



SNAPSHOTS OF PARTICIPATING ORGANISATIONS



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These snapshots are relevant at the time of field studies (2005–2006, the Durri and Wangka Maya field studies were conducted in 2004).

Changes might have occurred in some organisations before publication.

- Awabakal Aboriginal Cooperative Ltd (Awabakal)
Wickham (Newcastle), New South Wales
- Bama Ngappi Ngappi Aboriginal Corporation (Bama Ngappi Ngappi)
Yarrabah (near Cairns), North Queensland
- Booderee National Park (Booderee)
Jervis Bay, Southeast New South Wales
- Brambuk Aboriginal Cultural Centre (Brambuk)
Halls Gap (Grampians-Gariwerd National Park), Victoria
- Dhimurru Indigenous Protected Area (Dhimurru)
Northeast Arnhem Land, Northern Territory
- Durri Aboriginal Corporation Medical Service (Durri)
Kempsey, New South Wales
- Murdi Paaki Regional Enterprise Corporation Ltd (Murdi Paaki)
Coonamble, New South Wales
- Nitmiluk National Park (Nitmiluk)
Katherine Gorge, Northern Territory
- Papunya Tula Artists Pty Ltd (Papunya Tula)
Alice Springs, Northern Territory
- Rumbalara Aboriginal Cooperative Ltd (Rumbalara)
Mooroopna (near Shepparton), Victoria
- South West Aboriginal Medical Service Aboriginal Corporation (SWAMS)
Bunbury, Southwest Western Australia
- Tweed Byron Local Aboriginal Land Council (Tweed Byron)
Chinderah (Tweed region), northeast New South Wales
- Victorian Aboriginal Childcare Agency Cooperative Ltd (VACCA)
Melbourne, Victoria
- Wangka Maya Language Centre (Wangka Maya)
Pilbara, Western Australia
- Worn Gundidj Cooperative (Worn Gundidj)
Warrnambool, Southwest Victoria
- Wunan Foundation Incorporated (Wunan)
Kununurra (East Kimberley), Western Australia



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Awabakal provides services to people living in the Newcastle, Lake Macquarie and Hunter Valley regions of NSW. Established in 1976, it is a multifunctional not-for-profit organisation and registered under the *NSW Cooperatives Act 1992*.

Awabakal delivers the following services: Aboriginal Medical Service (AMS), Elders and Disability Services, Preschool, Long Day Care Centre, Youth Services, Housing (stock of 35 houses) and Awabakal transport services.

Awabakal was established over 30 years ago and has grown into an impressive service provider with approximately 90 staff working across a total of 31 different programs. Close to 85% of Awabakal staff are Indigenous. The organisation's annual turnover is approximately \$8 million with funding provided by state and Commonwealth under service agreements. There are currently approximately 800 members in the Co-op and the AMS services around 14,000 clients annually.

In 1972 the Aboriginal Advancement Society was established out of the demand from Indigenous people in Newcastle for their own organisation. In 1976 the organisation adopted the language name of the Indigenous traditional owners of the Newcastle region and became the Awabakal Newcastle Aboriginal Co-operative. Awaba is the local Indigenous word for Lake Macquarie and Awabakal translates as people of Awaba or people of Lake Macquarie.

The founders of Awabakal aimed to address inequities in areas such as employment, housing and health, and focused on providing services to Aboriginal people in Newcastle and its surrounds. The first staff member was paid for by the members. The need for services grew with migration of Indigenous people from rural areas into Newcastle seeking work.

The Wickham Infants building now accommodates Awabakal's administration, disability, elders', and youth programs. Approximately \$800,000 was spent renovating the building for which Awabakal received a Commonwealth award recognising the creative adaptation amongst NSW entries.

Awabakal have wisely identified their core business and have worked to hone expertise and knowledge in those areas. They





'We are very passionate about improving our services.' CEO of Awabakal Co-operative

'Our staff make it happen.' CEO of Awabakal

'I love working for my people.' Staff member, Awabakal

'It's important to know what's going on in other Indigenous organisations so we're not competing for the same funding.' Senior manager, Awabakal

build on their own successes and are continually investigating ways in which they can better serve their clients. The program coordinators play a critical role.

KEY SUCCESS FACTORS

- > Much of their current success is the legacy of previous leadership where the CEO had a vision and a passion for the role and direction of the organisation;
- > Leadership from behind is also evident in the organisation as coordinators seem passionate and committed to their work;
- > Many senior staff are highly qualified bringing significant experience in their particular field to their roles. It is crucial that these qualities continued to be prized by the organisation since skilled, competent staff are crucial building blocks to strong organisation and continued funding from government.



Richard Ahoy, long day care assistant, with Kulan Patten at Awabakal Child Care Centre



Inside the Awabakal Child Care Centre in Newcastle NSW



Kevina Anderson and Naomi Crossley at Awabakal Child Care Centre



Richard McGuinness, project coordinator, Awabakal Co-operative



BAMA NGAPPI NGAPPI ABORIGINAL CORPORATION

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Atherton

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Phone (07) 4091 5511

Mt Isa

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Weipa

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Bama Ngappi Ngappi derives from a language term meaning lots of people. It evolved from the Yarrabah Co-operative Society in the 1960s and its current form resulted from incorporation in August 1990 under the *Aboriginal Councils and Associations Act 1976*. In June 2004 it had an income of \$4.8 million.

Bama Ngappi Ngappi arose from a group, not necessarily 'one family' but more like a group sharing a 'community of interests', who felt that there should be an alternative to the Yarrabah Council, which arose out of the old church-controlled mission. Key individuals responsible for founding Bama Ngappi Ngappi had worked interstate, and with the support of trade unions, set up projects such as a commercial bakery and a service station.

The organisation delivers the following services:

- > Community Development Employment Project (CDEP) with activities in Yarrabah including arts and crafts (mainly jewellery-making); pottery for retail sale; repairs and maintenance: a market garden for sale in local retail outlets and horticulture.
- > Indigenous Employment Centre (IEC) in Yarrabah and Cairns (trading as EmployNET). The only activity for CDEP participants under EmployNET is job searching.
- > Job Placement Services through EmployNET in Cairns, Atherton, Mt Isa and Townsville (Aitkenvale office).
- > Job Network through EmployNET in Townsville.
- > New Apprenticeship Centres through EmployNET in Cairns, Townsville (Aitkenvale office), Atherton and Mt Isa. New offices are planned for Weipa (part-time staffing) and Bowen Basin.

The Yarrabah Community Council also operates a CDEP at Yarrabah with around 850 participants from around 3000 residents. Yarrabah is about 37km south of Cairns.

As well as the bakery and service station in Yarrabah, Bama Ngappi Ngappi owns a dairy farm on the Atherton tableland (destocked) and housing stock in Yarrabah.

