



**Australian Centre for
INDIGENOUS KNOWLEDGES
& EDUCATION**

FINAL REPORT

TIWI ISLANDS SKIN GROUP PROJECT

**KEEPING CULTURE STRONG AND INSPIRING YOUTH
TO BECOME COMMUNITY LEADERS**



By Bronwyn Rossingh

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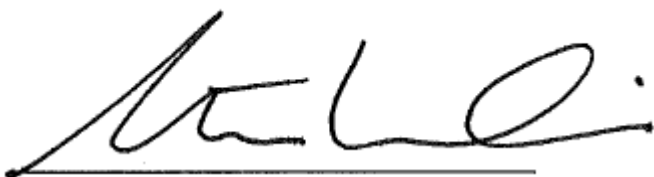
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Foreword

The future sustainability of remote Aboriginal communities in the Northern Territory rests with our ability today to develop and grow strong leaders for tomorrow. Elders of the Tiwi Islands consider that young people are the priority but their means to engage with and encourage these young people to keep culture strong and work hard for the benefit of the community is compromised by the everyday contemporary distractions of the Western lifestyle. Findings from this research tell a story of the need for a whole of community effort that focusses on building the capacity of young people through a combination of Tiwi cultural knowledge and Western knowledge. The model suggested in this report is based on what the Tiwi Elders desire for their community. They want to strengthen skin group culture in the community by mentoring young people whilst other groups and agencies train and develop the young people so they can attain skills and capabilities that are directly linked to employment. This two-way approach of supporting young people will provide the impetus for the Tiwi community to develop strong young leaders and build a better lifestyle for their families.

ACIKE has appreciated the opportunity to undertake this research with the Elders of the Tiwi Islands. We would like to thank the NT Government – Department of Business for the Research and Innovation grant that made this research possible. The research has identified areas whereby cultural, financial and educational support is clearly warranted for the future of the Tiwi Islands people. We are hopeful that this research aids in the future direction of training and employment of young people of the Tiwi Islands and that the Elders are able to continue to strengthen culture and in so doing develop young cultural leaders for the future.

A handwritten signature in black ink, appearing to read 'S. Larkin', written over a horizontal line.

Professor Steven Larkin

Picture on Front Cover

Painted by Alan Kerinaia, represents the four Tiwi Skin Groups, and the collaborative efforts of the community and service providers to ensure young people know 'right way' and 'wrong way'; their choice, but they must understand the consequences of their actions. The image utilises two types of bush apples and two types of mangrove worms as 'good food' and 'bitter food' as metaphors for 'right way' and 'wrong way'. The bitter foods cannot be eaten without cooking otherwise can make you very sick. The utilisation of bush foods provides a cultural knowledge element that all young Tiwi people understand. Essentially this picture is a reminder to young people to keep culture strong by following skin group culture and rules.

Acknowledgements

This project belongs to and has been directed by the Tiwi people. Their knowledge of two worlds has been instrumental for the purposes of developing a compatible approach working from the 'Tiwi way' and inclusive of Western practices. The Tiwi Skin Group Elders have provided their valuable time and knowledge which has so far proven to be a strong foundation for the merging of two cultures. All stakeholders involved to this point have contributed their valuable time and ideas to progress this project towards the Tiwi model for Youth Leadership.

About The Tiwi Islands

The Tiwi Islands (Melville Island and Bathurst Islands) are located approximately 80 km north of Darwin, Northern Territory (NT) in the Timor Sea. The Indigenous residents of the islands mostly speak Tiwi as their first language and English as a second language. Wurrumiyanga (formerly Nguiu) is on Bathurst Island with a population of around 1500 people, and Pirlangimpi (also known as Garden Point) with a population of around 370 and Milikapiti (also known as Snake Bay) with a population of around 380 on Melville Island. Culture, language and kinship are still strong on the Tiwi Islands.

Map of Tiwi Islands



Note: Nguiu is now named Wurrumiyanga

Other information

- 1) The Tiwi Shire Council is now named the Tiwi Regional Council. In this report both names are used depending on the pre and post timing of the change.
- 2) When reference is made to skin group leaders and cultural leaders this also refers to Tiwi Elders.

Contributors to this Project

Manager of Tiwi Youth Diversion Unit: Kevin Doolan (skin group - sun)

Senior Skin Group Elder/Co Researcher: Andrew Kelantumama (sun)

Senior Skin Group Elder and Translator: Magedellan Kelantumama (mullet)

Australian Centre for Indigenous Knowledges and Education/CDU: Principal Researcher: Bronwyn Rossingh

Senior Skin Group Elder and Artist: Alan Kerinaia (mullet)

Senior Skin Group Elders: The Wangatunga Strong Women's Group

Terasita Puruntatameri (mullet)

Jacinta Tipungwuti (rock)

Sandy Punguatji (rock)

Leonie Tipiloura (sun)

Eunice Orsto (mullet)

Regina Kantilla (rock)

Marie-Carmel Kantilla (pandanas)

Calista Kantilla (rock)

Judith Puruntatameri (mullet)

Euginie Tipungwti (mullet)

Molly Munkara (rock)

Ephrianna Tipungwuti (mullet)

Concepts Orsto (mullet)

Marcella Fernando (mullet)

Francis Portaminni (mullet)

Marie Cecile Tipiloura (mullet)

Senior Skin Group Elder: Barry Puruntatameri (rock)

Senior Skin Group Elder: Marius (Pirrawayingi) Puruntatameri (pandanas)

Senior Skin Group Elder: Nelson Mungatopi (sun)

Senior Skin Group Elder: Garwan Tipiloura (mullet)

Senior Skin Group Elder: Mani Tipungwuti (mullet)

Senior Skin Group Elder: Ron Poantumilui (mullet)

Other People and Organisations involved:

Tiwi Regional Council (formerly Tiwi Shire Council: Youth Diversion Unit)

NT Community Corrections – Luke Tipuamantumirri

NT Community Justice Centre: Ippei Okazaki

FaHCSIA: GBM - Peter Penley

Tiwi Designs: Managers: Stephen and Di Anderson

CDU Researcher: Tanyah Nasir

CDU PhD Student: Pippa Rudd

TITEB: Norm Buchan

NT-PFES: Police Officers and Public Servants

Red Cross NT: CEO and Tiwi Islands Team

Catholic Care: Tiwi Island Youth Services

DEEWR – Valerie Rowland and Kay McCulloch

EXECUTIVE SUMMARY

The NT Government through the Department of Business provided an NT Research and Innovation grant to conduct research for the purposes of developing a model that brings Tiwi Skin Group culture and Western youth diversion systems together. This connection would enable training and employment prospects for young people so they become strong leaders in the future.

This study has been guided and directed by a group of Tiwi Elders. This was an important part of the project methodology given that the project incorporates the rich cultural foundations that are integral to the model developed. Twenty six Elders predominantly from Wurrimiyanga as well as Pirlangimpi participated in this study. The principal researcher continuously sought Elder support and endorsement for the development of the project and worked collaboratively with the Tiwi Youth Diversion Unit throughout the project duration.

The key features of the Tiwi Youth Leadership Model: Utilising the Tiwi Skin Group Leadership Model:

A) Structured Leadership Pathway for Young People to be Developed as Cultural Leaders

A structured training and development program must be developed for young people to become strong leaders with mentoring skills, mediation skills, strong skin group cultural knowledge and law and justice knowledge. This training and development program needs to provide a learning pathway that synergises Tiwi culture and skin group knowledge with Western leadership training and education with associated employment options so that young Tiwi people are developed to mentor, guide and support the development of other young people in the community. A structured course framework could be developed using a combination of existing and external programs and courses. These courses will require customisation to incorporate the Tiwi context.

The links to employment outcomes for these young leaders are critical. This report demonstrates the urgent need for strong young leaders now and for the future of the Tiwi Islands. Leadership-based employment will enable these young leaders to fulfil their obligations and responsibilities to their families and their communities. It is suggested in this report that twelve leadership positions would be needed to effectively cater to the demands of the Tiwi Islands for fostering active cultural enrichment for young people in accordance with the Skin Group systems to encourage positive behaviour and uplift community wellbeing.

These positions are to be supported by Elders, employers and training providers. Elders would need to be remunerated for their cultural teachings and mentoring to these young leaders. The Elders in this leadership model are the strong leaders of the four Skin Groups.

These positions could be managed through the TYDU in conjunction with other service organisations. The training elements may be managed collaboratively by TITEB, Charles Darwin University, Australian Indigenous Leadership Centre and other training providers and consultants

B) Tiwi Skin Groups Support

The research findings highlight the need for the Tiwi Skin Group Leaders to be empowered and supported to direct, advise and guide in relation to handling of community issues concerning young people as the senior leadership and governance group on the Tiwi Islands. Western systems of policing, law, justice and numerous government and other agency programs are not inclusive of cultural foundations which restricts the ability of Elders to assert their cultural influence and authority throughout the wider community. It is essential for the skin group cultural system to be promoted and practiced in the community to overcome the negative impacts of behaviour causing young (and older) Tiwi people to endure diversionary processes, court proceedings or detention.

From this research study and other research and reports that have been referred to in this report, there is evidence to support that there is a strong link between practising culture and positive behaviour. It is therefore recommended that the Tiwi Skin Group Leaders are well supported by government and other agencies in continuing the work they are doing to ensure that cultural foundations are being reinforced, particularly for young people.

C) A Whole of Community Effort – A Collaborative Approach Required

It is recommended that a whole of community - collaborative-styled approach to programs relating to youth services, youth training and youth activities would produce greater outcomes than what is currently being achieved. Existing services are very fragmented and lack positive, consistent and regular impact on young people. Youth programs cannot work in isolation of culture and strong cultural leaders. The Tiwi Youth Diversion Unit is a successful service that currently works with young people but funding support and resources are minimal. It is therefore recommended that the Tiwi Youth Diversion Unit is resourced adequately to support, train and develop these young leaders under the current management arrangements that work closely with Skin Group Leaders.

D) Funding Support for the Tiwi Youth Diversion Unit to Employ Young Culture Leaders

From this research and prior research and reports over the past 8 years, the youth diversion area has been acknowledged as a highly regarded youth diversion service for its minimising of juvenile misconduct, providing intervention services to mediate conflict effectively and keeping recidivism to a minimum through effective diversionary activities.

The Tiwi Youth Diversion Unit embeds culture where possible in its services and this has proven to be a very successful model. Numerous studies and reports by government and consultants have demonstrated the success of this service and the model that they use. Given this success, it would be prudent to further support the strengths of this model through the creation of twelve trainee young culture leaders positions. This would involve the Tiwi Youth Diversion Unit being the official hub for youth services in the Tiwi Islands with direct connections to the Skin Group Elders and links to all other organisations that provide youth services (currently the service is the informal youth hub).

It is hoped that the building of an Alcohol Mandatory Rehabilitation Centre on Bathurst Island will provide employment options for young people to mentor and counsel other young people regarding alcoholism and the rehabilitative pathways including keeping culture strong, keeping out of trouble and doing the right thing by the community. The prospective young leaders could work in the centre as part of their training whilst gaining experience and mentoring young people in need at the centre.

E) Cross Cultural Training and Cultural Competency Assessment

Findings from this research suggest that there is a need for cross cultural training and cultural competency assessment for non-Tiwi people, particularly for police officers, other government agency officers and non-government service providers.

F) Production of a Poster as an Education and Awareness Tool for Young People

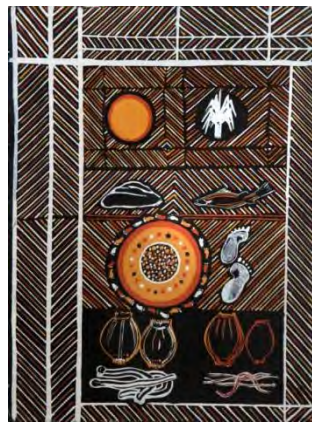
The model and poster developed as part of this project is designed to encourage young people to keep culture strong and make right choices. The poster developed depicts the four skin groups, the collaboration of community youth services and choosing 'right way' for cultural fulfilment and for community benefit. This poster is an important tool to be promoted around the schools and other community outlets to remind young people to keep culture strong for themselves, their families and the community.

The Elders want this message disseminated to young people in the schools and around the community. The Elders want families to reinforce this message to minimise the issues that are currently being experienced with 'jealousy' arising from wrong skin relationships. This poster has significant cultural meaning to the Tiwi people.

G) Collective Strength of the Various Projects

There are numerous projects happening in relation to the Tiwi Islands currently, many of which cover the issues pertaining to youth, youth justice and promoting strong leadership. These studies share common threads with this project. This therefore provides an opportunity for the project managers involved to collaborate with the Tiwi Communities and their Elders to consolidate the strengths of the projects and to minimise overlap so that a stronger case may be put forward to invoke effective and sustainable change.

An important process that will be followed up in 2014, is to hold a series of forums to bring the key people involved in the projects together to achieve the necessary impetus for future funding of training and employment linked programs for young people that involves a two-way approach to learning and development (refer items 7.1 and 7.2 of this report).



I INTRODUCTION

1.1 Project Background

Bronwyn Rossingh has been undertaking research projects with a number of Tiwi groups for over 10 years. Over this time the topic of future leaders has often been raised by both Tiwi men and Tiwi women in light of the importance of the Tiwi skin groups. It was suggested by the Elders that Bronwyn work with the community to develop a model that brings together Tiwi skin group cultural concepts and Western concepts for the purposes of enhancing opportunities for young leaders that synergises with the existing approach of the youth diversion unit. An application for funding was submitted through the Charles Darwin University to the NT Government's Research and Innovations Branch. The submission was successful and has provided a small but vital funding line. The model has the potential to attract more funding in the future to train and employ young people based on a two-way model of youth leadership.

1.2 Project Aim

The aim of this project and model is to have a community driven approach, to enable young people to learn and grow through a structured leadership pathway that fosters and directs appropriate cultural behaviour. This pathway combines Tiwi cultural knowledge systems with an understanding of Western mediation, law and justice systems to develop strong young leaders for the future. The next step is to seek support and funding from government and other organisations to further develop this model into a practical both-ways leadership training program incorporating ten to twelve youth leadership/mentor positions. The following passage is from a memo written during the preliminary stages of the project. The memo demonstrates how the project was directed by Tiwi Elders.

Preliminary Stages of the Project (memo written by Bronwyn Rossingh)

Visit to Wurrimiyanga, 2nd May 2012- My visit was for the express purpose of meeting with Cultural Leaders to formulate the skin group project scope.

1. Seeing the issues before my eyes

Driving into Wurrimiyanga from the airport Kevin Doolan and I had to make a quick stop off at the skate park where a young boy was petrol sniffing. He lay there curled up with his face focused and covered by the container in his hand. The young boy was oblivious to the fact that all airport traffic was passing by. A sense of loss flowed through my mind not prepared or expecting to see such a sight in my first five minutes of this visit. A car was parked near the skate park but no one was getting out to help. Kevin informs me that the man in the car was the main culture man but wrong skin so can't help the boy. Kevin advises me that he needs to check on the boy, so he stops the car and checks the boy out briefly to assess him.

Later that morning, I met the police officer who was helping to deal with the young petrol sniffer. The policeman told Kevin how he had rang the culture man to help the boy. Kevin explained to the police officer that the culture man was wrong skin for that boy and couldn't help him; he could only watch him from the car until other help arrived.

Kevin explained to me how skin group knowledge is so important in dealing with day to day issues and situations. He stated that although the police have come a long way they cannot know all the skin group relationships. Kevin stressed: that is why Tiwi people need to develop their own young people to work with all the different agencies to provide effective help in the right culturally- based ways. They need to help young leaders to understand the importance of their own skills in their community.

2. Another story about the Issues

A young man knocks on the door of the Tiwi Youth Diversion Office where Kevin, Andrew and I were having a meeting, he enters. He has reported in for the day to do his work order. It was explained to me that he had got a bit violent over a matter where he was 'Face-booking' a right skin girl to get a phone number for a wrong skin girl. This caused some problems with the families. Kevin had been asked to help sort out this situation. Even though Kevin is the youth diversion manager he has skin group obligations that compromise his role and he cannot always intervene due to these restrictions. A workable structure that incorporates skin group is very much needed to effectively deal with these situations. (This is what the Elders have been telling me about over the last couple of years - that they need strong young leaders with skin group knowledge to mentor the young people).

