DESERT KNOWLEDGE
CRC

The Collaboration Project: Strategies towards engagement with Desert Aboriginal communities and organisations

Kathie Rea
Metta Young

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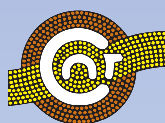

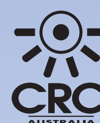

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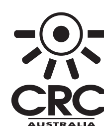

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The Desert Knowledge Cooperative Research Centre is an unincorporated joint venture with 27 partners whose mission is to develop and disseminate an understanding of sustainable living in remote desert environments, deliver enduring regional economies and livelihoods based on Desert Knowledge, and create the networks to market this knowledge in other desert lands.

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This Strategy was originally designed to be a living document on the Desert Knowledge CRC web page that would be progressively expanded and adapted as good practice models and success stories of desert Aboriginal peoples' engagement with research and other community development activities strengthened local livelihood opportunities. As such, the Strategy represents a launching point for considering and enhancing the links between research, community development and effective engagement of local Aboriginal peoples. It contributes directly to the achievement of reporting milestones and strategic plans of the Desert Knowledge Cooperative Research Centre, in particular:

- Milestone 12.2.1: Strategy for building capacity for Aboriginal and non-Aboriginal people to collaborate in CRC research and to address strategic research needs of CRC partners

- Objective 3.2: Contribute to and operationalise the Desert Knowledge CRC Indigenous Engagement Strategy as it relates to education and training

- Objective 3.7: Develop content for non-accredited training for Indigenous and non-Indigenous researchers/students that supports Desert Knowledge CRC research and development activities, from the CRC Education Network Strategic Plan.

Altering the format of the original web-based pathways documents into this current Strategy was the initiative of the Desert Knowledge CRC Social Science Coordinator, Sarah Holcombe, to ensure that it received wide engagement and readership amongst researchers and other stakeholders.

Åse Ottossan was the editor commissioned to restructure the pathways documents to this current consolidated form. The pathways documents that form the basis of the Strategy will continue to be accessible on the Desert Knowledge website www.desertknowledgecrc.com.au, and updated as envisioned.

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Abbreviations/Acronyms

ABSTUDY	Aboriginal and Torres Strait Islander Study Assistance Scheme
AIATSIS	Australian Institute of Aboriginal and Torres Strait Islander Studies
AIS	Aboriginal Interpreter Service
ATIS	Aboriginal Translation and Interpreting Service
BIITE	Batchelor Institute of Indigenous Tertiary Education
BRACS	Broadcasting for Remote Aboriginal Communities Scheme
CAAMA	Central Australian Aboriginal Media Association
CAILSU	Central Australian Indigenous Languages Support Unit
CALL	Centre for Australian Languages and Linguistics, at the Batchelor Institute of Indigenous Tertiary Education
CASE	Council of Australian Societies of Editors
CAT	Centre for Appropriate Technology
CRC	Cooperative Research Centre
CDEP	Community Development Employment Program
CDU	Charles Darwin University
CLC	Central Land Council
CRH	Centre for Remote Health
CSIRO	Commonwealth Scientific and Research Organisation
DBERD	Department of Business, Economic and Regional Development (NT)
DEET	Department of Employment, Education and Training (NT)
HREC	Human Research Ethics Committee
IAD	Institute for Aboriginal Development
IBIS	Indigenous Business and Industry Services, Northern Territory Government
IPEd	Institute of Professional Editors
LPD	Local Project Developer
NAATI	National Accreditation Authority for Translators and Interpreters
NCVER	National Centre for Vocational Education Research
NHMRC	National Health and Medical Research Council
PAK	Papulu Apparr-Kari Language Centre
RN	Research Nintiringtjaku
RTO	Registered Training Organisation
TAFE	Technical and Further Education
TN	Training Nintiringtjaku
UNEP	United Nations Environment Programme
VET	Vocational Education and Training
WIPO	World Intellectual Property Organization
WMA	Warlpiri Media Association

Introduction

The Strategy for Collaborative Research with Desert Indigenous Peoples has taken shape around a series of operating principles that is presented in seven thematic documents. They are grouped around a 'Vision for Collaborative Research with desert Aboriginal People in 10 years' that expresses an aspiration and is written to a future beyond the current Desert Knowledge CRC. The seven themes (taking their form as 'Pathways' documents) may be further developed throughout the life of the Desert Knowledge CRC to incorporate its experience and learning on the journey to the Vision.

This Vision is where we want to be 10 years from now. We are not there yet. This Strategy is about how we get there. It is a platform for sharing experiences, learning, discussion and opinions in order to realise the Vision.

The following statements summarise the Vision to which the Strategy is directed:

- Desert knowledge is knowledge about how to live well in the desert. It is new and also very old. Aboriginal people have been making desert knowledge for many thousands of years. Europeans brought knowledge to the desert and learnt more. Desert Knowledge CRC research is people working together and drawing on this knowledge to produce more.

- Desert Knowledge CRC research is recognised for its commitment to making a difference for desert Indigenous communities, creating economic opportunities in desert Australia and doing excellent, valued and collaborative research. In this, Desert Knowledge CRC research builds on the learning and practices of the Desert Knowledge Cooperative Research Centre (CRC).

- Desert Aboriginal people identify research as a resource for problem-solving and informed decision-making. Communities engage with research organisations, governments and industry on research they value. Rewarding experiences in research enable community people to broaden their networks and build capacity in research management.

- Desert Knowledge CRC research is built on good **communication**, **informed consent** and open negotiation of **benefit sharing**. Methodologies embrace ethics, **good practice**, respect for Traditional Knowledge, and accountable **transfer** practices.

- Desert Knowledge CRC research projects acknowledge Aboriginal people and their knowledge and experience of their situation throughout the research effort. Decisions about use and storage of Traditional Knowledge are made by Traditional Knowledge holders.

- Desert Aboriginal people are pursuing **livelihoods** in research and development work while living on country. Desert Knowledge CRC research identifies opportunities for paid work, and knowledge, expertise and effort are reflected in pay rates. Projects also facilitate access to relevant education and training. Skills and experience gained in projects within one sector (research organisation, governments or industry) are recognised in other sectors.

- **Communities of practice** within Aboriginal organisations deepen learning, enable ethical research and generate new initiatives.

- Community-based research workers are recognised as co-researchers when they have a significant and ongoing role in the design and implementation of research, and in the interpretation of research findings. Co-researchers who are involved in preparing research reports, whether in writing or via oral discussion, are recognised as co-authors. Aboriginal knowledge-holders are recognised as authors of any texts drawing on Traditional Knowledge.

- Desert Aboriginal people are establishing careers in research. A steadily increasing number are pursuing higher degrees. The collaborative research practices of Desert Knowledge CRC researchers provide both opportunity and inspiration.

This Strategy document is intended for use within the Desert Knowledge CRC and its partner organisations. It is addressed in particular to the 'external researcher'; a generic term for people who are engaged in research activity with desert Aboriginal communities. He or she can be a researcher with a research organisation, a government program officer, a liaison officer working for private industry or a community development worker with a non-government organisation. They are 'external' in not being a member of an Aboriginal language group in the region.

The Strategy has a practical orientation, making use of examples, commentary and varying perspectives. The seven thematic documents are best approached as 'living documents' to incorporate experience and learning on the path to the Vision.

The various documents of this Strategy were produced in 2005 in the Desert Knowledge CRC project 3.114 *Effective research and development collaboration: participatory and capacity building frameworks for involving desert peoples* (or, shortened, the *Collaboration Project*).

1. Benefit and benefit sharing

'Benefit' has a commonsense meaning that is useful in identifying opportunities and incentives for collaboration. However 'benefit' and 'benefit sharing' have specific meanings within certain contexts, notably in ethics guidelines, protocols and in accessing Traditional Knowledge. Fairness and equity are standards for all contexts.

Establishing value in research

In developing collaborative projects, external researchers aim to establish the research as of value to the community in the community's own terms. In its guidelines for ethical conduct in Aboriginal and Torres Strait Islander Health Research, the NHMRC puts it this way[9]:

> *In negotiating the conduct of research, Aboriginal and Torres Strait Islander communities have the right to define the benefits according to their own values and priorities ... Some benefits may be available to participating Aboriginal and Torres Strait Islander communities, to Aboriginal and Torres Strait Islander Peoples more generally or to the wider community as well. They must, however, be valued by the participating community* (NHMRC 2003:10).

Six values are described as lying at the heart of the NHMRC guidelines: spirit and integrity, reciprocity, respect, equality, survival and protection, and responsibility. Reciprocity is described as implying inclusion, recognising partner contributions and ensuring equitable benefits. Inclusion is subsequently defined as 'the degree of equitable and respectful engagement with Aboriginal and Torres Strait Islander peoples, their values and cultures' in the research (NHMRC 2003:10).

The *General Research Protocol* of the Central Land Council (CLC) also points to the centrality of engagement in developing shared ideas about benefits:

> *Aboriginal people have the right to expect that research conducted on their land, and in their communities, will be of direct benefit to them. One way of ensuring this is by designing projects in conjunction with Aboriginal people* (Central Land Council 2004).

Aboriginal people are more likely to value research that values their knowledge and experience of their situation. Two Desert Knowledge CRC projects can illustrate such research.

- In the project *Cultural values of water*, carried out by Naomi Rea and Lucas Jordan at Charles Darwin University, reciprocity has been established within the methodology. The project provides benefits to community people in specific skills training and in opportunities for intergenerational transfer of Aboriginal knowledge. Elders are leading visits to important sites on country; young people are learning on country from their elders. The project covers travel costs. Up to 30 senior school students are undertaking VET in schools training in media

9 NHMRC stands for the National Health and Medical Research Council (see www.nhmrc.gov.au).

work and using this training immediately to record their elders. This produces 'data' for the research. A researcher is working with a school teacher to place Aboriginal knowledge about specific water courses alongside western scientific explanations in the classroom.

- The project *Influence of resource flows on the viability of communities*, by Emma Young and Peter Renehan at the Desert Peoples Centre (CAT) depends on the informed participation of communities within a relatively small geographical area. Issues around resource availability are understood to be key concerns. It will provide a method and language for community people to talk about issues they would not usually have the opportunity to discuss.

Community-driven research

Benefit is integral in the development of research to meet the articulated needs, interests and priorities of Aboriginal people.

CLC uses the term 'Aboriginal initiated research' to describe 'research that is designed in response to Aboriginal peoples' research agendas, and has the support of Traditional Owners or other Aboriginal people' (CLC 2004).

In scoping their projects, external researchers can develop their research question and project design to take up the interests and priorities of communities with whom they wish to work[10].

Elements of benefit sharing

Benefit sharing is part of ethical engagement. The benefit sharing frame may include tangible and intangible benefits, pecuniary and non-pecuniary benefits, and reciprocal relationships. The kinds of benefits can be negotiated with Aboriginal community people.

The CLC *General Research Protocol* suggests a combination of both monetary and non-monetary benefits. 'Monetary benefits can comprise up-front payments, and staged methods of providing such payments. Non-monetary benefits can comprise training and skills assistance, community infrastructure provision, education and awareness, and community capacity development' (CLC 2004). The Protocol notes the value Aboriginal people place on opportunities to visit country. To generate goodwill, it suggests including extended family on trips to country.

Designing projects with communities can lead to creative ideas about benefit sharing. Researchers should take some ideas and bring these up in discussion. A good fallback is to recognise that, despite the wealth of information collected about communities, local people often have little documentation to call their own. In addition to specific expertise, an external researcher's general

10 The term 'external researcher' is a generic term for people who are engaged in research activity with desert Aboriginal communities, e.g. a researcher with a research organisation, a government program officer, a liaison officer working for private industry or a community development worker with a non-government organisation. They are 'external' in not being a member of a language group in the region.

professional skills and capacity to document are an uncommon resource. Can you prepare a prospectus for funding submissions, a community history for the new council clerk, an induction guide for the housing officer or a maintenance plan?

On-the-ground knowledge of the community will reveal potential for benefit. We should ask questions such as how we can gather information to ensure short and long term benefits for the community. An example is creating opportunities for intergenerational transfer of knowledge, i.e. the research recognises the expertise and knowledge of older people, and places younger people in positions where they can learn from senior generations.