Yarrabah has a population of people from a range of language groups as Indigenous people were progressively removed from areas during colonial settlement, though the mission lands



KEY SUCCESS FACTORS

- > Positioning competent staff well in the branch offices
- > A Board willing to innovate and embrace change
- > Training for Board members in governance
- > Tightening internal controls and eliminating risky behaviour
- > Outsourcing non-core activities, e.g. payroll, IT, vehicles
- > Engaging with government partners in language and philosophy
- > Being robust in negotiations for good results in contracts
- > Retaining room to manoeuvre between government requirements and organisational aims

encompass traditional meeting and fighting lands of a number of local groups. The administrative regime has changed over time from Anglican church mission through government control, until 1986 when a Deed of Grant in Trust provided for community self-management.

When the federal government decided to outsource mainstream employment services in 1998, the BNNAC board decided to bid for these and extend its work outside the Indigenous sector.

Bama Ngappi Ngappi operates most of its services in a highly competitive environment, where high standards of service delivery are required by government. This calls for a high level of administration, financial control and staff competence. Also, the organisation has decided to embrace change, move with the policy changes which the government has put in place and use these parameters to achieve its own aims.



Yarrabah township



Pawpaws growing in Bama Ngappi Ngappi's market garden, promoting healthy eating habits in Yarrabah



Megan Skelton, Indigenous Employment Centre manager, EmployNET, Cairns and Yarrabah



The brightly coloured offices and training rooms at EmployNET Townsville create a relaxed and friendly atmosphere for clients and staff



Michelle Yeatman with her pottery at Bama Ngappi Ngappi's CDEP at Yarrabah





BOODEREE NATIONAL PARK

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booderee

Administration

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Visitor Centre

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Booderee National Park is located on Bherwerre Peninsula in Jervis Bay Territory on the coast of southeastern Australia, about 150km south of Sydney. The Park, which includes Bowen Island and a portion of the Jervis Bay marine environment, is owned by the Wreck Bay Aboriginal Community Council and jointly managed by them and Parks Australia, the Australian government's protected area management agency. Located within the Park is Booderee Botanic Gardens, Australia's only Aboriginal-owned botanic gardens.

Members of Wreck Bay Aboriginal Community have fought a long political and legal battle for ownership of land within Jervis Bay Territory, including what became Booderee National Park (formerly Jervis Bay National Park). In 1995 the *Aboriginal Land Grant (Jervis Bay Territory) Act 1986* and the *National Parks and Wildlife Conservation Act 1975* were amended by the Commonwealth parliament to transfer freehold title of the National Park to the Wreck Bay Aboriginal Community Council on condition that the Park was leased to the Australian government's Director of National Parks for 99 years. At the same time, the Jervis Bay National Park Board of Management was established with a majority of members from the Wreck Bay Aboriginal Community. The Park was renamed Booderee National Park in 1998 and the first Plan of Management for the Park was published in 2002. Booderee means bay of plenty or plenty of fish in the local Dhurga language.





Booderee National Park has outstanding aesthetic and recreational values and attracts large numbers of Australian and international visitors. Recreational pursuits include walking, picnicking, diving, fishing, bird watching and visiting historic sites (such as the Cape St George lighthouse). There are about 500,000 day visitors and 75,000 camper nights each year.

‘Managing the Park is more than just a job. We are looking after the Park for our children and grandchildren to enjoy.’

Wreck Bay community member

KEY SUCCESS FACTORS

- > The benefits of explicitly identifying sole management as a shared goal of the joint management partners – even without defining exactly what sole management means;
- > Establishing an Indigenous-owned commercial entity to undertake designated aspects of park management through service delivery contracts, as a viable mechanism to significantly increase Aboriginal participation and employment in park management, complementing Aboriginal employment within the park management agency;
- > A strong emphasis on training through a process that integrates training activities across all the joint management partner organisations, and provides training opportunities to local Aboriginal people whether or not they are currently involved in park management.
- > A Junior Ranger Program, or similar outreach initiative, that involves local young people throughout their education years in the concepts and practices of looking after Country, within and beyond the boundaries of a protected area.



Wreck Bay Enterprises Ltd employees Anthony Roberts (Junior) and Jackson Brown



Wreck Bay Aboriginal Community member and Booderee National Park employee, trainee horticulturalist, Kain Ardler



Wreck Bay Aboriginal Community member and Australian National University trainee fire ecologist, Darren Brown with a diamond python



BRAMBUK ABORIGINAL CULTURAL CENTRE

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The Centre is located 3km out of the main village of Halls Gap, in the Grampians-Gariwerd National Park, Victoria. It has had a pioneering role in the establishment of Victorian Aboriginal cultural tourism and has established continuing viability over seventeen years. Pronounced *Bram-buuk*, Brambuk means belonging to the Bram brothers, the Bram-bram-bult.

The centre's main building was designed by Greg Burgess and completed in 1990–91 to 'house and represent Aboriginal culture in the Gariwerd region in Western Victoria'. (Dovey & McDonald*) The design brief asked that particular materials and forms consistent with traditional Aboriginal forms of shelter be used.

The design also represents the five community groups in the region, which are also represented in the governing body of the enterprise. There are a number of interlocking management bodies for different parts of the operation.

Brambuk offers a range of services:

- > Educational service;
- > An educational film in the Dreaming Theatre;
- > Activities such as rock art tours, boomerang throwing, dance performances and guided tours;
- > Exhibitions and displays
- > Bush food and catering services from the café;
- > Facilities for conferences such as conferences, weddings, seminars and meetings;
- > Interpretive information on Aboriginal sites in the Park;
- > A gift and bookshop selling Aboriginal arts and gifts;
- > Budget accommodation at Brambuk Backpackers opposite the Centre.

The Centre is open seven days a week from nine to five, staffed by about 20 people, many part-time or on rostered hours. Over time the arrangement of the building has changed, as have the displays. In part, this reflects change caused in part by the pioneering nature of the tourism enterprise and growing acceptance of Aboriginal heritage in Victoria. There had even been earlier controversies over the use of Aboriginal names and renaming of the Park.



* Dovey, K. and McDonald, D., n.d., 'Architecture about Aborigines', in Architecture Australia Online. www.archmedia.com.au



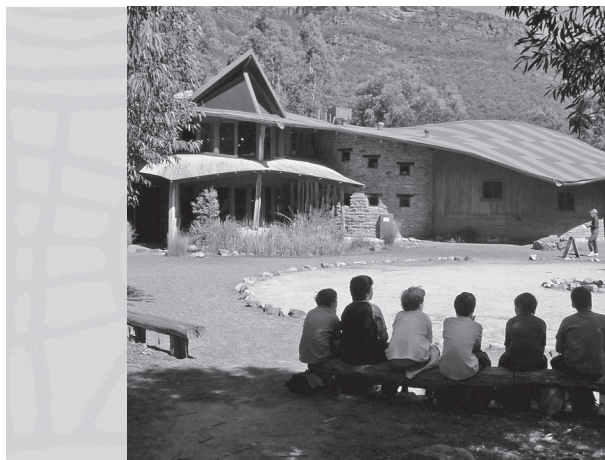
KEY SUPPORTING FACTORS

- 1 Brambuk's superb location at a major Victorian tourism destination
- 2 A financially supportive partnership which protects Brambuk's operations from the full force of the commercial market
- 3 Repeated success in accessing funding and marketing
- 4 Its partnership with Parks Victoria is now formalised with active involvement in cultural heritage, land management and commercial activities

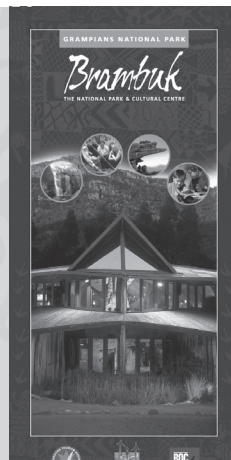
KEY FACTORS IN ACHIEVING SUCCESS

- > The magnificent location and nature of the main building;
- > A longstanding partnership with Parks Victoria;
- > Successful funding applications over a long period, often from non-Indigenous specific sources;
- > Effective training of staff, which has sometimes result in loss of staff to other employers;
- > A flexible approach to development and responding to change;
- > Strong compliance performance in funding use and acquittal;
- > Focused attention to its aims: a separate organisation, Budj Budj Aboriginal Corporation, in Halls Gap, provides welfare services.

