such as the above points about evaluative thinking and social interaction to share interpretations of their collective lived experience). When information and knowledge is created in a memorable situation (symbolic event or community monuments etc.) they are more likely to be acquired, retained and therefore retrieved. Controlled retrieval refers to the deliberate attempt to access stored knowledge and, in the case of SCfC, presents itself as artefacts such as books, comics, videos, films, documentaries and social media posts that the communities have created to record their story for sharing and retrieval. Community events, the establishment of monuments and painting buildings or other infrastructure items also made the SCfC memorable.
- the learning journey understood the value of the community memory and listened to the LCB members. Whilst not explicitly stated, acquisition, retention and retrieval of community memory was a conscious part of the SCfC design. The SCfC encouraged innovation, however it relied heavily on the community memory of the LCB members to access and use past experiences so as to avoid repeating mistakes and to harness the valuable knowledge. The LCBs reinforced the need to retain community memory by wanting locally based workers and not 'fly in fly out' workers who took knowledge away. It was very important that the LCB felt listened to and that their local intelligence was used.
- SCfC program co-ordinators knew how to access knowledge of the 'Qua' community (or the manner in which it is 'being' a community) through the LCB members. Qua community includes knowledge of the political system, of the culture, and of how things are normally done within the community. It can include the knowledge of who is an expert, of where a particular person is at during any given time, and on who is the right person to contact for a specific problem. Where knowledge of the Qua community is strong there is less dependence on others (outsiders) to do the organising, and a complex system can become self-organising, predictable and functioning.



This meant that often the LCB could get the *'right people'* to do the *'right things'* that would make an activity work or increase engagement or participation. This in turn meant that things were done the *'right way'* and people in the community felt respected.

- the knowledge sharing workshops created artefacts of cooperation. These events gathered all ten participating communities and the records of these are the hard indicators which are visible and examinable. This is the forum for discussion on the program progress and ideas which were recorded as common knowledge. The extent to which the rich information and knowledge shared was captured, stored and easily accessible by the communities contributes to a collective community memory for the SCfC program. When the event requires community stories and case studies to be shared it requires that community to *'remember and retell'* their stories to others. When others hear a case study it triggers them to reflect and remember and retell their story. This practice contributes to improving community memory.

When SCfC Advisory Board members do study visits to other SCfC sites, they not only look at projects being delivered but they spend time (via a short workshop/presentation) sharing how they each tell their own SCfC Money Story, what formats work for them and what learnings they had.

"Ideas get put forward at the LCB meeting, ideas from our community and all the other communities, they all get shared."

LCB Member

"It's how we do things our way, talking with our families and then talking together."

Elder

Using the concept of a community memory is a useful way to think about how information and knowledge is acquired, retained, retrieved, organised and shared in the SCfC. The evaluation found that, to varying extents, the SCfC program design enhanced and improved community memory to address the potential management challenges of turnover, such as losing LCB members, SCfC co-ordinators or PMC contract managers when they retire or move on. Some communities developed strategies that would mitigate against the risk of losing community knowledge such as using a mentoring program within the FP, building a larger network of LCBs, extending its LCB membership, undertaking research and evaluation, managing social media sites and created documentaries.



The SCfC gave the community a vehicle to voice their past experiences and share their perceptions of their current environment. When respected, this local intelligence supported the right people to do the right things the right way. Tapping into the community memory led to better decision-making, particularly when it helped to fund programs that were working, reduced effort into re-inventing the wheel, refine experimental learning so it was less likely to fail and produce organisational processes with greater efficiencies and productivity.

"We say to the new ones [service providers] this is how it is done here if you want to make it work."

FP

"Take us seriously. We are here supporting the community, here sharing and passing on our knowledge."

LCB member

*"A greater knowledge of the community means they [FP] are better equipped to help in developing programs that are appropriate for the target group." **Service Provider***

"In other communities we worked with other organisations. The decision making was much slower. I think that was difficult for those organisation because of a lack of knowledge of the community and services."

Shire

"They [FP] have considerable knowledge of the area and issues, which gives them a much greater understanding of what the communities want and need."