3. Shaping the Project

Kevin and I talked about the requirements of the skin group project. We both had slightly different ideas about the scope that the Cultural Leaders were asking for. We decided to keep the project scope in line with the two inter-related requests of the Elders to document the skin group structure and promote its importance but focus the model on youth leadership. We thought that this way a model could be developed that incorporates Western ways too and shape the project for the longer term and achieve community and government objectives to raise the likelihood of securing funding for the development of the model. We were aware that DEEWR was interested in the project being developed to achieve community objectives. We agreed that even though it will have a youth emphasis that the skin group structure will evolve in the process and that the skin groups remain as the cultural foundation of the project. We wanted to ensure that the project would meet the vision of the Elders.

We also spoke with Andrew Kelantumama, who is also researcher on the project with Kevin and myself. We talked about skin groups. Andrew told me there are 4 skin groups on Tiwi islands; Warntarringuwi (Sun), Lorrila (Rock), Miyartuwi (Pandanas) and Takringuwi (Mullet). He said the 4 groups were all over Tiwi Islands and did not exist in set areas. He

said the guidelines of the skin groups were very clear and that most of the bad behaviour on Tiwi Islands was the result of wrong skin situations – ‘jealousy’. Andrew said it is so important that we get young people to understand better about how they must operate within the skin group structure and preserve culture that way so it can be continued. Andrew stated that otherwise the people will lose the culture and lose the tools to make the community strong.

Kevin, Andrew and I met with Elders to provide them with the project scope to ensure that it meets their approval. Kevin asked me to explain the project and what the project focus was. I explained the project concept that recognises the importance of strengthening skin group culture for the future and the key role that young people have in that future vision as leaders who understand both Western way and Tiwi way. I spoke of a previous visit I made when Kevin suggested I work with him to develop the project. I explained how I had been looking for funding and now had been invited by NT Government to put in a funding proposal. I suggested that the project can only be shaped by Tiwi people and that the project is their project so they must direct me as to how they want to run it.

The Elders agreed that they wanted the project to go ahead and were happy with the project scope that Kevin, Andrew and I had developed.

1.3 Approval of the Project

Cultural Leaders Approval

As mentioned above Andrew Kelantumama, Kevin Doolan and I sought approval for the project scope from a group of six key Skin Group Elders. At that meeting the Elders talked about how the skin groups represented Tiwi way and that programs on the community should reflect Tiwi way first then government or Western way second. Since that meeting many other Elders have worked on the project and re-endorsed the project objectives. Twenty six Elders were involved in this project on a constant basis over eighteen months.

Ethics Approval

After finalisation of the project scope, the funding submission to NT Government was successful. An ethics application (National Ethics Application Form) was also developed, submitted and approved in 2012. The Intellectual Property connected to this project belongs to the Tiwi Elders. The painting used to depict the model was paid for by Charles Darwin University to Tiwi Designs who paid the artist. Permission was granted to have photos taken of the artwork to be used as a poster for educational purposes.

1.4 Project Methodology

Data Collection

This project was initiated by the Tiwi Elders in Wurrimiyanga. As mentioned above the scope of the project was developed collaboratively by the principal and co-researchers and endorsed by the Elders. Each step of the project has been discussed with a wider group of Elders to ensure the project maintain its relevance across communities and meets cultural and ethical requirements.

Data was collected during meetings and discussions mostly with Tiwi Elders but also a number of younger Tiwi community members as well as staff from numerous Tiwi community based organisations and other organisations in Darwin.

Different data collection and analysis methods were used. Memos were written up after each trip and provided detail about discussions. In some cases recordings were made of group and individual discussions so that language translations could be performed in to written Tiwi and written English. Due to avoidance relationships, it was necessary to go back and forth between groups and individuals to convey what they wanted in the model or in the main picture that represents the model. The back and forth process enabled confirmation of data, subsequent analysis and knowledge building to give rise to accurate and relevant data and findings. Observations also formed an important source of data that was collected on an ongoing basis throughout the project period.

The principal researcher – Bronwyn Rossingh worked closely with co-researchers Kevin Doolan and Andrew Kelantumama throughout the project. Discussions between these three regularly took place about project progress and any issues arising. Kevin and Andrew guided Bronwyn regarding the right cultural leaders to talk to about certain matters. Bronwyn often met with members of the Wangatunga Strong Women's Group who would provide further guidance about skin groups and other cultural matters. These strong women provided constant endorsement of the project progress. The data collection and data analysis phases essentially provided a better understanding of Tiwi culture and knowledge systems and how that could be integrated with Western knowledge systems. The system of reporting back to Elders worked very well and ensured that the project followed protocols and maintained the project scope. The final report was endorsed by the key skin group elders.

Bronwyn also worked closely with the artist who painted the model for this project. The artist was included in meetings where skin groups relationships allowed, otherwise individual meetings were held. The artist provided deep cultural teachings from a male perspective which was very helpful in understanding changes to the proposed model earlier in the project. The final report was discussed with the artist to seek his endorsement which was forthcoming.

Visits to Tiwi Islands

Numerous visits to Tiwi Islands have taken place since the commencement of the project in October 2012. In 2013 many discussions took place with Tiwi people, in particular youth workers from numerous organisations and also a number of Skin Group Elders. Discussions and meetings took place

in Darwin also with law and justice agencies and people who have worked with the Tiwi Islands communities for many years who have insight to Tiwi culture and the associated history of youth justice on the islands.

During visits to Wurrimiyanga, the principal researcher spent many hours sitting in the Youth Diversion office observing the constant flow of people calling in about services, community issues, work orders, fights on the street, government and other agency visitors popping in to the office, police officers, corrective services staff, school based staff and more. There were a number of interventions that took place during those visits arising from arguments and fights out on the streets – usually involving young people. These type of observations made it is easy to see that there is a definite need for young people to be trained as youth diversion workers and young cultural leaders to support Kevin and the Elders that work closely with Kevin.

Preliminary Data and Findings

The first two visits to Tiwi Islands for this project occurred in 2012 for the purposes of deriving preliminary data for analysis. This process provided confirmation that Tiwi people, non-Tiwi people and agencies operating on the Tiwi Islands were aligned in their thinking about what is important for the future of Tiwi people. The following themes below arose from the preliminary analysis:

- Coordinated approach to youth diversion delivered by Tiwi people;
- Embedding Tiwi knowledge and language into the process of youth leadership;
- Consideration of Tiwi cultural needs and priorities;
- Formal development of a cross-cultural model;
- Empowerment through participation whilst building capacity;
- Peak body/Tiwi authority led by skin group Elders;
- Recognition and support of the Tiwi cultural foundations;
- Utilise Tiwi mentors and support people, and
- Preserve culture by teaching.

1.5 Importance of the Tiwi Skin Group System (Yiminga)

In Tiwi culture the skin group system is matrilineal and represents important foundations for Tiwi life. Stemming from the marriage line the skin groups provide the 'line of life' incorporating totem, songs, dance, dreaming place, ceremony and relationships. The cultural elements are taught from birth so children grow up understanding their avoidance, familial and obligation relationships which are fundamental to Tiwi culture (Ward, 1990).

The four Skin Groups represented in the diagram below have specific relationships to one another whereby the marriage lines and avoidance relationships are known. Even though the systems are strong in the minds of the senior Tiwi people there has been a degree of break down in relation to the younger generations. Western culture over time has influenced changes to a number of cultural elements. A more recent influence has been the prolific use of mobile phones and Facebook amongst young people which has created a growing area of concern for cultural leaders given that the

technology allows easy access to poison brothers and sisters. These relationship boundaries have become more vulnerable to wrong doing which has created what is referred to as 'jealousy' issues causing conflicts between families and in many cases leading to criminal behaviour, particularly for young people. The Tiwi Elders state that the skin groups represent a structured system of rules that have been in place for tens of thousands of years and have served Tiwi people well over this long period of time. The Elders feel that it is important to ensure that these important cultural foundations are promoted and practiced to keep the community and culture strong.



The picture above was drawn by Terasita Puruntatameri in explaining the rules of the Tiwi Skin Groups concerning behaviour, obligations, protocol, marriage lines, ceremonial process and custodian relationships.

2 THE REALITY FOR YOUNG TIWI PEOPLE

2.1 Magnitude of the Problem

Lack of Leadership Pathways for Young People

The Tiwi Cultural Leaders are concerned that there are a lack of young people willing to be developed as strong leaders. These leaders talk about how young people need to be schooled in the Western system, but maintain strong links with culture. The Cultural Leaders feel that there are a number of factors affecting their young people including: alcohol and drugs, lack of employment to motivate young people to complete school and a lack of training options linked to employment. They are also worried about the number of young people having trouble with the law. The following statistics provide a picture of the vulnerability of young Indigenous people in the Northern Territory to participate in criminal activity.

NT Data¹

- Indigenous offenders, reoffended at a rate of 21% in 2001/02, 3.5 times that of a non-Indigenous offender (6%)
- Indigenous offenders aged 18-24 years reoffended at a rate of 45%
- 34% of males reoffended, compared to 3% females
- Indigenous juveniles are 24 times more likely to be in detention than non-Indigenous juveniles
- During the years 1994 to 2008 in the NT, 34 Indigenous juveniles, aged 10 to 14 years, were in detention compared to 8 non-Indigenous juveniles for the same age range
- During the years 1994 to 2008 in the NT, 191 Indigenous juveniles aged 15 to 17 years, were in detention compared to 45 non-Indigenous juveniles for the same age range
- For 2007/8, Indigenous juvenile males aged 10-17 years represented 87.5% of all Indigenous juvenile detentions
- Indigenous juvenile males who underwent 'a diversion' were 44% less likely to reoffend compared to those who went to court

Further to the data above, through discussions with various organisations, it was found that there has been an increase in juvenile offenders within the age range of 10 to 17 year olds since 2007 in NT. For this age group the types of offences involved predominantly unlawful use of a motor vehicle, unlawful entry and theft.

¹Richards, K & Lyneham, M., 2010, 'Juveniles in detention in Australia', 1981-2008, Australian Institute of Criminology
NT Crime Prevention, 2005, 'Adult Recidivism in the Northern Territory: Offenders', Fact Sheet,
Australian Institute of Criminology, 2007, 'Trends & Issues in crime and criminal justice', No. 339

There were over 550 offences committed on Tiwi Islands by 10-17 year olds between the years 2008 to 2011. Similarly to the above, offences included the unlawful use of a motor vehicle, theft and property damage. Statistically and anecdotally, the Tiwi Islands has a much better reputation than other communities of similar size in the NT. The general perception in the community is that young people are making bad choices and need direction from Elders and role models to follow. According to Williams (2009) the causes of family and community conflict in general on the Tiwi Islands tend to be:

- Relationship/jealousy issues (including Skin Group breaches)
- Alcohol and drug abuse
- Financial issues (including gambling debts)
- Teasing and staring
- Children
- Poor and crowded housing
- Old issues still prevailing

2.2 Issues Recognised at Community Level

In February 2012, a public forum was held by the Select Committee on Youth Suicides. In attendance were three MLAs (Members for Arafura, Goyder and Sanderson) and representatives of the Tiwi Island Shire Council. The following issues regarding young people were raised:

- Bullying was a concern (particularly inter-clan)
- Police estimates of 80% of the Tiwi Islands population are addicted to marijuana
- Young people threaten parents to get money to buy marijuana
- A young person recently stabbed one of their parents because of a refusal to give money to buy drugs
- Many attempted suicides
- Suicide attempts and violence increase when marijuana runs out
- Up to 150 young people roaming the streets at 3 or 4 am
- Many break and enters with young people looking for marijuana or stealing food after taking marijuana
- Parents are up all night smoking marijuana and gambling and young people not being sent to school
- Mental health and other young people support programs in schools are hit and miss
- Lack of youth programs
- Young people are bored
- Young people have their own gambling rings
- Young people are exposed to family violence, including physical and sexual abuse

During this public meeting it was also reported that funding programs for young people were often short lived or non-existent despite many agencies located on Tiwi Islands having funding under the 'youth' umbrella. There was a concern that there were so many funded services for youth and other

community programs that it is confusing. There has been little evidence of youth activities and a lack of community involvement in the development of youth programs. It was suggested that the services that fly-in and fly-out were not working because the necessary relationships with young people were not being formed and are often not culturally appropriate as they are developed and implemented from the 'white' persons perspective and demonstrate a lack of respect and lack of connection with the context of young people and their families.

It was commented in the transcript discussed above that police need more cross cultural training. It was acknowledged and appreciated that the two police officers in Wurrimiyanga sometimes work 48 hours straight and are often overwhelmed by the number of incidences that they have to attend to. However, it was noted that cross cultural training for police is not sufficient. It was also noted in the transcript that the Tiwi communities had now banned gambling but gambling still continues because it cannot be policed. It was further suggested that 'if gambling was such a problem, why don't they have gambling machines with the profits going towards youth activities'.

The following final comment was raised by Mani Rioli²:

I have sat here and heard people blaming the kids, the marijuana, the alcohol, the gambling, the Council and the Government. What about parental responsibility? What are the parents doing letting their kids, and real little kids, roam around the streets at all hours of the night to 3 or 4 in the morning? We blame the police, the government, the kids, but surely it is the parents that need to be made more responsible. I find it appalling that they let their kids be out till that time. The fault lies with parenting. We need programs to help parents learn about their responsibilities (Legislative Assembly of the Northern Territory, 2012, p. 6).

Community members that participated in this project indicated that the agencies providing services on the Tiwi Islands, work to their own needs and not necessarily the community's needs. This perception describes a situation whereby services are not working together nor are they changing their processes to incorporate community cultural, social and other needs. Some service providers are more integrated in the community than others. Findings from this project suggest that in general there remains an absence of cohesive and synergistic mechanisms, which in turn contributes to a lack of opportunities and encouragement from a whole-of-community perspective for prospective young leaders. Funding compliance is recognised as part of the problem for service providers but the community perception is that there is room for improvement by service providers to encourage greater involvement of Tiwi people, including greater community input, and flexibility regarding the funded programs to adopt *Tiwi Way* of doing things to achieve better outcomes. This supports the concern that community members' have regarding the lack of visible activities available for young people. In addition to these issues many community members and employees of the service

² Mani Rioli is a Tiwi Shire Councillor

providers comment that the Tiwi Shire Council does not collaborate or cooperate and that this creates barriers across the community. This may be due to a lack of funding and resources; a struggle that the Tiwi Shire Council has contended with since its inception in 2008. The Youth Diversion Unit that is the key organisation and focus of this project is part of the Tiwi Shire Council which typifies serious links to the Skin Groups and their leaders as well as a highly recognised and culturally founded youth diversion model. It is important to note that towards the end of this research the Tiwi Shire Council management team were enacting measures to support the Skin Group meetings and activities.

2.3 Literature and Reports

The table below provides extracts from four articles that address culturally legitimate ways of working with Indigenous communities, from a youth justice perspective. Currently, the Tiwi Islands Youth Diversion Unit provides services that are closely aligned with Skin Group culture. The issue is that due to law and justice processes, it is not always possible to start and finish the judicial process utilising culturally based interventions. This is partly due to the lack of cultural foundations utilised by the police and the court systems. The Western law systems are too far removed from the Aboriginal cultural systems which make it difficult for the two to work together. The Policing role in communities is more focussed on enforcement and does not embed cultural notions or protocols in its execution. This creates a mismatch between what the community Elders believe is necessary for developing young people to effectively divert them from the justice system and the policing and justice arms which adopt a strict process that directs punitive approaches rather than culturally-based diversion. The following articles share common themes of culture playing a significant role, for example the Commonwealth of Australia (2011) highlight the inadequacies within the law and justice system but also highlights where more support is required, the NAAJA report reinforces the need for resourcing of contextual diversionary programs with links to employment. These articles recognise the issues in the youth justice area and recommend inclusion of cultural foundations.