Challenges for the future include the ongoing assessment of tourist activities and ensuring a strong customer focus in all aspects of the organisations' operation. In 2006, a new entry building is opening in conjunction with Parks Victoria to provide better customer facilities in the form of a combined book/ giftshop and cafeteria, as well as displays and other facilities. The marketing of all activities needs to be strong in a very competitive environment. More than 78 tour operators were licensed in 2003 to carry out activities in the Park.



Brambuk Cultural Centre



Publicity poster for Brambuk is attractive and well presented, to compete effectively



Robert Fry, cultural officer, with tourists at Brambuk Cultural Centre



Natasha Secombe, gift and bookshop officer, working in the Brambuk shop





DHIMURRU INDIGENOUS PROTECTED AREA

Dhimurru Land Management

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Dhimurru Indigenous Protected Area (IPA) is located on Aboriginal land surrounding Nhulunbuy in northeast Arnhemland, incorporating the area between Melville Bay in the north, Port Bradshaw in the south and Cape Arnhem in the east. The total land area is about 92,000ha, including Bremer Island offshore to the north of Nhulunbuy. The area also includes almost 9,000ha of coastal waters. Dhimurru is the Yolgnu language word for the east wind which brings life-giving rain.

The Dhimurru Land Management Aboriginal Corporation was established in 1992 by members of eleven clans (subsequently increased to thirteen clans) whose lands were being impacted by the activities of the increasing number of miners and their families who had settled in Nhulunbuy since the 1970s. Throughout the 1990s the Northern Territory Government sought to enter into a joint management arrangement with Traditional Owners to establish a national park in Cape Arnhem. However, Traditional Owners wanted to retain sole management of their lands and repeatedly declined to enter into a joint management arrangement. When the concept of Indigenous Protected Areas was developed in the late 1990s, Dhimurru facilitated consultations with each of the clan groups to consider whether this form of protected area would be acceptable to them. A decision was reached to establish Dhimurru, a Plan of Management was developed and the protected area was formally declared in 2000.

Dhimurru provides an example of how the autonomy of Indigenous sole management of a protected area can lead to partnerships that enhance rather than threaten Traditional Owner authority. While Indigenous Protected Areas lack the financial security that comes with jointly managed national parks, the Dhimurru example shows that it is possible to build a degree of security through multiple bilateral and multilateral partnerships, rather than single bilateral partnerships typical of joint management.

The Dhimurru Indigenous Protected Area, as with others across Australia, demonstrates that, when given the freedom to choose how to take care of their Country, Traditional Owners willingly enter into collaborative partnerships that can assist them to manage their traditional estates sustainably.





The case study also concludes that some of the unique social, infrastructure and transport features of Nhulunbuy, coupled with its long history of collaboration with outsiders, have assisted Dhimurru to prosper.

KEY SUCCESS FACTORS

- > A two-way approach to looking after the area using Aboriginal tradition and Western science;
- > Establishing strong partnerships with both government and private bodies for management and financial support, while maintaining Aboriginal control;
- > Reliable core funding that enables the organisation to function and to leverage additional funding to achieve its goals;
- > The Traditional Owners' strong commitment to maintenance of Country;
- > Strong governance structures through the traditional clans;
- > Innovation, particularly in the development of methods to deal with marine areas, a previously untried field;
- > Strong infrastructure in the area, in part as a result of mining activity.



Dhimurru office in Nhulunbuy



Dhimurru ranger monitoring turtles on Dhimurru Indigenous Protected Area



Dhimurru staff with a Parks and Wildlife ranger





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DURRI ABORIGINAL CORPORATION MEDICAL SERVICE

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Durri began more than 25 years ago in a small building in the Green Hills Aboriginal community located in an Aboriginal reserve outside Kempsey. The term Durri means meeting of many rivers in the language of the Dungutti Nation.

It has grown during a period of rapid change in its rural landscape into a highly professional organisation with a staff of 50 people. It provides a model of best practice in a number of program areas: dental therapy, diabetes, immunisation and antenatal care, to name a few. It is now located in downtown Kempsey.

The organisation prides itself on offering equal access to all local and family groups.

In its dental clinic, for example, like many other services at Durri, the staff members understand the importance of the social interaction between staff and patients for successful treatment and outcomes. The fact that long-serving staff of the dental clinic are now treating a second generation of patients testifies to the fact that preventive treatment and education are working effectively and that patients have confidence in the staff and the service.



'Our goal is to make primary health care and education accessible to all members of the community in a culturally appropriate and spiritually sensitive manner, endeavouring to improve not only the health status but also the wellbeing of our Aboriginal community.'

Annual Report 2001–2002

KEY SUCCESS FACTORS

- > Durri uses a community development or 'community controlled' model of service provision. It documents and surveys health issues across the region to ensure services remain relevant;
- > Holistic medical care;
- > 'Best practice' in staff management and duty of care including stress management;
- > Regular formal meetings for communication across and within programs, with general staff meetings;
- > Results are widely canvassed in local, regional and state forums which attract continued funding. Partnerships, alliances and collaborative networks are nurtured;
- > Strong organisational policies and procedures, regularly updated and revised;
- > Professional staff development;
- > Leadership from a multi-skilled management team;
- > Keeping of data on targets and actual service provision for internal monitoring and providing statistics for funders and community.



Brian Bradshaw, program coordinator, Loretta Smith, receptionist and Terry Flynn, diabetes educator

Kirriily Thomas, dental therapist and Leanne Asper from Partnership of Aboriginal Care in the Dental Therapy Unit at Durri

Jonine Gilmour, dental program manager working in the Dental Therapy Unit at Durri

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Murdi Paaki was established in mid-2003 as an initiative of the Murdi Paaki Regional Council. Murdi Paaki means black man's river. The former Aboriginal and Torres Strait Islander Commission region is a Council Of Australian Governments trial site.

Murdi Paaki is funded by the Department of Employment and Workplace Relations and manages ten of sixteen regionally located CDEPs. A key objective is 'providing Indigenous communities within its ambit of responsibility, relevant and effective services with best practice'. Four primary objectives outlined in the constitution are to provide:

1. Regional CDEP operation, administration and management;
2. Employment and training initiatives;
3. Business enterprise development; and
4. Consultancy services.