Service Provider



Building stronger, cohesive communities

The evaluation found that SCfC recognised that service interventions are highly structured collaborative efforts. These efforts are needed to achieve substantial impact on a large number of social problems, that are often interrelated, and therefore need to have a strong social network. Semantics around the wording of 'coordinating' services meant that FPs often pushed back on being seen as playing an official or administrative role in community. FPs felt that it would burden them where they had limited resources. However, when this role grew organically because of the strength and influence of the LCB or community controlled organisation tapping into the community memory, then the SCfC program took on an unofficial advisory or collaborator role to better co-ordinate service providers for the community. Where LCBs and FPs became the 'go to' people, they had greater influence in a range of decisions made in the community. The building and strengthening of social networks to better inform decision-making by the LCBs who had a strong community vision built the social capital in some communities. Social capital can be described as the networks with shared norms, values and understandings that facilitate cooperation within or among groups.

Successful economic networks use their social capital to facilitate social entrepreneurship. Some FPs have built social capital such as trust, confidence, solidarity, compassion, helpfulness, friendliness and hospitality by providing and sharing them with other service providers and agencies in the community. Where the SCfC created bonding or bridging social capital, it mitigated the risk for government-funded services failing or delivering poor outcomes (regardless of whether they were funded by SCfC or another agency). The reason for this was said to be because the clients of the service are the community members and they are represented through their LCB to the FP, who has now developed a strong voice in the social network. The FPs on behalf of the clients (community members) were able to use their influence to hold the service provider accountable for quality service delivery or to help the service provider to implement their program more successfully in a culturally appropriate way. If the FP built a strong social network they were more likely to be communicating the SCfC and community vision across the community, collaborating and working together with service providers and becoming strong influencers in the community.

The SCfC influenced decision making for the community both inside and outside the program funding. Where there were strong social networks, a common goal and shared aspirations of change, social capital was built and strengthened. This enabled greater collaboration and co-ordination of service providers to meet the community needs. Where social capital existed, it increased the confidence of other service providers, agencies and funders when making investment decisions. On some occasions, it attracted funders to SCfC communities.

Starting with the problems not led by solutions

Prior to SCfC, despite the funding of a range of political interventions and service provision, the disparity between people living in remote Aboriginal communities in the Northern Territory and other Australians did not always improve and often got worse. In some cases, indicators appeared to worsen after the Northern Territory Emergency Response (NTER) because the focus on measuring and reporting increased the accuracy of keeping data records. This disparity between life outcomes is believed to exist because the availability and access to effective services is not equal, and the needs of people living in remote Indigenous communities are greater due to the historical legacy of colonisation. It is recognised that service delivery is a challenge in rural and remote areas because of large distances, small populations and the costs associated with providing even basic infrastructure. The task of providing services in small remote Indigenous communities faces additional challenges linked to the history of these places, the intersection and overlap of government jurisdictions and the specific cultural and political traditions that have existed in these communities for decades. Services that were delivered under the NTER had varying degrees of success but most were considered to lack grassroots ownership and cultural competency. To respond to the disadvantage of living in remote Indigenous communities in the Northern Territory, the SCfC was designed.



SCfC was underpinned by community-driven cultural knowledge from the LCBs, which identified what activities the community needed guided by the community plan. The SCfC design encouraged innovation and experimentation using local problem solving and a strengths-based approach pragmatically supported by an evidence base to justify the investment. The evaluation found that activities funded by the SCfC that used community-driven cultural knowledge had well defined problem statements. Where there were well defined problem statements it was more likely that the strengths in the community that could be harnessed were well understood and articulated. If these strengths were also guided by evidence-based practice, it made the activity not only actionable but also adaptable to the needs of the community.

"We always look back at the vision statement to fund the programs."
LCB Member

Problem identification and explanation was sometimes too superficial in describing the symptoms (**surface story**) and not detailed enough to explain the causes (**deep story**). This led to difficulties in articulating the 'theory of change' in the activity plan and finding services that might be evidenced to support change. At other times the deeper description of the problem and their causes was just too confronting or culturally inappropriate for the community to discuss (e.g. sexual abuse, suicide and family violence) and document. Where the skills of the LCBs, FPs and QSSPs could articulate the problem sensitively and adapt practice to best meet the expectations of the community, the activities were more likely to be embraced by the community.

"Trust us, we know what is needed for our families and children. We know what works our way."
LCB member

Sometimes the appropriate responses to a well-defined problem could not always be supported by SCfC funding because it may have been deemed out of scope or the responsibility for another agency to fund (e.g. state government agencies such as housing , education or health, or local government such as the Shire). Where SCfC had built social capital, the FP influenced these other funders to support or collaborate on specific initiatives.

