

THE WINSTON CHURCHILL MEMORIAL TRUST OF AUSTRALIA

Sam Bayley – 2013 Churchill Fellow

Investigating factors that enable Indigenous communities to manage natural resources and increase social capital

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Signed:



Dated 15 October 2014



2013 Fellowship Report

"..things are never as complicated as they seem. It is only our arrogance that prompts us to find unnecessarily complicated answers to simple problems." — Muhammad Yunus, Banker to the Poor: Micro-Lending and the Battle Against World Poverty

The Winston Churchill Memorial
Trust of Australia

Sam Bayley

2013 Churchill Fellow

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First and foremost I would like to thank the Winston Churchill Memorial Trust for the opportunity they have given me. I feel truly honoured and humbled by this experience and will cherish it forever. I feel privileged to be part of the alumni and to be amongst so many inspirational, passionate and dedicated people.

I would like to thank the following organisations for their contribution in helping me to plan and undertake my fellowship: the Nature Conservancy Australia Program, the Kimberley Land Council, Kimberley Aboriginal Law and Cultural Centre (KALACC), Karajarri Traditional Lands Association, Department of Culture and the Arts WA, Department of Aboriginal Affairs WA, the Nature Conservancy – PNG Program, Mahonia Na Dari, FORCERT (Forest Management and Product certification Service) Walindi Nature Centre, Timoenai Community, Tawi Asi Council of Chiefs, Ahus Community, The Nature Conservancy Indonesia Program, Lekmalamin groups, JALA group, Yakobi, The Coastal Stewardship Network, Bella Bella and the Heiltsuk Community, Heiltsuk Stewardship Office, Klemtu and Kitasoo/Xai Xai Communities, Metlakatla Community and Stewardship Office, Lutsel Dene Rangers, the Nature Conservancy Washington Program, the Quinault Nation and the Makah Nation.

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1. INTRODUCTION

The aim of my Winston Churchill Fellowship was to visit and explore Indigenous communities that are having success at managing natural resources such as marine and terrestrial protected areas. I wanted to draw out ideas, concepts and models that I could bring back specifically to my project and the greater community.

In recent years there has been a lot of effort put into developing financially sustainable projects, many of which have been successful. For example the development of the Carbon Abatement Fire Projects for Indigenous ranger groups and the increasing amount of Fee for Service Contracts ranger groups hold with outside agencies and organisations. However I was interested in looking at the social and human requirements needed to effectively establish and maintain programs and projects – what I call social/human capital (e.g. leadership, knowledge, networks, habits, community support and creativity).

In setting up my research sites I wanted to get a wide array of examples from different historical, legal and social frameworks. This took me to four countries; Papua New Guinea, Indonesia, Canada and the United States of America. Within each, I visited Indigenous communities to explore the differences and similarities between them and to discover pathways for increasing a community's social and human capital stocks.

Through a network of contacts, I found a local facilitator in each of these countries who was generous and willing to develop a schedule of activities that would allow me to both explore these themes and to share my own experiences with the local peoples.

In Papua New Guinea, Dr Pongie Kichawen arranged for me to visit Manus Island and meet and hear about their Council of Chiefs system aimed at bringing power and community management back to a local level and Cosmos Apelis arranged a visit for me to Kimbe Bay looking at locally managed marine areas. In Kalimantan, the lovely people from the Nature Conservancy organised a visit to Berau Regency to hear from local fisherman who had formed a group that promotes sustainable, more traditional fishing regimes. In Canada I was joined by six Karajarri people from the Kimberley and we were hosted by Sandra Thompson from the Coastal Stewardship program who took us on a tour of small Indigenous communities in British Columbia, demonstrating ways in which they have been able to leverage support to effectively assert land rights and actively practice their cultural law and customs. Lastly, in the United States of America, Nina Paige Hadley and Paul Dye from the Nature Conservancy took me to northern Washington state where I learnt about the strength and determination of the Macaw and Quinault tribal nations who are managing their own fisheries.

In addition to myself this Winston Churchill Fellowship enabled nine others to participate in a once in a lifetime experience. We were able to fundraise over \$40,000 so that six Indigenous leaders from the Karajarri tribe could join me on the Canadian leg of the journey. Thanks to the Coastal Stewardship Network an additional three ladies from the North West territories Lutsel K'e Dene First Nation group also joined us. This created a travelling learning hub, fostered friendships between countries and created an environment in which we actively shared our learning experiences when visiting communities. The benefits of these interactions, between the group and our host communities, were priceless in terms of information exchange, cultural connections and the energy received and given. This exceptional outcome was far greater than what I could have expected or hoped to achieve by myself.

The following report will draw on my travels to take you on a journey of themes I believe crucial to successful Indigenous natural resource management.

2. EXECUTIVE SUMMARY

Name: Samuel Bayley

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Project Title: Investigating factors that enable Indigenous communities to manage natural resources and increase social capital

Increasingly in Australia the responsibility to manage large tracts of land is being handed back to Indigenous groups. These groups now have both cultural and legal responsibilities to actively manage land and waters. Significant funds have been invested both by private and public sectors to support this, yet many projects remain extremely fragile and reliant on outside help and support even after many years of operation.

To be effective, communities not only require financial resources but also need large reserves of social and human capital. Due to a multitude of factors many Indigenous communities don't have these key elements and as a consequence are unable to effectively assert their land rights and interests to manage land. This jeopardises the very core of what many elders past and present have fought so long and hard to achieve.

My Fellowship project took me to four locations to research the question: **how can we better enable Indigenous communities to increase social and human capital for improved management of natural resources?**

The project sites were Manus Island and Kimbe Bay in Papua New Guinea, Berau province in East Kalimantan Indonesia, coastal British Columbia in Canada and the Olympic Peninsula, Washington in the United States of America. These were chosen based on;

- places that have reported success at rebuilding social and/or human capital within programs;
- an interest in comparing sites of similar and different colonisation histories and Indigenous community displacement and marginalisation; and
- An interest in comparing wealthy developed nations with undeveloped poorer nations.

HIGHLIGHTS

- Tawa Asi Council of Chiefs empower their community by bringing back traditional governance systems – Manus Island Province, Papua New Guinea
- Religious Leaders Workshop that engages civil societies in conservation through creativity – East Kalimantan, Berau Regency, Indonesia
- First Nations communities building a strong collaborative network– Great Bear Rainforest, British Columbia, Canada
- Macaw Tribal Nation reclaim authority for fisheries management – Washington, USA

SUMMARY OF LESSONS LEARNED

Through my Churchill Fellowship research I identified 7 themes critical to successful Indigenous natural resource management.