The service area is vast extending from the Queensland to Victorian borders. It covers rural communities in central and western NSW many of them drought affected and depleted by withdrawal of mainstream services common to urban and regional centres (banking, postal and communication, and medical and specialist retail services) and the downturn in the rural sector generally.

A significant proportion of the regional population identifies as Aboriginal. Their continuing presence reflects the long history of Indigenous association with particular areas and these communities continue to be a dominant group estimated at 14% of the total regional population. Some towns in Murdi Paaki's catchment have Indigenous populations of around 90% (with Goodooga estimate at 98%).

Integrated service delivery model

The purpose of the integrated service delivery model is to reduce multiple service delivery vehicles and avoid duplication of resources. Integration of multiple agencies creates synergies around shared resources, coordination of agency roles, and more efficient service delivery on the ground. A validation tool enables Murdi Paaki to fine tune the model and ensure peak system performance occurs. Validation is driven by client feedback. It assumes continuous improvement in effective and efficient service delivery.





‘Through listening to communities and Indigenous people throughout the region, deliver sustained and effective support services and resources meeting community needs, to their expectations. By doing so, outcomes will flow on and be real and measurable with continual improvements in all aspects of the social fabric and the living standards of those we represent’

Murdi Paaki’s mission from *Company Overview*

KEY SUCCESS FACTORS

- > Strong leadership through on-ground participation from CEO and senior managers, supported by detailed local knowledge and effective networking;
- > The capacity to employ like-minded professionals with diverse but complementary skills;
- > High accountability mechanisms to funding bodies and clients (through Community Working Parties and the validation system);
- > Strategic partnerships and alliances for targeted support of different kinds within the integrated service delivery model. Their service delivery model eliminates wastage, including duplication and resource fragmentation, by encouraging synergies in resource application and agency coordination of service delivery roles and responsibilities;
- > A lean staffing structure with a strong skill base at management level and a capacity to mentor Indigenous staff in management roles;
- > Effective strategic planning with flexibility on detail.



Richard Smith (L) and Leonard Whyman, Murdi Paaki CDEP workers, at the Goodooga Horticulture Project



John Fazldeen, Thomas Kennedy and crew, Murdi Paaki CDEP workers working on the redevelopment of the old Mobil site in Wilcannia



(L to R) Geoff O'Connor, Janelle Whitehead and Megan Callinan of Murdi Paaki with Frank Zaknich, Broken Hill City Council general manager in December 2006, signing a new partnership between Murdi Paaki and Broken Hill City Council to create six new Indigenous Community Services Traineeship positions





NITMILUK NATIONAL PARK

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Nitmiluk National Park is located to the northeast of the town of Katherine in the Northern Territory of Australia, approximately 350km south of Darwin. Nitmiluk is the Jawoyn name for Katherine Gorge and literally means Cicada Place. The name was given by Nabilil, an important figure of the Creation Time. As he travelled through the Country he came to the Gorge where he hears the song of the Cicada, 'Nit! Nit! Nit!' Bolung, the Rainbow Serpent, is the Park's emblem. He inhabits the deep pools of the second gorge and care must be taken not to disturb him.

The Park was handed back to the Jawoyn Aboriginal Land Trust on behalf of Jawoyn Traditional Owners as the result of a successful claim under the *Aboriginal Land Rights NT Act 1976* in 1989 and was leased for 99 years to the Northern Territory Government's Conservation Land Corporation, a land holding body established under the *Northern Territory Parks and Wildlife Conservation Act* for the benefit of all. The *Nitmiluk (Katherine Gorge) National Park Act* establishes a management structure for the Park consisting of the Nitmiluk Board of Management with a majority Jawoyn membership and a Jawoyn Chair with day-to-day management carried out by the Northern Territory Parks and Wildlife Service under a ten-year Plan of Management. In 2006, the Jawoyn, through its company, Nitmiluk Tours, took over most of the commercial operations in the Park.

The complex management and governing structures of the Park, and behind them, of the Jawoyn community, work because of a high level of trust between the various participants and a 'culture' of understanding how to resolve differences and talk through problems.





KEY SUCCESS FACTORS

Land claim processes have never been seen by the Jawoyn as ends in themselves but rather as ‘stepping stones’ to a brighter future and enabling Jawoyn to look after and manage the country according to Jawoyn law. The spirits of ancestors live on in the Park:

‘There’s plenty of sweat from the old people here and I think they’re watching over us now.’ Jawoyn video, Visitor Centre

- > A strong structural framework enshrined in legislation that provides certainty, including unequivocal title and Indigenous control, through a majority of traditional owners on the Board;
- > A bipartisan political approach in which all parties work together for the benefit of all;
- > A coherent and effective representative Indigenous party which has a big picture approach but which also addresses local issues;
- > Balance of commercial, environmental, social and cultural needs and interests;
- > Guaranteed and sufficient resources over the long term for relevant government departments and Indigenous organisations;
- > Effective governance processes of all parties which consider the emotional, procedural and substantive needs of all;
- > Good working relationships and mutual respect in developing a productive culture of joint management;
- > A holistic approach, directed at existing local capacity and pathways of social cohesion, integrated with local services and organisations, developing effective partnerships with neighbouring landowners and managers in biodiversity and other environmental initiatives;
- > Shared non-stereotypical understandings and interpretations of the meaning of ‘fostering Indigenous culture’ which values culture, not as something which is lost, but as a day to day lived experience.



Sarah Kerin, chief district ranger, Nitmiluk National Park



Phillip Runyu, ranger, and Patrick Carmody, wildlife ranger, removing a saltwater crocodile from the Katherine River in 2005



Board member Jeffrey Walla and his wife, Marjorie Avalon, fishing upstream from the Visitor’s Centre on the Katherine River



Jessica Woods with fish caught at the main swimming area on the Katherine River in the vicinity of the Visitor Centre





PAPUNYA TULA ARTISTS PTY LTD

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Papunya Tula Artists (Papunya Tula) was registered as a company of limited liability in November 1972. The name means a meeting place of brothers and cousins at Papunya or Honey Ant place, the smaller of two hills just east of the Papunya village. Many books, catalogues and articles have been written about this successful enterprise. Today it is incorporated under the *Corporations Act 2001* and is regulated by the Australian Securities and Investments Commission. Papunya Tula is often referred to as an artists' 'co-operative' however this description is somewhat misleading, as it is actually registered as a company, with profits being distributed amongst approximately 33 artist-shareholders.

It is important to note however, that in practice Papunya Tula bears great resemblance to a co-operative with its emphasis on group decision-making and the fact that a significant proportion of profits are actually reinvested in the company. The company is wholly owned and directed by Aboriginal artists from the Western Desert communities of Kintore, Kiwirrkurra and Papunya.