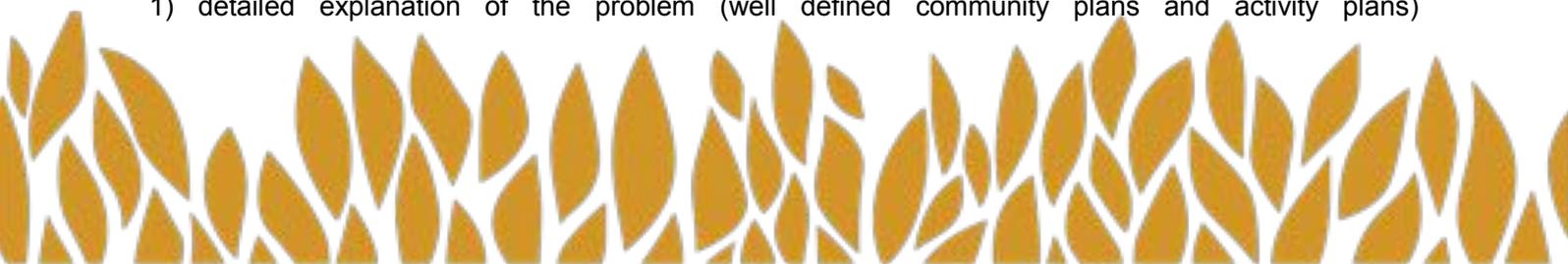
The speed at which activities were funded was important to the communities. A times a fast (quick kick start) response meant the community members were seeing action not just talk. When activities were funded not long after decision making it reinforced the strength of the LCB and FP to get things done. Fast action strengthened their importance and positive perception of the SCfC by community members and stakeholders. A times a considered – meaning debated and researched – response meant that activities were well thought through to address sensitivities and barriers to service delivery. When there was more time to have a dialogue with the broader community it meant that the response to the problem was culturally reinforced and proofed by stakeholders. When there was more time to work with the QSSP to check the evidence to find proven approaches that work, it developed sound 'theories of change'. Considered action may have been slower but it reinforced the LCB and FP to get things done the right way by community members and stakeholders.

"LCB certainly call the shots, without a doubt they are strong women, they know what is needed."
Community Stakeholder

This meant that sometimes funding for what might seem to be 'bandaid' solutions for the symptoms showed the community that 'action not just talk' was happening. This was important to build momentum and trust that could facilitate further discussions over a longer period to have more considered responses to deeper causes of more complex problems. Tensions arose when SCfC contracts stipulated the amount of funding to be spent within specific timeframes. Where contract managers were flexible and adaptable it facilitated the fast and slow paced mechanisms in the pooled funding that helped make SCfC work better.

An approach called 'problem-driven iterative adaption' suggests that rather than just picking up a toolkit of 'service solutions of best practice', decisions about what services should be funded begin with generating locally nominated and prioritised problems that work iteratively to identify customised best fit responses. There are three elements to problem-driven iterative adaption:

- 1) detailed explanation of the problem (well defined community plans and activity plans)



- 2) a pragmatic and supportable response (deep stories for considered responses using evidence)
- 3) a commitment to a social movement that can adopt and adapt it in practice (fast and slow paced spending to show action not talk, reinforced by social capital).

The challenges for implementing a problem-driven iterative adaption approach in the SCfC was the way that funding was distributed across the contract period. Front loading short term (two year contracts), back loading (five year contracts) or allocations per annum created tensions that were working against the strength of the program. When access to funds aligned with the problem-driven iterative process cycle rather than financial year, activities better facilitated adaptive practices – that is, experimental action learning approaches.

Place based economic development

SCfC was designed to increase economic participation. An economic development strategy or ‘placemaking’, also called place-based economic development, is the practice of using a community’s public amenities or community owned organisations to make economic progress. To be successful with increased economic participation, SCfC needed to link jobs directly to the community, and therefore avoid outsourced or remotely delivered services. Where SCfC was able to stipulate local employment requirements in funding activities and/or services, those FPs harnessed the power of placemaking for local community controlled organisations, and created a dual purpose. Firstly, it enhanced the quality of outcomes of the funded activities by improving the cultural competency of the service. Secondly, the value for money increased due to the better coordination of services and attracting other outside investment from philanthropic or other jurisdictional funding. With support from FPs, more employment was possible. There were challenges when trying to establish housing and office facilities in communities, meaning that some FPs could not be located within the community, which limited their ability to employ more local Aboriginal people.