Researchers should be very clear about what they cannot provide, e.g. their doing this research on housing will not of itself bring more houses to the community. The Northern Territory Government's Indigenous Business and Industry Services (IBIS) offers this observation about conditional promises:

> *In many cultures conditional promises are not commonly used and are often seen to be concrete agreements. As a result when activities such as mining exploration do not produce any feasible mining prospects, conditional promises such as financial gain and employment opportunities, cannot be fulfilled. Expectations by local people may continue to be of fulfilment, thus creating an environment of dissatisfaction, disappointment and future suspicion (Northern Territory Government 2005).*

IBIS observes that these points are particularly important to remember when dealing with exploration as mining is not always the end result of this process. Mining companies are advised that promises of future reward should not be part of initial negotiations. In other research contexts, a scoping stage might be the equivalent of exploration and a distinction drawn between this and a later, and conditional, second stage of the project.

The findings and outcomes of a research project are, of course, unknown at the outset. Changes in policy, practice or resource allocation that a community may value can only be linked to a project in hindsight (action research by its nature is an exception). Such changes should not be foreshadowed. Any benefit the researcher can offer community people in return for their assistance will need to be within the researcher's own, immediate capacity to deliver, e.g. bringing new information to the community on issues of community concern.

External researchers can commit to:

- Delivering benefit during the community's engagement with the project
- Establishing the project as a step in a long term vision or plan that could be picked up and advanced by others when opportunities arise.

Aboriginal knowledge

'Benefit sharing' has more specific meanings within certain contexts, notably when discussing Aboriginal Traditional Knowledge and access to land and biological resources.

In November 2004, the World Intellectual Property Organization (WIPO) and the United Nations Environment Programme (UNEP) published a study on the role of intellectual property rights in the sharing of benefits arising from the use of biological resources and associated Traditional Knowledge. To quote:

> *The study highlights the need, when genetic resources are first accessed, for a clear understanding of intellectual property issues. Agreement on how intellectual property derived from access is used and how the benefits are shared is an important part of the exercise of prior informed consent, and an important, practical way of ensuring that access and benefit-sharing is fruitful, equitable and mutually agreeable, and becomes a true partnership between custodian and user of the genetic resource* (WIPO 2004).

The WIPO/UNEP study investigates the potential for achieving this, but underscores the practical and legal obstacles that traditional communities have encountered in three detailed case studies from Nigeria, Mali and India:

> *Access and benefit-sharing systems aim to promote scientific and technological breakthroughs from the use of microbial, plant and animal genetic resources, while at the same time recognizing the contributions and rights of those who cultivated and preserved these resources, or have come to understand their uses* (WIPO 2004).

In 2005, the Desert Knowledge CRC supported a scoping project on Traditional Knowledge, led by Sonia Smallacombe. The final report from this project includes the position paper *Indigenous Traditional Knowledge* and *Measures to support the rights and interests of Traditional Knowledge holders*. These are essential resources for projects engaging Traditional Knowledge, since, as the report argues:

> *It is important to emphasise the ongoing vibrancy of Indigenous culture and its ongoing embrace of new technologies and practices. These are the ways Indigenous knowledge is constantly validated, reaffirmed and renewed. The threat comes where the role of older people in governance and in the economy (including the political, spiritual and other arenas) is undermined, and young people are not in a position to learn from and respect them. The authority structures and processes of Indigenous communities are the key to maintaining viable Indigenous knowledge systems.*

In a multifaceted definition of Aboriginal ‘Traditional Knowledge’, the project papers describe ‘a complex set of interrelationships between groups of Indigenous peoples and their respective countries, which is therefore inseparable from discrete groups of people as a ‘ “ body of knowledge” on its own’.

Employment

The CLC *General Research Protocol* notes that Aboriginal people must be paid at fair and equitable rates. The rate should reflect the knowledge of the person, e.g. their cultural seniority and/or professional skills. The rate also should reflect the expected effort, e.g. will they draw on their own knowledge or need to consult others?

The chapter on *Livelihoods* in this Strategy sets out a typology of paid roles that community members may have in research projects. These roles may engage Aboriginal expertise and allow people to pursue a livelihood while living on country.

A brief but detailed reference, signed by the project leader, may assist a community person in gaining recognition of their capacity and further employment in research and development projects. The Desert Knowledge CRC project *Cultural values of water* (Naomi Rea and Lucas Jordan), for instance, will provide two traineeships for young people in 2006, and the project *Community and regional governance* (Will Sanders and Sarah Holcombe) paid sitting fees to an unwaged local government councillor to attend a Desert Knowledge CRC seminar in November 2004.

Learn by doing

Individuals gain in learn-by-doing activity in which they can build their capacity or develop specific skills. This could be formalised within the research process, e.g. via assessments of capacity, which are documented in transferable form.

A person assisting in a research project may have a series of specific tasks to perform. Alternatively they might be a full member of the research team and participate with other team members in project design, data collection, analysis and transfer.

Working in with community activities

Working in with existing community practices can bring a credibility dividend that works both ways. A research project may gain support through its association with activities the community already values or considers its own. The community activity is endorsed as a focus through its association with the new activity of the research project.

For example, many settlements have BRACS radio stations and some councils and schools publish newsletters[11]. Telling project news through local media endorses and strengthens the role of these outlets.

Also, the annual sports weekends draw large numbers to a settlement. These are important meeting places and community people showcase their activities. Can your research project make a relevant addition to the effort, such as a display or demonstration at the school or women's centre?

This is classic community development practice: value what people already have and then build on it. Each instance may be small but, if adopted in everyday practice, the impact compounds.

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11 BRACS stands for the Broadcasting for Remote Aboriginal Communities Scheme, a 1987 federal government initiative to equip and train people in remote Aboriginal and Torres Strait Islander communities in order to enable locally produced radio and television, and to deliver radio and television programs via satellite (ATSIC 1999).

Collaboration agreement

Trust and recognition are essential to successful engagement. This includes recognition of shared interests and acknowledgement of the differing interests of all parties. Laying these out transparently is a process that can create trust. For example, many Aboriginal people are aware that external researchers are likely to gain a career benefit from a project; this could be acknowledged at the outset. Talking about interests allows for the recognition of shared interests, e.g. care for country/maintenance of habitat.

Benefit sharing can be described in a collaboration agreement. This can list tasks and benefits for different people. It might start with everyone bringing in ideas. Then it's time to get realistic. Find out what external researchers and community people know they could deliver within the time frame and resources.

Aboriginal communities and individuals have the right to say 'no' to any research proposal. But why should they miss out on the opportunity? Aboriginal community people can negotiate a research/development proposal that will work for them/their community as well as creating robust research that meets the expectations of a research organisation or government department. This is negotiation (not consultation) to achieve a specific result – a good benefit sharing agreement. It may involve finding a way through disagreements and difficulties. It might be that everyone will not get exactly what they want. It is enough that everyone is satisfied that they have formed a good agreement.

Community people require the opportunity to discuss the proposal in their own time and their own language. External researchers cannot expect negotiations to be completed in one day. For instance, an agreement reached in one sitting is likely not 'real'. That is, community people may not agree but may just say 'yes' to stop the pushy outsider bugging them.

The agreement should include its own monitoring process, e.g. gatherings to review progress at sequential stages of the project, reporting to stakeholders and procedures for resolving any disagreements. A project agreement might explicitly state what will not happen, e.g. restrictions on who will be able to access project data or who will be advised of findings.

A pro forma for a Collaboration Agreement can be found as Appendix 1 to this Strategy document. Its outline is drawn from an agreement between a Desert Knowledge CRC research project and an Aboriginal organisation for a case study. The agreement provided for community-based co-researcher/s and made them signatories. A more complex agreement will be needed if Traditional Knowledge is to be used in the research, as noted in the section on *Aboriginal Knowledge* above.

To increase ownership, an agreement could be written in the words of all the negotiators. It might be created in forms other than a paper contract. There might be a verbal agreement recorded on tape, a transcribed record of which could become the paper version. During the negotiation process, community people might be encouraged to express their aspirations in artwork and be recorded speaking in language to that. This expression could be incorporated into the agreement.

A Collaboration Agreement is a formal and important document. It will be reached after a lot of talk. Its importance could be signified by making an event of the signing. All signatories should receive a copy.

In 2005, the Desert Knowledge CRC Collaboration Project developed a learning resource to support workshops for community people and external researchers: *Readiness for collaborative research: Workshops 1–3*. The learning material for community people on negotiating for benefit sharing 'mirrors' the material for researchers, in order to create a shared language and expectations.

Monitoring and grievance

Monitoring of a research or development project should be continuous. However, specific processes for monitoring, managing risks and mediating disputes might be written into the project agreement.

Monitoring might be simply gathering to talk about whether the project is going well and according to everyone's expectations. The people who negotiated the collaboration agreement would be involved or would nominate people for the role. Meetings could be held at regular intervals or to mark the beginning of each stage of the project. Progress can be checked and emerging issues identified, e.g. differences in assumptions. Expectations can be voiced. Are benefits apparent as anticipated? Is everyone doing what they agreed to do? If not, how can they be assisted to meet their commitments?

In the event of disagreements, a quick response will aid resolution. External researchers and community people might sit down and talk about any concerns they may have as soon as is possible. Community people should be encouraged to talk up strong so problems can be fixed or managed. If talking becomes uncomfortable or unproductive, a facilitator could be brought in. This person or persons must be acceptable to all parties.

External researchers/development officers should give community people their own telephone number at their place of work and also a contact for someone else who can be telephoned about any concerns, e.g. lead investigator, supervisor, boss.

Research and development projects are not always successful. If the community and external researchers sit down and talk, it might be possible to change the project so that it can proceed. The signatories to a collaboration agreement can be seen as having an obligation to work on problems so the project can continue. But, at some point, it may be better to preserve the relationships and formally close a failing project. So called 'informants' in a research project have the absolute right to withdraw at any time, without giving reasons if they do not wish to.

> All of us have been victims of research that's been done wrong. We know that in the Aboriginal community we have had policies placed upon us that are a result of bad research or a bad interpretation of research. In some instances the research has been quite fine, there has been nothing wrong with the findings, but what happens to the Koori Community as a result of findings has not been advantageous for the Community. I can talk about one piece of research where that happened and that was the Miller report. If you remember back to those days, Mick Miller said in the report that there were too many institutions who were taking advantage of Aboriginal students and not giving them accredited courses. The report said there were too many 'Mickey Mouse courses', and with that DEET immediately cut out any Abstudy for students who wanted to attend the so-called 'Mickey Mouse courses'. At that time (1980s), a lot of Aboriginal students were people who were coming from the home for the first time. They would come out and do woodwork or sewing or something to get them out of the house. Having an educational background. We were really happy with that. But because of the research findings the government immediately cut that out.
>
> (Saunders 2001:7)

The Desert Knowledge CRC Collaboration Project will be recommending that the Desert Knowledge CRC develop policies and processes for project monitoring in which community people can participate on an equitable basis; establish a facilitation service to assist external researchers and Aboriginal community people involved with research projects supported by Desert Knowledge CRC; and establish a user friendly, transparent process for grievances. Also, that Desert Knowledge CRC identifies a person/persons who community people can contact with concerns about Desert Knowledge CRC projects. This person/persons are to be accessible and acceptable to community people, and resourced to fulfil a role as investigator and facilitator, e.g. interpreter fees, travel costs.

Explanation of specific monitoring and grievance procedures could be added to the *Ethics* section of the learning resource *Readiness for collaborative research: Workshops 1–3* mentioned above.

2. Communications

Relationships are built through time and good communication, that is, talking one person to another. Pictorial tools may assist but it's about the quality of the talk.

Inter-cultural work

When external researchers seek to engage with an Aboriginal community, they seek to work within a cross-cultural or inter-cultural space (the latter suggesting more than two cultures may be engaged). They have two choices. They can:

- step into an intercultural space community people already know. This may not be a positive space due to the history of research in the desert, e.g. direct personal experiences of researchers who collect data and are never seen again have left some people with very negative views about research

- seek to create a new inter-cultural space through open negotiation. Over time, Desert Knowledge CRC projects might readily construct this by identifying with the Desert Knowledge brand, i.e. build on positive experiences of collaboration in Desert Knowledge CRC projects.