Bishop, 2009	Marchetti & Daly, 2007	Commonwealth of Australia, 2011	NAAJA, 2011
<p>Traditional and contemporary practice in co-operative problem solving with the 4 skin groups, including:</p> <ul style="list-style-type: none"> - Communicating appropriately and observing cultural obligations and social protocols such as kinship structures and ceremonies 	<p><u>NT Based Recommendations:</u></p> <p>The need to achieve more culturally appropriate sentencing outcomes</p> <p>Increase community safety while decreasing offending rates</p>	<p>Funding support required for Indigenous youth development crisis accommodation</p> <p>Specific and collaborative alcohol and drug treatment agencies and programs which are locally based and take account of local community culture and</p>	<p>Every Aboriginal community in the Northern Territory needs diversionary programs operated by local people who understand the local socio-cultural fabric such that effective diversion occurs</p>

<p>-Concerning themselves with community wellbeing and longevity</p>	<p>Increase community participation and knowledge in the sentencing process</p>	<p>situations</p>	
<p>Enriching relationships through: -Respecting culture and human relationships -Supporting participation to solve problems -Involving Aboriginal people in shaping their own solutions</p>	<p>Rehabilitate the offender and give them the opportunity to make amends to the community</p>	<p>The School Attendance Team provides program support and strategic advice dedicated to improving enrolment and attendance, particularly for children at risk of poor school attendance</p>	<p>These diversionary programs need to be properly resourced and supported by government if there is to be serious attempt to divert Indigenous youths from the criminal justice system</p>
<p>Culturally Effective Communication that: -Nourish kinship relationships -Establish rapport and build genuine trust Incorporate cultural communication pathways such as: -Drawing on Elder Elder’s cultural knowledges Integrate local practice to include: -Tiwi Skin Group mediation processes and people -Building capacity to support peaceful and respectful problem solving</p>	<p><u>Queensland Based Recommendations:</u> Take into account cultural issues by providing a forum where Aboriginal and Torres Strait Islanders have an input into the sentencing process</p>	<p>DEEWR administers a number of programs that assist Indigenous young people exiting the criminal justice system with initiatives to help maximise employment opportunities The Northern Territory Government also supports TRY (training for remote youth) whereby funding applications are sought from communities for specific programs for disengaged youth. The program funds both accredited and non-accredited training</p>	<p>Diversion offers young people a pathway out of crime. <i>If there is genuine and imaginative commitment to diversion, it can genuinely challenge our kids in a way that Court does not. It is time that the idea that it is a ‘soft’ option is challenged (A NAAJA Youth Justice Lawyer’s comments).</i></p>

<p>Mainstream Mediators or Facilitators to:</p> <ul style="list-style-type: none"> -Appreciate other world views -Create spaces for talking and listening -Use metaphors or examples to assimilate meaning -Nurture safe environments -Assist parties to plan and design a culturally safe mediation process -Check parties satisfaction with culturally safe process -Support parties speaking with each other 	<p><u>South Australia Based Recommendations:</u></p> <p>Provide a more culturally appropriate setting than mainstream courts</p> <p>Gain the confidence of the Aboriginal people, to have Aboriginal people trust the legal system</p> <p>Deliver culturally appropriate sentencing for local Aboriginal people</p> <p>Improve access to and equity of court services for Aboriginal people</p>	<p>Police recruits receive minimal Indigenous specific cultural awareness instruction in their academy training</p> <p>Most police officers receive two days of cultural awareness training throughout the course of their careers</p> <p>The combined ATSILS submission noted that ‘the entire issue of front-end entry to the criminal justice system as the result of decisions made by police at the point of first contact with Indigenous youth is a deep systemic problem’.</p>	<p>Increased employment opportunities in Aboriginal communities could assist in developing social norms and behaviours that lead to positive social engagement.</p> <p>There are no clear pathways to post-school employment in Northern Territory Aboriginal communities.</p>
<p>Provide services to Aboriginal people that:</p> <ul style="list-style-type: none"> -Assist communities good governance practice -Shapes a range of training initiatives -Records process and procedure -Recognises local initiatives 	<p>Increase the openness and inclusiveness of court services for Aboriginal people</p> <p>Improve relationships between the Court and Aboriginal people</p> <p>Reduce Aboriginal imprisonment</p>	<p>Young people are routinely dealt with by police and appear in court without the assistance of an interpreter.</p>	<p>Relationships between Police and young people are a crucial intersection of the youth justice system. Where these relationships are fractious, antagonistic, distrustful or hostile, there are serious implications for escalating situations of confrontation, and</p>

<p>-Accredits training and skilling</p> <p>-Supports whole whole-of-government community facilitation approaches</p>			<p>community safety generally.</p> <p>If relationships are open and built on mutual respect and open dialogue, significant benefits for the young people concerned, Police and the community are possible.</p>
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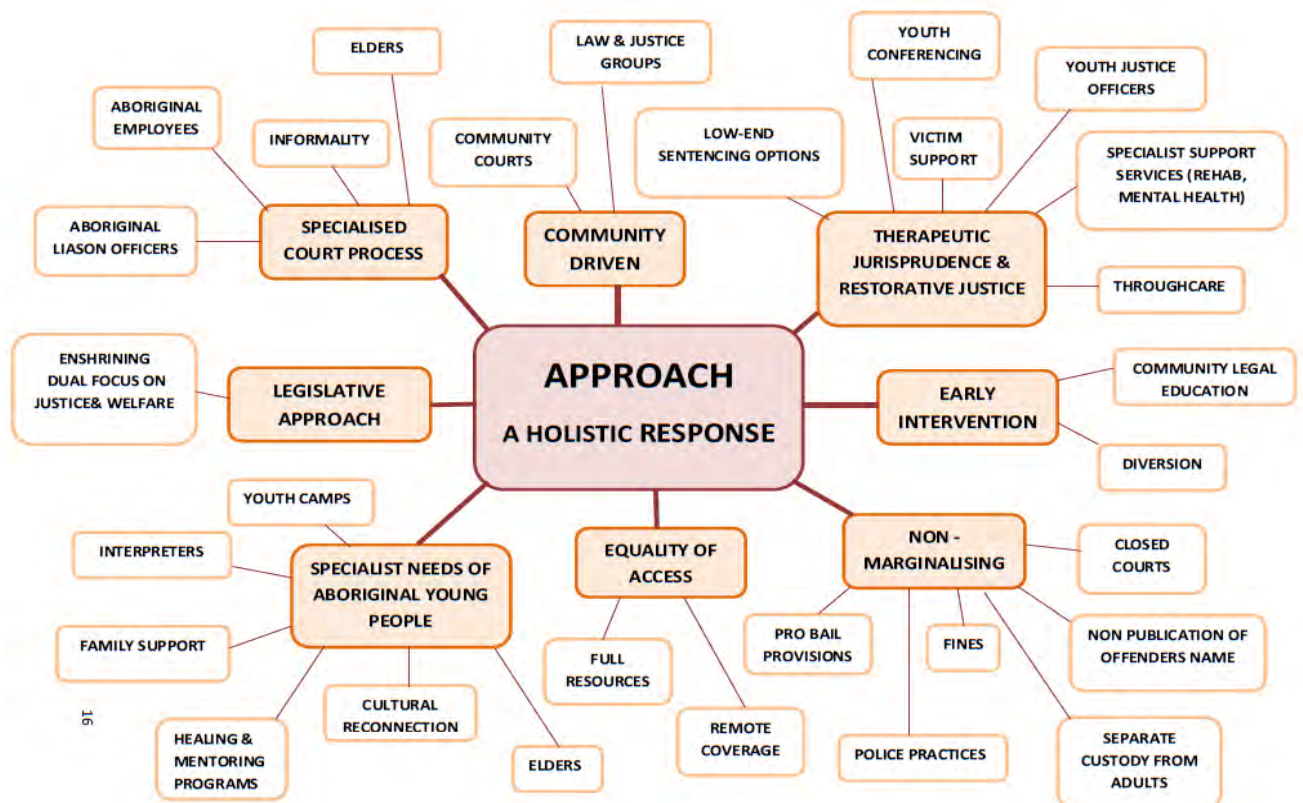
The recommendations arising from the NAAJA (2011, p. 5-12) report titled ‘A review of the Northern Territory Youth Justice System’ provided 65 important recommendations. These recommendations include:

- Punitive approaches do not work; a need for innovative approaches to youth justice
- Youth offending should be dealt with differently to adult offending
- Primary focus to be the rehabilitation of young offenders
- An independent Government department to administer youth justice
- A specialist and independent youth court
- Youth justice policy should embrace jurisprudence and restorative justice techniques that are appropriate for Aboriginal people
- All youth justice practices should be culturally relevant for Aboriginal young people
- Cultural considerations should be embedded at all stages of youth justice proceedings

2.4 Compatible Models and Programs

A Holistic Response View

The following diagram in NAAJA’s (2011, p. 16) review of the NT youth justice system, provides insight to what a holistic approach to youth justice could look like. The approach is therapeutic rather than punitive. It is suggested in the report that there is a lack of connection between the current youth justice system and the cultural elements in practice in communities. Tiwi cultural leaders believe that the ‘Tiwi Way’ of supporting young people is the best option and that this prioritises their traditional systems of mediation, governance and leadership. These leaders understand that the strengths and synergies of Western systems need to be incorporated but not at the expense of traditional healing and continuation of cultural learnings for young people.



The NAAJA (2011) report rejects punitive approaches and promotes a rehabilitative and therapeutic approach as its priorities, including:

- Early Intervention
- Community Driven
- Specialised Court Process
- Specialist Needs of Aboriginal Young People
- Therapeutic Jurisprudence & Restorative Justice Legislative Approach
- Equality of Access
- Non-Marginalising

Cross Cultural Education

According to Reverend Dr Djiniyini Gondarra (2008, p. 6 & 7), a Yolgnu man from Galiwinku who is Co-Chair of the Mawul Rom Project, Western law can have devastating effects on relationships between people. In his words:

In Yolgnu communities it's very hard to use balanda law system to bring about conflict resolution and restoration between families and clans. Balanda systems of law break and damages relationships between people, family and clan groups. This is because balanda system of law is

very hard for us to understand and also does not come out of Yolgnu dispute and conflict resolution practice and process. Wukindi Rom is our practice and process.

And, relating to conflict:

Yolgnu people understand this strong need to turn conflict to restoration as a sacred act of reconciling with not just the people who live around us; but also right back to our ancestors who all worked to continue so our children's children can also live in the good fruits of what we do today.

And, relating to mediation:

Mediating is expected of leaders in Yolgnu culture. Mediation is an essential skill for leaders. Without that, how could leaders listen to people? They would be just bad bosses doing whatever they wanted. What sort of leadership is that?

The Mawul Rom Project is a significant leap for Indigenous and non-Indigenous people nationally and internationally. This project is now a Masters level - higher degree course that involves cross-cultural education and training in dispute and conflict resolution as well as decision making and leadership. Mawul Rom is now part of the Charles Darwin University's higher education courses and is premised on Indigenous and non-Indigenous ways of learning.

A Shared Responsibility Agreement

In 2007 a Tiwi Social Wellbeing and Youth Development Shared Responsibility Agreement (SRA) was developed (for one year and three months) to overcome high levels of dysfunction experienced in the three communities. This dysfunction included alcohol and other drug misuse, self-harm and violence towards others and inappropriate social role-modelling for young people. These factors impacted the social well-being of the communities and in particular education of the young people. In the agreement it was determined that the Tiwi Indigenous Youth Diversions had an important role in offering intervention, mediation and support services to promote social wellbeing and youth development. Funding was pooled to provide more support to the Youth Diversion Unit which was already recognised as achieving positive outcomes with minimal resources.

Since the SRA funding ceased in 2008, staffing levels and resources of the Youth Diversion Unit have diminished. The concept and collective rigour of the SRA in forging mutually beneficial partnerships added value to the existing services and provided a consolidation and a focal point for the multiple services. This process still continues today but is very informal and has become quite fragmented.

The services that the Youth Diversion Unit was to deliver as part of the SRA included:

- Juvenile diversion activities, including family and victim offender conferencing;

- Alcohol and drug information, awareness and education to students of Xavier CEC;
- "Attendance Program" in collaboration with Xavier CEC;
- "Rewarding Good Behaviour" program and working with "problem" kids at Murrupurtiyanuwu Catholic School;
- Counselling and family conflict mediation/intervention services;
- Appropriate responses to diversion referrals from the NT Police and Correctional Services
- Referrals of "at-risk" community members to appropriate services;
- Suicide intervention activities and services;
- Support for the implementation of the "Nguiu Community Safety Plan";
- Support for the Nguiu Night Patrol activities;
- The co-ordination of "Skin Group" meetings as culturally appropriate forums to
- Resolve conflict and promote social wellbeing, and
- After school care and vacation care programs

Family involvement in the SRA included:

- senior community members will support and participate in planned negotiations with entities on the Islands, seeking on-going financial and in-kind contributions to support the operations of the Youth Diversion Unit;
- Senior community members will voluntarily participate in and facilitate "Skin Group" meetings to resolve issues and incidents causing community disharmony;
- Senior community members will voluntarily participate in the Community Court and provide guidance and advice in regard to culturally appropriate sentencing options;
- Senior community members will voluntarily provide their time and expertise to support culturally-based diversion activities undertaken by young participants;
- Community members will volunteer their time to assist with suicide intervention and conflict mediation activities;
- Community members will voluntarily participate in Night Patrol activities, in support of paid Night Patrol personnel; and,
- Community members will voluntarily participate in monthly SRA monitoring meetings to provide qualitative feedback on the project.

The underlying concept of the SRA with the pooling of resources, a shared interest and vision as well as an agreement to work collaboratively provided a central focus for the community that was well supported. The SRA covered a short period only of just over one year. From discussions with Kevin Doolan, the SRA was highly productive and successful. It would seem that the underlying concept of a SRA is still valid and would be a prudent approach – if funding was available and could be for a longer term (say ten years). It is apparent that the current system concerning young people is very fragmented and without a central focus and is not achieving strategic community outcomes that the Elders desire; that is, strong young leaders.

2.5 Culturally Appropriate Mediation for Tiwi Islands - Ponki Mediation

The Tiwi people have developed a Ponki Mediation course. This course combines the traditional Tiwi concepts of mediation with Western mediation techniques. The course covers and assesses competencies based on the National Mediation Standards. The course was developed as part of a collaborative project by Ponki mediators on the Tiwi Islands with the support and assistance of the Community Justice Centre. The course provides a culturally appropriate mode of learning that includes a both-ways learning approach. A number of other agencies and community organisations also provided professional development and support to the development of the course.

The course teaches Ponki Mediators the 'rules for mediation' from a both-ways perspective (Wurrimiyanaga Ponki, 2010). Some of these rules are presented below:

Keep it quiet	<i>Narrajali</i>
Don't take sides-stay in the middle	<i>Nganuku Karl wu Ngawani nuwa</i>
Be a peaceful role model	<i>Kuluwurta</i>
Help the families reach peace	<i>Ngawa ngarikirimi ngawulamiya ponki ngini papuaranjuwi ngarimi</i>
Listen to both sides	<i>Ngaripirtinaya ngininuwula ngirramini</i>
No rocks	<i>Karlu warrunga</i>
No Sticks	<i>Karlu mantanga</i>
The whole mob	<i>Ngirramini</i>
What is the story	<i>Kamini Awarra Ngirramini</i>

A Ponki Junior Mediation course will be run for the first time in April 2014. This is an important course and process for young people to be involved in. Young people undertaking this course will become strong leaders that will assist the Tiwi communities to better maintain peace and harmony.

3.0 TIWI ISLANDS YOUTH DIVERSION

3.1 TIWI YOUTH DIVERSION UNIT (TYDU)

The TYDU meets the majority of the mediation and counselling needs across the Tiwi Islands concerning young people. The TYDU has been recognised as a successful and effective service on the Tiwi Islands due to its ability to respond and resolve family and community disputes. The service is premised on conforming to the *Tiwi Way* which adopts care and sensitivity to ensure cultural values are maintained.

The TYDU has undergone periods of transformation since its inception in 2003. At this time TYDU was auspiced by the NT Police. The youth diversion service was intended to offer a culturally appropriate justice system alongside the police/Western justice system. Between the years 2003 and 2006,

seventeen referrals by the police occurred. The TYDU expanded its services to include individual referrals as well as the police referrals.

The success of TYDU is largely attributable to the locally driven service by local people and utilising key cultural values. In 2009 there were 24 referrals with a diminishing number in the years since. In 2011 there were four formal police referrals, five court referrals for community service orders, three family interventions, two community court referrals, and one pre-court conference. In 2013 there were nine referrals from police. Anecdotally, it is thought that this reduction is due to the effectiveness of the TYDU, however, further evidence suggests the police are not referring as many cases when they should be.

Staffing of the TYDU has changed considerably since 2007 when there were 22 people employed under CDEP involved in the program. When this research commenced there were 5 young people employed under the Active After Schools program run through the TYDU. These young people were being developed as strong leaders and provided guidance to younger people. In 2014 there is one manager located in Wurrimiyanga and a part time Youth officer located at Pirlangimpi (Garden Point). During the last visit to Wurrimiyanga in March 2014, there was a further part time worker that was helping the TDYU. This worker is only paid the RJCP funds (unemployment benefit rate) yet the work he is doing is requires high level cultural knowledge and understanding of youth services, needless to say TDYU is keen to have him paid the appropriate rate for his services.