THEME	LESSONS LEARNED
Community Outreach	<ul style="list-style-type: none"> • Utilise civil society organisations • Be creative and engaging (e.g. use puppetry) • Use adult learning principles (utilising visual aids such as pictures, diagrams and flow charts) • Support grass roots organisations – collaborate & outsource • Use incentives (e.g. financial) • Get personal – don’t underestimate personal investment • Create a safe & vibrant environment
Stewardship Development	<ul style="list-style-type: none"> • Develop formal and sustained youth programs – think 20 years ahead • Work with partners to develop curriculums for; <ul style="list-style-type: none"> ○ Holiday and weekend camps ○ Teach the teacher workshops • Have different products for different people/audiences • Investigate financial support for Indigenous people to undertake tertiary studies
Partnerships	<ul style="list-style-type: none"> • Create partnerships with neighbours addressing opportunities and threats • Find commonalities with agencies that give you authority • Ensure you have influence in a community – use a community ambassador
Cultural Practice	<ul style="list-style-type: none"> • A community needs a place to practice culture • Cultural centres can help to reaffirm traditional law and culture • Annual activities can reinvigorate connection to country and culture
Asserting Land Rights	<ul style="list-style-type: none"> • Commission a land rights audit - You can’t assert rights if you don’t know them • Have “eyes and ears” on the ground – being present/visual • Create comfortable dwellings to encourage purposeful occupation • Create a strong presence • You have a right to revenue – investigate visitor permit systems
Governance	<ul style="list-style-type: none"> • Zoning protected areas can help to make a more appropriate management framework • Breaking country into bite sized chunks helps to create clarity in a complex environment • Integrating traditional governance into the modern work place empowers knowledge holders
Social Economic Enterprise Development	<ul style="list-style-type: none"> • Encourage small enterprises to increase social capital • Knowledge is Power - collect and control your own data • Investigate services you can do yourselves • Link a portion of economic profits back into community development projects

INFORMATION DISSEMINATION

I will disseminate the key learnings from my fellowship directly through my management role in the Karajarri Indigenous Protected Area program. I will present the key lessons learned to the Karajarri advisory committee,

who can directly support practical implementation. The findings and recommendations from the study tour will receive wide exposure through forums such as the Kimberley Healthy Country Network and links with local Institutions such as a Nulungu Research Institute/Notre Dame University (i.e. presenting at their Talking Heads lecture seminar).

In addition, the six Karajarri Indigenous leaders who joined the Canadian component of my journey will support, lead and foster new ideas and approaches as a result of the Fellowship. This team will meet regularly to explore and develop our findings and support each other in our endeavours to create change in the community.

“The only way to predict the future... is to create it. With the combined strength, courage and willingness to work together, we will build a brighter future for the Quinault People”

(Quinault Indian Nation, 2003)



Figure 2: Holding a sustainably caught fish from the JALA fisherman's co-op - caught without using dynamite

3. TRAVEL PROGRAM

Country	Dates	Location/s	Name, Organisation & Contact
Papua New Guinea	Thu 24 Jul 2014 - Mon 04 Aug	Port Moresby	The Nature Conservancy PNG Program, Cosmos Apelis
		West New Britain Province <ul style="list-style-type: none"> • Kimbe Bay 	Cosmas Makamet, FORCERT, Nelly Pora , Mahonia Na Dari (Guardian of the Sea)
		Manus Island Province <ul style="list-style-type: none"> • Lorengau • Timoenai Community • Ahus Island Community 	Dr. Pongie Kichawen - Tawi Asi Council of Chiefs. Tawi Asi Council of Chiefs (12)
Indonesia	Thu 07 Aug 2014 at 0850	East Kalimantan Province, Berau Regency <ul style="list-style-type: none"> • Tanjung Redep • Biduk – Biduk • Tanjung Batu 	<ul style="list-style-type: none"> • The Nature Conservancy Indonesia Marine Program, Anisa Budiayu – Program Coordinator. • The Nature Conservancy Indonesia Forest Program , Siswandi; Community Development Specialist – Kelay • The Nature Conservancy Indonesia Forest Program, Faisal Kairupan – Collobartive Forest Management Speacialist
Canada	Fri 15 Aug 2014 at 1040	Britich Columbia Vancouver <ul style="list-style-type: none"> • Kitasoo / Xai Xai Communities (Klemtu) • Heiltsuk Community (Bella Bella) • Metlakatla Community (Prince Rupert) 	<ul style="list-style-type: none"> • Coastal Stewardship Network, www.coastalguardianwatchmen.ca/ , Sandra Thomson • QQS Project Society, http://www.qqsprojects.org/ , Jess Housty, Heiltsuk Community leader • Heiltsuk Integrated Resource Management Department, http://hirmd.blogspot.com.au/ • Kitasoo/Xai Xai Stewardship Office, Doug Neasloss - Director • Metlakatla Stewardship Office, http://www.metlakatla.ca/ , Ross Wilson - Director
U.S.	Tue 26th Aug 2014	Washington <ul style="list-style-type: none"> • Seattle • Quinault Community (Taholah) • Macaw Community (Neah Bay) 	<ul style="list-style-type: none"> • Nina Paige Hadley - Deputy Director, Global Lands and Acting Director, Indigenous & Communal Conservation The Nature Conservancy. • Paul Dye, Director of Marine Conservation The Nature Conservancy / Washington • Grieg Arnold, Vice-Chair, Makah Tribal Council • Chad Bovechop, Manager/Office of Marine Affairs, Makah Tribe • Eric Delvin, Community Conservation Coordinator, The Nature Conservancy • Paul Dye, Director of Marine Conservation, The Nature Conservancy • Nina Hadley, Assistant Director/Conservation Lands, The Nature Conservancy (Acting Director, Indigenous & Community Conservation) • Ed Johnstone, Fisheries Policy Spokesperson, Quinault Indian Nation • Janine Ledford, Executive Director, Makah Cultural & Research Centre • Allison Martin, Program Associate, Indigenous & Community Conservation, The Nature Conservancy • Joe Schumacker, Marine Resources Biologist, Quinault Division of Natural Resources

4. KEY LEARNINGS



Figure 3 Sam Bayley with Karajarri, Lutsel K' Dene and Kitsoo Xai Xai Stewardship Office Staff - Mussel Conservancy

4.1 COMMUNITY OUTREACH

KEY LEARNINGS

- Utilise civil society organisations
- Be creative and engaging (e.g. use puppetry)
- Use adult learning principles (utilising visual aids such as pictures, diagrams and flow charts)
- Support grass roots organisations – collaborate & outsource
- Use Incentives (e.g. financial)
- Get personal – don't underestimate personal investment and interests in community projects

CASE STUDIES AND RECOMENDATIONS

Utilising Civil Societies - Yakobi, Tanjung Redep, East Kalimantan Indonesia

Yakobi Nurturing People Transforming Life is a grass roots community organisation dedicated to engaging the community around social and conservation issues. Yakobi has been engaged by several Environmental Non-Government Organisations (i.e. The Nature Conservancy and Regional community Forestry Training Centre RECOFTC) to design and run engagement activities for building awareness within the community around conservations issues. They are creative, fun and audacious and break away from standard engagement techniques.

In 2012 Yakobi ran a workshop with Islamic religious leaders aimed at drawing out conservation messages from Holy Scriptures. Berau Regency has a high percentage of Muslims in its population. By working with the leaders, conservation messages are being disseminated to more people in the community. Outsourcing this work to Yakobi provides support for grass roots organisations and adding to the social capital of a community.



Figure 4: Religious leader's workshop, Tanjung Redep, Kalimantan



Figure 5: Tanjung Redep Religious Leaders' Workshop



Figure 6: Local Tanjung Redep Imam's

“The Islamic Boarding School (Pesantren) Community is the frontest section in giving contribution to socialize the important of nature conservation. Islam as a peace religion to the natural world has its own policy and wisdom extracted from Al-Qur’an, and As-Sunnah. On the basis of these, therefore the traditional priests had ever formulated some classical holy books as guidance in conserving nature.”