When we have a discussion within our own culture, we know the ground rules and we've learnt how to read what is said. In a sense, a negotiation has already taken place. Community people are compelled to negotiate with the mainstream by their experience of being Aboriginal and being in a less-powerful minority. However, an individual's capacity in the mainstream should not be assumed; it is a tall order to live in two worlds simultaneously.

To work collaboratively with community people and achieve robust research, external researchers will have to engage beyond their own world view. Applying perspectives from the mainstream will not be enough. Rather than draw Aboriginal people into their comfort zone in the mainstream, researchers might ask community people to meet them halfway. This may involve learning how to work in unfamiliar ways, e.g. community people may not be ruled by the clock, so a more flexible schedule might be used to better suit them. Individuals will have varying levels of exposure to and comfort with mainstream ways; external researchers will have to work out or negotiate the best way to operate.

Importantly, in discussing the project, an external researcher should take care to avoid offering or agreeing to anything he/she can't personally deliver, or does not wish to. Conditional promises do not necessarily translate well across cultures.

External researchers might bring key community people into discussions of risks and problems. Collaborators solve problems together. For example, individuals who begin an involvement with a research project may not be able or wish to continue. How might this be managed to allow the research to proceed and maintain integrity?

Introductions

Aboriginal people introduce themselves: who they are, their country, their mob, their role. An external researcher could introduce themselves in a similar way.

A researcher or development officer can travel to settlements with someone who already knows the community and be introduced to people by them. This is a common occurrence but no less significant for being so. External researchers should keep in mind that the reputation of the person who has introduced them also will be affected by their future conduct.

The risk for Aboriginal people in development roles may be substantial. If an external researcher he/she has introduced were to fail to live up to the agreements he/she has made, there might be long term damage to the liaison person's relationships, which also could affect their family members for many years into the future.

An Aboriginal person in a liaison or development role is working always to create a balance between their Aboriginal knowledge and their capacity to do well the job they have taken on. An external researcher can declare in their own behaviour that they respect the integrity of their Aboriginal colleague and are trying to understand. For example, an external researcher would not insist on a course of action (like being taken to meet a particular person) if their colleague was reluctant.

Skills for inter-cultural work

Skills for inter-cultural work are not learnt overnight. The following listing of essential communication skills is just one reference. It is from the website of Indigenous Business and Industry Services (IBIS) in the Northern Territory Government's Department of Primary Industry, Fisheries and Mines (see www.minerals.nt.gov.au). The approach is eminently practical. An introduction states:

> *With Aboriginal Territorians having a vested interest in most parts of the NT, mineral explorers and mineral resource developers must engage Aboriginal stakeholders to conduct business … Where application consultation processes between traditional landowners and mining companies are not successful, the reasons are not always obvious or understood. To minimise the chance of situations arising where disagreement or uncertainty will exist, we believe that it is essential that companies ensure that all staff involved in negotiations with Aboriginal landowners have either the appropriate skills or arrange for suitably qualified persons to facilitate on their behalf. Without properly negotiated land access you will never have the opportunity to find, let alone develop, the next world class mineral resource.*

IBIS website lists ten 'essential cross-cultural communication and negotiation skills'[9].

1. Building relationships

In many cultures people get comfortable with each other by working out what personal and family connections they have to each other and their respective groups. This is often the case when doing business on Aboriginal Land in the Northern Territory. Regardless of the industry you represent, being in a hurry to gain results can often simply lead to failure (usually in the form of refusal).

By presenting information in an informal manner, scheduling plenty of time during and between meetings for thorough consideration and 'digestion' of your proposals, results may not always be the same. Relationships need to be established, built and nurtured before, during and after business. Healthy, trusting relationships are probably the most important part of doing business with most Aboriginal groups, organisations or individuals.

2. Appropriate briefing

In many cultures people prefer to brief themselves using inside information, through networks, which are often extensive, well developed and informal. This information had often been transferred orally through generations and comes from personal or historical group experiences. The challenge for the outsider is to tap into the network. To meet this challenge a partner with inside status is essential which can only be attained through the development of relationships as outlined at point 1.

A second point that should be considered is the medium of communication. In many instances, English is a fourth or fifth language, so use of pictorial and other concrete communication media is preferable. Use of an interpreter is also a good option to ensure your audience understands the concepts that you are trying to communicate.

3. 'Yes' is not always 'yes'

In many cultures a forceful self-assertive manner is associated with anger or aggressiveness. Many Aboriginal people will attempt to placate an angry or pushy person by either ignoring or agreeing with everything they want even though they feel no obligation to fulfil any of the commitments made. In this situation – 'yes' doesn't always mean 'yes', but may simply be a method for getting rid of you without offending.

Once again, relationships and trust are essential and for this time must be allocated, leave detailed questioning and agreements until trust is firmly established.

4. Kinship rules and shame

In Aboriginal culture, whom people can talk to, and whom they can associate with is often determined by kinship rules. This can particularly apply between men and women (i.e. avoidance of mother-in-law etc) and needs to be strictly observed by both people within a community and visitors.

There is plenty of worthwhile literature available that discusses kinship issues but specific information can only be revealed through inside contacts, therefore, this needs to be researched as part of pre-meeting preparations.

5. Listen to non-verbal communication

In most cultures people expect others to 'listen' to the non-verbal messages like body cues, postures and gestures to interpret the meaning of communication. When talking to any individual or group it is always wise to keep looking for people's non-verbal reaction to what you are saying. It is critical to understand specific cultural factors such as avoidance of direct eye contact and gender roles so vital signals are not misinterpreted.

6. Silence

In many cultures long silences often need to occur before people feel free to speak up or have given adequate consideration to the issue being discussed. Extended pauses often give Aboriginal people time to thoroughly consider questions and often translate what has been said into their own languages. This is of particular importance considering that for many Aboriginal people, English may be a third, fourth or even fifth language.

Traditionally, information was not written in books, it was stored in stories and song. Knowing the songlines gives access to a wealth of information. For non-literate people information retrieval may take time. To demonstrate this, you know what the second word in the fourth line of Advance Australia Fair is, but you need to recite the lines before you realise that the word is 'land'. Always leave adequate time for people to digest information and questions and respond.

Not allowing silence (especially after asking a question), or frequent breaks in meetings for consideration and private group discussion may result in the refusal of proposals. This practice is often uncomfortable for non-Aboriginal people and the temptation is often great to continue to talk and ask questions.

9 The list is written by Rob Manley.

7. Too direct

In many cultures people avoid directly disagreeing, embarrassing or correcting someone in front of others in case they make them 'lose face'. In preference, they tend to value indirectness, with periods being allowed for consideration prior to consent or refusal. Asking for individual opinion and alternate views within a group context will not necessarily provide a true cross-section of attitude.
Do not expect an outcome or answer at the conclusion of your presentation, as decisions need to be made in consultation with all affected people and may need to include others not present.

8. Conditional promises and hypotheticals

In many cultures conditional promises are not commonly used and are often seen to be concrete agreements. As a result when activities such as mining exploration do not produce any feasible mining prospects, conditional promises such as financial gain and employment opportunities, cannot be fulfilled. Expectations by local people may continue to be of fulfilment, thus creating an environment of dissatisfaction, disappointment and future suspicion.

Many Aboriginal people prefer to use actual events, places and people as their frame of reference rather than hypothetical ones. Discussions tend to maintain a direct link with immediate (though highly complex) reality, therefore intangible 'futures' are often simply considered to be a truth, again resulting in disappointment and feelings of betrayal when they don't eventuate.

These points are particularly important to remember when dealing with exploration as mining is not always the end result of this process, therefore, promises of future reward etc. should not be part of initial negotiations.

9. Language

In many cross-cultural meetings it is often assumed that Standard Australian English will be the language that most people will be most comfortable using. However, this is often not the case in the Northern Territory because many Aboriginal people, especially in remote areas, customarily speak their own dialect of English, which differs significantly from Standard English.

They may also speak several other traditional Aboriginal languages. In such circumstances it is perilous to assume you will be able to reach a shared understanding or agreement without the use of an interpreter or appropriate resources.

Interpreters are usually best sourced from within the community that you wish to visit.

10. Stereotypes

It is dangerous to assume that every individual from another culture will conform to your preconceived ideas of what people from that culture are like. Many Aboriginal people today are receiving university education and returning to use their knowledge for the benefit of their own communities. With this in mind, it is wise to have a complete understanding of your audience before pitching your ideas and have appropriate resources prepared to meet their needs.

Communication roles

The IBIS list of ten essential cross-cultural skills mentions several job roles in communications and negotiation. These roles all may be relevant in a research project and could become tasks for a community-based research worker. Note, for instance, the following sections:

- for Skill 2: 'The challenge for the outsider is to tap into the network. To meet this challenge a partner with inside status is essential which can only be attained through the development of relationships.'
- for Skill 4: 'There is plenty of worthwhile literature available that discusses kinship issues but specific information can only be revealed through inside contacts, therefore, this needs to be researched as part of pre-meeting preparations.'
- for Skill 9. 'They may also speak several other traditional Aboriginal languages. In such circumstances it is perilous to assume you will be able to reach a shared understanding or agreement without the use of an interpreter or appropriate resources.'

Professional development

External researchers will have opportunities to continue their professional development in cross-cultural and inter-cultural work in their home cities. However, cultural awareness and language courses in Alice Springs focus on the peoples of Central Australia, with whom Desert Knowledge CRC researchers may be working.

Opportunities to build 'cultural competence' also might be sought. 'Cultural competence' is a package of knowledge and skills that enable an outsider to deal appropriately with people of another culture. For example, cultural competency is not necessarily knowing the language a person speaks, but rather knowing how to access quality interpreter services and when to call in an interpreter.

Cultural awareness and desert languages

- **Institute for Aboriginal Development**

The Institute for Aboriginal Development (IAD) runs cross-cultural courses and language courses for English speakers.

- **BIITE**

In 2005, Batchelor Institute of Indigenous Tertiary Education (BIITE) began teaching Aboriginal languages to students who are not necessarily speakers of those languages. These are offered as electives in the higher education sector. Eastern Arrernte is the only Central Australia language of the four offered in 2005. The Desert Peoples Centre (BIITE) is a partner of the Desert Knowledge CRC.

- **Centre for Remote Health**

This joint centre of Flinders and Charles Darwin universities is an associate partner of the Desert Knowledge CRC. Among its other activities, the Centre runs short courses and intensives. These are likely also to be useful to researchers outside the health disciplines.

A five-day intensive called *Framing Indigenous Health* is held each semester. This is compulsory for all the Centre's postgraduate students and unfilled places are available to other students and researchers. The program includes sessions with Arrernte elders. Two days are spent visiting contrasting settlements punctuated with an overnight bush camp. Participants meet with traditional owners and visit both traditional sites and contemporary services. Visits to Aboriginal organisations around Alice Springs include meetings with senior Aboriginal staff. This is an extraordinary amount of orientation for just a week.

The Centre for Remote Health is interested in providing a specific intensive for Desert Knowledge CRC researchers. The course would build on the base of the well received *Framing Indigenous Health* course but the focus would be shifted away from a health context. It would be targeted to established researchers. The Collaboration Project is recommending that Desert Knowledge CRC contract Centre for Remote Health to run a *Context of Research* intensive for core project researchers in second semester 2006.

In September 2005, the Centre hosted workshops on *Planning Project Evaluation* and *Conducting Focus Groups*, which were well received by professionals from outside the primary health field at which these were aimed.

Books and resources

• Libraries

A fruitful time can be spent immersed in the impressive Local Collection in the Alice Springs Library. This includes books, big books, videos and periodicals produced by Aboriginal organisations, government departments and others. Some librarians are very knowledgeable about the collection.

The Strehlow Centre has a public access library in which to browse. This eclectic collection is focused on Aboriginal issues over a century. Some texts offer a shocking reminder of why some Aboriginal people are suspicious of 'research'.

Batchelor Institute of Indigenous Tertiary Education (BIITE) and the Institute for Aboriginal Development (IAD) in Alice Springs also have libraries.

• IAD Press

The IAD Press at the Institute for Aboriginal Development in Alice Springs is a small publishing house but a very significant producer of Aboriginal books. IAD Press produces books in collaborative projects with Indigenous people. Production standards are very high. Jukurrpa Books is a trade imprint of IAD Press. Visitors are invited to browse in the book room.