Presently, the TYDU conducts the following services:

- Formal referrals from police
- Formal and informal interventions
- Family mediation
- Community work orders through corrections
- Court referrals
- Community bush camps for young people
- Attending schools to bring about awareness
- Community Safety planning

How the Youth Diversion Unit conducts its activities

The underlying cultural foundations of the Tiwi Skin Groups are practiced to ensure that the offenders and the families of offenders feel comfortable and are afforded the opportunity to speak freely. This can only be achieved if the interventions are managed by those whom belong to the appropriate kin relationship. The success of each intervention depends upon this legitimate process.

In many instances a dispute starts as a result of jealousy between two young people. The families then get involved which exacerbates the situation and arguments and violence can then occur. The dispute usually presents itself as an argument on the street with a steady flow of people who get involved or are watching. Someone will call the police or call the TYDU – this is quite indiscriminate. If the police get involved in the first instance they will make a determination as to how to control the situation. That may try to resolve it on the street, take the offenders to the police station and question them or depending on the situation - put them in the lock-up, none of which resolve the underlying cultural issue.

The TYDU will often step in to resolve a matter in a culturally based manner. The TYDU ask the police to allow them to resolve the conflict in 'Tiwi Way' and speak with the families through a mediation process that allows everyone to listen to one another's reasons ensuring that everyone has an opportunity to tell their story about why they are upset. This process allows the issues to be understood by the perpetrators. The TYDU staff are mediators in both a Western and Indigenous sense and the community trust their judgements. The 'Tiwi Way' of mediation and resolution usually results in the families hugging each other and apologising to one another and moving on.

If there is violence involved, depending on the magnitude, the Cultural Leaders will allow the police to handle the case but work in conjunction with the police to carry out any mediation or counselling required, work orders or other processes.

3.2 Case Studies of the Youth Diversion Unit Interventions

These case studies occurred between May 2012 and October 2013 and are based on cases where the TYDU Manager in conjunction with cultural leaders intervened to resolve through cultural means rather than the relying on the police to institute Western law and justice:

Two Young Girls fighting

This case study relates to a breach of skin group rules through Facebook that resulted in jealousy and violence. Girl A had something to do with a boy who had a girlfriend (Girl B). Girl A was wrong skin to the boy and made suggestive remarks on Facebook about her relationship with the boy. Girl B became angry with Girl A as a result of the remark and caused a fight. The two young girls were fighting in a public area. Eventually they were separated and the cultural leaders were able to speak to the girls and their families to find out how the fight started and what the issues were. The families of the two girls came together with the TYDU Manager and a Cultural Leader to resolve the issue. The family of Girl B were not happy because of the 'wrong skin' issue concerning the other girl and they were not able to fully resolve the situation. The TYDU Manager in this instance was disappointed that peace and harmony were not restored in a full circle manner and would need to keep a close watch on the two families.

This case demonstrates a fight that was premised on a culturally-based issue and therefore resolution should be handled by the Cultural Leader and the TYDU Manager. These case workers were able to advise the police that they will handle the situation so that the police were not needed. This is the way that the community prefers to handle this type of situation. It is not always possible for this process to take place if the police are called to assist in the first instance and the situation is overly violent.

Young man put into detention after being told conflicting conditions of his case

A young man had stolen a car at Wurrimyanga. His case was handed over to the Youth Diversion Manager and the Correction Services Officer. They met with the young man regularly under a formal case management program to deal with his offence. After having these meetings and fulfilling his requirement he was advised that he was a free man. The police however, had arranged a meeting with the young man which was not known by the Youth Diversion Manager or the Correction Services Officer. The young man did not attend the meeting as he believed his work order was completed. The police did not believe the young man when he told them he was advised by the two case workers that he was a free man. It was later found that because the young man did not attend the meeting with police he was sent to court in Darwin where he was put into detention for an extended period. When the case workers found out that this had happened it was too late to do anything.

This case demonstrates the need for closer liaison between the police and the case workers who have familiarity with the young man. In this case the young man was handed over to the appropriate case workers to ensure that he fulfilled the community work order. Family and other cultural relationships are known by the case workers which assists the case workers to understand any issues arising and if the young man will have the support to complete his work order. It would be helpful for all parties to meet together and set out precisely what is expected from each party and communicate to one another when the work order is completed and what other obligations remain for the young man.

Petrol Sniffing

A young man was petrol sniffing in the skate park in Wurrimyanga. He lay there curled up with his face covered by a container in his hand. The police had immediately referred the case to a cultural leader to deal with the young man. That cultural leader was sitting in his car which was parked near the young man but he could not help the boy due to 'wrong skin'. The TYDU Manager saw the young man petrol sniffing as well as the cultural leader sitting in his car when driving from the airport and stopped to assist. The TYDU Manager was able to arrange the relevant cultural leaders to assist the young man but this was quite a while after. The police did not advise the TYDU until much later that day after the TYDU Manager had already stepped in and found the appropriate Cultural Leader to help the young man.

This case demonstrates how important it is for the police to have a degree of skin group knowledge and to always seek the assistance of the TYDU to deal with the day to day issues and situations. The

police have come a long way to allow the cultural leaders to intervene from time to time but they have not developed their own knowledge of the basics concerning skin group relationships. It is also important for the community to develop their own young people to work with all the different agencies to provide effective help in the right culturally based ways. The community need to help young leaders to see the importance of their own skills in their community.

Senior Ladies Recognising They Need Skills in Mediation and Conflict Resolution

During a meeting with a group of senior Tiwi women, the researcher was talking about the Tiwi Skin Group Project (this project) to engage the women in the discussion and seek their advice. There had been a big argument on the street that day and this was also being discussed.

The argument had been caused by a man who was angry about a young man and a young lady who had been seen together but were wrong skin. The argument had got very heated with a large number of people standing around the road outside the supermarket. The police were called and attended the fracas. The TYDU came later and asked the police to step aside so they could resolve the issue.

After discussion of this incident, a number of the senior women stated that they do not know how to react appropriately during fights and arguments. They said that they make matters worse as they protect their family member and yell at the other family and they know that this creates more anger from the other family. These women suggested that they need to do a mediation course and manage themselves and the young people better so that these situations are resolved long before the situation gets violent.

4.0 KEEPING CULTURE STRONG - SKIN GROUPS

4.1 IMPORTANCE OF SKIN GROUPS AND SKIN GROUP GOVERNANCE

Four separate Skin Group meetings are required to take place. The number of these meetings has declined over the past three year. There is a renewed commitment happening currently after a meeting took place in early March 2014 where 31 people from the Takaringuwi (Mullet) Skin Group attended. The Tiwi Regional Council has given its support for Skin Group meetings to take place. There is a financial cost to bring people together and share a barbeque but, the positive outcomes arising from each meeting and the benefit to each of the communities is critical. Each meeting creates its own reverberations of support through the community and strengthens culture. The strength and energy arising therefore needs to be captured, nurtured and supported so it may filter down to the young ones.

In 2012, the Youth Diversion Manager, Kevin Doolan wrote about the disempowerment of Tiwi people today in a report to describe what it will take to reinstate the Skin Group culture as the key governance model (refer Appendix One). Kevin provided this report to the principal researcher at the

commencement of the project to understand the importance of skin groups. The document is key to this project as it represents the sentiments of the Elders that direct Kevin in his day to day role of working with young people and upholding the importance of the skin group system that is embedded in the Youth Diversion Units work practices. Kevin states that:

The aim of the Tiwi Skin Group project is to assist Tiwi people deal with their issues of concern using a culturally competent and sustainable cultural model developed through the Tiwi Skin Group and based on Tiwi kinship, law and responsibilities.

The report expresses the concern that the existing services on Tiwi Islands do not address the needs of the Tiwi people. Kevin believes that it is critical for service providers to work closely with the Tiwi people to develop programs that are compatible with the community needs, in particular the wellbeing of families and their children. Kevin points out the problems concerning alcohol and other drugs create a desperate need for specialised services. These services need to be focussed on the longer term solution and not just the short term fix. As Kevin points out, there is a demand for families to be better equipped to address these issues in conjunction with counsellors and other specialists.

In the passage below Kevin states the need for service providers to build their competency levels relating to cross-cultural knowledge and respect Tiwi culture and understand its importance:

Tiwi people are saying that they want ongoing professional development and support built around Tiwi cross-cultural competencies. Achieving cultural competency is an ongoing process that needs to be assessed regularly to make sure it remains focused on Tiwi cultural protocols. Tiwi cultural knowledge also needs to be recognised and acknowledged as a skill set.

5.0 STRENGTHS OF A TWO-WAY MODEL

5.1 Reaffirming the Importance of Skin Groups is Critical for the Tiwi Islands

Elders are concerned that they will pass on without strong leaders to continue their cultural work in the future if the Skin Group foundations are not taught and practiced in every day Tiwi life. It is therefore critical that the Elders are listened to and respected so they may continue their life's work in reinforcing Tiwi culture. This is why young people are required to step up as leaders and learn the cultural ways that will continue to serve the Tiwi community. The Elders acknowledge that the skin group system is breaking down and they also acknowledge that certain Western mechanisms are needed. Elders are ready and willing to embrace the need for converging the Tiwi Skin Group system with other positive processes (Western) to enhance and strengthen the community.

The Elders can see the young people are struggling and that they need strong leadership and strong culture to help them understand their identity and have self-belief to be strong leaders in the future.

The following diagrams depict the cultural and collaborative process that the Elders see as the necessary steps for stronger leaders in the future. The painting produced by Alan Kerinauia through Tiwi Designs Art Centre at Wurrimiyanga was developed specifically for this project. The painting is presented on the front cover of this report and a poster which incorporates the painting is presented in item 5.7 of this report. The process leading to the final depiction and development of the painting was a collaborative process which is discussed in item 5.8 of this report.

The painting has been divided into three sections to enable explanation of what each sections means. The first section below lists the four skin groups, this is to remind young people who they are and what skin group rules they must follow. It is important for young people to maintain their connection to culture and follow skin group way. It is also important for schools and other organisations to support young people to keep their culture strong. Young people need to respect their Tiwi Elders and learn about culture from them. Tiwi Elders need to transfer their knowledge and encourage young people to keep their culture strong.

5.2 Tiwi Leadership Model

SECTION 1: THE FOUR SKIN GROUPS



In the Section 2 below, the inner circle with dots represents the Tiwi people working together to keep skin group culture strong and transferring their knowledge to their young ones. The next layer of the circle in the yellow section has more dots representing Tiwi Leaders who promote strong culture to the Tiwi people and continue the teachings on behalf of the community. The feet dotted around the circle represent all people including non-Tiwi people and organisations involved in the community working collaboratively to keep skin group culture strong and supporting the young ones to make right choices – ‘*all the people walking together to strengthen culture and strengthen the community*’.

SECTION 2: COLLABORATION OF STAKEHOLDERS TO SUPPORT AND STRENGTHEN SKIN GROUP SYSTEM



The footprints on the right hand side of Section 2 above represent the guidance from ancestors and Elders resulting from dancing, ceremony, walking on country – ‘*ngawurrayapunyangimi ngini ngawampi pirimani parlingarri. Amintiya ngini parlingarri pirripangurlimayi murrakupuni*’ (follow the old people – the Tiwi way – our land and our culture).

In Section 3 below, the picture depicts the choices that young people have to choose ‘right way’ or ‘wrong way’. As per section 5.7 of this report, the *pinyama* (on the left) represents the right way – it is good for you and the *pinyawini* (on the right) represents the wrong way – it tastes bitter. The *yuwurli* (mangrove worm on the left) represents the right way is fat and juicy and is good for you but the *wakijapa* (worm on the right) represents the wrong way and burns your throat if you eat it raw. Young people know about these bush foods. The Elders believe that the poster will be a good lesson

and a good reminder for young people to follow skin group rules to keep culture strong and grow strong and healthy to be good leaders.

SECTION 3: CHOICES FOR YOUNG PEOPLE 'RIGHT WAY' OR 'WRONG WAY'

Pinyama
(good apple)

Pinyawini
(bad apple)

Right Way

- Following Skin Group Culture
- Making good choices for family and community



Wrong Way

- Harm to others
- Families fighting
- Criminal Charges
- Incarceration

Yuwurli
(good mangrove worm)

Wakijapa
(cheeky/bad worm)

Western Law Awareness

Young people learning about law and justice and teaching other young people

Youth & Community Based Options

Youth Justice Organisation	Community Courts
Youth Hub	Service Orders
Ponki Mediation	Youth Camps
Cultural re-connection	Role Models & Mentors
Sport and Recreation outlets	

Western Law Enforcing

Last resort measures:
Police enforcement
Criminal Court
Corrective Services

5.3 A Model to Keep Culture Strong

The picture above represents a 'model' of the way forward for the community from two key perspectives:

- 1) Youth Leadership model: Selecting young people to be mentored by cultural leaders to provide mentoring to other young people to help guide and support them in 'Tiwi way' and in 'Western way' also. It is paramount for youth leaders to learn and understand about police process and Western law and justice principles. These youth leaders will become the future leaders of the community. Leadership training connected to employment and active

community work in addition to cultural enrichment under the guidance of Elders will create an effective and well-rounded process to fulfil the missing link that Tiwi Elders are currently struggling with.

- 2) Community governance: The model supports the practice of cultural leaders being the core and central focus for community governance and therefore the primary point of contact when community members are in need and an initial contact point for problems arising in the community. It has been found that most criminal behaviour in the community stems from breaches relating to Skin Group rules. Therefore by involving the relevant Skin Group Cultural Leader in the first instance will provide an opportunity for early intervention through mediation and cultural process. This process has been proven to be very effective but will need support from the Police, community and other services to understand, respect and promote.

Tiwi Skin Group Model to Enable Future Funding

The idea behind this model is for the Tiwi communities to advocate the importance of skin groups through schools and other community forums. It is also hoped that it will lead to future funding to acknowledge the contribution of Cultural Leaders and employ Youth Leaders/Mentors within the youth diversion area to promote and teach skin group and other cultural foundations to young people. Funding will also enable training and professional development of Youth Leaders/Mentors and other emerging leaders in the community.

5.4 Mentoring Young Leaders

The draft model and concepts basis for this project very much depends on the ability of the community to engage youth leaders to understand and promote culture to other young people. It is proposed that the youth leaders commence their leadership journey by being mentored by Tiwi cultural leaders. The youth leaders then become the mentors for young people and future leaders of the community.

It is paramount that youth leaders are also trained in Western law and justice so that they can convey to other young people the consequences of certain behaviour. This will assist in informing young people with a balanced view of what behaviour is acceptable in their community and what behaviour is illegal. It is envisioned by Elders that the Skin Group Model becomes the accepted way by which youth diversion and youth development are practised and enacted in the community. This model takes the approach of understanding the role for Western based practices but at the same time strengthening Tiwi culture so that it empowers young people to do the right thing by the community and stay strong in and live by their cultural knowledge. From discussions with some of the Wangatunga Strong Womens' group they believe that conflict resolution is of the utmost importance rather than force. They believe that young people have to understand that there are other non-

violent options to resolving issues in the community, particularly concerning 'jealousy'. These cultural leaders convey the following message:

Listen together, talk together, say sorry to one another, and look after each other.

The Youth Diversion Unit conducts the family interventions based on the relevant Skin Group rules and also utilising Ponki mediators and the Ponki mediation approach. It has become increasingly hard to manage these situations due to the cut-backs of young people working in the youth diversion area. There have also been issues with getting the police to fully understand the need for culture to be part of the process and referrals to the Youth Diversion Unit from the police have diminished. Police undergo a 2 day cultural competency training which the community believes is clearly not enough.

5.5 Training, Education and Support for Prospective Leaders

Discussions on Tiwi Islands have taken place in relation to a Leadership Development Course for young people. This project has already identified leadership, mentoring and self-help/empowerment courses that need further development and customisation to formulate a holistic leadership course structure. Important inclusions for the course are:

- Cultural growth - mentoring from Elders
- Ponki Junior Mediation training
- Empowering, self-help and identity training (e.g. Rise Up Program)
- Leadership and mentoring courses
- Legal and justice training (Police training)
- Other specific work-based training

Cultural Growth - Mentoring from Skin Group Elders

This mentoring would be both regular and semi-structured. Skin Group Elders need to be matched carefully to the young leaders concerned. The mentoring could take place informally based on regular contact. This mentoring is critical for young leaders to provide an understanding about community leadership and responsibility and the important work of Elders to keep the community strong and healthy from many different perspectives.

Ponki Mediation

This program is a both ways mediation training program developed by the Tiwi Skin Group Elders and the NT Community Justice Centre. The course has competencies and assessments that have been drawn from the National Mediation Standards. Ponki mediation is a Tiwi based culturally appropriate course delivered on the basis of professional development workshops involving role playing to convey cultural and Western concepts.