Papunya Tula operates a shopfront gallery in Todd Mall, Alice Springs. The company supports approximately 180 artists residing mostly in Kintore and Kiwirrkurra. It runs a large art shed in Kintore at which artists can paint, and a smaller shed in Kiwirrkurra which is for the distribution of materials and collection of paintings only. Two or three artists, who are living at Papunya, are also supported. Papunya Tula also runs a studio in Alice Springs with accommodation for artists while they are temporarily in town.

Over more than three decades the company has developed strong systems for supplying materials, recording stories and cataloguing paintings, transporting and selling the paintings by its artists. Field officers visit the communities, and as well as art activities, take the artists on trips hunting and to sacred sites and help with other welfare issues and 'sorry business'.

As well, the company has been involved in fundraising activities for kidney dialysis and swimming pools, and contributed to outside charitable causes.





PAPUNYA TULA SUCCESSES

PAPUNYA TULA <75>

- > **Contributes to economic development in remote communities**
- > **Provides financial support to improve health outcomes**
- > **Enables artists to retain links with cultural heritage**
- > **Plays valuable social roles**
- > **Has been managed for sustainability**
- > **Consistently produces a 'critical mass' of high quality artworks**
- > **Has retained a strong reputation for integrity within the commercial art world**

KEY SUCCESS FACTORS

- > Integrity is inherent in the company's structure and practice:
 - The company is 100% owned and directed by the artists
 - Established processes for accurate and consistent documentation
 - Relationships with galleries are effectively managed
 - The company offers long-term support for artists
 - By encouraging and supporting quality work, the company adds value to the product and the industry as a whole.
- > Processes for effective quality control are the result of thirty years of organisational knowledge and learning;
 - Preparation of high quality materials is a priority
 - Staff encourage quality work, while moderating the number of canvases produced by less established artists
 - Field workers form a critical link between production and market.
- > Relationships between artists and staff are built on trust and respect
 - Communication is open and respectful
 - Staff assist in raising artists' level of understanding of the market.
- > Management and field workers are committed to supporting artists.
- > Management understands the critical role played by field workers and therefore values and supports workers.
- > Staff induction processes ensure suitability for positions and minimise the negative impact of high staff turnover on production.
- > Profits are directed into improving facilities for artists and staff.



Makinti Napanangka in front of an untitled work



Marg Bowman, gallery floor manager, stretching canvases and hanging the artworks. Marg decides where paintings will be hung to ensure a mix of newer and more accomplished artists, male and female, and younger and older artists



Artist Katherine Nakamarra and Rochelle, with one of Katherine's paintings



Ben Currie, field worker, carrying an unfinished work by Walangkura Napanangka (Uta Uta Tjangala's widow)



RUMBALARA ABORIGINAL CO-OPERATIVE LTD

20 Rumbalara Road, Mooroopna VIC 3629

PO Box 614, Mooroopna VIC 3629

Phone (03) 5825 2111

Fax (03) 5825 4493

Email rumbalara@raclimited.com.au

Rumbalara, meaning under the rainbow, was under administration in 1997 but has rebuilt itself as a well-managed, financially secure organisation and is now in a strong negotiating position with funding bodies. It is a regional umbrella body providing comprehensive services to an estimated 6,000 people in the Greater Shepparton area. It has extensive health services.

Rumbalara's administration and many of its services are located on a former housing reserve at Mooroopna. The medical services, a Bringing Them Home program, facilities for Home and Community Care and an Elders' program, childcare facilities and the housing office are all at Mooroopna. To assist clients, some facilities are in shopfronts in Shepparton and Mooroopna.

The clinic and the administrative offices are set among the gumtrees in a beautiful, peaceful and historically important location. A groundsman tends the site transforming what was a fringe camp into a pleasant venue. The former housing reserve resulted from the walk-off from Cummeragunga reserve in NSW and through various changes became the Rumbalara Co-operative in 1980.

About one third of funding comes from the state Department of Human Services and one third from the federal Office of Aboriginal and Torres Strait Islander Health. The rest comes from the Department of Family and Community Services and Indigenous Affairs, and the Department of Health and Ageing (both federal) and the state Department of Justice.

SERVICES OFFERED BY RUMBALARA

- > A comprehensive range of health services, including dental;
- > Aged care and disability services;
- > Housing and capital works services;
- > Family services, including juvenile justice and night patrol, as well as a set of innovative services including family decision-making, based on a New Zealand model, where traditional Aboriginal methods of decision-making are incorporated including the Message stick model, Sitting and talking, Hunting and gathering and Corroboree.





Rumbalara is the leading service provider to Aboriginal people in the Greater Shepparton Region. This assessment is confirmed by the trust and confidence of external funding bodies who frequently pilot programs with Rumbalara before a state-wide roll out. The Rumbalara Board has learnt that when an organisation is stable and functional the relationship with government is productive. It confirms the adage that nothing succeeds like success.

KEY SUCCESS FACTORS

- > Very strong governance principles, including training for the Board and clear separation of powers;
- > Strong financial management and accountability, which in turn gives strength in negotiating with funding bodies;
- > Firm partnerships with bodies such as Goulburn Valley Health, Department of Human Services, Shepparton City Council and Shepparton Police as well as local business;
- > The laying down of policies and procedures in a manual which is referred to constantly and is subject to change;
- > Community ownership and engagement through a wide range of strategies;
- > Maintaining a strong cultural identity as well as negotiating change;
- > Holistic service delivery across a comprehensive range of services;
- > Strong management at all levels.



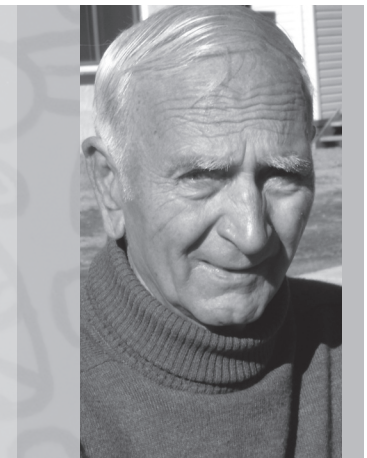
Renee Dean, Family Services team leader, Rumbalara Co-operative



Rumbalara recently completed a new BBQ area at their Mooroopna site. The area is open for community members to use for general recreation. The area has been named the 'Galyan Lotjpa' area, meaning 'good place to talk' in Yorta Yorta.



In 2004, Rumbalara restored one of the original Rumbalara houses built by the Aboriginal Welfare Board and Housing Commission, named Niranoma Gundja — Rainbow House. The house contains photos and resources from the past



Alf Turner, Yorta Yorta elder and Rumbalara Co-operative Board member, Rumbalara Aboriginal Co-operative



SOUTH-WEST ABORIGINAL MEDICAL SERVICE

South-West Aboriginal Medical Service
Aboriginal Corporation

Administration

1/11 Sandridge Road, Bunbury WA 6230

Phone (08) 9791 2779

Toll Free: 1800 008 860

Fax (08) 9791 6476

Email admin@swams.com.au

Website www.swams.com.au

Clinic

South West Health Campus, Cnr
Robertson Drive & Bussell Highway,
Bunbury WA 6230

Phone (08) 9791 7666

Toll Free: 1800 779 000

Fax (08) 9791 7655

SWAMS services the southwest area of WA, covering an area of around 30,000 square kilometres. The total Indigenous population of the area was last estimated by Australian Bureau of Statistics as 2495, though this is likely to be an underestimate. The largest client base outside the Greater Bunbury area is in Collie, a regional town around 50 minutes to the east.