A great read on participatory methodology used in Central Australia is 'Planning for Country' (Walsh and Mitchell 2002), produced for the Central Land Council.

IAD Press has commenced a picture dictionary series, which aims to produce a picture dictionary for each of the major languages in Central Australia. Learning even a little vocabulary may bring insight. Also, as anywhere, an outsider's effort to learn some of the local language demonstrates respect and real interest. IAD Press is producing these dictionaries in concert with senior language speakers. In using a dictionary for the local language in their research project, a researcher could assist in extending the vocabularies and renewing the interest of younger people in their language.

IAD Press has learner's guides to Pitjantjatjara/Yankunytjatjara, Warlpiri, Kaytetye and Warumungu; learner's wordlists of Eastern and Central Arrernte and Pertame; picture dictionaries for Alyawarr, Central Anmatyerr, Kaytetye, Ngaanyatjarra and Warumungu; Eastern and Central Arrernte, Ngaanyatjarra and Ngaatjatjarra, and Pintupi/Luritja dictionaries; a Pitjantjatjara/Yankunytjatjara Dictionary and Picture Vocabulary.

The press also publishes two posters of great reference material. The language map of Central Australia relates geographical areas and settlements to language groups. The poster titled *Everything comes from the land* outlines Arrernte relationships to country and all that comes from that, e.g. knowledge systems. It was written by Arrernte elder and language researcher, MK Turner. IAD Press online shop is at http://shop.iad.edu.au.

Reflection

In developing their communication skills to work in inter-cultural settings, non-Aboriginal people may find it helpful to examine their own culture. Situations and experiences can trigger reflection on our own values, principles and habits – and on the good sense of distinguishing between them.

For example, during a course at the Centre for Remote Health when participants were asked to reflect on aspects of their practice, one non-Aboriginal health practitioner thought through why she became cranky if called out during dinner. She knew that being 'on call' meant people were entitled to call her out but was acting out her irritation in rudeness. On reflection she recognised the depth of her reaction came from a long held cultural value – that dinnertime was family time and not to be interrupted.

Another course participant, a nurse, examined her irritation with the lack of punctuality in the community clinic. She realised she was shouldering a double commitment to punctuality – as a virtue of western industrial culture generally and as a key value of the professional nursing culture, instilled during years of training and work. This contrasted with community time keeping, which ran to different priorities and values, e.g. family concerns.

Understandings gained through reflection can enable an individual to examine a situation with new insight and make decisions about how they will act in the future. Of course, being able to articulate a value conflict also opens up the potential for discussing it.

Communication tools

For ideas and discussion of their uses, see *Methods* and *Stories about Planning* in Walsh and Mitchell (2002).

Talking and listening

External researchers should be aware that ear infections and hearing loss are common amongst community people. Talk clearly and slowly.

Being asked to repeat what you have said over and over is stressful for anyone. If talking or listening, in person or on the telephone, is proving difficult, stop and get assistance.

Ways of telling can be culturally specific. Listening is a learnt skill. External researchers might be advised to listen to everything that is said to them. The relevance of some of the talk to the issues of concern to you may be apparent only in hindsight.

Recording the project

The methodology of a research project may contain within it a process for creating a shared resource that chronicles its history and records its findings.

The shared resource can be as simple as a big book. These are strongly graphic, large (A3) books; often spiral bound with laminated pages. They have been used for many years in working with community people. Some are fully published; others are simple scrapbooks of photos and descriptive text. Examples can be found in the Local Collection at the Alice Springs Library and the BIITE Library.

When finished, the pictorial book can be part of the presentation of the research back to the community. Making two copies, one to stay and one to go away, could be part of the process. A third copy for the Alice Springs Library would be a reference for others. It should be noted that a library copy would be publicly available and some information may need to be deleted to protect privacy and maintain other ethics commitments.

Aboriginal community members often are working to alert outsiders working at their settlement, or visiting, to their needs and priorities. Following the benefit sharing approach as described in the previous chapter, we should consider if some recording of the research data may be a useful tool for community people to use directly in informing others.

Sharing the medium

Maps, drawings, models, photos or quick sketches on the ground can all be used to illustrate an issue. Researchers might make the tools they use available so others can respond in the same medium.

Rather than using a pre-prepared diagram, plan beforehand and then draw it on the spot to bring focus to the point on which you are speaking. Writing key words up on butcher's paper can help to create a shared record of a meeting. Check the meaning of words and the context is a shared understanding. The coming chapter on *Informed consent* attends to the issue of providing information to participants at their level of comprehension.

Community libraries

A research project may be able to work in with libraries in the community to create or share resources. Some settlement schools have libraries.

There are community libraries at only two Aboriginal communities in Central Australia; Ti Tree and Santa Teresa (Ltyentye Apurte). In 2005, NT Libraries established an archives facility in these two 'local knowledge centres'. This initiative was inspired by the Ara Irititja project of the Pitjantjatjara Council (http://www.irititja.com) and draws on software developed from that project. There are four access options, accessible by passwords: open access, operator (library officers), sorrow and sensitive.

Plain English

A project description written in plain English will have multiple uses. It may be appropriate to work in English or to provide the description to an interpreter or translator. To prepare for a community meeting with community people, practice speaking and describing your project in plain English.

As writing in plain English is about writing to a specific group of readers, there is not one set of rules. One person's plain language may not be another's, e.g. the most well known word may not be the most accurate. However, there is a commonsense understanding that plain English is clear, concise language that uses an everyday vocabulary, avoids jargon or slang and has a simple, consistent structure. There are numerous references. A quick read on producing uncluttered text is 'The Elements of Style' (Strunk and White 1979).

If technical terminology or language specific to a research discipline is important to the research project, it may be appropriate to teach it. Providing plain English explanations for technical terminology may build capacity.

Translation services generally charge by the word. Providing succinct plain English text with an explanation of any technical terms will aid accuracy and save money. Talking in plain English in a meeting or interview will assist an interpreter.

> There has been a perception from governments of all persuasions that it is too difficult to effectively engage Indigenous communities ... In Australia there are more than 386,000 people who identify as being Indigenous to this country; roughly 27% of Indigenous people, that's about 105,000, live in Queensland. More than half the people living in very remote areas speak an Indigenous language. That means that effectively engaging with Aboriginal and Torres Strait Islander peoples is more than merely sending out a newsletter. We can't expect a meaningful partnership through an occasional phone call ... Different cultural backgrounds mean than sometimes messages can have and do have different meanings.
>
> The Hon John Mickel MP, Minister for Energy and Minister for Aboriginal and Torres Strait Islander Policy, Queensland Government (Mickel 2005).

Professional editing

A professional editor could be contracted to deal with a wad of material or to establish a structure and style. Professional editors have at least an undergraduate degree and many have higher degrees in a wide variety of disciplines. At a national level there will be editors educated and experienced in most disciplines. Many work online. Contact your state Society of Editors via the Institute of Professional Editors (IPEd) at www.iped-editors.org. Some state societies have registers of freelance editors, e.g. the Canberra Society register at www.editorscanberra.org/freelance.htm.

Professional editing is an often underestimated craft. The best editing may be invisible as editors improve text and document structure without overshadowing the author's voice.

Editing should not be conflated to proofreading. This is a basic editing task that may however take many hours, and that includes checking spelling, punctuation and grammar and/or checking that text is correctly typeset against an original copy.

A professional editor could proofread while completing more complex tasks, such as producing plain English, providing suggestions to ensure language and form are appropriate to the readership, deleting repetitions, redundancies and ambiguities, providing rewrites, structuring or restructuring a document or publication, correcting inconsistencies in formatting and layout, and establishing visual consistency.

A professional editor will discuss the exact nature of the job with you. Costs will reflect the level of skill, effort and responsibility required, as well as time. There are recommended rates for freelance editors.

The Canberra Society of Editors has produced a straightforward checklist for commissioning an editor (see www.editorscanberra.org). This distinguishes three categories of editing and describes tasks for each: substantive edit, copy edit and verification edit.

IPEd has developed an *Australian Standards for Editing Practice* and an accreditation system (both of which can be downloaded in pdf format from www.iped-editors.org). IPEd has also collaborated with the Deans and Directors of Graduate Studies to develop a policy on editing theses, as a guide to professional editors on appropriate levels of editorial intervention.

Language differences

Aboriginal settlements are multilingual settings in which traditional Aboriginal languages, Kriol and varieties of English are spoken. Age group distinctions are discernible with traditional language most common amongst older people and many young people speaking a Kriol that draws some of its lexicon from traditional language and whose grammar is influenced in varying degrees by the structure of the different local traditional language. Code and style switching is normal, rich and complex (Wigglesworth and Disbray 2005).

Few external researchers are fluent in an Aboriginal language and many non-Aboriginal people struggle initially in understanding Aboriginal English.

Language differences are going to be a key issue in communication. They will also provide a key opportunity in research, as intellectual content and world view is carried in language.

> Access to education services across the desert is relatively poor, especially at secondary and senior secondary levels. While more than half of desert people speak an Indigenous language as their first language, they comprise less than one third of the cohort participating in VET.
> (Guenther et al 2004:28)

Community people may have English as a second, third or fourth language. Where English can be used as a common language, accents may be a barrier. English competency often will not extend to the concepts and vocabulary of research. A person who speaks hesitantly in English may have a great deal more to say if allowed to give their views in their first language. Beyond that, their insights may be embedded in the way they express themselves in their own language.

> (If) it is a new thing that you have, the interpreter has to know the right words to use to interpret this new concept so that people can really understand what is going on. So you have to make a picture, a whole story, using the right words. It has to be the right words to express the right meaning. An example is the word 'scientist'. It is really a hard word to explain. What is a scientist? In our languages we haven't got a word for scientist. A scientist is a person who knows a lot, like *ninti pulka* – we say a person who is really knowledgeable. *Ninti* means wise and *pulka* means big. *Ninti pulka*. So if it were a geologist you would say he's a *ninti pulka* for rocks.
>
> (Giles 2002:116)

To achieve robust research, the question of language will need to be considered and the issues addressed. Skilled and trained interpreters, translators and linguists can displace barriers to communication.

The Aboriginal Interpreter Service (NT) has developed guidelines to determine if an Aboriginal language interpreter is required. It is a short question and answer test, which lays 'word traps' to uncover the potential for unrecognised miscommunication. The guideline and test can downloaded at: www.dcdsca.nt.gov.au/dcdsca/intranet.nsf/pages/AIS_AboutUs.

However, this is geared to basic necessity. More sophisticated communication will be required in most research and development contexts.

Language work

Language work – linguistics, interpreting and translating – is long standing in Central Australia. Some language research has been pursued through fine collaborations between Aboriginal and non-Aboriginal people.

A number of distinct agencies broker linguist, interpreter and translator services. Most operate by drawing on a pool of casual workers. All provide education or training. All are engaged in service development. The key agencies are presented in the section *Finding language assistance* below.

In 2005, an informal network of language workers commenced compiling a register of language linguists, language experts and teacher linguists in Central Australia (not yet publicly available). For more, see the section about CAILSU in the coming chapter *Communities of Practice*.

Definitions

Interpreter and translator Lizzie Giles outlines the ethics and responsibilities of an interpreter in the article *I didn't say that. I'm the interpreter* (2002). She also talks about some of the problems, for example, when the interpreter is held responsible for words that are not their own.

A trained interpreter or linguist has a professional understanding of the expectations and the boundaries of their role, and also an understanding of their own skills and limitations, both of which they should articulate as the need arises.

Working with a language worker

Before seeking an interpreter or linguist, a researcher might plan out the situations where they expect to need language assistance. For example, it takes a different level of skill and experience to interpret at a public meeting than to interpret an interview between two individuals.

If an interpreter has been asked to interpret at an event or in an interview, he/she should be given a thorough briefing before the work begins. Both the context and the content should be explained. Prior preparation will save time later and ensure better outcomes. In talking with the interpreter/s, the researcher can gain an understanding of the range of their English vocabulary. Most Aboriginal interpreters will have worked mainly in courts, clinics or the church and may have limited English vocabulary for other contexts. Also, talking with an interpreter from the community can give guidance on what is specialist and what is everyday language in that community; for example, if the interpreter is not familiar with the term 'national park' or the name CSIRO, it's likely other community people also will not know.[10] Develop a plain English explanation.