Empowering, self-help and identity training

The Rise Up program is designed to encourage and empower Indigenous Australians 'to be your best' and 'own your future'. The training provided is interactive and can be developed to suit specialised needs. The Rise Up program assists young Indigenous people (and all people) to have belief in self, self-confidence and self-worth. The program allows participants to think critically and self-reflect to understand themselves better and transform their life through personal change.

Leadership and Mentor Training

There are few courses that are available, relevant or suitable for young people living in remote communities. There appears to be a distinct lack of leadership, law and justice and mentoring courses that would be suitable. Fortunately the Australian Indigenous Leadership Centre (AILC) has been achieving high levels of success with their courses and the outcomes for their students. The AILC conducts two such leadership courses: a Certificate II and IV in Indigenous Leadership. Certificate II introduces Indigenous Leadership concepts in Australia to build the capacity of future leaders. This course includes different leadership models and styles, learning about twentieth century Indigenous campaigns, integration of leadership experiences, and the development of a personal vision and leadership development plan to achieve personal visions.

Certificate IV covers topics and skills including: leadership skills, maintaining and protecting culture, building partnerships, managing conflict and stress and strategic planning.

The Principal Researcher met with the CEO of the AILC, Rachele Towart to discuss the Tiwi Islands model and how the AILC courses could incorporate Tiwi cultural elements. Rachele stated that these courses could be customised specifically for the Tiwi Islands.

CDU is working closely with the AILC and will be hosting the AILC to deliver both the certificate II and certificate IV courses in October, November and December 2014. ***These courses will be delivered in blocks and will be free of charge for participants.*** The courses would normally cost in the vicinity of \$4,000 per student.

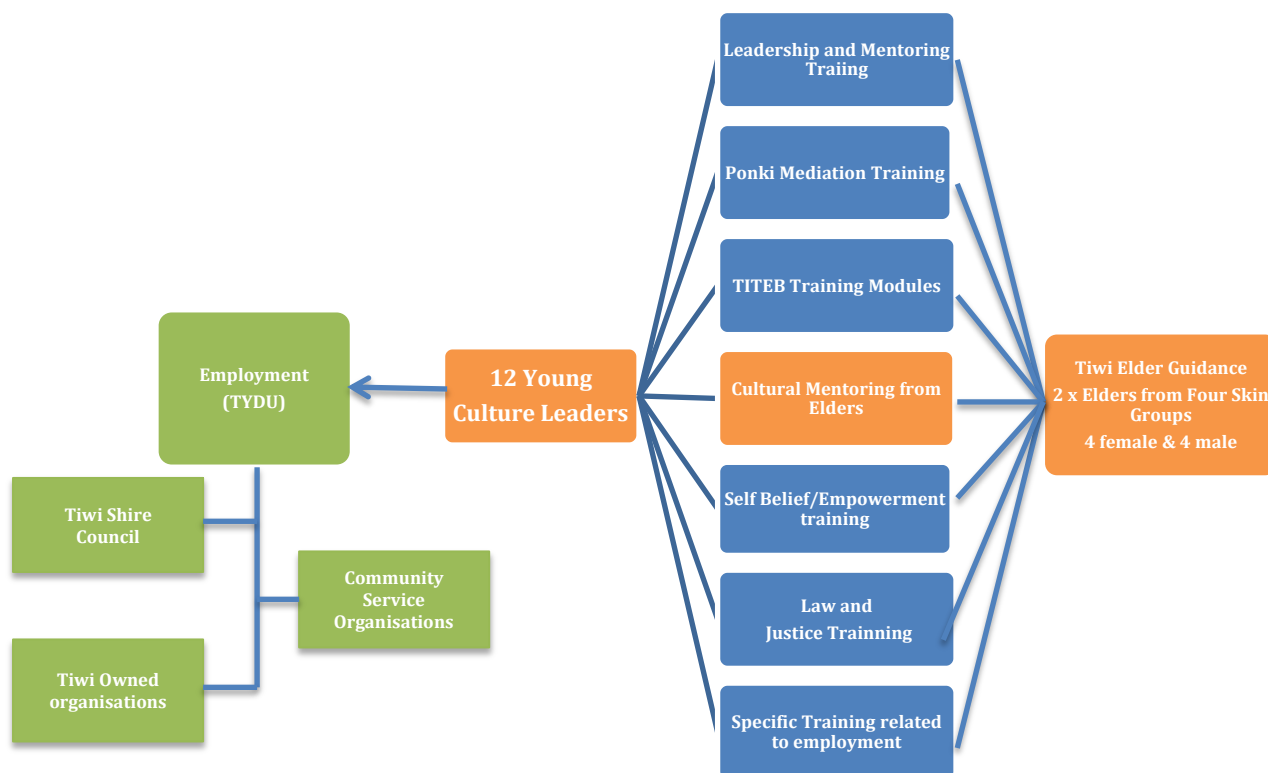
Legal and Justice Training

Another course that may provide a good foundation for further customisation is the Northern Melbourne Institute of TAFE's Legal and Justice Programs. One of the courses is the Certificate IV in Justice where students participate in boot-camp, crime scene investigations and conflict management. It is a seventeen week program that enables students to become confident, aware of community issues and learning key elements of the legal and justice environment. A course of this type could be developed specifically for the Tiwi Islands. Another course offered by this same TAFE is the Certificate IV in Youth Justice. This course provides the necessary skills for students seeking a career as a juvenile justice officer, mentor, case manager and youth worker.

There is also the Certificate II in Justice Services which is conducted in the NT. This course is more specifically designed for Community Corrections Officers. The course comprises of eight units including: communicating effectively, security of premises and environment, health, safety and welfare of offenders and monitoring people in care or custody.

There is scope for courses to be developed by the community in conjunction with the Australian Centre for Indigenous Knowledges and Education/Charles Darwin University and TITEB. Funding is required to assist in the development of these courses specifically for the Tiwi Islands and to have young people employed as community leaders and mentors so they undertake training as part of their employment contract. The following diagram depicts the training modules that a young cultural leader could undertake as part of their traineeship.

YOUNG CULTURAL LEADERSHIP TRAINING PROGRAM LINKED TO EMPLOYMENT



5.6 Cultural Competency to Improve Service Delivery on the Tiwi Islands

Role for Aboriginal Community Police Officers (ACPOs)

It is a critical problem that the Tiwi Islands do not have Aboriginal Community Police Officers. Given the predominant nature of crimes that young offenders commit on Tiwi Islands, it is clear that a

position of this type would be instrumental in overcoming many of the issues that continue to prevent culturally appropriate conduct and sensitivities by police officers during their dealings with cases that involve young people (and older people). The ACPOs could work closely with the Youth Diversion Unit in a collaborative manner. This would provide synergies between the police and the community in an attempt to reduce the number of offences committed by young people and provide them the support to understand their behaviour and why they need to keep culture strong and avoid getting caught in the justice system.

Importance of Cultural Mentors for Police

From discussions with Elders it is strongly held that police officers working on Tiwi Islands need further cultural competency training. There is a need for them to understand how the Skin Group system works in general so they may garner assistance from the right people/right skin. From the research conducted there appears to be many instances where young people had been disadvantaged and their issues and cases exacerbated due to a lack of understanding of the poison relationships and other culturally-based implications. This is where ACPOs can really be of assistance to mentor the police in relation to important cultural mechanisms.

From discussions with police officers working on Bathurst Island it was found that they tend to agree that it would be very helpful to have ACPOs or Tiwi-based liaison officers to work between the police and the community. There also appeared to be a sense of reluctance to have Tiwi liaison officers as the police thought that this would be unfair that the liaison officers would not be under the same pressure as they are and that the liaison officers would be just talking with people and that this would not be sufficient help for the police officers given the long hours that the police actually work.

Cross Cultural Courses

There is evidence of cross-cultural material that has been developed for non-Indigenous or non-Tiwi people working on the Tiwi Islands. This material is a good introduction to the history and background of the Tiwi Islands which would be helpful for people completely new to working with Australian Aboriginal people. The material also contains an introduction to Tiwi culture including skin groups which would be very helpful for police officers and other workers on the islands at the commencement of their employment contracts with Tiwi people.

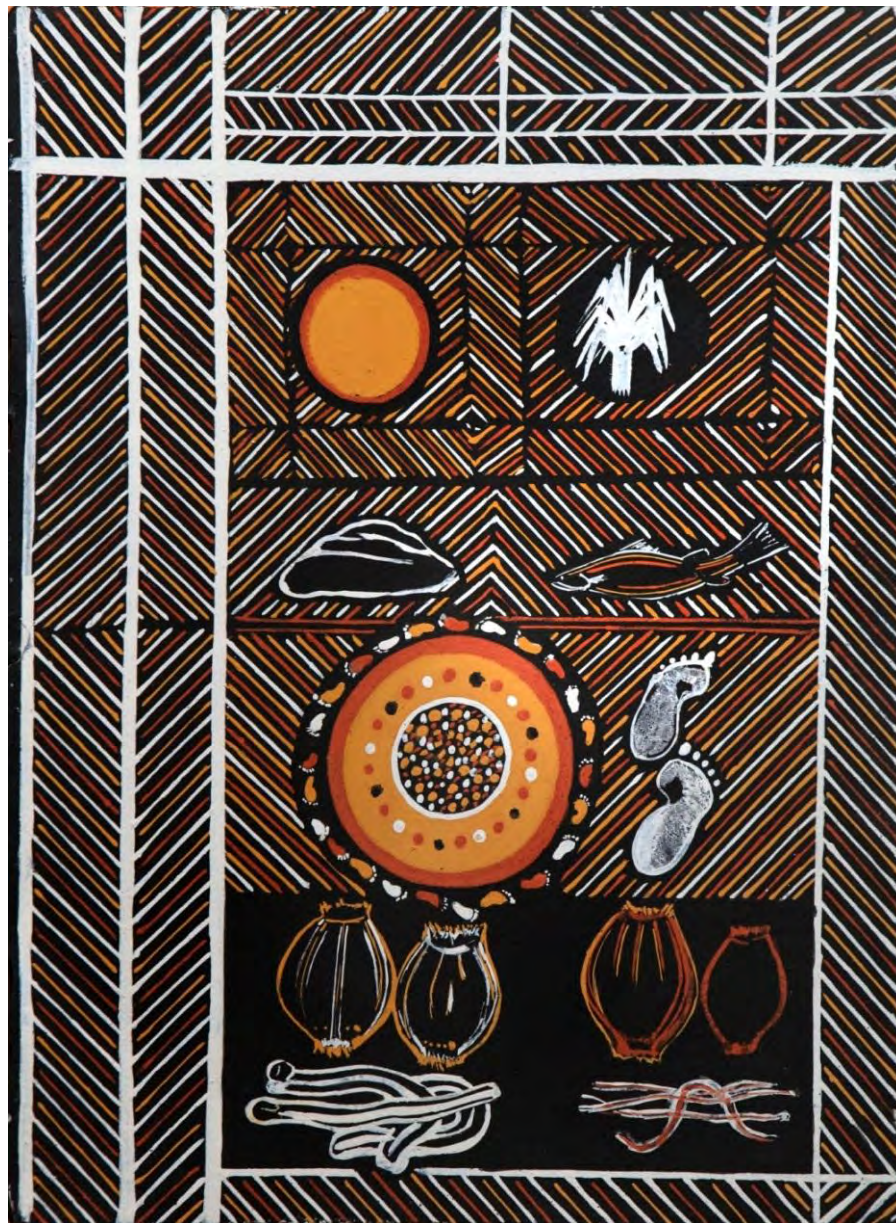
There is a need for a more intensive course and ongoing mentoring. The initial introductory course will provide a good insight but there needs to be a person-to-person approach on a regular basis – once a week for three to four hours over a 6 week period that enables an accumulation and consolidation of knowledge. This type of course should be an accredited course (accredited by TITEB and Tiwi Elders) and should be mandatory.

5.7 A Poster of the Leadership Model Premised on Tiwi Skin Group Culture

The poster below will be distributed to schools and other community organisations through the Youth Diversion Unit and other people who work with young people.

Ngawurranungurumagi ngingawula Tiwi ngini ngapangiraga

(Hold On To Our Culture – Keep It Really Strong)



**Ngawurramangi ngingawula ngirramini amintiya ngirimpi
awunganuwanga ngawurrayamangi ngingawula murrakupuni**

(Keep Your Tiwi Values Strong)

5.8 How the poster/model was developed

Principal Researcher:

I had been working closely with Kevin Doolan and Andrew Kelantumama. We designed a model in draft form based on the skin groups, the collaboration of the community and community-based agencies and the stricter law and justice system. Essentially, we turned the model upside down so that the skin groups and strengthening culture were at the top with the community support and community-based interventions with families next. We then had the collaborative support from the community-based organisations placed in the middle of the pukumani pole. The next section of the pole included law and justice agencies and processes that support and assist young offenders with the police and criminal justice and corrective process at the bottom of the pole. The pukumani pole was used as the central focus similar to how the Ngarukuruwala women had drawn for their picture/poster conveying continuation of culture through contemporary music. At the time it was thought that this would make a good visual representation for the project. The interim report for this project was developed in this way with that particular diagram developed using computer-based tools. The model/diagram is presented in Appendix Three.

Several months later Kevin and Andrew suggested that I discuss this model with Alan Kerinauia so he can do a painting to reflect the model. I sat down with Alan Kerinauia- the Tiwi artist to explain the project and what he could paint to keep culture strong for young people. The model was initially accepted by Alan but then he decided during my next trip that the Pukumani was not the preferred representation. Alan and I then discussed other ideas.

We discussed the importance of the community as a whole being incorporated into the collaboration section of the picture, including all of the many services such as the schools, shire, the Catholic Church, Catholic Care, Red Cross and all the other agencies. We discussed the need for young people to understand that they have an important role in the community and that by continuing strong culture they will provide a healthy and strong future for the community with good leadership. We also discussed the need to be able to demonstrate with symbols 'right way and 'wrong way' to the young people so they know that they have the choice to keep culture strong. We needed to find a way to symbolise staying out of trouble rather than creating 'jealousy' (wrong skin situations) which invariably results in fights amongst families and young people. This can then put young people and their families at risk and can result in young ones being charged or detained.

Alan drew a sketch that shows the four skin groups at the top of the picture and then the collaboration in the middle of the picture and the good and bad fruit down the bottom of the picture, to depict 'right way' and 'wrong way'. Alan asked for the sketch to be shown to the ladies and other Elders to see if they agree.

I took Alan's draft picture and conveyed this to the senior women. The women listened to me explain what Alan had told me and then they had a lengthy discussion in Tiwi Language. The women gave me permission to record what they were saying so I could then get Magdellan Kelantumama to interpret and assist me with transcribing in written form. The next section provides this translation.

The Group talking About Who is Responsible:

Today we have many changes taking place, we have stories about our culture. We need to use the symbols of our skin groups to explain to the young people. This is our story, the Tiwi story about our strong culture from when our ancestors/grandparents/our fathers lived at that time they had laws. We have changed over generations; we need to integrate our culture into white society. The old ways have gone and the new ways like police have got involved. We need to help the young ones know what those skin groups mean – the mullet, rock, pandanas and sun. These stories have been left for us to keep the culture going; we must keep them going in this day, in the new time. Today the new ways we follow – the white people way/Western way. We have four skin groups- the marriage cycles – this is our way.

Why do we need police today? We have too much violence because skin group culture is not being practiced. Too many people are getting into trouble. If we followed skin group we would not need the police. We must stop calling the police in and sort out our own family matters. We are all worried, there is too much fighting. We want peace. Many people come to our community to get away from fighting. Police are here to help those people getting hurt and helping the kids from getting hurt. We know we need them but we need to be responsible too. We are Tiwi people we sort our problems with the Elders through skin group. We need to take more responsibility and sort out own problems. We have our own system to work these problems out; we need to bring our culture together with the police and other law and justice. We have the people who can help certain skin groups but the police don't know about our skin groups they don't know who can help different people having problems and it makes it hard for us. Our own skin group deals with our problem, it is not up to another skin group to sort out our problem. We have our own skin group that can come together to sort out our problems; if it doesn't stop we call the police. When the police act too early it is not our way and bad things can happen. We can sort out before the problem. If people don't agree with how the problem is going they can call the police, but we prefer the Nimara workers to act before the police.

We need stronger people in our community to help us for the future. We need the young ones to learn to be strong leaders.