(RECOFTC – Yakobi, 2012, Workshop Report)

RECOMENDATION

Like many regions in Northern Australia, the Kimberley has a strong mission background with many families and communities still heavily involved in the church. There would be many benefits in engaging these institutions in spreading conservation messages.

ACTION ITEM

Initiate meeting with church groups in Bidyadanga Community.

Puppetry Being Creative – Yakobi, Indonesia & Mahonia Na Dari (Guardian of the Sea)

During previous travels in south East Asia for work and pleasure I have often noted that local people in these places use creative and interesting ways to engage the community around conservation issues. Through my time in South East Asia and Papua New Guinea I found that creativity, fun, and engaging school children, play a key part in building community awareness around conservation. In East Kalimantan and Kimbe Bay Province (PNG), Puppetry was a favourite tool in engaging youth.



Figure 7: School children from Tanjung Redep performing puppet play on Climate Change

“Our great grandparents have nurtured their children using puppets for a long time. Even when they lived in caves, they used to conduct a shadow puppet show on the cave wall. For example, si Unyil (a puppet icon in Indonesia) is known by so many people at any level of age that goes the same way like Hermit the Frog at Sesame Street. Puppetry is proven to be the best method of learning because it is able to deliver messages to the children. A child will follow and understand easily what a puppet said rather than

what their teachers or parents said.”

(Yakobi Indonesia, 2013)

RECOMENDATION

An opportunity exists for Indigenous managers to tap into the art scene especially in places like Broome where there are healthy and well supported art programs. Art and puppetry has already been used to promote behavioural change in health promotion within the Kimberley area. Partnering with organisations like Theatre Kimberley, Environs Kimberley and others could assist in tailoring art programs designed to deliver conservation messages.

ACTION ITEM

Initiate a meeting and project brief with Environs Kimberley, Bidyadanga School and Theatre Kimberley for developing a Karajarri Healthy Country Puppet Show.

***A Picture Tells A Thousand Words -
FORCERT, Kimbe Bay Province, Papua
New Guinea.***

FORCERT is an organisation dedicated to improving community life. They do this by assisting with building capacity of villages to manage their community forests and market their sustainably certified products. This involves extensive community consultation, building relationships, trust and providing leadership. FORCERT staff (pictured right) use simple and practical techniques to ensure that villagers understand their business and marketing plans by breaking down foreign and sometime complex concepts into easy to understand diagrams and pictures. Here they are presenting the budget for their forest operations using a technique called “visual budgeting”. It is integral that villages understand their business and resource to manage sustainably in the future.



Figure 8: FORCERT staff showing the annual budget they present to their communities

RECOMENDATION

Many NRM practitioners in the Kimberley come directly from a science based degree or qualification. Many also lack sufficient training in community development and basic community engagement skills and techniques. There is an opportunity to develop a bridging course for staff in Indigenous NRM to better understand the barriers to learning and in turn develop the tools to overcome this.

ACTION ITEM

Have discussions with education providers such as Nulungu Research Institute and Kimberley Training Institute for the development of bridging courses.

Incentive Based Management: Jala Fisherman Network, Tanjung Batu, Indonesia

Jala means throw-net in Indonesian. It represents a return to more sustainable and traditional fishing practices. The JALA fisherman network is an industry based community group aimed at stopping the destructive dynamite fishing that has been prolific in the East Kalimantan area. Not only is bomb fishing very destructive but also dangerous. Mr Junedi describes that in 2001 “fish bombing was everywhere, it was like a war”. The JALA group has been successful in changing the way many people fish through various methods such as;

- Establishing a sustainable fisherman co-op which provides members
- Providing access to cheaper fishing gear from a co-op fishing shop
- Paying premium price for fish caught sustainably
- Public education, especially via personal family visits and meetings



Figure 9: A typical JALA fisher group meeting, casual and personal. This approach has helped to reduce fish bombing by over 80%

Similar to the Landcare coordinator network in Australia Mr Junedi is employed as a local facilitator by the Nature Conservancy, Indonesia Program. These positions are crucial for facilitating community change. Being able to employ a local person means that programs and projects don't have to create relationships and networks from nothing.

RECOMENDATION

Many Indigenous communities in the Kimberley region of Australia are seeing increased pressure on their local fisheries. If local ranger groups could provide discounted sustainable fishing gear like handlines and then also provide bounties on gill nets it could start contributing to conservation outcomes for those areas.

ACTION ITEM

Work with the Karajarri Ranger group to assess whether bounties or incentives can be used for management of important coastal sites.

4.2 STEWARDSHIP DEVELOPMENT

The word **Stewardship** refers to the ethos is and responsibility for planning and management of resources

KEY LEARNINGS

- Develop formal and sustained youth programs – thinking 20 years ahead
- Work with partners to develop curriculums for;
 - Holiday and weekend camps
 - Teach the teacher workshops
 - creating a safe & vibrant environment
- Have different products for different people/audiences
- Investigate financial support for Indigenous people to undertake tertiary studies

CASE STUDIES AND RECOMENDATIONS



Figure 10: Teenagers performing to tourists at the Klemtu Big house. Performance included storytelling, singing and drumming, crowd participation and more.

SEAS (Supporting Emerging Aboriginal Stewards) Community Initiative: Klemtu community and Koeye camp, BC Canada

The communities of Klemtu and Koeye/Bella Bella, with support from local and international partners, have established the Supporting Emerging Aboriginal Stewards (SEAS) Program. The program is designed to empower young leaders to connect with their environment and culture through education and practical experience. Local community leader Jess Housty has explained the need to support youth from the moment they can walk, all the way through elementary, senior and tertiary institutions and provide jobs for them back in the community for when they come back. It's a 20 year investment you have to be prepared for. Local community facilitators are employed to deliver curricular in schools, lead field trips, and connect youth with mentors (elders

and support staff).

Qqs Project Society and Koeye Camp: Bella Bella Community, BC, Canada

QQS (pronounced "Kucks") Project Society and Koeye Camp is a Heiltsuk First Nations non for profit organisation based around their three pillars: youth, education and culture. Here children and families visit a camp as part of one of several programs run, such as:

- Coastwatch: collecting baseline ecological data to assist in land and sea management as part of the aforementioned SEAS program
- Cabins program: provides ease of access and comfort to strengthen Heiltsuk presence on country and also a space for broken families to rebuild in a cultural context
- SEAS internship: practical experience for young people to learn about land, water and cultural management
- Koeye camp : a science and cultural learning camp run on school holidays

- Library: to support the re-emergence of traditional stories and self-learning
- Koeye Big House: to practice and learn culture and reform cultural identity



Figure 11: Pictures from Koeye Camp, near Bella Bella

RECOMENDATION

Summer camps, school holiday programs, youth corps and other similar styles of behavioural change and education programs are somewhat under subscribed in Australia, especially in the north. Creating a vibrant and safe environment for youth to connect with culture and environment is essential and an area that appears to be creating significant headway in North America.

ACTION ITEM

Commence talks with stakeholders about setting up regular country and culture camps.