The Aboriginal Interpreter Service (NT) has developed *Useful hints on working with an Aboriginal language interpreter*. This is about working with an interpreter to conduct a structured interview. The AIS also conducts training on working with interpreters.

Researchers could hire an interpreter on a contract basis, e.g. by the day. Alternatively, a linguist or other language worker might be brought in as a member of the research team and participate directly in developing research directions. Or, language work might be part of a wider role performed by a community-based research worker, a role discussed in the coming chapter *Livelihoods*.

There are a small number of non-Aboriginal people in Central Australia who are fluent language speakers and have strong relationships with specific communities. Some are professional linguists and are experienced in providing support to Aboriginal language workers.

A group of Central Australian linguists has proposed the establishment of a Central Australian Indigenous Languages Support Unit (CAILSU) under the auspices of the Desert Peoples Centre. Their proposal is outlined in the chapter *Communities of Practice* in this report. The objectives include: promoting and supporting research and development undertaken by Indigenous linguists; and undertaking collaborative research and development projects with Central Australian and other research agencies and researchers. In late 2005, a prospectus was being developed.

Among other advantages, involving language workers as research collaborators is likely to be more cost effective than hire by the day.

Dictionaries

IAD Press publishes learner's guides, learner's wordlists and picture dictionaries, as described under the subtitle *Books and resources* above.

10 CSIRO is the Australian Commonwealth Scientific and Industrial Research Organsiation.

Finding language assistance

Language work is still underdeveloped as a service industry and as a livelihood for Aboriginal people in Central Australia. External researchers will need to explain their needs and keep asking around.

In budgeting, add travel, camping and vehicle allowances for language workers working away from home. In 2005, NT Government rates are camping allowance $76.50/day and travel allowance (i.e. staying in place with facilities) $68.30/day, with vehicle allowance dependant on engine capacity.

Aboriginal Interpreter Service

As mentioned above, the Northern Territory Government has an Aboriginal Interpreter Service (AIS). The service was established in 2000 and is still developing. Its origins are in the justice system, and health funding was added due to the interconnections between health and legal issues for Aboriginal people. AIS interpreters work anywhere in the NT. However, the training and most of the experience of its interpreters is in the very structured environments of courts or hospitals. If interpreters are to work outside these areas, AIS advises contractors to give a thorough briefing before the job starts.

More than half of the interpreters registered with AIS have been accredited through the National Accreditation Authority for Translators and Interpreters (NAATI).[11] Many live on communities.

AIS does not offer a translation service (for more, see the AIS website www.dcdsca.nt.gov.au/dcdsca/intranet.nsf/pages/AIS_AboutUs).

The Alice Springs office covers the central region, from Pitjantjatjara to Warumungu.

Telephone: 08 8951 5576
Fax: 08 8951 5244
Office hours: 8:00am – 4:30pm. After hours service, ring: 08 8999 8353
Location: Leichardt Building, 19–21 Gregory Terrace, Alice Springs

AIS fees in 2005:

Up to two hours, the minimum fee is $49
2 to 5 hours is $183.82
5 to 8 hours, a full day is $367.61

The service prefers bookings a week in advance and charges cancellation fees. There is some scope for negotiation, e.g. an agreed rate for a very long day. There is no history of rates for a multiple day trip or overall project.

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11 The IAD Diploma of Interpreting and short course, and the BIITE Diploma of Interpreting that are presented in this section are recognised as accreditation courses.

The AIS funds short courses for NAATI accreditation. In late 2005, the AIS began contracting the Institute for Aboriginal Development to deliver accreditation workshops. The AIS is prepared to respond to demand and provide accreditation courses in settlements, with a minimum number of five persons. To request an accreditation workshop, contact the coordinator of AIS Southern Region; telephone 08 8951 5538.

CALL at Batchelor Institute of Indigenous Tertiary Education

Batchelor Institute of Indigenous Tertiary Education (BIITE) offers languages courses in both the higher education and VET sectors, through its Centre for Australian Languages and Linguistics (CALL).

The CALL uses ‘linguist’ as a generic term to cover people who are experienced in language work in Central Australia. This includes Aboriginal language researchers, literacy workers, teachers, trained linguists and experienced teacher/linguists. Currently, there are no Aboriginal linguists with full professional qualifications in Central Australia. However, professional support for Aboriginal linguists is available in many languages.

Graduates and current students of the CALL *Certificates I and II in Own Language Work* may be interested and well placed for work in research projects. These courses are delivered in Aboriginal settlements. The language work is linked to project work in whatever setting or engagement a student has in their own community. This is often at the school (where there are job opportunities) but also at BRACS radio, the church, etc. A research project is another potential work ‘site’. Students tend to be semi-fluent to fluent own language speakers who develop literacy in their own language and in English. Lecturers report that students are highly motivated by the experience of drawing on their own language, i.e. bringing their current expertise into a setting where it is valued. Confidence in offering expertise will be essential in a collaborative project.

CAILSU

As mentioned, a group of Central Australian linguists is seeking to establish a Central Australian Indigenous Languages Support Unit (CAILSU), related to the Desert Peoples Centre. CAILSU would build on the teaching staff in BIITE’s Centre for Australian Languages and Linguistics (CALL) in Central Australia, and work cooperatively with other agencies with expertise in Central Australian languages.

Such a unit could become a first port of call for external researchers seeking language assistance or wishing to work with Aboriginal researchers as collaborators. A prospectus is being prepared and is outlined in the upcoming chapter *Communities of Practice*.

Rates obviously are not yet available. For budgeting purposes, payment rates for trained and experienced professional linguists who can work independently would start at about $40 an hour, $305 a day, $1,516 a week, plus on costs and overheads, i.e. add 40%. Presumably a CAILSU would also have an administration fee in any brokering arrangements, e.g. add 15%.

Institute for Aboriginal Development

The IAD teaches the Diploma in Interpreting and is linking interpreters to work opportunities – to date, mostly in structured legal and health settings.

In July 2005, a short course (accreditation workshop) became available that prepares participants for NAATI accreditation. Generally, it would be run by two lecturers for up to ten students over five days. On the fifth day, students are tested for accreditation to NAATI requirements. This involves an examiner and moderator, which adds substantially to the cost of the course.

The NT Government's Aboriginal Interpreter Service will fund delivery of this course in its southern region in response to demand. Otherwise the short course is available on a fee for service basis. The cost of a course will be significant but manageable if the cost is split across several projects, i.e. if course participants were drawn from several projects. For information on the course or for a quote, contact IAD, telephone: 08 8951 1311.

IAD runs the Aboriginal Translation and Interpreting Service (ATIS), a service with a 20 year history. Most interpreters and translators are employed as casuals as opportunities arise. Interpreter training is being integrated with this service. In 2005, interpreting was charged at $60 an hour in Alice Springs; translating at $40 for 100 words. Contact IAD, telephone: 08 8951 1311.

Papulu Apparr-Kari Language Centre

In the Barkly Region, the AIS subcontracts interpreter work to the Papulu Apparr-Kari (PAK) Language Centre in Tennant Creek. The interpreters are fluent language speakers. Some have NAATI accreditation. Current languages are: Warumungu, Yanyuwa, Kaytetye, Jingili, Garrwa, Alyawarr, Mara, Gurdanji, Mudburra, Wakaya, Wambaya, Warlpiri, Waanyi and Walmanpa.

The language centre does translation work but not at an accredited level; some write their own translations, others dictate to a typist at the Centre. However, the Centre has significant and regular experience in this, mainly working on translating and printing literature for government agencies and on oral histories.

PAK also produces films and radio programs, including a five minute promotional video for the AIS that outlines the roles and duties of a court room interpreter. The Centre also produces booklets and teaching aids for local schools, and cultural training for teachers.

3. Communities of practice

Communities of practice are formed by groups of people who come together to learn from one another.[9] The education literature locates the first extensive use of the term 'communities of practice' in the book *Situated Learning* (Lave and Wenger 1991). Rather than defining learning as the acquisition of knowledge, Lave and Wenger situated learning in certain forms of social co-participation called communities of practice. (cf. Mitchell, Wood and Young 2001:5).

The 'communities of practice' concept was taken up by corporations and government in the 1990s as a knowledge management and professional development tool to link the expertise of spatially dispersed employees, usually within the same organisation. An exception is the Vocational Education and Training (VET) sector, within which communities of practice often involve participants from many organisations and representing multiple stakeholders, from teaching staff to educational managers to industry personnel and union officials.

The VET usage of 'communities of practice' is the reference point for this Strategy. However, the strategic interest here is in identifying institutional support for capacity building for Aboriginal community people who have roles in research and development projects.

> Communities of practice are groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis.
> (Wenger in Mitchell 2002:6)

Communities of practice can have different emphases. One of particular relevance here is communities of practice as communities of learners.

> Communities of practice facilitate individual and organisational learning. For Wenger (1998), being alive as human beings means that we are constantly engaged in the pursuit of enterprises of all kinds, from ensuring our physical survival to seeking the loftiest pleasures:
>
> As we define these enterprises and engage in their pursuit together, we interact with each other and the world and we tune our relations with each other and with the world accordingly. In other words we learn. Over time, this collective learning results in practices that reflect both the pursuit of our enterprises and the attendant social relations. These practices are thus the property of a kind of community created over time by the sustained pursuit of shared enterprise.
>
> (Wenger 1998:45)

Desert Knowledge CRC research as a service broker

Researchers and development officers can support research, service and brokerage activities by working in collaboration and/or contracting services. Desert Knowledge CRC research can assist the growth of communities of practice in directions helpful to its research projects without attempting to 'own' the initiatives.

9 Communities of practice have an earlier history in community development work in Australia. Workers and committee members dispersed across organisations formed informal communities underpinned by values alignment, job roles, work and social histories, geography or at the impetus of government funding programs. Often these were simply named a network. Members usually were employed within small non-government organisations and/or sat on the management committees of small NGOs. Their "communities of practice" tended to precede the advent of specific tertiary education and training courses (Kathie Rea, personal experience).

Desert Knowledge CRC research has the critical mass to influence service development. It generates demand and provides support (money and expertise) to make its requests feasible. Put another way, the scale of Desert Knowledge CRC research over the five years from 2006 enables the development of capacity to match its needs.

Desert Knowledge CRC research will benefit by working with organisations able to provide institutional support and capacity building opportunities for Aboriginal community people who have roles in research and development projects.

Support for initiatives within Aboriginal organisations

Desert Knowledge CRC researchers choose to support capacity building, research and brokerage initiatives within Aboriginal organisations because:

- this extends networks to deepen research and development projects and capacity building
- this support assists in strengthening organisations in which Aboriginal people have made deep investments
- these investments by Aboriginal people signify the continuing longevity of these organisations
- this contributes to the sustainability of service industries in desert Australia
- working with Aboriginal organisations increases the contact of non-Aboriginal researchers with Aboriginal people.

Desert Knowledge CRC researchers also choose to support services that are substantial employers of Aboriginal people in demonstration of the Desert Knowledge CRC commitment to contribute to sustainable livelihoods.

Readiness

The capacity to collaborate constructively and equitably in research and development projects is not developed overnight. Collaboration also may be critical to community appropriation of new initiatives.

The development of collaborative relationships requires respect, recognition of opportunity, will, capacity, confidence and skills in negotiation.

The Desert Knowledge CRC Collaboration has produced curricula for an initial three workshops to prepare both community people and external researchers for collaborative research. The term 'readiness' proved helpful in conceptualising these workshops. The term is used in training settings. For instance, at the Centre for Appropriate Technology, 'training readiness' indicates a student is ready to undertake certificate training.

The workshops seek to develop research and development readiness (community people) and engagement readiness (external researchers). The place of 'readiness' in project development is shown in the chart in Appendix 2. The Desert Knowledge CRC Collaboration Project is recommending that the workshops be trialled early in 2005 and evaluated.

Research and development readiness

There is significant potential for Aboriginal people living on country to build livelihoods as researchers, and in expert, liaison and facilitation roles for government and industry engagements. The term 'local project developer' is used as a generic term in the learning resource, and is explained in the chapter *Livelihoods*.