“Getting local people jobs is more than delivering a service it also goes a long way to fixing some of the community problems.”
FP

The logic is simple – create a foundational base with SCfC to attract and retain innovators and job creators from other areas. Success breeds success and communities with a successful SCfC program were attractive to others seeking to implement social programs using local staff. A significant outcome of the program was the ability to increase employment opportunities for local people either directly from SCfC funding or from opportunities arising from the SCfC’s influence on other funders.

“We pay young ones on the programs and they now get paid to run those other programs. Probably worked with about 40 young ones. Also worked with Elders too. About 10 have been paid over the last 18 months.” FP

“[FP] employs parents to do the projects, they get up and find real jobs.”

“We need to have more budget and opportunities to employ people as for the program to continue.”
Community Member

“SCfC gives employment opportunities to [Aboriginal] people.” FP

“Reporting is really hard for me. I wouldn’t know where to start. Some of the funding employs [non-Indigenous people] to write the reports. The [non-Indigenous people] is teaching us but it is very hard.” FP

“Most programs were run by [non-Indigenous] really and not many jobs were given to [Aboriginal]. But now it is run by the SCfC program which is operated by [Aboriginal] local people. This is a good way of employing [Aboriginal] rather than [non-Indigenous].”
Community Member

“There were a few programs delivered in this community, not many. Since SCfC there are more opportunities for local people to run programs and employ [Aboriginal].” Community Member



Key implications and take home messages for why it works

The key implications for policy makers when designing programs like the SCfC is knowing the boundaries/parameters and elements that facilitate better outcomes and those that inhibit success.

- Keep the key design elements without over prescribing 'what' is to be done and let the organic nature of community development create 'how' it is to be done 'their way', as every community is different.
- Be very clear on why the program needs to be done in the way it is done and relax the red tape in government to make it easy and simple to administer. LCBs are volunteers who take on huge responsibilities that should not overburden them with administration.
- Allow the community to drive the agenda, not political cycles and mechanics of government changes. Find alignment between the community goals and government goals that are not prescriptive but fluid and allow for adjustment from both community and government.
- Appreciate where the boundaries for funding modality, funding payments and investment specifications need to be flexible, adaptable and fluid to facilitate better decision-making and service delivery.

The key implications for Local Community Boards when taking responsibility for programs like the SCfC is respecting all the accountabilities.

- Use the concepts of collective impact and draw in as much advice and guidance from as many sources as possible to make informed decisions on how it will be done to best achieve better outcomes. This included drawing on both worlds, modern and traditional.
- Be transparent and accountable to everyone in the community, which is often achieved when all clan groups or language groups are represented on the LCB and there is good communication with all community stakeholders.
- Recruit and mentor younger members of the LCB so that community memory is kept strong and the burden of volunteering is shared. This will increase the sustainability of community-led decision making in the future.

*We don't get the chance to talk at meetings. The older people tell us to be quiet and so we don't get to tell what we think. We know what young people are feeling. be our responsibility one day." **Male Youth***

The key implications for Facilitating Partners and the Quality Support Services Panel when contracted to implement and support programs like the SCfC is knowing their role in mediating the intercultural space between all parties.

- The FP and QSSP are clear that their performance is managed by LCBs and PMC. LCBs are volunteers who need support, but they are also monitoring FP performance to deliver on the commitment that they have made to their community. The FP must be strong and trusted by LCBs.
- FP co-ordinators role is to navigate the space between the traditional world and the modern world, where a gap exists. This space is there temporarily as they work their way out of the job, increasing the capacity of local Aboriginal people to fill the position. Controlling this space by gatekeeping or coveting the role will limit the outcomes of SCfC. The FP staff need to navigate complex space between cultures in difficult implementation environments. Each FP structure is different therefore staffing and roles vary across these remote Indigenous contexts. A great deal of skill is required to maintain professionalism and community driven principles.
- Mediating the intercultural space also means the FPs and QSSPs can make all parties accountable to each other (e.g. *"is this the best possible way to solve this problem?"*, *"have we got the right people doing it in the right way?"* and *"how will we know when goals are achieved or otherwise?"*.)