Marine Environmental Education Program (MEEP) – Mahonia Na Dari, Kimbe Bay, West New Britain, PNG

For many years, Mahonia Na Dari (MND) has raised awareness in the communities of Kimbe Bay for protecting the ocean and reef systems. For communities that rely heavily on ocean resources and that are seeing huge influxes of immigrants due to work generated from palm oil plantations there has never been a more important time for community outreach. Through its Marine Environmental Education program (MEEP) initiative MND has developed many learning products aimed at different levels;

- Intensive MEEP: a 10 day program run over 10 weeks for teenagers. They gain a theoretical and practical background in managing and caring for reef and marine resources. The course includes visits from experts, snorkelling trips and data collection and monitoring.



Figure 12: illustration from the MEEP manual, Kimbe Bay

- Junior MEEP: an adapted version of intensive MEEP to suit younger kids.
- Baby MEEP: one day a week for three weeks for kids aged between 6 – 10 years. Activities include puppetry shows, storytelling, drawing and reef walks.
- Teachers MEEP: recognising the fact that teachers do not receive any marine and environmental studies and are influential in shaping behaviour of children

A regular and consistent product means that curricular can be constantly improved, community can start to be involved, citizens start to be empowered to participate and learn and behaviours start to change.

RECOMENDATION

In North Western Australia there is limited, if any organisations dedicated to the teaching and engaging of conservation education at the primary and secondary school levels. Opportunities exist to fill this gap in conservation and cultural education.

ACTION ITEM

Look to establish partnerships with Bidyadanga school, Nulungu Research Centre and other stakeholders for developing primary and secondary school curriculum

4.3 PARTNERSHIPS

A **partnership** is an arrangement in which two or more parties agree to cooperate to advance their mutual interests.

KEY LEARNINGS

- Create partnerships with neighbours to maximise opportunities and mitigate threats – strength in numbers
- Find commonalities with agencies that give you authority
- Ensure you have leverage in a community – use a community facilitator

CASE STUDIES AND RECOMENDATIONS



Figure 13: It is not uncommon for communities like Klemtu to call on neighbours to assist in protests

Building Alliances amongst First Nation Communities – Great Bear Rainforest, British Columbia, Canada.

Listening to the stories from the Stewardship offices in Klemtu, Bella Bella and Metlakatla it was clear that many of the same land, water and cultural issues affect all of them. The establishment of the Great Bear Rainforest initiative has facilitated networking opportunities for these groups to share ideas, voice

common concerns and collectively brainstorm solutions to problems. One

initiative that has arisen from this has been the regional monitoring system which aims to standardise methods and tools for collecting and recording data.

However a less formal alliance exists, throughout modern history communities have called on each other when in disputes with large business or organisations. Doug Neasloss (director of the Kitsoo Xai Xai Stewardship Office) describes that in times of conflict, where all other diplomacy efforts have not worked, a phone call to neighbouring communities issuing distress and calling for help results in large flotillas of boats creating a barrier to industry such as loggers or government workers. In a time where government policies have driven wedges between neighbouring tribes it is essential that neighbouring groups can still stand together and present a united front for important issues.

“Our first approach is to ask them to leave. If they don’t, Central Coast communities will converge on Kitsoo Bay,” said Mr. Neasloss.

RECOMENDATION

Modern day government policies have in many circumstances driven wedges between neighbouring tribes, where historically these tribes would have many positive interactions. Neighbouring tribes share many similar threats and opportunities and can build strength when standing together. An idea is for these groups to undertake a cultural walk along traditional trade routes to not only transfer indigenous knowledge but rebuild historical relationships.

ACTION ITEM

Continue to encourage and foster a joint Yawuru – Karajarri Heritage walk for the purposes of relationship building and intergenerational knowledge transfer

Surveillance Partnerships: Jala Fisherman Network, Tanjung Batu, Indonesia

For many Indigenous groups, the fact that they don’t have legislative authority to enforce compliance impedes them from asserting their rights and interests. The recently established surveillance collaboration between the JALA group, the Indonesian Navy and the Tanjung Batu Police department for surveillance of the marine protected areas shows how this common barrier can be overcome. By partnering up, the JALA group achieve their objective of reducing fish bombing by using the powers of the Navy and Police. Patrolling and enforcement is not their preferred method for dealing with fish bombing. As Mr



Figure 14: Meeting the Mayor of Tanjung Batu sub district

Junedi (JALA Community Facilitator for Tanjung Batu) proclaims, “putting fish bombers in jail is not the solution, fishermen are the victims’. Many fishermen are poor and don’t see other solutions for feeding and supporting their families. This surveillance partnership provides the enforcement to support the other less dramatic programs the JALA group run to spread their messages for a sustainable fisheries industry.

A more organic form of these partnerships exists in East Kalimantan. Upon arrival in Tanjung Batu (and Biduk Biduk), I had to meet the chief of police and the mayor of the sub district to sign the visitor’s book. At first I thought this was a form of unnecessary management control. However I soon realised that this process helps

inform and integrate civil society initiatives and the state so that all are informed of new initiatives. It is this process that helps individuals and thus groups create more social capital within the community.

RECOMENDATION

Partnerships between state government departments such as the Department of Fire and Emergency Services and community based ranger groups are already developing. There is scope for further on ground practical relationships to develop with different government and non-government departments.

ACTION ITEM

Meet with Bidadanga police and Broome Fisheries officers to start the conversation around joint operations where a shared interest exists.

4.4 CULTURAL PRACTICE

KEY LEARNINGS

- A community needs a place to practice culture
- Cultural centres help to reaffirm traditional law and culture
- Annual cultural activities can reinvigorate connection to country and culture

CASE STUDIES AND RECOMENDATIONS

Klemtu Big House, Klemtu, BC, Canada: Koeye Big House, Koeye, BC, Canada

A common theme throughout the communities I visited was the revival/strengthening of culture through a physical place to practice and learn culture. This was particularly obvious in the first nation communities of Klemtu and Koeye, as well as in Neah Bay within the Makah Tribal Nation. In all cases the building of a cultural space provided for the initiations of many different kinds of programs related to culture and in many cases the environment. Whether it is a First Nations 'Big House' similar to the Australian "Community Hall" or a museum/cultural centre like in Neah Bay, these places created spaces the community can use and support.

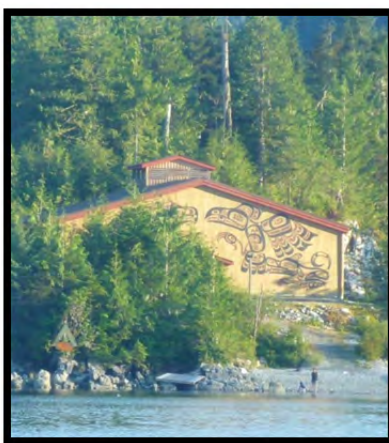


Figure 15: Klemtu Big House



Figure 16: Makah Cultural Research Centre & Museum



Figure 17: Koeye Camp Big House

RECOMENDATION

In North America, developing these cultural places most often require significant investment in infrastructure. Given the climate in Northern Australia much cheaper and practical options exist, such as semi-permanent dancing places with sand, bough sheds and branch screens for dancers.

ACTION ITEM

Work with Karajarri elders, Bidyadanga council and the KTLA to investigate the possibility of establishing the beginnings of a cultural place

Makah Cultural and Research Centre & Museum, Neah Bay, WA, USA

The Makah Tribal Nation lies on the North West corner of Olympic Peninsula in Washington State, USA. They are a Nation that relies heavily on marine resources both in modern and historical times. Like many tribal communities maintaining culture in a modern world has been challenging, even with strong treaty rights. However for the Makah a significant event occurred that enabled a cultural revival that exists to this day.