SWAMS was established in 1997 as a Coordinated Care Trial site, which was seen as a means of establishing an Aboriginal Medical Service in the area, as none existed between Perth and Kalgoorlie. The Aboriginal Medical Service, established in October 2005, has been encouraging new clients, including students from the local university. It provides the following services at present:

- > Medical service/general practice;
- > Health promotion;
- > Social and emotional wellbeing programs: including alcohol and other drugs, and Bringing Them Home;
- > Home and Community Care;
- > Primary Health Care and Community Health including men's and women's health, asthma, diabetes, heart health, child and maternal health, drugs and alcohol and mental health.

A trio of new executives were brought in as part of a change process, who have worked together effectively to institute new practices, procedures and monitoring. Staff had to reapply, with support, for their positions. 'It has been an amazing journey...a rollercoaster ride,' said one participant.

Processes which have driven the period of change and consolidation are:

- > Effective management of the first stage of organisational change;
- > Establishing planning, monitoring and evaluating processes across the organisation;
- > Increasing the client base through bulk billing and developing partnerships for cost efficient access to resources;
- > Enhancing communication and relationships with regional shareholders;
- > Increasing community engagement.



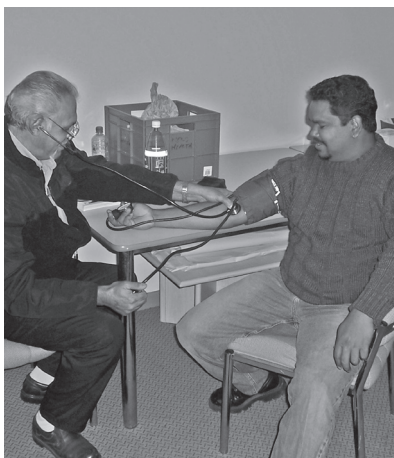


SWAMS now has a comprehensive Policies and Procedures manual in place for all areas of the organisation. By early 2006, all staff members have taken part in workshops on the new organisational policies and procedures including induction to areas of professional practice such as Confidentiality and Occupational Health and Safety. The workshops were run by external consultants.

KEY SUCCESS FACTORS

- > Adopting a team approach to change management involving the executive and all senior managers;
- > The support of a strong Board;
- > The development of policies and procedures for common understanding of the organisation’s goals and how to achieve them;
- > Ensuring regular staff meetings and providing support for new skills among staff;
- > Keeping the community informed about changes through regular newsletters and social occasions, such as International Women’s Day;
- > Improved financial and compliance reporting to funding bodies by close attention to time frames and working within budgets.

As well, succession planning has provided for training programs for potential future executive positions. This has included a traineeship in administration for a Nyoongar person and an incentive scheme for staff achieving tertiary education levels and ongoing certification related to the work of the organisation and staff service roles plus intensive mentoring, education and training for Nyoongar individuals.



Noel Wallam, health worker at SWAMS, checking the blood pressure of Darren Thorne



Flag raising ceremony at SWAMS for NAIDOC week 2006. Guests included the CEO of Bunbury Regional Hospital, Mr Don Martindale, representatives from government departments, and local school students



Joyce Dimer, Community Health Team leader, hosting a breast screening day for community members



Joyce Dimer, Community Health Team leader, SWAMS



TWEED BYRON LOCAL ABORIGINAL LAND COUNCIL

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Tweed Byron Local Aboriginal Land Council was established in 1984 under the *Aboriginal Land Rights Act 1983*. Tweed Byron has 697 registered members with 308 of those voting members. The region covered by Tweed Byron is within the local government boundaries of the Tweed Shire and the Byron Shire. Their office is located in the village of Chinderah in the Tweed Shire.

Aboriginal people in the Tweed have been fighting for land rights since the late 1960s when the first attempt to move communities off their land in the interests of commercial development emerged at Fingal (at the northern end of the Tweed coast). With the introduction of the *Aboriginal Land Rights Act*, the Fingal community joined other local groups to form the Tweed Byron Local Aboriginal Land Council and immediately lodged new claims over Letitia Spit and other areas of Crown land at Fingal. Since their inception, Tweed Byron has successfully claimed 42 pieces of land in the region.

Today, Tweed Byron is primarily involved in the following projects and activities:

- > Bush regeneration including Fingal Wetland Conservation Project;
- > Working with office bearers and members on development proposal;
- > Negotiating with developers and NSW Aboriginal Land Council on development proposals;
- > Ongoing activities: engaging with members through meetings and correspondence, administering confirmations of Aboriginality (determined by members and signed off by the Chair).

Unfortunately, the organisation only has two fully-funded staff positions. The rest of the staff is funded through CDEP, which could mean a precarious future, especially in the monitoring and administration of future development.





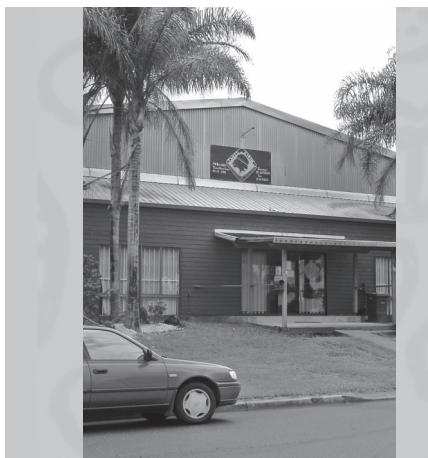
KEY SUCCESS FACTORS

- **Strategic engagement and partnerships**
- **Strong leadership**
- **Flexible attitudes and openness to change**
- **Clear separation of powers**
- **Good communication and a united staff with pride in the organisation**
- **Enjoyment derived from working closely with, and for, the community**
- **Building for the future.**

KEY FACTORS OF SUCCESSFUL DEVELOPMENT

The following factors were identified as having been of key importance in the successful development of Tweed Byron:

- > Success in achieving land claims (a further 15 claims lodged by Tweed Byron are pending settlement);
- > Compliance with reporting requirements;
- > Growth in staff numbers;
- > Providing neutral ground for services to a divided community;
- > Engaging members in development negotiations and working through issues at a pace the community is comfortable with;
- > Participation in successful conservation projects;
- > Creating partnerships with the local shire council in land management, regeneration and revegetation;
- > Facilitating the participation of young people in community issues and land council meetings.