Involving community people as teams within research and development projects may assist capacity building and community appropriation. Where individual projects cannot accommodate a team, local community people working across distinct projects might be brought together in a team building workshop to explore how they might support each other.

To drive research and development projects, Aboriginal communities need the capacity to articulate issues, draw resources (expertise and funds) into collaborative partnerships, and manage the analysis of results and dissemination of knowledge. 'Research and development readiness' is a step along this path.

Engagement readiness

'Engagement readiness' is a step towards forming equitable relationships with Aboriginal communities. External researchers and government and industry staff need to be able to partner in projects that are organised to enable community appropriation.

The themes in this strategy document provide an introduction and guide to 'engagement readiness'. While these are oriented to formal research, there will be broader relevance.

Desert Knowledge CRC researchers will negotiate benefit sharing agreements with communities with whom they work. While 'Benefit sharing agreement' is a generic term, each agreement may have a distinct name, as discussed in the first chapter.

Communities of practice

Two communities of practice in research are emerging within Central Australian Aboriginal organisations: Waltja Tjuṯangku Palyapayi Aboriginal Association and Tangentyere Council, which are both based in Alice Springs.

Waltja Tjuṯangku Palyapayi

- **Training Nintiringtjaku**

Waltja Tjuṯangku Palyapayi Aboriginal Association works with Aboriginal families in remote Central Australia. This Luritja name refers to Waltja.

In 2005, Waltja is working to get paid casual work for Aboriginal people to assist the planning and delivery of training in their communities. Waltja has been developing Training Nintiringtjaku (TN) for two years. The title refers to 'people who know and can talk for training'. These women and men will assist Registered Training Organisations (RTOs) in planning and delivery as arranged, e.g. in community liaison, cultural or language interpreting. TN facilitators can promote training in their remote settlements and reduce the risks for RTOs, e.g. helping to sort out issues that might affect attendance and retention.

People interested in becoming a TN facilitator have to meet several criteria; being confident in public speaking, being seen as someone with authority and being strong in speaking English as well as language. They are people living in Aboriginal settlements who can talk up for their communities. Literacy is not a criterion but is being built through TN.

TN facilitators will learn-by-doing but they are being prepared for their roles via formal training. Professional development workshops were held in April and July 2005 with a trainer from the Centre for Appropriate Technology (CAT). TN facilitators completed *Planning and Promoting Training* from the training package for the Certificate IV in Workplace Training and Assessment. RTOs will document the work of TN facilitators towards their Certificate IV qualification.

Research Nintiringtjaku

Research Nintiringtjaku (RN) is developing from the recognition that the capacities and standing required for Training Nintiringtjaku also are a sound basis for work with research and development projects. The Collaboration Project facilitator visited both TN professional development workshops to introduce the idea that TN facilitators also might find work in research. Participants expressed interest in work on research projects.

On 11 October 2005, the Desert Knowledge CRC Collaboration Project and Waltja Tjuṯangku Palyapayi Aboriginal Association presented a training day:

- to further develop Training Nintiringtjaku
- to introduce research: Desert Knowledge CRC research and Research Nintiringtjaku.

The training day was attended by fifty senior women from these communities; Areyonga, Engawala, Ikuntji, Kintore, Mt Leibig, Mpwelarre, Nyirrpi, Papunya, Yuelamu, Yuendumu and Willowra. Six Alice Springs–based Desert Knowledge CRC researchers attended. Researchers with the Bush Foods project presented their plans, which generated much interest; and wild harvest and commercial sale were represented in the canvases produced by women from several communities. The training day succeeded in generating interest in research and research work.

Waltja is asking communities to nominate women and men for RN. The next stage in developing RN will be to present workshops based on the learning resource produced by the Collaboration Project. The two workshops for community people aim to provide a thorough understanding of:

• what research is
• ethics and informed consent
• an introduction to negotiating research agreements.

The workshops are designed to be facilitated eventually by community people and the Research Nintiringtjaku training might be presented as a train-the-trainer event. Financial support is required to present these workshops. (The first feasible dates will be in March 2006.)

Nominees for RN will be people held in high regard by their communities. Some are ready now for research work with their communities. Waltja is willing to act as a broker in fee-for-service work arrangements, i.e. Waltja would promptly pay the community research worker at an hourly rate and then bill the Desert Knowledge CRC research project. The availability of RN research workers may be promoted through Desert Knowledge CRC now in preparation for work in 2006.

The October training day began to generate interest in suggesting new research work. Senior women are forming ideas for Desert Knowledge CRC research that would be valuable for their communities. RN facilitators will be able to talk up for research in their communities.

Tangentyere Council

Tangentyere Council in Alice Springs has had a role in research for many years. More recently, a culture of research as a team process of problem solving has been developed within Tangentyere. A major catalyst was a survey of town camp residents about the Alice Springs alcohol restrictions trial in April 2003. This was successfully undertaken as a collaboration of researchers from town camps and external institutions. An environment of mutual respect and reciprocity was a key to the success of this collaboration.

Town camp residents are able to research effectively because they draw on skills, knowledge and understanding of the issues being researched. These have developed from living in their own social and cultural environment, and from their experience of various different interventions. As researchers, town camp residents are able to access family and kin networks and they bring fluency in multiple languages. Lack of these kinds of skills makes external researchers ineffective.

A team approach between town camp residents and external researchers was built throughout the alcohol restrictions research. By pooling skills, the research was able to survey town camp residents, and build understanding among both town camp residents and external researchers of the situation. The research stimulated interest, discussion and action amongst town camp residents about associated issues. It also led to the development of an ongoing relationship between Tangentyere Council and Curtin University's National Centre for Drug Research, Centre for Remote Health (Flinders and Charles Darwin Universities) and Edith Cowan University to support research collaboration and foster an environment of Aboriginal research. This relationship is recognised by a Memorandum of Understanding between these organisations launched in 2004.

The research process developed by Tangentyere in the alcohol restrictions trial survey is being used in a Desert Knowledge CRC funded project (the Mobility Study) involving Tangentyere, the Centre for Remote Health and other Desert Knowledge CRC partners. The project produced the report *Population and Mobility in the Town Camps of Alice Springs* in December 2005 (Foster et al. 2005).

Jane Ulrik, Research Coordinator at Tangentyere, says that in the Tangentyere approach the process of doing the research is itself the research training. The Aboriginal researchers, community members and the external academics participate together in training to develop and conduct the research in appropriate and sensitive ways. This training encompasses the mutual and reciprocal process of how the research is designed and undertaken. The reciprocal process carries through to the analysis and interpretation of results, which continues the same team approach. Aboriginal researchers develop the knowledge further, for example undertaking data analysis, preparing presentations for conferences, feedback to their organisation's executive and to town camps. They go back to the survey data to follow up on issues that are talked about as part of this feedback. They are able to extend knowledge through their kinship relationships in the course of the research process. This places the research results firmly in the hands of the people being studied, who are also the community members and the ones who can most directly effect change.

The Tangentyere Research Team is available to work in partnerships or take up research and development contracts.

Potential sites for communities of practice

Some of the potential sites for communities of practice in research and development are the language service providers that were presented in the previous chapter *Communication*. As stated above, a strategic interest here is in identifying institutional support for capacity building for Aboriginal community people who have roles in research and development projects.

Institute for Aboriginal Development

Interpreter training is in a period of strong development at the Institute for Aboriginal Development (IAD). The Diploma of Interpreting is again being taught in Alice Springs; co-teaching by an academic educator and a Pitjantjatjara speaker who has the diploma and a substantial reputation as an interpreter.

In July 2005, a short course became available that prepares participants for NAATI accreditation. This is a fee-for-service course, which could be taken out bush. It would typically be run by two lecturers for up to ten students. Students would be tested for accreditation and a videotape of the test taken back to Alice Springs for examination by a qualified examiner and review by a moderator, as required by NAATI.

As mentioned in the chapter *Communication*, IAD runs the Aboriginal Translation and Interpreting Service (ATIS) and interpreter training is being integrated with the service.

IAD also teaches Arrernte, Pitjantjatjara and Warlpiri language courses and vernacular literacy for people wishing to extend their skills in their own Aboriginal language.

Desert Knowledge CRC Collaboration Project is exploring ideas with interpreter teaching staff on preparing language speakers for research work. One suggestion is a 'twinning' model where a researcher is trained in how to work with an interpreter alongside the interpreter in training.

Batchelor Institute of Indigenous Tertiary Education

Batchelor Institute of Indigenous Tertiary Education (BIITE) offers languages courses through its Centre for Australian Languages and Linguistics (CALL), which was presented in the previous chapter *Communication*.

• Higher Education

BIITE delivers a Diploma, Advanced Diploma and Bachelor of Arts in Languages and Linguistics from its campuses in Batchelor, Alice Springs and the Torres Strait. BIITE offers Indigenous languages as electives. Eastern Arrernte is the only Central Australian language of the four offered in 2005.

• VET

An approved Diploma of Interpreting (Indigenous Languages) is delivered on Batchelor campus and may be offered in regions when sufficient students are identified.

Certificates I and II in Own Language Work are popular courses delivered in Aboriginal settlements. This course could be a good match for community-based researchers as language work is linked to project work in whatever setting or engagement a student has in their own community. This is often the school (where there are job opportunities) but also BRACS radio, the church, etc. A research project is another potential 'site'. Students tend to be semi-fluent to fluent own language speakers who develop literacy in their own language and in English. Lecturers report students are highly motivated by the experience of drawing on their own language, i.e. bringing their current expertise into a setting where it is valued. Confidence in offering expertise will be essential in a collaborative project.

CAILSU proposal

As mentioned in the previous chapter, a group of linguists aim to establish a Central Australian Indigenous Languages Support Unit (CAILSU). It would be connected to the Desert Peoples Centre and draw on and contribute to the Centre for Australian Languages and Linguistics at the Batchelor Institute in Central Australia (see above). It would also work cooperatively with other agencies with expertise in Central Australian languages. The CAILSU proposal (CAILSU 2005) envisages activities that would support industry development and livelihoods delivery. It specifically mentions the potential for engaging language workers in research projects beyond the language disciplines. Ongoing support for Aboriginal linguists is anticipated.

The CAILSU proposal states that there are well over fifty Aboriginal and non-Aboriginal linguists actively engaged in Aboriginal language work in Central Australia. Many of the Aboriginal and non-Aboriginal linguists live and work on remote communities, and the Unit would aim to support these people in particular. A register of agencies and linguists is in preparation.

The objectives of the proposed CAILSU that are most pertinent to this Strategy are:

- supporting interpreting and translating services for speakers of Aboriginal languages
- undertaking collaborative research and development projects with Central Australian and other research agencies and researchers.

The proposal states that CAILSU would work collaboratively on projects initiated by a wide range of organisations (Desert Knowledge CRC is specifically mentioned), including:

- researchers and research agencies with their own funds, possibly from outside the Central Australian region, with the Unit providing support and facilities on a cost recovery basis.

The proposal specifies that ‘projects supported by the Unit will involve collaborative work with Aboriginal language speakers, as researchers, co-researchers or research assistants. Providing training and mentoring support for them will be a condition of support by the Unit’.

It is proposed that the Unit have a core staff of three Aboriginal linguists and three professionally trained linguists, and an administrative/resource officer. Each pair of Aboriginal and professional linguists would take primary responsibility for one of the three broad language groups in which they have particular expertise – Arandic, Western Desert, and Warlpiri/Mudburra/Gurindji/Warumungu. They would be responsible for supporting Language Region workshops, and coordinating and full involvement in work relevant to the languages in their language group. They would also organise support for Aboriginal linguists.

The proposers are consulting with all agencies involved in language work in Central Australia. The proposal is generating support. A prospectus is being prepared.

Papulu Apparr-Kari Language Centre

As presented in the chapter *Communication*, the Papulu Apparr-Kari (PAK) Language Centre in Tennant Creek includes interpreters who are fluent language speakers and some have NAATI accreditation.

The Centre does contract work for the Aboriginal Interpreter Service (AIS), and also has significant experience in translation work. PAK also produces booklets and teaching aids for local schools, provides cross-cultural training for teachers, and produces films, radio programs and music clips for bands.