In the early 1970s a huge storm exposed an ancient Makah village named Ozette. Over the following years thousands of artefacts (many over 2000 years old) were collected and restored. The discovery of these artefacts confirmed many of the historical accounts, often only passed on orally, around Makah culture and tradition, ceremony and in particularly resource use such as whale hunting. The artefacts now reside in the Makah Cultural and Research Centre and Museum which provides a place for both Makah and non-Makah people to learn, share and practice culture.

Seeing these places and relics of ancestors creates a strong sense of place and purpose for both young and old. It can help young people in particular identify more fully with their sense of self and community.

Pacific North West Canoe Journey, USA & Canada

Since 1989 the Pacific North West Tribal Canoe Journey is an annual event that brings together tribes from Portland Oregon to as far as Alaska. Each year a tribal community volunteers to host the event where by all the other tribes arrive by traditional canoes from their respective homelands, a journey which can take months and test endurance, strength, skill and fortitude. It is an event that celebrates and shares culture, ceremony, storytelling, dance and song. Travelling along traditional routes by traditional means has helped to reinvigorate culture and bring people from different generations together. In 2014 over 10,000 people participated in the Quinault Tribal Journey, lasting for about one week.



Figure 18: Karajarri members standing next to a traditional canoe at Vancouver’s Museum of Anthropology

RECOMENDATION

The Warddeken Land Management traditional kangaroo drives and the Goolarabooloo Lurajarri Dreaming Trail are good local examples of activities that foster connection to country, intergenerational knowledge transfer and relationship building. Many other groups could develop their own activities based on their own culture and needs.

ACTION ITEM

Continue to encourage and foster a joint Yawuru – Karajarri Heritage walk for the purposes of fostering connections to country and intergenerational knowledge transfer.

4.5 ASSERTING LAND RIGHTS

KEY LEARNINGS

- You can't assert rights if you don't know them
- Have "Eyes and Ears" on the ground – being present/visual
- Create comfortable dwellings to encourage purposeful occupation
- Create a strong presence
- A right to revenue
- Collecting and holding knowledge

CASE STUDIES AND RECOMENDATIONS

Ocean Authority Matrix, Marine Conservation Program for the Nature Conservancy, Washington

The Marine Conservation Program for The Nature Conservancy, Washington, has created a MATRIX tool. The tool helps land and sea managers discover and understand, in a quick and simple way, all the laws, policies, and authority different agencies/departments have over a particular tribal area. This helps people overcome a common barrier of not knowing and understanding land rights.

Department of Commerce	NOAA	National Marine Fisheries Service	NOAA Fisheries	Magnuson-Stevens Fishery Conservation and Management Act (1976, reauthorization of 2009)	Pacific Fishery Management Council
Department of Commerce	NOAA	National Marine Fisheries Service	NOAA Fisheries	Marine Mammal Protection Act (1972)	West Coast Region
Department of Commerce	NOAA	National Marine Fisheries Service	NOAA Fisheries	Endangered Species Act (1973)	West Coast Region
Department of Commerce	NOAA	National Marine Fisheries Service	NOAA Fisheries	National Invasive Species Act (1996)	
Department of Commerce	NOAA	National Marine Fisheries Service	Habitat Restoration Center		
Department of Commerce	NOAA	National Ocean Service	Office of National Marine Sanctuaries	Marine Protected Areas and Sanctuaries Act (i.e. National Marine Sanctuaries Act) (1972)	Other West National Marine Sanctuaries

Figure 19: Example of a simple matrix used to quickly identify rights and interests



Figure 20: recreational permit system used by the Makah tribe

Recreational Permit System, Makah Tribal Nation, Neah Bay, WA, USA

In 1855 the Makah people entered into a treaty agreement with the United States Government. They ceded their rights to much of their traditional estate and agreed to reside on a small reservation. In return they gained rights to manage their own affairs, similar to any government around the world. They negotiated the right to manage education, health, housing and natural resources such as fisheries and forestry.

The Makah tribal Nation welcomes visitors to its territory and boasts some of the state's most scenic landscapes. The Makah have developed a recreational permit system to assist in the management of visitors. The revenue raised assists in infrastructure maintenance and development, patrolling and other management techniques aimed at reducing impact and heightening visitor experiences.

Kitasoo - Xai Xai Coastal Guardian Watchmen Network, Klemtu, BC, CANADA



Figure 21: Kitasoo Xai Xai Coastal Guardian Watchmen Patrol Vessel

The Coastal Guardian Watchmen (similar to Australia’s Indigenous Ranger movement) are the ‘eyes and the ears’ of the land and water. This is articulated in their vision

“We will have a strong presence throughout our territories so that resource users regularly encounter and interact with us” (Coastal Guardian Watchmen Network, 2014)

Much of the Guardian Watchmen’s weekly work plan consists of patrolling. This is a practical and effective assertion of land rights, combining it with data collection value adds to the productivity of the program. Key elements of patrolling include;

- Wearing of uniform and looking professional, including having a logo
- Having a face and a front door
- Being seen and making people know that they just might run into you
- Planning interactions and ‘drop ins’ with stakeholders
- Having interpretive material on hand
- Observing and collecting surveillance data (e.g. who, where, when , why, how



Figure 22: Coastal Guardian Watchmen Remote Base – Mussel Conservancy

The Kitasoo Xai Xai Coastal Guardian Watchmen have also established a remote base to assist in patrolling and exerting a presence on country. This helps cut down on transit times from Klemtu, wear and tear on equipment and staff, increases comfort levels for staff (as opposed to camping) and stamps authority in an increasingly busy area.

RECOMENDATION

In Northern Australia ranger outstation camps could be established very easily and cost effectively due to the kinder weather condition during our work seasons. Examples could include using raised platforms of decking, big tarps and a solar power set up for lighting.

ACTION ITEM

Identify one site on Karajarri county where this would be beneficial and allocate a budget for next financial year.

Reclaiming Fishing Rights - Quinault Tribal Nation, Washington State USA

The Quinault Tribal Nation is one of only three Indigenous groups in the USA that has fought and won the right to manage their own fisheries. It is strikingly obvious, when talking to the Quinault, that they now wield immense power and responsibilities. The language they use is strong; they declare upfront they are the stewards of their lands and waters and a sovereign nation that has the right to govern itself.

The Quinault Tribe have the legal right (i.e. The Self Governance Act 1988, The Boldt decision 1974) to self-governance and have five broad areas: Administration, Natural Resources, Community Services, Health and Social Services.

Although many Indigenous groups can only dream to have the legal foundation the Quinault have for the management of their fisheries, there are elements of their management approach that can be applied in other circumstances;

1. Continually maintain and practice traditional land and sea management
2. Build up your own science to ensure that you can speak the same language as the government
3. Show government that you are serious about fisheries management through development of Indigenous sustainable harvest laws.



Figure 23: Quinault Tribal Nation Police



Figure 24: Quinault Managed River Inlet



Figure 25: Quinault Seafood Business



Figure 26: Quinault controlled beach access

RECOMENDATION

There are many marine species that are locally threatened from over harvesting . Development of a marine sustainable harvest code of conduct by Indigenous people would demonstrate commitment to sea rights and management.