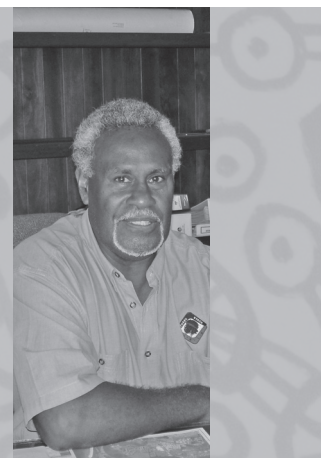
Tweed Byron Local Aboriginal Land Council



Clockwise from back left: Clare Lena, accounts officer, Bev Anderson, cleaner, Leweena Williams executive administrative assistant and Samara Gray, general administrative assistant, Tweed Byron Local Aboriginal Land Council



Tweed Byron Local Aboriginal Land Council and NSW Fire Department working together



Clarence Phillips, coordinator, Tweed Byron Local Aboriginal land Council



VICTORIAN ABORIGINAL CHILD CARE AGENCY CO-OPERATIVE

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VIC 3057

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Email vacca@vacca.org

Website <http://esvc000737.wic021u.server-web.com/flash.html>

VACCA was established in 1977. The late Mollie Dyer played a major role in its development as a state-wide Aboriginal-controlled organisation focused on child welfare and family support.

VACCA works to ensure integrated support exists for Aboriginal children and families. As a service provider it understands that the capacity to delivery high quality services begins with strong, effective internal management. This has resulted in robust internal governance through accountability frameworks using program descriptions, duty statements, performance management and the development and application of policies and procedures to guide staff behaviour and organisational decision-making.

It operates in six key areas

1. Advocacy and representation;
2. Policy development and education;
3. Program development;
4. Service delivery;
5. Practice areas and
6. Community awareness and education.

The following principles underpin service delivery:

- > Holistic healing approach;
- > Culture as treatment;
- > Family strengthening approach;
- > Educating for resilience;
- > Empowerment model.

The foundation of VACCA's success has been across the board, from policy development and advice through community education to service delivery.





The Victorian Aboriginal Child Care Agency has proved itself to be a lead agency across the full range of activities using a variety of strategies, but always having Aboriginal culture as the centre of its activities.

KEY SUCCESS FACTORS

- > Working within the Aboriginal community;
- > Operating as an intercultural organisation with non-Indigenous staff who do not trespass on cultural matters;
- > Strong links with government, not just for funding, but as a builder of policy;
- > Firm operating policies and procedures;
- > Staff training and monitoring, with mentorships, secondments and courses;
- > Sound financial skills and compliance techniques;
- > Staff are valued and feel that they ‘make a difference’.



Filena Mbog Nyetam,
training officer, VACCA



Chrissie Warren, training
manager, VACCA



Leigh Saunders, Koori
Cultural Placement support
officer, VACCA



Regina Walsh,
Senior Extended
Care case worker,
VACCA



WANGKA MAYA PILABARA ABORIGINAL LANGUAGE CENTRE

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Wangka Maya is a small organisation in the Pilbara region of Western Australia. Wangka Maya means language place in Western Desert languages. Its strategic plan (2002-2005) states: 'Wangka Maya Pilbara Aboriginal Language Centre aims to be recognised as a leading Aboriginal language and resource centre in Australia. By working with the old people of the Pilbara, we will use our expertise, knowledge and sensitivity to record and foster Aboriginal languages, culture and history. Thus ensuring the young remain strong.'

The Pilbara is an area of intense mining activity, although in the past it also supported a vibrant pastoral industry in which many Aboriginal people participated. The Centre's work of preserving recording and publishing regional Aboriginal languages provides practical recognition of the continuing Aboriginal presence in their own Countries. It has a small staff of three salaried workers plus CDEP workers.

In spite of the prosperity from mining ventures, the majority of Aboriginal workers are locked out of job opportunities by the impact of poverty reflected in low levels of literacy and numeracy, poor general education, unstable housing and lack of standard English. The language centre fulfils an important role in countering this by recording and preserving regional languages and fostering ongoing recognition of an Indigenous presence and polity.

Language recording and preservation are the key components of their linguistic and cultural projects – encompassing language teaching and provision of facilities to promote language use and pride. Their projects include recording and teaching endangered and threatened languages, language maintenance and awareness programs, recording stories about Country, broadcasting and publishing activities, a return and restitution of materials project and specific oral history projects.

Wangka Maya has refined its objectives and has a three-year strategic plan so that it remains focused and daily efforts are assessed in a wider context. It offers cultural awareness programs and a Link Up program as well as its various language maintenance programs and publications.





We work with a strong social justice focus based on respect and regard for one another. We take pride in our organisation and in growing its profile and products. We know that success breeds success. Board member

Wangka Maya is the only organisation we have that is representing our past and building the bridge to our future. Chair 2001–2002

KEY SUCCESS FACTORS

- > A clear vision with nine specific objectives. The primary goal is to maintain Pilbara Aboriginal languages, culture and history;
- > A three-year strategic plan;
- > Use of transparent criteria for priorities, ensuring equal access for all Pilbara language groups;
- > Opportunities for work for Indigenous language speakers, casual, part-time or voluntary;
- > Support for staff through training and consideration of the remote environment;
- > Strong professionalism and accountability in the workplace and for funding and financial management;
- > Partnerships with local, regional and state organisations;
- > Executive and management set standards and stick to priorities. They are not afraid to say 'no' if things are not right.



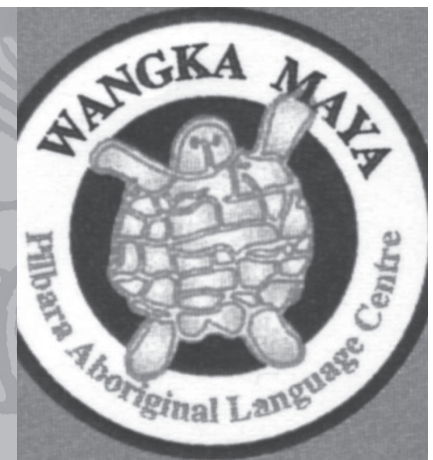
Edna Hopiga and Winnie Coppin, from Jinparinya community at the Wangka Maya Annual General Meeting



Dwesmond Wiggan in the reception area at Wangka Maya



Bruce Thomas, chair of Wangka Maya



The Wangka Maya logo



WORN GUNDIDJ ABORIGINAL CO-OPERATIVE

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 Email admin@worngundidj.org.au
 Website www.worngundidj.org.au

Thinking like a consumer is essential in a highly competitive service-based industry and challenges complacency in product development and marketing.

Founded in 1992, Worn Gundidj provides employment and business opportunities for Aboriginal people. It currently employs around 100 people, including satellites, under CDEP programs. It is called after the local Aboriginal people and is located in Warrnambool, a seaside city of around 30,000 people in southwestern Victoria.

The organisation was recently accredited by the Commonwealth Department of Employment and Workplace Relations as an Indigenous Employment Centre. Its activities include:

- > Job matching;
- > Product creation (design, manufacturing and merchandising);
- > Tower Hill nature-based cultural tourism;
- > Environmental services (wholesale nursery, land rehabilitation and bush foods).

Tower Hill Game Reserve has some unique assets, including the dramatic and unusual nature of the volcanic maar, the opportunity to see native flora and fauna in their natural setting and see, through Aboriginal guides, how the local people interacted with the environment, and the magnificent Robin Boyd-designed visitor centre. The centre serves as an outlet for Worn Gundidj products and goods from other Indigenous manufacturers. Worn Gundidj has participated in the restoration of the Reserve through its nursery and other activities.