Income from interpreting and translation jobs goes to the translator/interpreter. Interpreters and translators are in the Centre's CDEP program and are paid for the interpreting and translating work they do on top of that. Translators are paid by the hour or by the word for translation jobs.

Formal training is common at PAK. Most participants are undertaking some kind of training: Certificate II or III, or Diploma or Advanced Diploma. Short courses also are available, along with learn-by-doing (on-the-job training).

Aboriginal Interpreter Service

The Northern Territory Government Aboriginal Interpreter Service (AIS) employs interpreters as casual public servants, without a retainer. In Tennant Creek and Katherine regions the AIS subcontracts to the local language centres (see Papulu Apparr-Kari above). The AIS has a substantial number of interpreters listed on its register, covering 104 Aboriginal languages/dialects. Most listed interpreters are Aboriginal and many live on communities.

Of these, 103 have been accredited through NAATI after completing a short course organised and paid for by AIS. The training and most of the experience of AIS interpreters is in formal health and legal settings; courts, police, hospitals, bush courts and clinics. The AIS is interested in extending the scope of its interpreters.

The AIS currently does not have a training contractor in Central Australia. An AIS contractor might train unregistered interpreters so they can become accredited. Potentially, the AIS short course could draw on content relevant to research projects (rather than just courts and hospitals).

Spatially dispersed communities of practice

Indigenous researcher network

There is an informal support and information network for Aboriginal researchers and students who are involved with research. The group also holds forums. It can be contacted through Aboriginal researchers at the Centre for Remote Health

Anmatyerr projects coordination

In 2005, the Anmatyerr region and its local government centre at Ti Tree, north of Alice Springs, was developing as something of a hub for Desert Knowledge CRC research. Five Desert Knowledge CRC projects began in the region: *Cultural values of water*; *Community and regional governance*; *Outback Livelihoods, employment opportunities in horticulture*; *Bush produce, wild harvest*; and *Influence of resource flows on the viability of communities*. At least one other project is scoping the potential for a case study in the region.

Most of the projects working in the Anmatyerr region have a broader geographic scope and all comprise partners from outside the region. Desert Knowledge CRC support for all these projects from 2006 is subject to development within one of the five new core projects.

The impetus for coordination was a direct approach to Desert Knowledge CRC from the Anmatjere Community Governing Council (ACGC) CEO and Chairman. The conversation focussed on reducing the potential for burden and bringing benefits to communities in this NT Government–defined region.

Project researchers have used phone link-ups, email, face to face meetings, a public page on the *Connected Communities* website and a private portal to discuss: their initial approaches to the ACGC; roles and pay rates for community research workers; training and research transfer; logistics; and potential connections with other development activities.

The Desert Knowledge CRC Collaboration Project has had a strategic interest in tracking and contributing to coordination, particularly in regard to roles, tasks and employment for community people, and capacity building.

The effort of researchers to coordinate their own presence is a positive model. It speaks of researchers in disparate projects taking responsibility for their shared impact. A cluster may have positive aspects, e.g. it might bring multiple and sequential opportunities for paid work and enable a small group of community people to identify and develop as research workers. It will have negative impacts, e.g. concentration of the research resource. A continued effort in coordination among researchers in the Anmatyerr region will produce perspective on the benefits and risks of clustering.

4. Good practice

Good practice tools (principles and case studies) are a resource for external researchers and for desert Aboriginal people involved in collaborative projects. Guidelines and case studies can be a reference for:

- creating a shared language around research
- developing benefit sharing agreements
- writing memoranda of understanding
- bringing in new partners
- preparing recruitment and induction
- measuring change, quality and performance
- discussing and reviewing practice
- promoting the Desert Knowledge CRC research brand.

Good practice tools may be of immediate use in individual projects but also might assist in developing consistency in the Desert Knowledge CRC research brand. Researchers might evaluate projects with reference to the Good practice principles outlined in this chapter. Reporting through the Principles could enable learning to be consolidated. Collection and indexing of case studies in good practice could create a knowledge bank for researchers and other stakeholders.[9]

> To work in a community you need to establish relationships. It's about building trust. It's being a decent person, a fair person. People out bush are good judges of character.
> Josie Douglas

> The responsibility for maintaining trust and ethical standards cannot depend solely on rules or guidelines. Trustworthiness of both research and researchers is a product of engagement between people. It involves transparent and honest dealing with values and principles, the elimination of 'difference blindness' and a subtlety of judgement required to eliminate prejudice and maintain respect and human dignity.
>
> Is it possible to reconcile the interests of research and researchers with the values, expectations and cultures of Aboriginal and Torres Strait Islander communities? The evidence suggests that it is. Several different models have been used successfully to build trust and recognition of cultural values and principles while advancing the objectives of the research enterprise. Some models have placed greater reliance on participatory processes. Some have established innovative institutional arrangements with the ongoing involvement of communities ensuring integrity in the research enterprise. Yet others have resorted to legal agreements that codify substance and definition as a means of ensuing ethical behaviour. Other models promote Aboriginal community control over the research process, with Aboriginal people leading and implementing the research activity.
> (NHMRC 2003, section 1.3.2)

CLC Research Protocols

In 2004, the Central Land Council developed *Protocols for conducting research and other activity in the Central Land Council region* in a Desert Knowledge CRC project (CLC 2004). The Protocols are designed to be used as part of the existing CLC permit system but their use is also recommended for access to land that is not Aboriginal freehold. They are described as 'guides to researchers about what Aboriginal people expect from them'.

9 The quote from Josie Douglas to the right is from an e-mail discussion forum about the Collaboration Strategy. Douglas is an Indigenous research officer at Charles Darwin University.

Good practice principles

Accountability

External researchers and development officers have multiple accountabilities but not least to the Aboriginal communities with whom research is conducted. In the process of negotiating a collaboration (benefit sharing) agreement, researchers might test their understanding of their accountability. To whom is the researcher accountable for the conduct of the project and the delivery of benefits? Is it the community council, the traditional land owners or a family group? It will depend upon the nature and location of the research. It may be necessary to work with several levels of authority.

External researchers should be aware of the potential for research relationships to inadvertently undermine healthy traditional authority. Researchers can mitigate this impact by referring back to traditional authority and creating opportunities for intergenerational transfer of knowledge.

Issues involved in implementing the principle of accountability in research are discussed also in the chapters *Benefit Sharing*, *Informed Consent* and *Research Transfer*.

Benefit sharing

The chapter *Benefit Sharing* deals with this research principle. Also see the Desert Knowledge CRC *Indigenous Intellectual Property Protocol* in Appendix 4.

Building capacity for equitable collaboration

Professional development could be built on a framework of ensuring capacity to meet the good practice principles. Researchers and development workers could come together in forums to debate practice issues. Common understandings of good practice may emerge. These understandings could be shared and tested in capacity building workshops with community people who are involved in research and development projects.

As mentioned in the chapters *Benefit Sharing* and *Communities of Practice*, the Desert Knowledge CRC Collaboration Project produced a learning resource for three workshops in 2005; two for community people and a third for external researchers.

The coming chapter about *Livelihoods* is also relevant for the principle of building capacity for equitable collaboration.

Building relationships

Community engagement is much more than liaison. Collaboration is based in good relationships, which are established in ‘sitting down’ at a community. Relationships are built in spending serious amounts of time with community people. The research question and methodology may be developed in consultation.

Over time, external researchers might reflect, think and talk about how:

- information might be held by specific groups (men, women, elders)
- Aboriginal authority is unlikely to *coincide* with whitefella structures – e.g. local government – but may overlap with them
- research activity may impact on Aboriginal authority by, for example, privileging younger, English speakers ahead of elders who are not fluent in English. Where the role of older people is undermined, young people are not able to learn from them
- the gender of researchers may affect relationships
- each community may have its own unique history of involvement with research projects
- some Aboriginal communities carry the experience of seeing information produced through research being used against their interests
- research has the potential to divide communities.

The chapter *Communication* is also concerned with the principle of building relationships.

Commercialisation practices

The Desert Knowledge CRC *Indigenous Intellectual Property Protocol* in Appendix 4, and the chapter *Benefit Sharing* are relevant for principles of good commercialisation practices.

Confidentiality: use and storage of information

The Desert Knowledge CRC *Indigenous Intellectual Property Protocol* in Appendix 4, and the chapter *Research Transfer* are guides to principles for good practice regarding confidentiality.

Ethics

- **Desert Knowledge CRC processes**

The Desert Knowledge CRC *Project Proposal Form & Guidelines for Projects* of October 2003 stated:

> *The minimum standard for the DK-CRC is that outlined in the 'Guidelines for Ethical Research in Indigenous Studies' by AIATSIS (www.aiatsis.gov.au), or CINCRM, NTU (www.ntu.edu.au/cincrm). Note that projects that are approved before Ethics Approval has been finalised will only be supported subject to completion of the Ethics process. Please ensure that you are aware of the DK-CRC's Indigenous IP Protocol.*

Applicants were asked three questions regarding ethics approval:

- Have all relevant parties given their informed consent to the project?
- From what organisation(s) will you be seeking human and/or snimal ethics approval for this project?
- What is the status of any applications?

A Desert Knowledge CRC Collaboration Project review of the proposal form in June 2005 suggested the first sentence of the statement be changed to:

> *The standard for the Desert Knowledge CRC is that outlined in the 'Guidelines for Ethical Research in Indigenous Studies' by AIATSIS (www.aiatsis.gov.au) and the 'National Statement on Ethics in Research Involving Humans' is a key reference.*

This is to delete the reference to CINCRM because the centre no longer exists and standards are not subject to review. An additional question was suggested regarding ethics approval:

- How will you monitor adherence to ethics guidelines during the term of the project?

Informed consent

The chapter *Informed Consent* is concerned with good practice with regard to this principle.

Recognising community priorities

Collaboration in research begins with the research question. When the idea has been initiated externally, there is still an opportunity to develop the research question and methodology in consultation with the community. Discussion at the scoping stage of projects may enable inclusion of community interest in research. Community people could be encouraged to make decisions within a broad planning or priority setting process in which their communities are involved, e.g. in the Northern Territory, regional plans. The aims and methods of the research could be altered or extended to better fit local priorities, e.g. training, so that community resources are not spread too widely.

Self-sufficiency

Material poverty and under-development are norms in Aboriginal settlements. The time of senior community members and people in roles such as community councillor is a valuable resource that may be stretched. There are multiple (and sometimes competing) calls on resources such as 4WD vehicles.

External researchers and government and industry officers can reduce their impact by aiming for self-sufficiency. For example, if the plan is to take several community members to a site, bring a vehicle suited to the road conditions and big enough to fit in some family members. Check the road conditions, prepare the vehicle/s and make a trip plan. The time it would take staff to assist a stranded visitor is time taken away from work on community projects.

A Desert Knowledge CRC case study, *Coordination in Anmatyerr Region* is included below as a practical example of how the principle of self-sufficiency can be implemented.

The construction of ethical relationships between Aboriginal and Torres Strait Islander peoples on the one hand and the research community on the other must take into account the principles and values of Aboriginal and Torres Strait Islander cultures.
In the research context to ignore the reality of inter-cultural difference is to live with outdated notions of scientific investigation. It is also likely to hamper the conduct of research, and limit the capacity of research to improve human development and wellbeing.
Working with difference in a research context takes time, care, patience and the building of robust relationships.

Unethical behaviour need not always be a glaring act or infraction. It often includes subtle or only sub-consciously intended encroachments on values and principles. Yet these can significantly erode trust. Similarly, it is often through many small personal interactions that trust is built.

(NHMRC 2003, section 1.3.1)

Timely resolution of grievances

Monitoring a research or development project should be continuous. Specific processes for monitoring, managing risks and mediating disputes might be written into the collaboration agreement, as presented in the chapter *Benefit Sharing*.

A monitoring process may allow issues to be discussed before differences in expectations or commitment threaten to derail a project. In the event of disagreement, a quick response may aid resolution. A facilitator could assist.

External researchers/development officers should give community people their own telephone number at their place of work and also a contact for someone else who can be telephoned about any concerns, e.g. lead investigator, supervisor, boss.

The Desert Knowledge CRC Collaboration Project is recommending the creation of a user friendly, transparent grievance procedure for Desert Knowledge CRC supported projects. Also, that Desert Knowledge CRC identifies a person/persons who community people can contact with concerns about Desert Knowledge CRC projects. This person is to be accessible and acceptable to community people.