Appendix A: Letter of Community Consent

Community Agreement

The community of Utopia supports the Wirngali Ipsos Consortium to conduct an evaluation of the Stronger Communities for Children programme. We understand the interviews would specifically ask the community:

- If the Stronger Communities for Children programme works as expected?
- What is change occurring and why?
- What influences success?
- What if anything could make it work better?
- Is it making a difference to the community, families and community safety?

The fieldwork for the project will not commence until ethics approval is received from appropriate ethics committee. The community report for Utopia will be the property of the community and shared with the government.

Local people will be employed to work on the project. Desleigh Dunnett will work with the team as the Project Manager and Vanessa Davis, an Aboriginal woman from Alice Springs, will support the team as Team Leader.

The proposed dates for the research are: March-May 2017.

Desleigh will sit and talk to the Community and explain what the results from the evaluation show. The Community will be able to use this information to help make decisions in the future.

We agree to the research and evaluation proceeding based on the information provided and that Wirngali Ipsos Consortium will keep us informed throughout the project of the progress and if any changes are required to the schedule.

DATE: 17.2.2017

Name: David Jones Signed: [Signature]

Name: Susan Crabtree Signed: [Signature]

Name: _____ Signed: _____





Appendix B: Key Issues Plan

SECTION 2	Key Issues and Priorities in the Community	
	<p>Key child, youth, family and community wellbeing issues identified during consultations.</p> <p>Angka nhenh-rnem-penh anwantherr angkerrenh, ampa akely-rnemek ilkwernemek, ingkerrenhek.</p>	<p>Resulting priorities.</p> <p>Alakenh anantherr mpwareyel.</p>
<p>1.</p>	<p>School attendance, relevance of school curriculum to lives in Utopia, outcomes from schooling.</p> <p>Kwerl-warl aylpem, angka mwerr innga akalty-anthetyek ampernemek, alakenh ileyel.</p> <p>Kids need to go to school and to do better there. School needs to be a place where kids learn things that are important to their families as well learning things that will help them in the wider world.</p> <p>Mwerr ampernem aylpayntetyek, innga akaltyirretyek. Kwerl mwerr mpwaretyek rernem akaltyirretyek angka inngek, ikwer-rnemek, apmer-arenyek, rernem-anem akaltyel mpwarayntetyek, warrkirrayntetyek.</p>	<p>More family engagement in children's education.</p> <p>Ampek-artwey rernem kwerl alpemiletyek, ampernem akalty-anthetyek arrpemarl.</p> <p>More local Indigenous culture and knowledge in the school curriculum.</p> <p>Irrpwerl-kenh-angkwarr akaltyirretyek arrpemarl kwerl-itwek.</p> <p>Improved access to reading materials in school and on outstations, especially materials in local languages.</p> <p>Pip-rnem anthayntetyek, apmer akely-rnem-itwek, rernem pip-rnem reytemiletyek, mwerr akaltyirretyek.</p>



SECTION 2	Key Issues and Priorities in the Community	
	<p>Key child, youth, family and community wellbeing issues identified during consultations.</p> <p>Angka nhenh-rnem-penh anwantherr angkerrenh, ampa akely-rnemek ilkwernemek, ingkerrenhek.</p>	<p>Resulting priorities.</p> <p>Alakenh anantherr mpwareyel.</p>
2.	<p>Lack of understanding and communication between local people and service agencies including government.</p> <p>Ingwer-rnem apateyel, angka apek ilkwernem-kenh angka away-angenh, rernemap ywarn iterreyel.</p> <p>There needs to be more use and understanding of local language in local organisations and meetings that deal with children and families.</p> <p>Angkethey angkayntetyek meeting-itwek, rernem angkerretyek ampernemek, ampek-artwey-rnemek-then.</p>	<p>Interpreters for local meetings about families, young people and children.</p> <p>Angkey-angker interpreter-rnem warrkirrayntetyek, ampa akelyek, ampa ilkwek, ampek-artweyek.</p> <p>Language training for staff in local organisations.</p> <p>Waylpel renh-rnem akalty-anthetyek, angkethey angkayntetyek, awayntetyek.</p>