ACTION ITEM

Start discussions with relevant agencies for the recognition of sustainable harvest guidelines for locally endangered fish species on the Karajarri coastline (e.g. Sawfish and Dugong)

Patrolling and Data Collection: Coastal Guardian Watchmen Network, BC, Canada



Figure 27: Dave a Guardian Watchman showing us the monitoring sites around Prince Rupert

The Coastal Guardian Watchmen Network spends the majority of their time monitoring and collecting baseline ecological data. This data is held by first nation community resource management organisations, often known as Stewardship Offices. First Nations use this data to inform management decisions around waterways, forests, marine resource use, and resource development and for advocacy and policy development. By having their own reputable data they do not have to rely on data owned, solicited and sorted by other organisation such as the government. This proves to be very useful in battles over legislation concerning resources. A

recent case illustrated by Doug Neasloss (Kitasoo-Xai Xai Stewardship Director) saw the Kitasoo-Xai Xai able to refute the government’s data around trophy hunting policies in the Great Bear rainforest. They were able to back their stance and subsequent policies up by using their own data that was collected and collated reliably through their partnership with NGOs and civil



Figure 28: Education campaign for stopping the trophy hunt on bears.

society organisations.

RECOMENDATION

Ranger groups are using tools such as cyber tracker to collect, collate and present their own data. Although this is a good start, greater effort needs to be taken for inputting this data into the management framework clearly showing the program logic from management strategies down to data collection. This is starting to be tackled by the healthy country planning framework that the Kimberley land Council is facilitating.

ACTION ITEM

Work with stakeholders to develop a regional monitoring and evaluation program to ensure that the right data is being collected used, reviewed ad adapted

4.6 GOVERNANCE

Governance refers to "all processes of governing, whether undertaken by a government, market or network, whether over a family, tribe, formal or informal organization or territory and whether through laws, norms, power or language." It relates to "the processes of interaction and decision-making among the actors involved in a collective problem that lead to the creation, reinforcement, or reproduction of social norms and institutions."

KEY LEARNINGS

- Zoning protected areas can help to make a more appropriate management framework
- Breaking country into bite sized chunks helps to create clarity in a complex environment
- Integrating traditional governance into the modern workplace empowers knowledge holders

CASE STUDIES AND RECOMENDATIONS

Protected Area Zoning: Manus Island Province (PNG), Kitasoo Xai Xai (Canada) and Palau Derwan (Indonesia)

Creating a zoning system helps to ensure an even distribution of services to all parts of the protected areas. It can assist in identifying collective areas of high, medium and low needs. It can quickly address any potential conflict from future planning or development scenarios. Without zoning large areas of land can be forgotten, underutilised and mismanaged.

The Metlakatla Stewardship Office has created a zoning system that categorizes land into 6 zone types; Protected Areas, Conservancies, Biodiversity Areas, Ecological Reserves, Landscape Reserves and Cultural Reserves. The Berau Marine Protected Area has three different managed zones – No take zones, limited use zones and general management zones. The Kitasoo Xai Xai use three zones in their Kitasoo Spirit Bear Conservancy; Nature Recreation Zone, Wilderness recreation Zone, Cultural Management Zone.

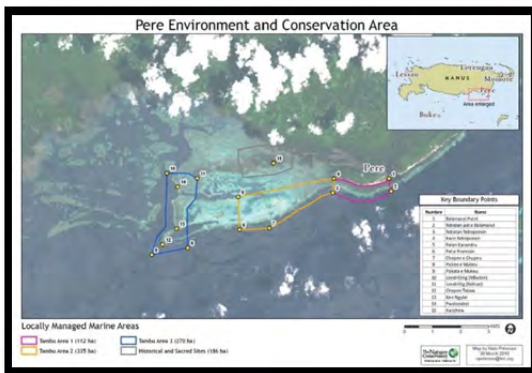


Figure 29: A locally managed Marine Protect Area showing "tambu" (no take) zones on Manus Island

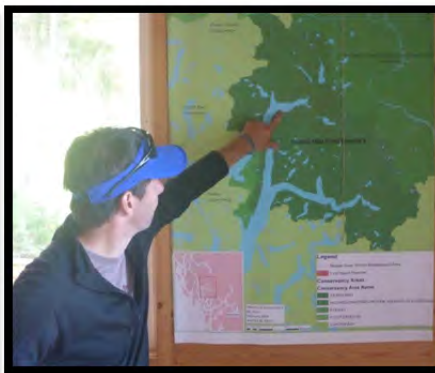


Figure 30: Evan Loveloss from Kitasoo Xai Xai pointing out the Mussel Conservancy area.



Figure 31: Zoning in the Pulau Derawan Marine Park Area

"Today the old laws and modern stewardship practices offer guidance and a framework to implement land use planning goals and objectives. Land use zoning is a new term that is used to describe a place, value and issue-based approach to identifying and address resource use pressures and conflicts in a manner that mirrors our ancestral laws and customs" (Metlakatla Land Use Plan, 2013)



Figure 32: Tawa Asi Council of Chiefs

Tawi Asi Council Of Chiefs (TACC) Strategic Plan, Manus Island, Papua New Guinea

The Tawi Asi Council of Chiefs (TACC) is a coalition of hereditary chiefs from Manus Island Province. Their story is the familiar tale of the clash of cultural worlds and the subsequent community breakdown and onset of dysfunction in many realms of society such as – education/truancy, health, and domestic violence, disobedience of lawful authority, resource use exploitation and substance abuse. Led by local leader Dr Pongie a meeting was held in 2012 to address this common issue amongst the local level government area. They recalled the success of the traditional governance system that existed before the PNG decentralisation of governance to rural areas. In the months that followed the TACC went about reinstating the traditional governance system in a modern framework. What followed was almost a miraculous social reform that saw respect, order and community pride reinstated.



Figure 33: TACC awaiting their guest (me) to start eating.



Figure 34: Timoenai Community Members

What seems to be one of the most important facets of this revival is the empowerment of the old hereditary chiefs. They are now in charge of managing their respective communities and provide equal participation. This means each of the five chiefs take turns in hosting the council meeting, arranging food, lodgings and all things related to that meeting.

The TACC developed their own constitution and strategic plan outlining their vision for the next 20 years. Such a simple but effective practice has provided them with pathways forward. They have 9 key programs which they aim to deliver outcomes in:

1. Governance and accountability
2. Resource mobilisation
3. Businesses and commerce
4. Finance and banking
5. Education and training
6. Infrastructure
7. Social services
8. Youth, disabled, women, elderly, sports and outreach
9. Environment and climate change

The TACC model has proven to be so successful that it is spreading to other sub districts in the Province. There also seems to be no major conflict with the local level government model of the Ward Development Committee, in fact, they seem to complement each other.

The TACC recognises local, provincial and national governments as its service providers and development partners. The ward development committee (WDC) is chaired by the LLG ward councillor. The WDC shall align its WDC plan with the TACC strategic plan to achieve maximum benefits for the people. While the ward councillor is mandated to deliver government services, she/he shall consult the TACC regularly before committing the people, resources and communities. - (TACC Strategic Plan, 2012)

RECOMENDATION

Many of the onground Indigenous NRM groups in the Kimberley (e.g. IPA and ranger teams) cannot influence the make up of the consitution of the legal bodies charged with NRM such as Prescribed Body Corporates (PBC). However it is common for these operation teams to have an advisory committee (i.e. Healthy Country Advisory Committee) and this could be the level at which we strive to re introduce a more traditional governance system. Of course if NRM operation arms have influence at a higher level then it would pay to investigate elements of the TACC.