The Group Talking About the Picture:

We know the good apple from the bad apple in this picture. The good apple is the good one, the red one that grows on the beach and represents the 'right way' – the bad apple is bitter and grows in the bush and represents the 'wrong way', we get sick if we eat that apple. The kids will know which one is which.

We say 'ngini pinyama angi pupuka ngini wgawapa, api winyirra apapupunya pupuka jarranwaka angi tutuli pinyama nyirra jiringa awinyirra, pili awinyirra jarrumwaka angi jiringa'.

(Pinyama = good apple)

We follow the good road by doing the right thing – by eating the good apple. Our culture keeps us strong and keeps us out of trouble. The picture tells us to make the right choice to follow the good road. You know our young people do not care, they have to be taught all over again, our culture is fading.

We need to add the mangrove worm into the picture. One of the worms they can eat straight away and the other worm they need to boil first otherwise it is too bitter. These young people need to know what is good and what is bad behaviour? What food is good and what food is bad? They know which worm to eat to be healthy. The cheeky worm is bitter, it is bad to eat without cooking. So one of the worms we can eat straight away the other we have to boil it before we eat it. We feel good when we have the juice when we cook that cheeky worm, but we prefer the mangrove worm you can eat straight away, it is fat and healthy and makes us feel good. We feel a lot better when we take mangrove worm, we feel happy like when we are doing right way for our people, we feel happy.

We say 'ngini ngawapa yuwurli api awarra pupuni arikirimi api nginingaji ngapwarlipirri ngini pupuni ngirramini kangawa, ngini kapi parlingarri pirima'.

(yuwurli = mangrove worm)

You know that when we cook that bitter one it is like we are changing our behaviour to good way, so even when we do something wrong we can change a bit and make it good

We want to show the young people how strong and healthy we were in the mission days. We worked hard. They need to see these pictures of the two beautiful islands and the plantations we grew, the logging, the bread we baked, the clothes that we made with sewing machines and the hunting. Young peoples' parents and grandparents worked hard, young people need to see those photos on a poster. Get those young ones to see what job their parents did. When we had the hundred year's celebration we got all those photos of our parents working on the mission farm. Things were good in mission times. We have those old photos and you can see where all the Tiwi men and women worked with the old church and the old bush. Young people need to be able to compare how things were back then and how they see it today and they can balance it to help them have more ambition.

We do the right thing to carry our culture strong. You carry your strong dream. We carry the strong culture for the young ones. The young ones need to learn our strong culture.

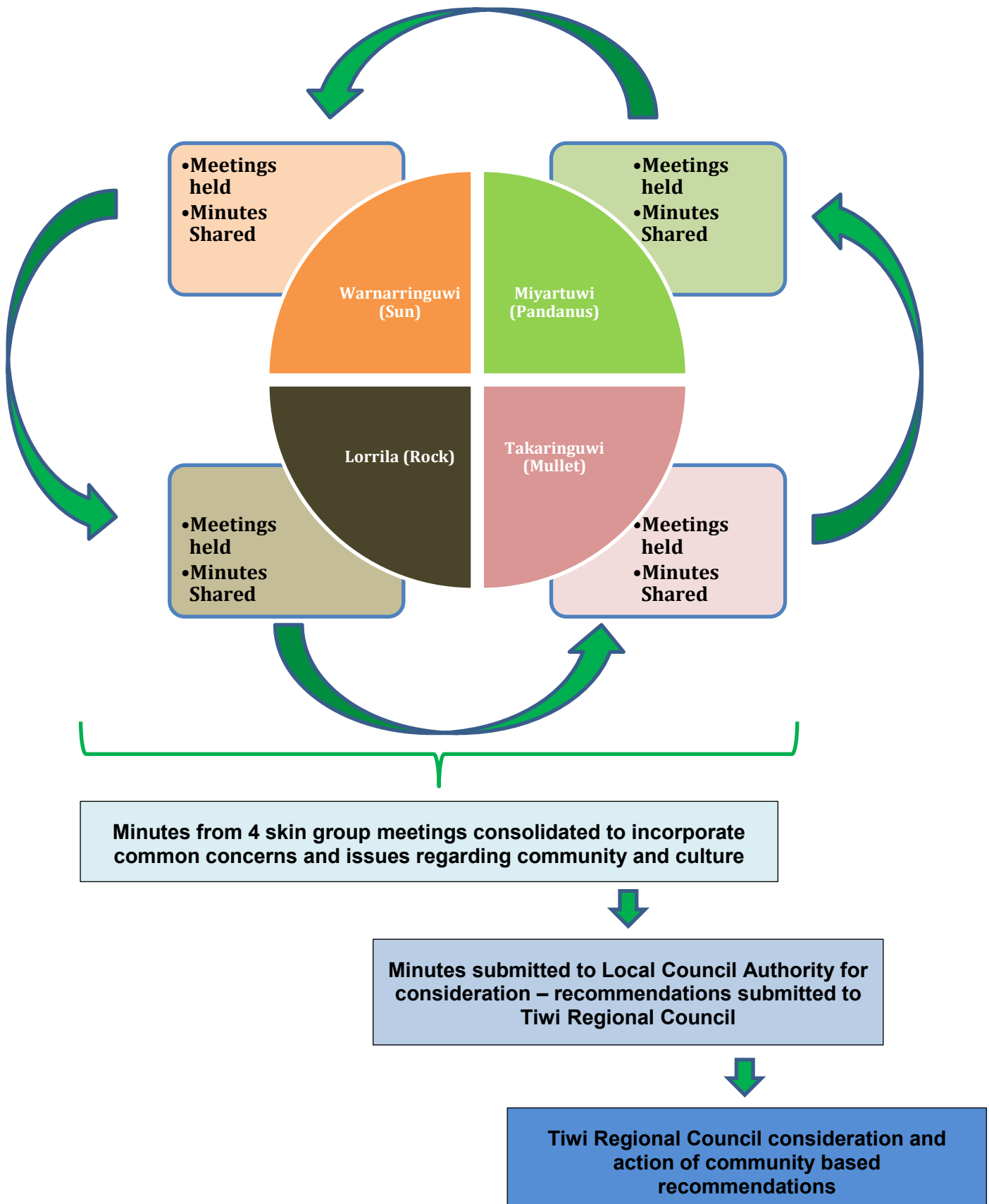
6.0 SKIN GROUP BASED GOVERNANCE STRUCTURE FOR STRONG TIWI VOICE

6.1 Community Support for Skin Group Based Governance Structure

The Tiwi Islands is currently going through a period of re-invigoration of promoting the skin group governance structure. Many Elders are excited about this given that over the past two years there has been minimal activity due to the lack of funding available to hold the skin group meetings and a lack of support from some areas within the community. Skin Groups are seen as the very top priority by the Elders, even higher than land. Elders state that land is so integral to the Tiwi people, it is handed down from their fathers but skin groups are from their mother and provide them with the rules and protocols about how to live on their land and how to behave within their families, skin groups and community structures. The diagram below represents the Tiwi skin group governance structure and how Tiwi Elders disseminate the community priorities about issues that need to be resolved and how recommendations are to be actioned on behalf of the community.

The following picture was developed by the principal researcher. It illustrates the Tiwi skin Group governance structure that was described by several male cultural leaders about how the governance model will work in the future. The skin group governance is more complicated than the picture below conveys, but the important purpose of the model is to strengthen the way that the skin group culture operates to have influence on the decisions to be made concerning the Tiwi communities. For a number of years the Tiwi people have not had a strong voice as a result of the shire structure and the many government programs that have been imposed on the communities. The Elders are now pushing hard to propose that this old governance structure becomes prominent once again to ensure the Tiwi voices are being heard and for Tiwi people to take over the responsibility for running their community. So the picture may be a simple depiction but it carries a high level of sentiment and passion in addition to the traditional skin group governance perspective.

TIWI SKIN GROUP GOVERNANCE STRUCTURE



7.0 LOOKING FORWARD

7.1 Tiwi Islands Common Threads: Other Projects and Models Being Developed

Over the period of this study, meetings and phone conversations have been held with a number of organisations regarding projects that have a common thread with this project and that are closely aligned with the Tiwi Islands. These other projects are:

NT Community Justice Centre and the Tiwi Youth Diversion Unit - Junior Ponki Mediators. The Ponki Mediation course that has been available for senior Tiwi cultural leaders has been developed for young Tiwi people. This mediation course will develop young people to manage conflicts and disputes using culturally based and Western mediation tools. This will mean that young people within the Tiwi Island communities will be better equipped to resolve conflicts within their families and skin groups and assist their communities to maintain peace and harmony. These young people becoming Ponki Mediators will be the strong leaders of the future. The first course will be run in April 2014.

Tiwi Islands Training and Education Board: Leadership and Governance Program

Currently a model of leadership and governance is being developed to better train young people in the workplace that also incorporates cultural foundational learning from Elders. The program will develop Tiwi people as mentors. This program is in the very early stages of development. Once the program scope is developed, a submission will be lodged for funding through the federal government.

CDU and the Australian Centre for Indigenous Knowledges and Education (ACIKE) Projects and Programs

These projects and programs represent the strong notions that CDU's Office of the Pro Vice Chancellor - Indigenous Leadership and the ACIKE embrace to develop young Indigenous leaders through education, academic support and the development of numerous other Indigenous initiatives to build a stronger Indigenous knowledges focus, acceptance and acknowledgement (including a Reconciliation Action Plan, Indigenous Education Statement and a CDU and Larrakia People Memorandum of Understanding that incorporates an Indigenous Elder in Residence program).

Currently ACIKE has a major role in the CDU Into Uni program. This is a three year project that is federally funded until the end of 2014. The program seeks to inspire secondary Indigenous and low social-economic students from Kormilda College, Centralian Senior College and Centralian Middle School to consider university as a realistic option.

CDU became a partner of the Foundation for Young Australian's IMPACT program in 2013. This is an Indigenous leadership program that works intensively with students in years ten, eleven and twelve. This program recently extended its student base to include both private and public schools across the

NT. The 2014 year ten intake includes students from Gapuwiyak, Jabiru, Katherine, Alice Springs and Darwin.

CDU's Office of the Pro-vice Chancellor – Indigenous Leadership will be commencing a three year Whole of Community Engagement project in 2014 that will utilise strategies to inspire up to five NT remote communities to encourage people to consider higher education in their normal expectations. This project will focus on building strong and sustainable educational pathways from early childhood to lifelong post-secondary education.

CDU/The Northern Institute: National Partnership agreement on Stronger Futures in the Northern Territory: Gapuwiyak, Milingimbi, Ramingining, Wurrumiyanga and Ntaria

- Better understand Aboriginal and Western governance systems and arrangements
- Develop new ways of supporting and growing knowledge and skills in governance and leadership
- Find better ways for Aboriginal and Western governance systems and arrangements to work together

Tiwi Islands Alcohol Rehabilitation Centre: Since the last NT election campaign - there has been talk of a 'stand-alone' rehabilitation facility to be located at Four Mile on Bathurst Island as part of the Alcohol Mandatory Treatment program in the NT. This has been discussed by Francis Xavier and Robyn Lambley (Australian, 2014).

The following was stated in relation to the centre:

Arafura Member of the Legislative Assembly and Tiwi Islander Francis Xavier, or Maralampuw, wants a fifth mandatory alcohol rehabilitation centre to be established on Bathurst Island at Four Mile Camp so he can bring islanders back home to receive rehabilitation and reconnect with their culture and responsibilities (The Guardian, 2013)

There has also been discussion about the Youth Diversion Unit moving out to Four Mile rather than being located in the child care centre in Wurrumiyanga. It is thought that there exists a potential for a number of positions for youth workers to be appointed as part of the resourcing for the rehabilitation centre. If these positions were to materialise then this would provide an opportunity to train young people under the recommendations proposed in this project and the model arising.

Attempts have been made to find out how serious the NT Government is about the rehabilitation centre, however there seems to be a lack of information available at this point in time. If the rehabilitation centre is going to go ahead it would be prudent to identify a cohort of young people to be commence training under a pilot program. The community wants young people to have leadership

training pathways available. It would obviously be of benefit to have employment tied to such training.

Skin Group Leader: A need has been recognised for a Skin Group Leader to manage the skin group meetings and activities. A submission for funding has been lodged with government to fund this position. Given that there currently is no funding to support the important work of the skin groups this position will play an integral role in strengthening and re-invigorating the skin group meetings and activities. The Tiwi Regional Council is currently assisting to support the skin group meetings but this has not always been the case. It is believed that this position will provide the Tiwi communities with the support required to ensure that the voices of the Tiwi Elders are heard and assert their impact for the betterment of the communities and the wellbeing of Tiwi people.

Cross-cultural Program: For some time now there has been plans for a cross-cultural program that is to be run by a senior cultural leader. As mentioned earlier in this report, a presentation on Tiwi cross-cultural training has been completed, however there needs to be financial support to have a Tiwi Elder employed to run this program.

Japalinga³ - Leadership Program: The Xavier Catholic College and the Murrupurtiyanuwu Catholic Primary School have student representatives that form the leadership groups of each school. Japalinga Mob is a program targeted at improving educational outcomes through developing student capacity in academia, sport, the arts, culture and leadership. The program incorporates the utilisation of the Tiwi Bombers as role models and provides advice and support a number of students who are dedicated to school, behave appropriately and work hard. The program is funded by the Smarter Schools National Partnerships Projects.

³ *Japalinga* means 'star' in Tiwi language

7.2 Collective Strength of the Various Projects

As can be seen from the number of projects listed above that are taking place at present – there are common threads of:

- Training linked to employment for young people to be strong leaders;
- Strengthening culture to improve community wellbeing;
- Sharing cultural history and background with non-Tiwi people;
- Incorporating cultural foundations into community based government programs;
- Reducing the likelihood of youth crime;
- Youth justice systems to be community based and therapeutic not punitive
- Managing the impact of alcohol and rehabilitating Tiwi people, and
- Promoting skin group culture as the Tiwi governance and leadership model

An important process that will be followed up in 2014, is to hold a series of forums to bring the key people involved in the projects listed above together. This forum will seek strategies to work collaboratively to achieve common goals for Tiwi Islands. A collective approach is required to achieve the necessary impetus for future funding of training and employment linked programs for young people that involves a two-way approach to learning and development.

8.0 PROPOSED MODEL FOR YOUNG CULTURAL LEADERS

8.1 The Youth Diversion Unit Supported by a Whole of Community Approach

The twelve strong leadership positions would be distributed between the three key communities: Wurrimiyanga, Milikapiti and Pirlangimpi and would cost in the vicinity of \$910,000 per year, including wages, Elder mentoring, administration and training costs. The cost to the community without a model of this type would be far greater with potentially more young people getting into trouble with the law and the associated costs of legal, court, travel and transport, detention, counselling and rehabilitation thereafter.