SECTION 2	Key Issues and Priorities in the Community	
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3.	<p>Little kid's health and early development, environmental health, skills and knowledge of young parents.</p> <p>Ampa akely-rnem mwerr apek anem, apmer mwerr-itwek anayntetyek atwelhey-angenh, rernem arka mwerr-akert ilkwerretyek, ampek-artweyel akaltyel ilkwilettyek.</p> <p>New parents need help getting ready for having a baby and looking after the baby in the early years. Need help in getting the services that they and the baby need.</p> <p>Ampa akely-akert ratherr mwerr arntarnt-aretyek. Ingwer-rnemel renh-atherr arntarnt-arem arrpemar, ampa akely arntarnt-areyenh arrpemar.</p> <p>Little kids need a healthy environment, things like access to good water, good food make the place as healthy and safe as possible for kids.</p> <p>Ampa akely-rnem apmer mwerrangker-itwek anayntetyek, kwaty mwerr antywayntetyek, amern mwerr arikwayntetyek, mwerr anayntetyek, arntetyirrey-angenh, atwelhey-angenh,</p>	<p>Early childhood health education and support programs delivered in the Homelands.</p> <p>Akalty-antheyel, "Alakenh ampa akely arntarnt-arem wenh" apmer akely-akely-itwek.</p> <p>Measures that make Utopia a healthier and safer place for kids.</p>



SECTION 2	Key Issues and Priorities in the Community	
	<p>Key child, youth, family and community wellbeing issues identified during consultations.</p> <p>Angka nhenh-rnem-penh anwantherr angkerrenh, ampa akely-rnemek ilkwernemek, ingkerrenhek.</p>	<p>Resulting priorities.</p> <p>Alakenh anantherr mpwareyel.</p>
4.	<p>Kids getting bored and into trouble, sometime drinking or using drugs. Especially after school or in school holidays.</p> <p>Ampemnem apateyel, apmwangkerr alhem, ngkwarl antweyel apek, drugs arlkweyel, kwerl-wenyelan, alatay taym ikwerel.</p> <p>Children and youth need good activities outside of school time and during school holidays to keep them busy and out of trouble. Needs include activities and programs that families think are important, like culture and bushtrips.</p> <p>Ampa akely-rnem ampa ilkwernem-then busy mpwareyel, kwerl-wenyelan, alatay taym ikwerel. Irrpwerl-kenh mwerr arrpemar, awangk alhetyek apek, irrpwerl-kenh-angkwarr anayntetyek.</p>	<p>Need to work with the youth program to help it grow in this way.</p> <p>Ampa ilkwekenh Youth Program ikwer-angkwarr warrkirretyek, renh ilkweletyek arrpemar.</p>
5.	<p>The organisations that work for children and young people in the community need to work together and coordinate, especially outside and visiting organisations.</p> <p>Ingkerrenh anyent-angkwarr warrkirrayntetyek, ampa akely arntarnt-arayntetyek, ampa ilkwethen. Apmer ingwer-areny-rnem irrkaty-angkwarr warrkirrem arrpemar, ament mpwarey-angenh.</p>	<p>Find ways to help the organisations do this.</p> <p>Iterrey nthakenh anwantherr renh-rnem alpemiletetek.</p>
6.	<p>Good jobs for local people.</p> <p>Warrk mwerr apmer-arenyel inetyek.</p> <p>Lack of employment based on existing strengths within the community</p> <p>Apmer-arenyel warrk iney-angenh, rernemar iterreyel-angkwarr.</p>	<p>Where possible SCfC funds should be used to build opportunities for employment based on cultural and local knowledge, local language.</p> <p>SCfC man anthetyek, irrpwerl-rnemek, rernemant warrkirretyek ikwer-rnem-kenh angkwarr, apmer-areny-kenh-angkwarr, angkethey angkayntetyek mwerr.</p>



SECTION 2	Key Issues and Priorities in the Community	
	<p>Key child, youth, family and community wellbeing issues identified during consultations.</p> <p>Angka nhenh-rnem-penh anwantherr angkerrenh, ampa akely-rnemek ilkwernekek, ingkerrenhek.</p>	<p>Resulting priorities.</p> <p>Alakenh anantherr mpwareyel.</p>
7.	<p>Things need to happen quickly.</p> <p>SCfC has taken a long time. It was announced years ago but it still hasn't done anything for our families yet. In other communities it has taken a long time as well. There needs to be action not just talk.</p> <p>SCfC arrangkw. Arrwel-antey angkenh ikwer, arrangkw apmer-areny-rnem arntarnt-arey-angenh. Apmer ingwer-rnem-itwek arrangkw arrpemarl. Rernem anngangelhey-angenh, innga mpwarayntetyek.</p>	<p>Get the SCfC brokerage moving as soon as possible, support local people and organisations to do the things they need to help kids and families be strong.</p> <p>SCfC man arrernetyek, anamerl-awayt, apmer-areny-rnem arntarnt-aretyek, warrkenh-rnem rlterrkiletyek, rernem ampernem arntarnt-aretyek, ampek-artwey-then.</p> <p>Needs to be a quick response mechanism so that small, time critical ideas can get support quickly, otherwise good things will be missed.</p> <p>Anamerl-awayt arrernerl-ayney, arntarnt-aretyek man akely anthetyek, ilek-ilek anamerl mpwaretyek.</p>