ACTION ITEM

Develop and implement a best practice - practical guide for the empowerment of the Karajarri Healthy Country Steering Committee particularly through engagement of elders.

4.7 SOCIAL - ECONOMIC ENTERPRISES

KEY LEARNINGS

- Encourage small enterprises to increase social capital
- Investigate Fee for Services you can do yourselves
- Look after your mob – link a portion of economic profits back into community development projects

CASE STUDIES AND RECOMENDATIONS

Essential Oils Project: Metlakatla Community, Prince Rupert, British Columbia, Canada

The Metlakatla Stewardship Office has been fostering small scaled enterprise development through their essential oils project. Through the collection of logging coup waste, grants and business planning a Metlakatla family has been able to set up a small scaled essential business that employs two people. The benefits from one small scaled enterprise can have significant flow on effects such as encouraging other families and individuals to develop a business. It also helps to create connections between industry, community, and

institutions. Lastly if one small scaled enterprise can keep someone employed in a purposeful endeavour then the benefits are clear. The Metlakatla Stewardship Office has been successful in securing a single buyer for all oil supplied which takes their product directly to a waiting market.



Figure 35: Metlakatla Essential Oils Project

RECOMMENDATION

Fostering small scaled enterprise development can have many flows on effects such as encouraging other families to do similar projects. It can also help to maintain an independent lifestyle that many indigenous people cherish. In Bidyadanga there lies interest and potential in developing bush medicine and essential oils enterprises, particularly for indigenous woman.

ACTION ITEM

Work with and support traditional owners that are interested in small scaled tourism operations that link strongly with the Karajarri Healthy Country Plan

Khtada Environmental Services LP, a Limited Partnership with Metlakatla Development Corporation.

Khtada Environmental Services is a partnership between Metlakatla Tribal Nation and Triton Environmental Consultants. With an increasing amount of mining exploration and projects in the area there is an increasing need for environmental and cultural monitoring pre, during and post project. Metlakatla Development Corporation recognised this sector as a potential employment opportunity for its people as well as providing a host of other benefits such as;

- Increased quality control
- Community empowerment
- Information control and ownership
- Training opportunities

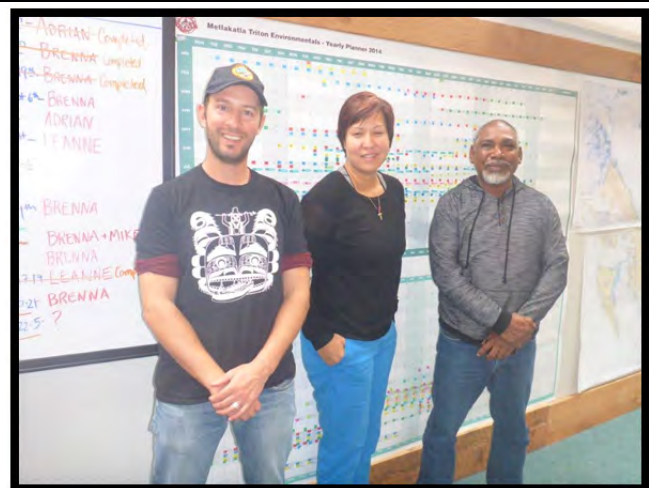


Figure 36: Sam Bayley and Joe Edgar visiting Khtada Environmental Services, Prince Rupert BC

Khtada now employs many Metlakatla youth for environmental and cultural monitoring in and around the tribal area. Activities include soil monitoring, air testing, stream assessments, water quality and archaeological surveys. The partnership provides a nurturing environment to support Indigenous staff through training and into long term gainful employment.

RECOMENDATION

Many indigenous groups assist in heritage clearance surveys for mining exploration but that’s as far as it goes. Greater pressure needs to be exerted to extend this service to environmental impact assessments pre, post and during development projects. Thought also has to be taken in how this is arranged, is it a cash cow for a few privileged traditional owners or is it part of a wider strategic system that empowers aboriginal bodies and communities.

ACTION ITEM

Look at engaging a consultant to develop a business plan for the Karajarri Traditional Lands Association and Karajarri Healthy Country Program.

The One Fish Movement, JALA fisher group, Berau Regency, East Kalimantan

The JALA fisher group have created a fish bank that looks at securing fishermen’s food and financial security. The fish bank gets each fisherman to deposit one fish from every catch to the cooperative. The fish that is ‘banked’ is recorded and sold with the profits put back into the business, thus the fisherman gains a form of credit. When times are hard or that fisherman can’t go fishing or earn an income he can ‘withdraw’ his fish credits from the bank or redeem his credit in cash.



Figure 37: Mr Welliamson and Mr Dani, committee members of JALA

They have also started the One Fish Movement. This is where the fisherman donates a fish from his catch into the cooperative. The fish is then sold and a percentage of the profit goes to other projects, such as;

- 30% to health programs
- 20% to education
- 10% to social and cultural events (e.g. funerals)
- 10% to conservancy/protected area management
- 30% to into cash and credit for business



Figure 38: Students from Gadjahmada University

Another interesting partnership that the JALA group has established is with Gadjahmada University in Jogjakarta. Every year students come to Tanjung Batu and are given job placements in the community. JALA received students to assist in areas such as finance and business planning.

Students were also involved in the development of a “smart house” where community members can come and learn about local initiatives, utilise the internet and network with other community groups.

There are many examples of similar style partnerships in Northern Australia such as the Indigenous Community Volunteers and Jawun seconde programs however communities could create even more meaningful and rewarding relationships with institutions such as;

- Land and Water Management Programs within Universities
- Community Development Programs
- Technical Training Institutes
- Civil Society Institutions such as Christian networks and Lions/Rotary groups

5. CONCLUSIONS AND RECOMENDATIONS

My Churchill Fellowship provided me with an extraordinary opportunity for professional and personal development. The sheer amount of positive and interesting information I was exposed to around Indigenous land management was inspiring. Through my research at the different project sites I was able to draw out recommendation that I can personally action within my current role and networks.

By defining seven themes I was able to manage what I learned and connect it back to the aim of the project to discover ways of increasing social/human capital to more effectively manage natural resources. I learned several keys to success within each theme and how these contributed to building social/human capital (e.g. leadership, knowledge, networks, habits, community support and creativity). I believe the successful implementation of these themes is the foundation of long and healthy programs

1. Community Outreach
2. Stewardship Development
3. Partnerships
4. Cultural Practice
5. Asserting Land Rights
6. Governance
7. Social - Economic Enterprise Development

I have developed recommendations, from simple practical measures, that can be implemented easily to more complex, multi-faceted strategies that need significant thought and collaboration to implement. These are highlighted throughout the key finding sections of this report, and summarised below:

RECOMMENDATIONS AND ACTION ITEMS
COMMUNITY OUTREACH
<p>RECOMENDATION Like many regions in Northern Australia, the Kimberley has a strong mission background with many families and communities still heavily involved in the church. There would be many benefits in engaging these institutions in spreading conservation messages.</p>
<p>ACTION ITEM Initiate meeting with church groups in Bidyadanga Community</p>
<p>RECOMENDATION An opportunity exists for Indigenous managers to tap into the art scene especially in places like Broome where there is healthy and well supported arts program. Art and puppetry has already been used to promote behavioural change in health promotion within the Kimberley area. Partnering with organisations like Theatre Kimberley, Environs Kimberley and others could assist in tailoring art programs designed to deliver conservation messages</p>
<p>ACTION ITEM Initiate a meeting and project brief with Environs Kimberley, Bidyadanga School and Theatre Kimberley for developing a Karajarri Healthy Country Puppet Show.</p>
<p>RECOMENDATION Many NRM practitioners in the Kimberley come directly from a science based degree or qualification. Many also lack sufficient training in community development and basic community engagement skills and</p>

techniques. There is an opportunity to develop a bridging course for staff in Indigenous NRM to better understand the barriers to learning and in turn develop the tools to overcome this.