If the program incorporates an Elder as a ***Skin Group Leader working full time to manage the Skin Group Community Leadership team for the whole of the Tiwi Islands then this position alone would cost around \$190,000 including a vehicle and running costs.*** A funding application has been submitted for an Elder relating to this position recently – the outcome is not yet known. If this position was included with the ***Skin Group Strong Leadership Model, per the above, the costing would be in the vicinity of \$1,096,650 in its first year.***

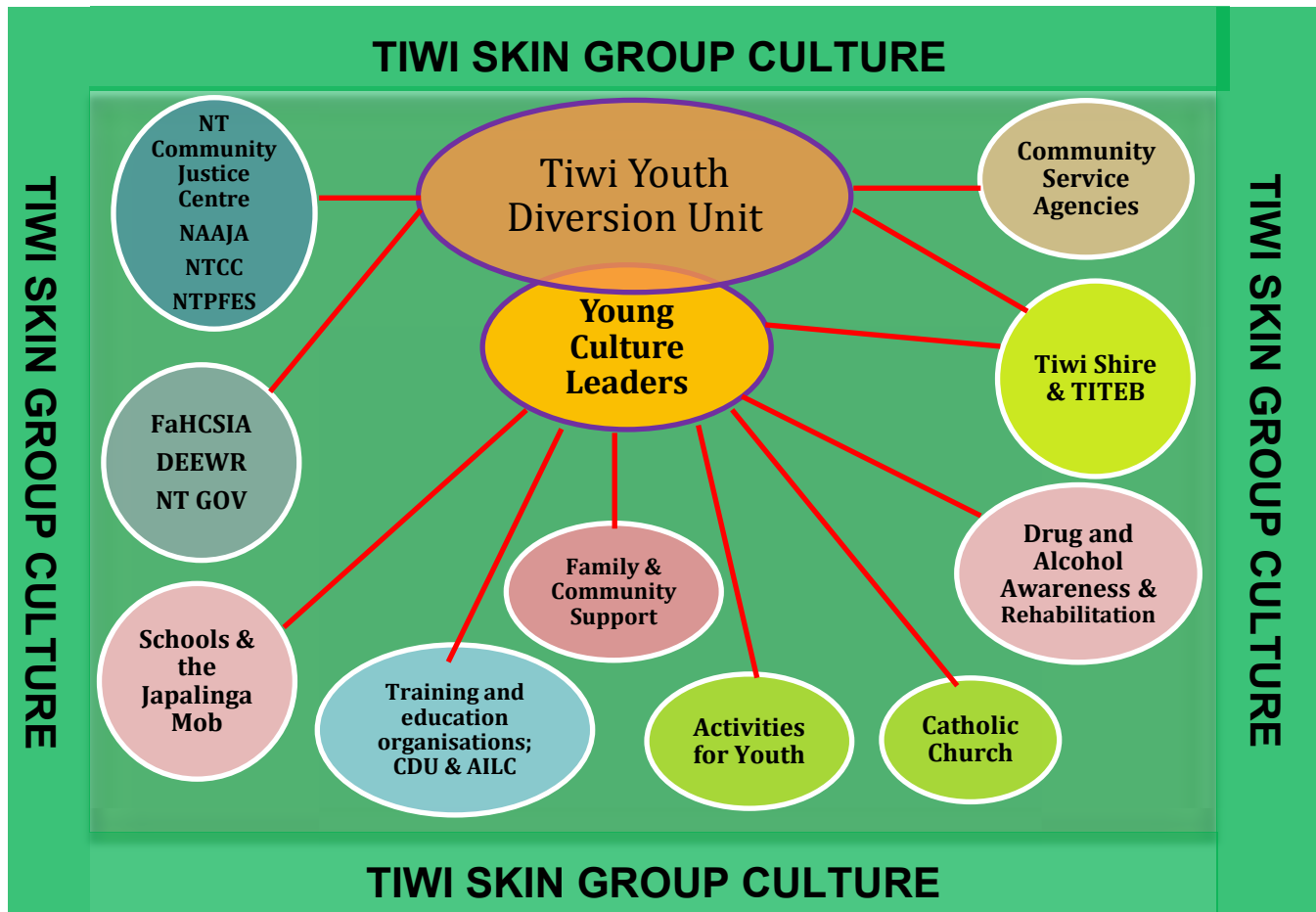
Optimal Use of Youth Funding: Service Providers Pooling Resources

Obviously, the Young Cultural Leadership program would need a strong sense of sustainability under a strong governance regime with long term funding. To achieve this it would be necessary for all youth funding on the Tiwi Islands to be analysed to gauge its effectiveness in addressing current community strengths and weaknesses concerning youth. The service deliverers would need to work together under a collaborative structure to consider where the funds could be best utilised and how funds could be pooled to achieve sustainable outcomes along the lines of the model recommended in this report. Although the existing service providers are achieving admirable outcomes the current fragmentation of service delivery needs recognition and the lack of effectiveness acknowledged to make way for a more rigorous and effective process with longer term and stronger leadership-based outcomes.

The aims and objectives of the Shared Responsibility Agreement (SRA) discussed above at Item 2.4 'Models for Consideration' are still very important and represent key concepts that need to underpin the consolidation of the youth funding and service delivery process. **A collaborative and innovative model is urgently needed to achieve the intentions of the former SRA but in the *present time* with a *future vision* embracing both *Tiwi and Western enrichment*.**

The model below is a simplistic model to demonstrate how the skin group culture needs to underlie all community activities relating to youth. The model is a 'Whole of Community' approach where all community members and organisations support the central focus – *the young culture leaders* – who will be developed as the strong leaders for the future.

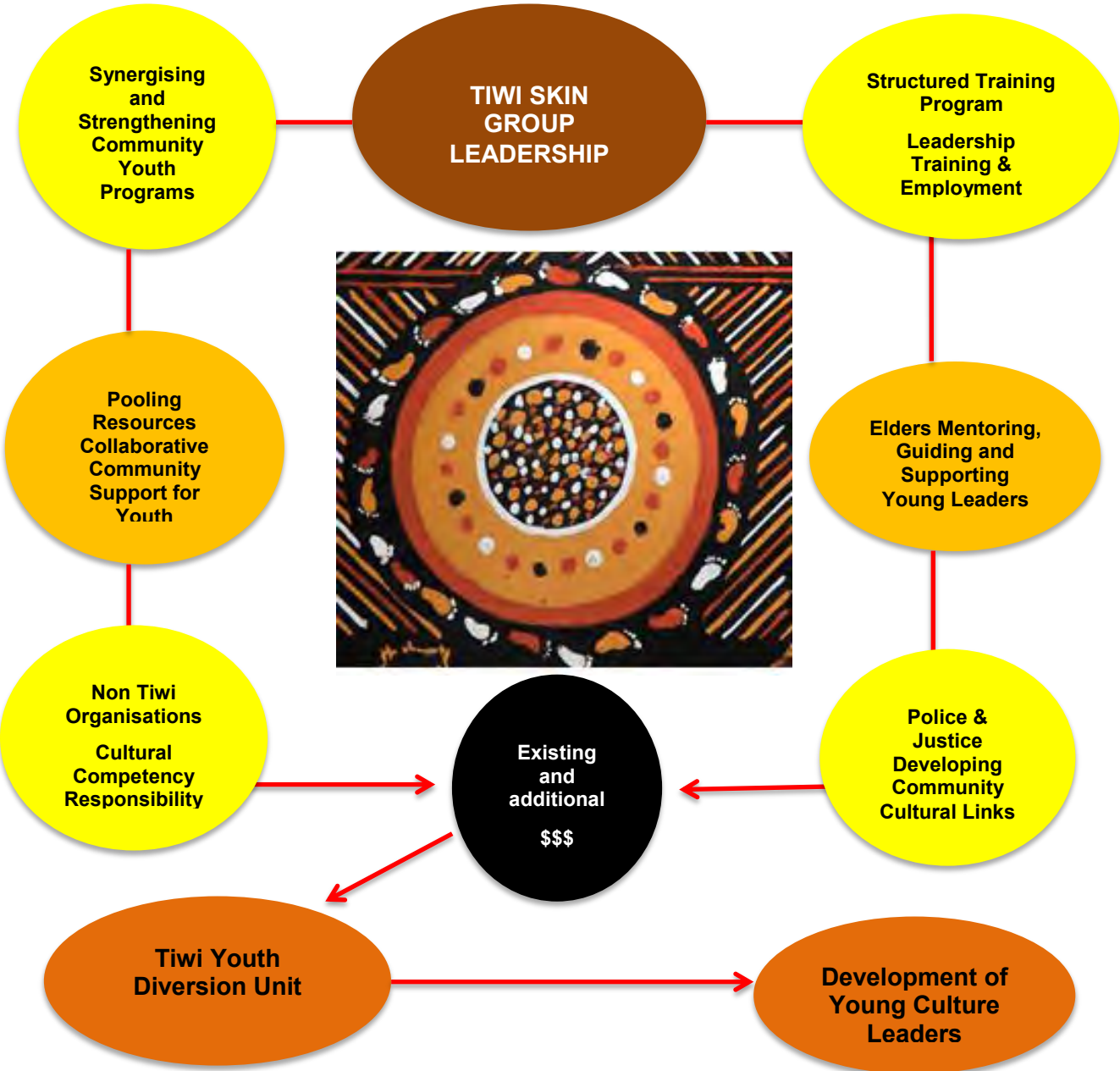
TIWI ISLANDS MODEL FOR GROWING YOUNG CULTURE LEADERS



Training of the young leaders would be a shared responsibility, potentially between registered training providers such as TITEB, Charles Darwin University and the Australian Indigenous Leadership Centre and other relevant consultants and organisations. The illustration above is encased and embedded in Tiwi culture – this is the wishes and desires of the Tiwi Elders and therefore the model must reflect this integral feature. A further illustration is presented below that demonstrates the collaborative process required to develop young Indigenous leaders.

8.2 TIWI ISLANDS MODEL FOR WHOLE OF COMMUNITY SUPPORT FOR YOUNG CULTURE LEADERS

Given the high regard and reputation that the TDYU has had over a number of years working with youth diversion and youth leadership, it is proposed under this model the TYDU manage the young culture leaders. The following diagram illustrates the findings of this project towards achieving effective community collaboration for the development of Young Culture Leaders.



A FINAL WORD - A NEW DAY (by Magdellan Kelantumama)

Magdellan Kelantuma worked very closely with the principal researcher – Bronwyn Rossingh to translate spoken Tiwi language into written Tiwi and English. Magdellan explained the deeper cultural meaning behind the voices of the Elders. Magdellan would also tell stories about the history of skin group culture and the significance of certain landmarks and sacred sites on Tiwi country. One of Magdellan’s stories is one she tells to young people from the school and their teachers who she provides cultural teachings to, the story goes:

‘When we walk along the beach we leave our footprints – they are from us, they are our mark on our country. Today we may walk heavy with our worries or light with our happiness but we always leave our footprint. The beauty of the ocean is that when we leave the beach the tide wipes away our footprint like it is telling us that tomorrow is a new day and the tide will make it good so you can feel cleansed and healed. Every day the beach is clean and beautiful and the water is waiting to help us to stay strong and healthy’

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APPENDIX ONE

Report Provided By Kevin Doolan

One of the key significant issues in relation to the formal development of the Tiwi Skin Group project is to identify the need to provide a Tiwi cultural focus to assist Tiwi families who are experiencing disempowerment due to a number of significant factors confronting Tiwi People today.

There is a clear recognition by Tiwi people that the development of a formal Tiwi Skin Group peak body as a legitimately recognised service provider, will provide Tiwi people with the capacity to deal with the myriad of issues impacting on Tiwi people today.

The recognition and support by government to provide funding to develop the Tiwi Skin Group project is an important undertaking that requires a planned and coordinated approach.

Aims and objectives

The aim of the Tiwi Skin Group project is to assist Tiwi people deal with their issues of concern using a culturally competent and sustainable cultural model developed through the Tiwi Skin Group and based on Tiwi kinship, law and responsibilities.

Tiwi families need government support to formally develop and give recognition to a Tiwi system to deal with their cultural needs and priorities.

The focus to improve conditions and situations confronting Tiwi should be addressed using a cultural model. Other models have failed and are currently failing. The existing process does not cater for the needs of Tiwi. Working alongside mainstream service providers in the development of programs that address the wellbeing of Tiwi children, families and communities, is a more effective approach to take. There are complex issues confronting our families and communities and using the Tiwi Skin Group model to work with government in addressing these issues will result in more positive outcomes being achieved.

There are significant gaps in services on the Tiwi Islands such as youth development and diversion programs, alcohol and other drug services and many more. These gaps in service impact on and are directly related to the capacity of some families to provide support to those in need. With existing service providers we want to use the Tiwi Skin Group forum to discuss and implement Tiwi solutions to these concerns. The Tiwi Skin Group does not want to take over from service providers in delivering programs to Tiwi people. We want to have a Tiwi input into programs using the Tiwi Skin group as a culturally recognised authority working in conjunction with service providers in providing more effective and meaningful objectives by addressing these social concerns from a Tiwi perspective. At the moment there is little understanding on how to deal effectively with some of these problems confronting our people. Most Tiwi people are living in trauma on a daily basis and we need to address these issues using a culturally appropriate model. There is significant emotional stress from too many

problems that impact negatively on Tiwi people particularly young boys and girls and also the younger children. Some children as young as 12 and 13 smoke gunja on a regular basis and some kids are currently sniffing petrol. We need support to set up the Tiwi Skin Group project to oversight and work alongside existing specialist services like Tiwi Youth Diversion, Men's and Women's safe houses, Community Court panel members, the Tiwi 'Ponki' mediator team, Catholic Care, Red Cross and other community based programs and organisations like the health centre and the Tiwi Shire. At the moment these problem are not being addressed adequately. We want to build Tiwi capacity by delivering effective culturally based programs where Tiwi people work in conjunction with government and non-government Service providers.

There is too much argument and violence being witnessed by our families and children and we want the Tiwi Skin Group to have an input into oversighting and working against domestic and family violence. The Tiwi Skin Group can assist with providing information and family violence awareness sessions to Tiwi people in the Tiwi language. Training delivered by Tiwi people using Tiwi language will be more meaningful and effective.

The Tiwi Skin Group does not want to take over from service providers in delivering programs to Tiwi people. However having an effective culturally based training program will assist service providers in the provision of more effective and meaningful objectives.

There are many structural barriers for Tiwi people and appropriate culturally based skills development programs will address the structural disadvantages that Tiwi people face. Using the Tiwi Skin Group cultural model will enable and support service providers in working together to reduce cultural barriers and improve two-way understanding and learning. Family and community development programs needs to be driven by local Tiwi people through the Skin Group program. To work properly Tiwi elders need to mentor and support Tiwi people in all areas like education, health, training and employment. Tiwi people want to work alongside these service providers making sure that our workers are properly supervised and guided by the right Tiwi people, like their uncles or fathers for the boys and aunties and mothers for the girls, to make sure the right cultural support is given to our people. Tiwi people are saying that they want ongoing professional development and support built around Tiwi cross-cultural competencies. Achieving cultural competency is an ongoing process that needs to be assessed regularly to make sure it remains focused on Tiwi cultural protocols. Tiwi cultural knowledge also needs to be recognised and acknowledged as a skill set.

Summary

Through the Tiwi Skin Group project, Tiwi people want to provide a more coordinated approach to individual, family, Tiwi Skin Group and organisational capacity building and empowerment.

Tiwi Skin Group will assist service providers in delivering better services to Tiwi families and communities.

Tiwi Skin Groups will assist with the coordination of programs for our children and families using the Tiwi culture through our Tiwi cultural system which is the four Tiwi Skin Groups.

Tiwi people through the Tiwi skin Group system want to play a role in improving services for our people, particularly our children and families.

It is on this basis that we ask for government support to provide assistance to further develop the Tiwi Skin Group project.

(Kevin Doolan, 2012)

APPENDIX TWO

TIWI LANGUAGE TEXT - DESCRIBING THE MODEL DEVELOPMENT

Pili
~~Waga~~ Ngawa ningani majatawuwu wuta
wunuwani arikurtumuwu ngini wuta
wunipirni, amintiya wunuwani kakirjuwi
ngini wunipirni.

Ngawa Tiwi ngawula-miya ngapamangi ngini
wuta kamini ngirramini ~~kapi~~ ^{papi} arimi, api
ngini karluwu kuwa wurimi wiyi majatawuwu
ngirramini nimarra kangiwuta ngini
kutakamini jirti ngirramini
Kapi ~~kakirjuwi~~ ^{kutakamini} Tiwi amintiya Majatawuwu wupaningimarra
amintiya nimarra wurimi ngini kutakamini
jirti ngirramini papi arimi, api ngimar nimarra
wurima jirri.

Angi ngini ~~ngi~~ yikiringirri yimanka ngini
pinyama angi pupuka ngini ngawapa, api
awingirra apapupunya pupuka jarrumwaka
angi tutuli pinyama ngirra jiringa awingirra
awingirra, pili awingirra jarrumwaka
angi jiringa.

Nanki awarra yimanka, api ngini amantiyarra
ngini ngamatapunya angi pupuka jarrumwaka
ngini ngamatawani ajirri Tiwi amintiya
Murruntawi kapi nginingawula murrakupunu.

Waya ningani karluwu ~~ngini~~ karri parlingarri
ngini purumuwu kapi warntirrana, api
wuta pirripamangajirri, api ngini kutakuwapi
ngirramini pupuni awarra kuwa pirimani ajirri

kapani pirrimamani ngawa-ampi, ngawa-maminuwi
amintiga ngawa-rringanuwi.

Ngini parlingarri yimanka purruwungamini kapani
pirripamurumami karri ngawa-rringanuwi-amintiga
ngawa-rringani pirri karri warntirrana Pirripamuru-
pirimani. Maminikuwi parlingarri pirikirimani
tunga,

Angi pinyama ampurumuwu kapi tingata
nyirra awinyirra pupuka ngini ngawapa
Angi pinyama ampurumuwu kapi warte
api ngini jirringa
nginaji nginingaji apapunya angi pupuni
jarrumwaka, api ngini ngirramini pupuni
api awarra pupuni arimu ylarawakangi

Ngini ngawapa yuwurli api awarra pupuni
arikirimi ngini api nginingaji ngapwarlipirri
ngini pupuni ngirramini kangawa, ngini
kapi parlingarri pirima.