Appendix C: Participatory Fieldwork

Community Engagement

Community consent was obtained through support from Central Australian Youth Link Up Service (CAYLUS) and other service providers in the Utopia region.

The Project Manager (PM) established communications with Tristan Ray, Policy and Project Manager, CAYLUS, and Blair McFarland, Co-Manager Operations, CAYLUS to determine the best way to inform the community of the proposed field visit and then ask for permission from the community to conduct research in the Utopia region. An information sheet and letter of request was emailed through to Tristan Ray and Blair McFarland which was to be presented at the next Local Community Board meeting.

Consent was provided by Susan Chalmers and Edward Jones. Both are well accepted and recognised as community leaders and both are active in the local SCfC group. See Appendix A.

Communications plan

Information about the research field visit was provided to the Local Community Board through the CAYLUS team. The visit was also mentioned at the LCB/school council meeting.

The LCB then talked about the work that was to be carried out for their family and the community.

Planning the visit

The request for consent provided the community with a broad range of dates from March through to May. Initially it was hoped that the field visit would happen prior to the workshop held in Alice Springs in early April, however delays due to ethics clearance, public holidays, Easter and school holidays needed to be considered.

The PM had discussions with SCfC co-ordinators to determine when the school council meeting was scheduled. The first dates confirmed for the field visit were April 24 – 28 with the council meeting scheduled for Wednesday 26th. Travel and accommodation were organised for that date. However, with Anzac Day public holiday the day before, the meeting was postponed to the following week. All arrangements were changed for the rescheduled meeting date.



Travel and accommodation

The PM travelled from Darwin to Alice Springs on Sunday, 30 April, 2017, by air prior to travelling to Utopia by road on Monday 1 May, 2017. Accommodation for one night was obtained for the project manager.

The PM and the Team Leader (TL) travelled from Alice Springs to Utopia by road using a hire vehicle. It is recommended a full size, diesel fuelled, 4WD is used as access to the community region is via unsealed roads. It is also necessary to ensure that the vehicle is diesel fuelled in order to meet substance management plans. Travel time from Alice Springs to the Utopia region is approximately three hours.

Accommodation in the Utopia region is often difficult to access. The PM submitted a VON to the PMC Network requesting access to the GEC accommodation in the region. Notification was received that this would not be available during the time requested. Alternative accommodation was sourced through the Barkley Shire Council. A house in Ampiliwatja was secured for the PM and the TL. Ampiliwatja is located approximately 75km north of Arlparra.

The PM and TL returned to Alice Springs on Friday 5 May, 2017 and the PM returned to Darwin on Saturday 6 May, 2017.

Recruitment of local researchers

The PM discussed possible options to engage local community members as part of the field research team with the Facilitating Partner. Several options were considered including contacting the local team of interpreters which had been established through the SCfC program.

The members of the interpreter team were not available to work over the identified field visit dates. As is often the case, people in community with high level language, literacy and numeracy skills are in high demand to work at facilities around the community and for other programs and services which are delivered in the community.

Contact was made with the local Community Development Program (CDP) provider, My Pathway. The required skills were discussed and the job service staff worked with their participants to identify suitable candidates for the positions.

The PM advised that the positions required cultural considerations in relation to gender appropriateness and requested one male and one female participant be recruited for the work. Unfortunately, there were no women available with the required skills. Two male participants were then identified. One of the participants is the grandson of a local Traditional Owner and senior Elder. When talking with the CDP/My Pathway co-ordinators about a request for two people, one female and one male, it was stated that the positions could not stipulate male or female. The need to meet cultural appropriateness was expressed by the PM, but the job service explained that they are not allowed to specify gender for any positions.

The co-ordinators did work to find a male and female with the skills needed for the positions. No female CDP participants wanted to take on the position so two males were put forward.