While it aims to provide meaningful employment, skill enhancement, and business opportunities for Indigenous people, Worn Gundidj operates under a principle of inclusiveness that benefits Indigenous and non-Indigenous people alike. The employment of Elders also contributes to the encouragement of cultural interaction and respect.

More attention needs to be given to marketing of its tourism and product potential. By remaining focused on community development as a major aim, and utilising the energy and contacts of the CEO and staff, Worn Gundidj has made great advances.





‘It has always been our ambition to encourage and assist other Aboriginal communities and the private sector to work together to become actively involved with environmental services. This approach will make people and communities environmentally aware, create new regional economies, employment and training opportunities.’

John Collyer, Worn Gundidj internal document

KEY SUCCESS FACTORS

- > Openness to change, new ideas and challenges;
- > Linking organisational objectives to wider community goals;
- > Actively forging partnerships and links;
- > Recognising wider community issues, which impact on Indigenous and non-Indigenous people, such as reconciliation, the environment, rural decline, youth issues;
- > Separating community politics from the workplace and creating a safe working environment;
- > Developing trust and responsibility as the heart of workplace relations;
- > Recognising small personal victories as important as organisational success indicators;
- > Education in a number of forms: leading by example, mentoring, formal training, skills transfer, on-the-job instruction, involvement in wider settings.



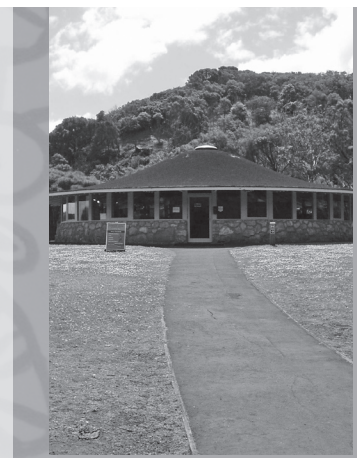
John Collyer, CEO of Worn Gundidj and John Pandazopoulos, Minister for Tourism (Vic)



Donald Chatfield, director, and Bradley Harrison, horticulturalist at Worn Gundidj



Jamie Thomas, Tourism and Culture manager, Worn Gundidj



Worn Gundidj building at Tower Hill



WUNAN FOUNDATION INC.

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 Website www.wunan.org.au

In 1998, the Wunan Foundation set up the first of their holding companies, the East Kimberley Aboriginal Development Corporation whose primary objective was to hold and control land and infrastructure for the Foundation. The word Wunan refers to a traditional Aboriginal ritual of the region, where trade would occur as a means of sharing and caring. Wunan provides services to the East Kimberley or former ATSIC region of Wunan, covering 236,246 square kilometres and was set up by the former ATSIC regional council. The population of the region is approximately 15,000. Approximately 40% of the population are Indigenous people. In the East Kimberley region, 73% of Aboriginal people are currently unemployed or on CDEP.

Wunan Foundation delivers the following services:

- > Wunan Business Services;
- > Wunan Housing Construction;
- > Job Pathways – including IEC and Local Community Partnerships.

Wunan Business Services and Job Pathways will eventually move outside the Wunan Foundation to become separate legal entities and subsidiaries of the Wunan Foundation. Wunan Business Services will be a wholly owned subsidiary of the Wunan Foundation and commercially independent through fee-for-service work and where appropriate, competing for government service contracts.

The following businesses were originally under Wunan's management and are now subsidiaries of the Foundation:

- > **East Kimberley Aboriginal Development Corporation** holds and controls property and land-based investments for the Foundation;
- > **Kimberley Dreamtime Tours** holds Wunan's 40% share in Kimberley Wilderness Adventures, a joint venture with Australian Pacific Touring;
- > **Wunan House** – With support from WA Department of Housing and Works and Aboriginal Hostels Ltd, Wunan established Wunan House. It is the only hostel accommodation in the East Kimberley region for Indigenous trainees and apprentices. The hostel can cater for up to 18 people and is managed by a resident coordinator and trainee in hospitality.





By establishing a strong commercial asset base, and sourcing funding largely from the philanthropic sector, Wunan focuses on their long-term vision despite operating within an overarching and changing Commonwealth policy environment for Aboriginal community organisations. Wunan has also established commercially focused partnerships recognising that joint skill specialisation is frequently more productive than engaging in a full blown commercial venture on their own.

KEY SUCCESS FACTORS

- > From its inception, Wunan has remained focused on core strategies for achieving its long term vision;
- > Board members and advisors are appointed primarily on their ability to contribute to the organisation's objectives, and secondly on their ability to represent their community;
- > The 'hub and spoke' governance structure allows separate entities to work effectively with minimal risk;
- > Adopting a commercial focus on all their activities has maximised profit for the Foundation;
- > Wunan has invested in marketing the organisation to attract funding from the philanthropic sector;
- > The organisation recognises and celebrates success in the region by hosting the East Kimberley Indigenous Achievement Awards; The CEO communicates effectively with both communities and stakeholders.



Group of students from the community of Kalumburu in the East Kimberley, staying at Wunan House whilst attending training courses at Kimberley TAFE in Kununurra



Trudie Edwards, hospitality trainee, working at Wunan House (part of the Wunan Foundation)



The Wunan Foundation



Nathan Dyer, manager, Wunan Business Services





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FRONT COVER IMAGES (L to R)

- > Robert Fry, cultural officer, with a tourist at Brambuk Cultural Centre
- > Charmaine Johnson completed a tourism traineeship at Kimberley Wilderness Adventures and is now working as a bookkeeper for the Wunan Foundation
- > David Lindner, Nitmiluk ranger, and Terrence Runyu, CDEP trainee, with Leichhardt's Grasshoppers
- > Muriel Bamblett, CEO, VACCA

BACK COVER IMAGES (L to R)

- > MacDonnell Ranges, Alice Springs NT
- > Kintore, Western Desert NT
- > Kununurra, East Kimberley WA
- > Tower Hill, western Victoria

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- > MPREC: 22, 46 right, 71 all
- > NT Parks and Wildlife Service: Cover second from left, 27 top, 28, 29, 73 second from left
- > Papunya Tula Artists: 75 first on left
- > Peter Ronge 21 (Halls Gap), 33 (Great Ocean Road)
- > SWAMS: 19, 79 first three
- > TBALC: 21, 45, 81 third from left
- > Worn Gundidj: 12 left, 46 left, 87 first three
- > Wunan: Cover second on left, 43, 89 first two.
- > **Front cover**, inside front cover, throughout text: Detail, *Untitled*, 2005 Martin Tjampitjinpa, © Papunya Tula Artists
- > **Back cover**, and in snapshots: Detail from work in progress 2006, Kayi Kayi Nampitjinpa, © Papunya Tula Artists
- > **Inside back cover**, text and snapshots: Detail from work in progress 2006, Naata Nungurrayi, and Detail from *Untitled* 2006, Naata Nungurrayi, © Papunya Tula Artists

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