Ngini purruwapikana ngini wakijapa nyirra
angi tutuli, jirti awarra. Ngini wurumajuwani
api awarra pupuni ngini arikimi pupuni
pitipita. Awarra ngini ngawapa nginingawula
yinkiti ngini arumuwa warte, mirriparinga
ngarra arikimi ngawa pupuni.
Nginingaji kakunukuluwi Kakuni-nari
arima ngini ngarimangapa alaga

Wuta mamirrukui pirripangiraga ngini
ngintimatakiringirri yimanka nginingawula
yuwurrara ratiwati, pili ngawunga pupuni
murrakupuni Bathurst Is. amintiya Melville Is.

Ngawa ngimpirtimarti yurrukurrunyiwi amintiya
atalinguwi ngini warntirrana pimatunungurumagi
nginingawula ngapangiraga Tiwi, amintiya
ngawa kakunukuluwi ngawuntirra ngini
warntirrana pimatunungurumagi ngirramini

Nanki awarra ngimngawula ngirramini
ngini parlingarri karri ngawa-amp^l, ngawa-~~amp~~
nginguwi amintiya ngawa-rringawuwi putuwurupura.

Waya ningari awurankini ngapapunga ngini
~~majatawura~~ ^{maja tawuwi amintiya} amintiya murrantawi ngini
witawa ngirramini.

Amintiya ngimngawula yiminga ngini ngamata-
punya, ngini ngarimarrumu ~~ng~~ tini amintiya
tinga angi pupuka jarumwaka ngamata punya.

Lorrula = angi waranga ampurumuwi ^{kapi}
~~Rock~~ Pajuwapura (Rocky Point) ~~clan~~

Miyartuwi = angi nanki miyartinga nyirra
awinyirra yiminga. (landanus) ^{clan}

Takaringuwi = angi nanki ~~ni~~ ~~is~~ takaringa
nyirra awinyirra yiminga. (Mullet fish) ^{clan}

Warntarringuwi = angi nanki Warntarringa
nyirra awinyirra yiminga (Sun clan)

Language translation written by Magdellan Kelantumama

APPENDIX THREE:

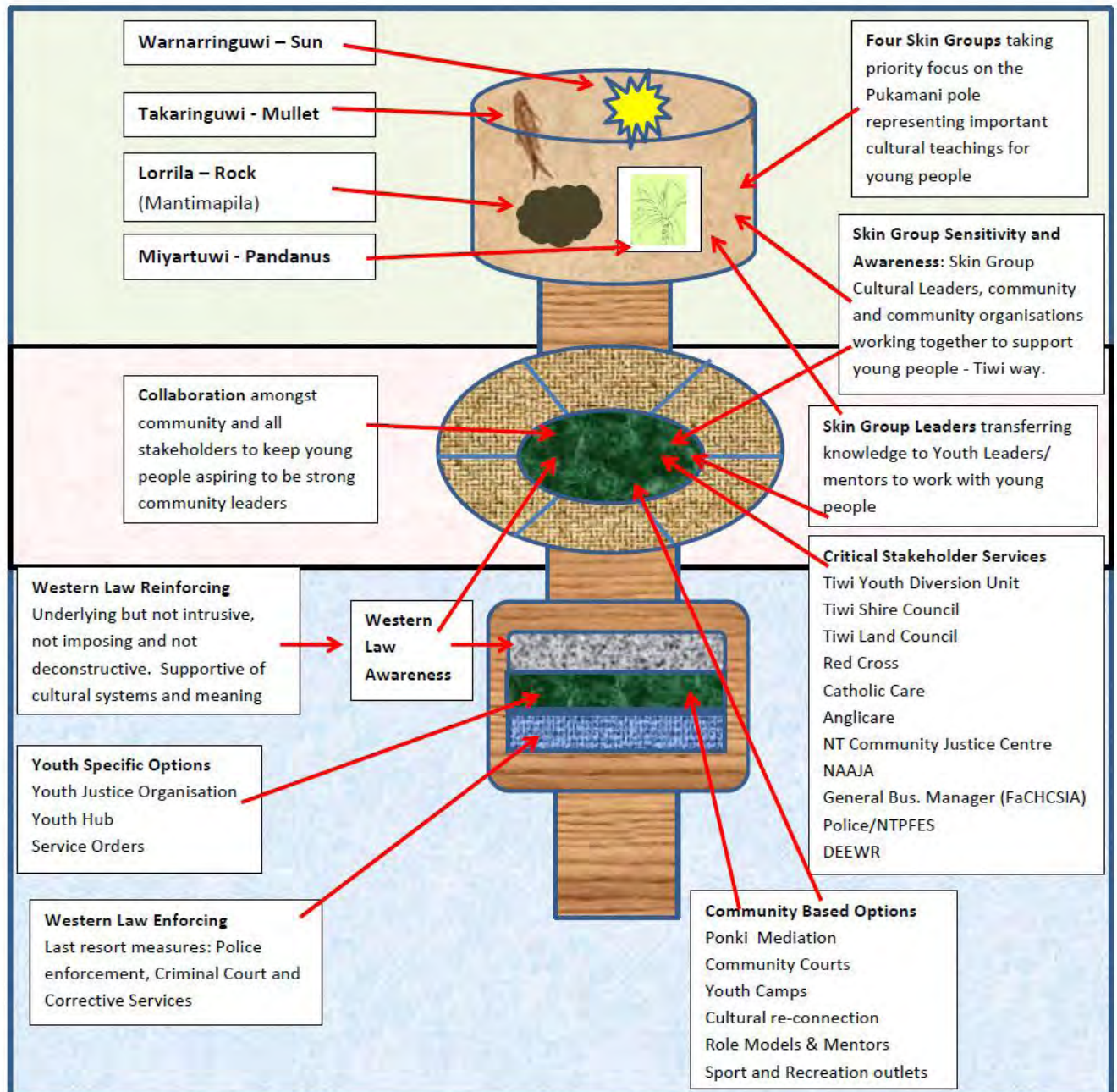
PREVIOUS MODEL DEVELOPED UNDER THIS PROJECT

A MODEL FOR TIWI COMMUNITY CULTURE AND YOUTH LEADERSHIP

This diagram was developed by Bronwyn Rossingh to encapsulate the important message and needs conveyed by the Tiwi Elders. The idea for the picture below came from another project that Bronwyn undertook with the Ngarukuruwala women – a picture was drawn by a Tiwi artist during a two day workshop. As per the Ngarukuruwala picture the Pukamani Pole is the central focus.

In the diagram below the four skin groups are represented at the top of the Pukamani Pole to signify the importance of all skin groups and skin group learnings. At the next level, the collaborative efforts and activities of stakeholders are presented that demonstrates the critical work and support that stakeholders do to enable the strengthening of the skin groups and associated cultural elements. The lower square shaped symbol represents the reinforcement of the Western based law and justice systems that provide community based law and order, boundaries of behaviour and community services. All facets represented on the Pukamani pole are critical to the future of the Tiwi Community and in particular represent a way forward for youth diversion and youth leadership.

A Two-Way Youth Leadership and Youth Diversion Model



Three Important Levels:

Culture & Community Way



Tiwi Skin Groups

Two-Way Approach



Collaborative &
Cooperative Approach

Policing Approach



Western Law Enforcement
& Community Service

PROGRESSION OF THE MODEL DEVELOPMENT

The model above represents a way forward for the community from two key perspectives:

- 1) **Youth Leadership model:** Selecting young people to be mentored by cultural leaders so they then provide mentoring to other young people to help guide and support them in 'Tiwi way' and in 'Western way' also. These youth leaders will become the future leaders of the community.
- 2) **Change of practice and process:** The model supports the practice of cultural leaders being the primary point of contact when trouble occurs in the community. It has been found that most criminal behaviour in the community stems from breaches relating to Skin Group rules. Therefore by involving the relevant Skin Group Cultural Leader in the first instance of trouble in the community will provide an opportunity for early intervention through mediation and cultural process. This process has been proven to be very effective but will need support from the Police, community and other services to understand, respect and promote. It is paramount for youth leaders to learn and understand about Police process and Western law and justice principals.

APPENDIX FOUR



The Facts

AILC courses develop the capacity of individuals to take on personal, community; organisational; work and family leadership roles.

Students learn how to recognise and capitalise on their own leadership skills now and in the future.

We guide students into identifying future aspirations for themselves in their workplaces or communities and give them the skills to turn these aspirations into realities. The AILC provides a focused way to achieve leadership development in a safe and dynamic learning environment.

Course Purpose

10412NAT Certificate II in Indigenous Leadership introduces the key elements of Indigenous leadership in Australia and builds upon the capacity of emerging Indigenous Australian leaders to lead. This course gives students the basic knowledge, skills and behaviours to enable them to commence and be involved in Indigenous Leadership roles. It assists students to identify their own strengths in order to plan their leadership journeys in the future.

Course Goals

The 10412NAT Certificate II in Indigenous Leadership enables students to achieve the following goals:

- Apply a small number of leadership styles to a range of different situations and contexts
- Become familiar with one's own personal strengths and capabilities to make space for further personal development
- Be provided with the opportunity to apply leadership skills in professional and non-professional contexts
- Learn about working effectively in teams and other productive working relationships
- Understand and develop their own leadership vision and values
- Build leadership skills and knowledge
- Build own personal and public confidence

Key Outcomes

- Strengthened ability to be more self aware and self reflective.
- Development of a personal leadership plan.
- Ability to relate better to a large range of people.
- Development of effective work habits and self management skills.
- Building and maintenance of networks with other aspiring and current Indigenous leaders and entry into a 'Leadership community' through 'Leaders Plus'.

Course Topics

- Developing Leadership Skills as a member of an Indigenous community
- Introduction to Leadership Styles
- Developing a Personal Leadership Vision and Plan
- The Social and Emotional Wellbeing of Indigenous Leadership
- Understanding Social and Cultural Sensitivity
- Indigenous History and Indigenous Leaders Past and Present
- Dealing with Diversity Across Communities
- Effective Communication in the Workplace
- Giving and Receiving Feedback
- Working Effectively with Others
- Effective Time Management
- Customer/Client Service Delivery
- Exploring Men's and Women's Issues
- Introductory Media Skills
- Networking Skills and Development
- Understanding work in the Community Sector; Public Sector or Business Sector
- Building Personal Confidence

Units of Competency

Core Units

- **VU21059** Develop Leadership Skills as a Member of an Indigenous Community
- **SITXCOM201** Show Social and Cultural Sensitivity
- **BSBCMM201A** Communicate in the Workplace
- **BSBCUS201B** Deliver a Service to Customers
- **BSBWOR202A** Organise and Complete Daily Work Activities
- **CUFRES201A** Collect and Organise Content for Broadcast or Publication
- **CHCNET301D** Participate in Networks

Electives – Pick One

- **BSBIND201A** Work Effectively in a Business Environment
- **CHCCS211B** Prepare for Work in the Community Sector
- **PSPGOV201B** Work in the Public Sector

Assessment

Assessment consists of written tasks, role plays, group work; research and mini presentations.

Course duration

The course will run over 10 weeks, with two x 5 day intensive training blocks included in this time period. It is a compulsory requirement of the training program to attend the residential blocks. Candidates who do not attend the residential component, will not be eligible to receive a qualification.

Who should apply for the courses?

The 10412NAT Certificate II in Indigenous Leadership is designed for Aboriginal and Torres Strait Islander people.

What is the Educational Level?

This course requires good English speaking, literacy and numeracy skills.

Is the 10412NAT Certificate II course accredited?

The 10412NAT Certificate II in Indigenous Leadership is an accredited course by ASQA. Upon successful completion of course requirements, students will receive the award of 10412NAT Certificate II in Indigenous Leadership. All students will receive an Academic Transcript listing the units and competence level achieved.

Trainers & Assessors

Our Trainers & Assessors are experienced Indigenous people with specific areas of expertise or non-Indigenous specialists with Indigenous training experience. This ensures unique, high quality, culturally appropriate courses.

How to Apply

For further information, including application forms, please check the AILC website www.ailc.org.au or contact the AILC:

Phone: 02 6251 5770
Free-call: 1800 284 087
Fax: 02 6251 6312
Email: ailc@ailc.org.au or write to

Australian Indigenous Leadership Centre
PO Box 4110 Kingston ACT 2604

The AILC is a Registered Training Organisation (RTO).
National Registration Code: 88105



The Facts

AILC courses develop the capacity of individuals to take on personal, community, organisational, work and family leadership roles.

Students learn how to recognise and capitalise on their own leadership skills now and in the future. We guide students into identifying future aspirations for themselves in their workplaces or communities and give them the skills to turn these aspirations into realities. The AILC provides a focused way to achieve leadership development in a safe and dynamic learning environment.

Course Purpose

The 10413NAT Certificate IV in Indigenous Leadership builds upon existing highly developed leadership skills and works to further develop these key skills and knowledge. It establishes pathways to further education and training, enabling students to aspire to higher levels of responsibility in chosen arenas such as senior roles in workplaces and community organisations.

Course Goals

The 10413NAT Certificate IV in Indigenous Leadership will enable students to achieve the following goals:

- Learn a broad range of leadership styles and demonstrate their application to a range of different situations and contexts.
- Become familiar with their own strengths, capabilities and personal communication styles and impact on others.
- Be provided with opportunities to apply their own leadership skills and course learning and experiences in their professional and personal lives.
- Develop further knowledge and a practical understanding of how to work collaboratively with others.
- Apply one's own leadership vision and values to become a more effective leader.
- Strengthened and highly effective leadership skills.
- Strengthened personal confidence and interpersonal communication.

Key outcomes

- Increased personal awareness by self analysis and reflection.
- Development of a personal leadership vision and a plan to integrate this into existing personal or work plans.
- Greater ability to relate effectively to a diverse range of people.
- Strengthened work habits and self management skills.
- Increased networks with other Indigenous people in leadership roles.

Course Topics

- Further Key Development and Refinement of Leadership Skills.
- Maintaining and Protecting Cultural Values in Communities and Organisations.
- Building Partnerships with Stakeholders and Other Organisations.
- Investigating Government Structures and Decision Making that affects Indigenous Communities.
- Understanding Legal & Ethical Decision Making.
- Develop Community or Work-Based Project Management Techniques with Support.
- Promoting Team Effectiveness and Team Building Skills including Supervision and Mentoring Skills Specific to Indigenous People.
- Managing Stress Especially in Family, Community and Workplaces.
- Working Effectively within Indigenous Communities by Providing Support and Exemplary Leadership Skills.
- Highly Developed Networking Skills in Community and Business.
- Understanding the Impact of Indigenous History on the Current Environment.
- Social and Emotional Wellbeing of Indigenous Leadership
- Highly Developed Media Skills for Broadcast and Publication.
- Prepare and Deliver an Effective Presentation.
- Continuing Your Leadership Journey.

Units of Competency

- **VU21051** Work with Indigenous Community Members to Develop Mentoring Skills
- **VU21060** Investigate Government Structures & Decision Making Processes
- **VU20942** Investigate the Influence of Indigenous History on the Current Environment
- **VU21048** Complete a Basic Community Project with Support
- **HLTHIR404D** Work Effectively with Aboriginal & Torres Strait Islander People
- **CHCCS400C** Provide Leadership in the Supervision of Indigenous Employees
- **CHCCD509C** Support Community Leadership
- **RIILAT401D** Work within a Legal & Ethical Framework
- **PUACOM012B** Liaise with Media at the Local Level
- **PUACOM007B** Liaise with Other Organisations
- **BSBCMM401A** Make a Presentation
- **BSBREL401A** Establish Networks
- **BSBWOR403A** Manage Stress in the Workplace
- **BSBATSIC412A** Maintain & Protect Cultural Values in an Organisation

Assessment

Assessment consists of written tasks, role plays, group reports, research and practical tasks including mentoring and community project work

A community or work-based project and several other assessment tasks must be completed between the first, second and third training workshops.

Course duration

The course is delivered over 15 weeks, including 3 five day intensive residential training workshops. It is a compulsory requirement of the training program to attend the residential blocks. Candidates who do not attend the residential component, will not be eligible to receive a qualification.

Who should apply for the courses?

Aboriginal and Torres Strait Islander people are welcome to apply.

Is the 10413NAT Certificate IV in Indigenous Leadership course accredited?

This course is accredited by ASQA. Upon successful completion of course requirements, students will receive the award of 10413NAT Certificate IV in Indigenous Leadership.

All students will receive an Academic Transcript listing the units achieved.

Trainers & Assessors

Our Trainers and Assessors are experienced Indigenous people with specific areas of expertise or non-Indigenous specialists with Indigenous training experience. This ensures unique, high quality, culturally appropriate courses.

How to Apply

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