On the day of arrival in community, Monday May 1, which was also a public holiday, both were met and advised that they could start working on that day. Only one of the candidates took up the work in the research position.

Both candidates were considered to be suitable in their representation of the communities.

The Research Team

The research team for Utopia included a Project Manager, Desleigh Dunnett, Team Leader, Vanessa Davis and a local researcher, Cedric Ross.



Left to right: Desleigh Dunnett, Vanessa Davis, Cedric Ross

Training Local Researchers

Training of the local researcher was not done in the same way as it is for other projects. Initially, two local community members were take on roles as local researchers. However, one pulled out for unknown reasons.

On arrival in Utopia Homeland, the PM and TL travelled to Soapy Bore to meet the Senior Elders who signed off on the consent agreement on behalf of the community. The local researchers both stayed at Soapy Bore and both were given the opportunity to work with the PM and TL providing directions to other Senior Elders and Traditional Owners as well as observing the interview process prior to the training session.



Getting a better understanding of the programs. The comic report was used as an additional tool to work with during interviews.



Code allocations

Discussion with the local community Elders identified the following language groups most spoken in the region. The table below shows those language groups and the codes allocated in the surveys.

Language Group	Code
Arrente	401
Alyawarre	402
Anmatyerre	403
Kaytej	404
Other – to be specified	997

The following table shows how codes were allocated to the localities in the Utopia Homelands.

Community and Outstations	Code	Community and Outstations	Code
Arlparra	401	Theley	405
Soapy Bore	402	Rocket Range	406
Kurrajong Bore	403	Camel Camp	407
Soakage Bore	404	Mosquito Bore	408
		Other – Specify	997



The table below provides some information about the various Homelands/Outstations:

Around Community (close)	Description	Services
Arlparra	Hub for several localised outstations	Store, fuel, school – primary and secondary, employment services, Batchelor College, youth services, Shire services, air strip
Soapy Bore	Small outstation, approximately 70 residents including children	School – primary school, early childhood centre
Kurrajong Bore		
Soakage Bore		
Theley		
Rocket Range	Very small outstation close to Urapuntja Health Service	School – primary school, playgroup programs delivered through the week
Mosquito Bore		
Camel Camp		

Sampling

Recruitment for interviews included:

- relatives and friends of local researchers recruited for the community members
- referrals through community residents/organisations
- identified stakeholders and service providers.

Other methods were considered for recruitment including basing the team at the My Pathway office, going to the shop and the Training Centre.

Activity at the My Pathway office was relatively slow so the Team Leader drew from personal connections in the community.

Recruitment was also conducted while attending the school council meeting. Interviews from the meeting included community members and stakeholders.

It was thought that potentially the research team could base themselves at the shop to capture community members as they went about their daily business. However, there are no tables or sitting areas at the shop other



than a single seat in front of the public toilets in the shop compound. This was not a suitable location to sit and interview.

Stakeholder interviews were conducted by the PM and the TL. The TL focused on interviewing the local board members and community members. This worked well with the TL being able to speak the local language and connections with family and other cultural connections in the region.

The local researcher interviewed community members, parents and young people.

The PM interviewed primarily non-Indigenous respondents and stakeholders in the region.

Accessing the respondents

The local outstations are very spread out around the Utopia region. The need for a vehicle to access the various outstations is a necessity as the distances are too far for people to walk around and visit houses.

Interviewer resources

Researchers will need:

- pens/pencils
- notebooks
- hard copy discussion guides
- consent forms
- training manual
- comic Book Report
- photo of SCfC staff member

Community stakeholders

Discussions were held with the SCfC facilitating partners in relation to stakeholders that should be engaged in the field visit to Utopia. This was also discussed with senior community leaders for review and approval.

Members of the local school council and LCB were considered to be essential to the research. A list of members who have been active from the commencement of the program was provided by the facilitating partner and every effort was made to ensure that the identified group were interviewed.

The table below outlines the list of stakeholder interviews:



Organisation	Interviews Completed
Local Community Board	3 x Interview completed
Community Elders/Leaders	3 x Interview completed
Arparra School	3 x Interview completed
Department of Education	Interview completed
Urapuntja Health Centre	Interview completed
Barkly Shire Services	2 x Interview completed
Batchelor Institute for Indigenous Tertiary Education	Interview completed
My Pathway CDP	Interview completed