ACTION ITEM

Have discussions with education providers such as Nulungu Research Institute and Kimberley Training Institute for the development of bridging courses.

RECOMENDATION

Many Indigenous communities in the Kimberley region of Australia are seeing increased pressure on their local fisheries. If local ranger groups could provide discounted sustainable fishing gear like handlines and then also provide bounties on gill nets it could start contributing to conservation outcomes for those areas.

ACTION ITEM

Work with the Karajarri Ranger group to assess whether bounties or incentives can be used for management of important coastal sites

STEWARDSHIP DEVELOPMENT

RECOMENDATION

Summer camps, school holiday programs, youth corps and other similar styles of behavioural change and education programs are somewhat under subscribed in Australia, especially in the north. Creating a vibrant and safe environment for youth to connect with culture and environment is essential and an area that appears to be creating significant headway in North America.

ACTION ITEM

Commence talks with stakeholders around setting up a regular country and culture camp

RECOMENDATION

In North Western Australia there is limited, if any organisations dedicated to the teaching and engaging of conservation education at the primary and secondary school levels. Opportunities exist to fill this gap in conservation and cultural education.

ACTION ITEM

Look to establish partnerships with Bidyadanga school, Nulungu Research Centre and other stakeholders for developing primary and secondary school curriculum

PARTNERSHIPS

RECOMENDATION

Modern day government policies have in many circumstances driven wedges between neighbouring tribes, where historically these tribes would have many positive interactions. Neighbouring tribes share many similar threats and opportunities and can build strength when standing together. An idea is for these groups to undertake a cultural walk along traditional trade routes to not only transfer indigenous knowledge but rebuild historical relationships.

ACTION ITEM

Continue to encourage and foster a joint Yawuru – Karajarri Heritage walk for the purposes of relationship building and intergenerational knowledge transfer

RECOMENDATION

Partnerships between state government departments such as the Department of Fire and Emergency Services and community based ranger groups are already developing. There is scope for further on ground practical relationships to develop with different government and non-government departments.

ACTION ITEM

Meet with Bidyadanga police and Broome Fisheries officers to start the conversation around joint operations where a shared interest exists.

CULTURAL PRACTICE

RECOMENDATION

In North America, developing these cultural places most often require significant investment in infrastructure. Given the climate in Northern Australia much cheaper and practical options exist, such as semi-permanent dancing places with sand, bough sheds and branch screens for dancers.

ACTION ITEM

Work with Karajarri elders, Bidyadanga council and the KTLA to investigate the possibility of establishing the beginnings of a cultural place

RECOMENDATION

The Warddeken Land Management traditional kangaroo drives and the Goolarabooloo Lurajarri Dreaming Trail are good local examples of activities that foster connection to country, intergenerational knowledge transfer and relationship building. Many other groups could develop their own activities based on their own culture and needs.

ACTION ITEM

Continue to encourage and foster a joint Yawuru – Karajarri Heritage walk for the purposes of fostering connections to country and intergenerational knowledge transfer

ASSERTING LAND RIGHTS

RECOMENDATION

In Northern Australia ranger outstation camps could be established very easily and cost effectively due to the kinder weather condition during our work seasons. Examples could include using raised platforms of decking, big tarps and a solar power set up for lighting.

ACTION ITEM

Identify one site on Karajarri county where this would be beneficial and allocate a budget for next financial year

RECOMENDATION

There are many marine species that are locally threatened from over harvesting . Development of a marine sustainable harvest code of conduct by Indigenous people would demonstrate commitment to sea rights and management.

ACTION ITEM

Start discussions with relevant agencies for the recognition of sustainable harvest guidelines for locally endangered fish species on the Karajarri coastline (e.g. Sawfish and Dugong)

RECOMENDATION

Ranger groups are using tools such as cyber tracker to collect, collate and present their own data. Although this is a good start, greater effort needs to be taken for inputting this data into the management framework clearly showing the program logic from management strategies down to data collection. This is starting to be tackled by the healthy country planning framework that the Kimberley land Council is facilitating.

ACTION ITEM

Work with stakeholders to develop a regional monitoring and evaluation program to ensure that the right data is being collected used, reviewed ad adapted

RECOMENDATION

Many of the onground Indigenous NRM groups in the Kimberley (e.g. IPA and ranger teams) cannot influence the make up of the consitution of the legal bodies charged with NRM such as Prescribed Body Corporates (PBC). However it is common for these operation teams to have an advisory committee (i.e. Healthy Country Advisory Committee) and this could be the level at which we strive to re introduce a more traditional governance system. Of course if NRM operation arms have influence at a higher level then it would pay to

investigate elements of the TACC.

ACTION ITEM

Develop and implement a best practice - practical guide for the empowerment of the Karajarri Healthy Country Steering Committee particularly through engagement of elders.

SOCIAL AND ECONOMIC ENTERPRISES

RECOMMENDATION

Fostering small scaled enterprise development can have many flows on effects such as encouraging other families to do similar projects. It can also help to maintain an independent lifestyle that many indigenous people cherish. In Bidyadanga there lies interest and potential in developing bush medicine and essential oils enterprises, particularly for indigenous woman.

ACTION ITEM

Work with and support traditional owners that are interested in small scaled tourism operations that link strongly with the Karajarri Healthy Country Plan

RECOMENDATION

Many indigenous groups assist in heritage clearance surveys for mining exploration but that's as far as it goes. Greater pressure needs to be exerted to extend this service to environmental impact assessments pre, post and during development projects. Thought also has to be taken in how this is arranged, is it a cash cow for a few privileged traditional owners or is it part of a wider strategic system that empowers aboriginal bodies and communities.

ACTION ITEM

Look at engaging a consultant to develop a business plan for the Karajarri Traditional Lands Association and Karajarri Healthy Country Program.

6. FURTHER READING

On the Weir – www.sittingonwater.ca

On trophy hunting – www.bearsforever.ca

Qqs Projects Site – www.qqsprojects.org

Supporting Emerging Aboriginal Stewards - <http://emergingstewards.org/about-us.html>

Mahonia Na Dari (Guardian of the Sea) - <http://mahonianadari.org/>

The Nature Conservancy – www.nature.org

Indonesia - <http://www.nature.org/ourinitiatives/regions/asiaandthepacific/indonesia/>

Papua New Guinea - <http://www.nature.org/ourinitiatives/regions/asiaandthepacific/papuanewguinea/>

Washington, USA - <http://www.nature.org/ourinitiatives/regions/northamerica/unitedstates/washington/>

Yakobi: Nurturing People, Transforming Life - <http://yakobi.org/>