Valuing Traditional knowledge

Valuing Traditional knowledge includes showing respect for customary law and cultural practices. This includes everyday behaviours such as seeking permission to visit a site and not diverting from the route discussed (see Smallacombe, Davis and Quiggen 2006).

External researchers and development officers might seek out professional development and/or work with a community member.

Also see chapters *Communication* and *Livelihoods*.

Engagement management

Each research or development project will have its own accountabilities: to Aboriginal authority within the communities with which it is engaged; to sponsors and partners; to a Human Research Ethics Committee (HREC), etc.

The following points outline accountabilities for community engagement in Desert Knowledge CRC projects. Two diagrams for these processes can be found in Appendix 5. The perspective is that of an external researcher.

An outline of a management system for engagement accountability in Desert Knowledge CRC projects suggests:

- a two phase approach to a HREC: firstly, approval to seek community engagement and secondly, ethics approval to conduct the research in collaboration with identified communities
- two key reasons why a community might make the decision to not become involved and the responses an external researcher might make
- a role for Desert Knowledge CRC in taking up needs and priorities in research that may be identified by communities
- an external researcher should ensure that appropriate Aboriginal authority is engaged in negotiation of a collaboration agreement and benefit sharing
- monitoring the collaboration agreement is the key activity in engagement accountability during the project
- that resolution of any dispute become an immediate priority for the project team
- a role for independent facilitators
- that Desert Knowledge CRC have a formal grievance procedure to assist projects with unresolved disputes
- well managed disputes may helpfully identify issues with broader implications.

Developing a shared language about research amongst community people, researchers and development officers is a learning outcome of the workshop resource *Readiness for collaborative research: Workshops 1–3*, presented in the chapter *Communities of Practice*.

Good practice case studies

A key challenge in implementing the Desert Knowledge *Strategy for Collaborative Research with Desert Indigenous Peoples* is to embed knowledge and experience of good practice within ongoing activity. The thematic chapters in this Strategy document are a vehicle for carrying forward this learning.

For example, the chapter *Benefit Sharing* could be used as a basis for discussion at workshops held within each of the Desert Knowledge CRC core projects, and be subsequently updated by adding current perspectives and project experience. Collecting case studies structured around benefit sharing would open up and give definition to the concept.

The following Desert Knowledge CRC case study can illustrate the issues involved in the principle of good practice for self-sufficiency.

Coordination in the Anmatyerr region

Scenario

The Anmatyerr local government region north of Alice Springs has emerged as something of a hub for Desert Knowledge CRC research. Three, four then five projects have approached community people in the region: *Cultural values of water*; *Community and regional governance*; *Outback livelihoods: employment opportunities in horticulture*; *Bush produce, wild harvest*; and *Influence of resource flows on the viability of communities*. One other Desert Knowledge CRC project is exploring the potential for a case study in the region. All except the resource flows project plan activity in and around the township of Ti Tree.

Challenge

Project researchers in the initial three projects, and others, discussed the convergence in the Anmatyerr region at a Desert Knowledge CRC workshop in Alice Springs in November 2004.

Most of the projects working in the Anmatyerr region have a broader geographic scope and all comprise partners from outside the region.

In March 2005 the Anmatjere Community Governing Council (ACGC) CEO and Chairman requested a meeting with Desert Knowledge CRC to discuss the impact of multiple Desert Knowledge CRC projects in the region. The conversation turned on recognition of the potential for projects to compete for the time and energy of individuals, and become a burden on communities and local government.

Response

In a teleconference, researchers agreed to begin coordinating their activities in the Anmatyerr region to reduce the potential for burdening individuals and the ACGC. Researchers with the initial four projects used a variety of media: phone hook ups, email, face to face meetings, a public webpage and a private portal on the *Connected Communities* website. They discussed: their initial approaches to the ACGC and communities; roles and pay rates for community research workers; and training and research transfer. They kept a calendar of planned visits in the region and shared local news and information on other development activities, e.g. electronic archive in Ti Tree community library.

The Desert Knowledge CRC Collaboration Project has had a strategic interest in tracking and contributing to coordination. A member of the Desert Knowledge CRC management team was instrumental in developing the coordination effort. A Desert Knowledge CRC secretariat staff member and a CSIRO staff member made timely and specialist contributions.

Key lessons

A little investment in coordinating activity and approach can save time within projects and reduce impact on community members and local government. Leadership from Desert Knowledge CRC management team and specialist staff assistance were critical success factors.

Next

Desert Knowledge CRC support for all these projects from 2006 is subject to development within one of the five new core projects. The coordination effort is expected to continue, particularly in planning field trips for 2006.

Some projects are exploring the potential for some integration of activities, e.g. data collection.

Issues

There are advantages and disadvantages in allowing or encouraging research projects to cluster in one settlement or area. The weighing of advantage and disadvantage may be different for researchers and for communities. There is potential for a community to be pressured by a convergence of research and development activities. The presence of other outsiders and projects may distort the research. The spread of the research resource might be considered on an equity basis.

This is a topic for ongoing discussion in concert with local communities. Is there a threshold number of projects a community or region may accommodate? Can Desert Knowledge CRC add to that capacity? How can the integrity of each project be protected to ensure robust research?

For more information, contact researchers in participating Desert Knowledge CRC projects, or visit the *Connected Communities* website at www.cazr.csiro.au/connect (click on 'details of projects operating in the Anmatyerr region of the Northern Territory').

5. Informed consent

NHMRC National Statement

The *NHMRC National Statement on Ethical Conduct in Research Involving Humans* (NHMRC 1999) describes consent as having two aspects: provision of information to participants at their level of comprehension; and the exercise of a voluntary choice to participate:

> *1.7 Before research is undertaken, whether involving individuals or collectivities, the consent of the participants must be obtained …*
>
> *The ethical and legal requirements of consent have two aspects: the provision of information and the capacity to make a voluntary choice. So as to conform with ethical and legal requirements, obtaining consent should involve:*
>
> > *(a) provision to participants, at their level of comprehension, of information about the purpose, methods, demands, risks, inconveniences, discomforts, and possible outcomes of the research (including the likelihood and form of publication of research results); and*
> >
> > *(b) the exercise of a voluntary choice to participate.*
>
> *Where a participant lacks competence to consent, a person with lawful authority to decide for that participant must be provided with that information and exercise that choice.*
>
> *1.8 A person may refuse to participate in a research project and need give no reasons nor justification for that decision.*
>
> *1.9 Where consent to participate is required, research must be so designed that each participant's consent is clearly established, whether by a signed form, return of a survey, recorded agreement for interview or other sufficient means. In some circumstances and some communities, consent is not only a matter of individual agreement, but involves other properly interested parties, such as formally constituted bodies of various kinds, collectivities or community elders. In such cases the researcher needs to obtain the consent of all properly interested parties before beginning the research.*
>
> *1.10 The consent of a person to participate in research must not be subject to any coercion, or to any inducement or influence which could impair its voluntary character.*
>
> *1.11 It is ethically acceptable to conduct certain types of research without obtaining consent from participants in some circumstances, for example, the use of de-identified data in epidemiological research, observational research in public places, or the use of anonymous surveys …*
>
> *1.12 A participant must be free at any time to withdraw consent to further involvement in the research. If any consequences may arise from such withdrawal, advice must be given to participants about these before consent to involvement in the research is obtained.*

Providing information

Generally, desert community people speak English as a second language and have had limited access to western education. Comprehension of English language vocabulary may be at a primary school level. Words and phrases should be replaced with simpler words, e.g. 'telling the story of the project' might replace 'dissemination of research results'. If certain words and phrases are important to the research project, a researcher might build the English, research and technical vocabulary of participants by taking the time to fully explain these.

External researchers also should be aware that ear problems and hearing loss are common amongst community people. These issues are also discussed in the chapter *Communication*.

Level of comprehension also relates to capacity. Outsiders should take care to avoid the trap of 'dumbing down' information as though lack of English or western education suggests a lack of potential to understand. Aboriginal adults don't want vague information. They will want to know exactly where you are from, how you will do the research, how risks will be managed, who will see the data, how it will be stored and what will be done with the findings. It may take more than one sitting to bridge barriers of English language and western education.

Over time, identifying projects with the Desert Knowledge CRC brand may readily convey some of this information.

As mentioned in previous chapters, the Desert Knowledge CRC Collaboration Project has developed a learning resource with workshops for community people to explain concepts and contexts of research, rights and opportunities, and negotiation for benefit sharing. A parallel workshop on negotiating benefit sharing has been developed for external researchers to create a shared language and expectations.

Ensuring voluntary choice

The researcher has a responsibility to ensure that potential participants understand what they are being asked to agree to. An overview of the research project is part of that. However, to make an informed, voluntary choice, individuals require specific information on what they are being asked to consent to. Will he/she be asked to give information about daily routines? Will he/she being asked for his/her observations about the performance of a particular technology? Or will he/she be asked for information sourced in Traditional Knowledge? (see box below) Who will talk about the information he/she has given? Who will read the research reports?

Paying a fee or stipend for a person's time given to an interview, or providing travel and food on a bush trip does not prohibit a voluntary choice.

Requiring participation to secure opportunity is coercive and may prohibit a voluntary choice, e.g. funding for a recreational hall that is tied to a requirement for children to participate in a study into the health affects of regular exercise.

> Indigenous Traditional Knowledge is best understood not as a discrete, stand-alone entity but rather as tangible systems of knowledge, meanings, values and practices deeply embedded in Indigenous cultures. Further, Indigenous cultural knowledge might be understood as ways in which Indigenous people regard, and act out their relationships with each other, with their lands and environment, and with their ancestors.
>
> (Smallacombe, Davis and Quiggen 2006)

Techniques for establishing consent

The NHMRC Statement says (see 1.9 above) that research must be designed so that an individual's consent is clearly established, and suggests several means.

A signed form

A consent form should allow a participant to agree to each proposed interview. A pro forma consent form can be found in Appendix 6. The participant should also be given an information sheet to keep, which includes contact details for the researcher and the secretary of the Human Research Ethics Committee that approved the project, in case of concerns or complaints. Contact details for a person to whom the researcher reports also may be helpful to assist with concerns and problems, e.g. supervisor, boss or Desert Knowledge CRC core project leader. Both the consent form and the information sheet should include clear information on how the individual might choose not to participate or later withdraw.

The consent form for a child is signed by his/her parent or legal guardian. Danby and Farrell (2005) discuss the ethics and procedures of also asking children to consent. They argue that traditional understandings of children as unable to consent due to developmental immaturity have been challenged by recent work that shows children as competent witnesses of their own experiences. Drawing on a corpus of data from an Australian Research Council study, they examine the first moments of the research conversation to show how children and researcher collaborate to produce an account of consent and establish the social order of the research interview.

Return of a survey

If quotes are to be drawn from survey responses and published in research outputs, this can be noted on the survey. Note, too, that the NHMRC National Statement (see 1.11 above) allows it as ethically acceptable to conduct anonymous surveys.

Recorded agreement for interview

Information should be provided on exactly who will listen to the recording, where it will be stored and what will happen to the recording after data analysis is finished, e.g. the recording will be held in a locked filing cabinet for five years and then destroyed.

> You need to recognise and accept the expertise within the local Community and facilitate people to become participants in the project. We have always tried in education to involve local people in anything that we do, because we know that they are the people who have the expertise in the local Community. The success or failure of the project will ultimately be decided within the authority structure of the Koori Community. Now, if the Community closes its doors on you, you soon know it, don't you, because that's it. If someone in that Community closes its doors, you are out – you are not going to get anything. So, you really have got to work with the authority structure within the Community.
>
> (Saunders 2001:9)

In establishing informed consent, a researcher should provide an information sheet for the informant to read, understand and keep. As it may be sent on ahead of a meeting, it is likely to be the first an informant learns of the project. It should be concise, easy to read and authoritative. A person without literacy might approach someone they know and trust to read it to them. It should include all the researcher needs to cover in order to establish informed consent. Re-reading it prior to a meeting will be a helpful reminder.

The information sheet should briefly describe the project and state:

- what an informant is being asked to do, e.g. be interviewed for 30 minutes, attend a two hour workshop, fill in a brief survey, join a site visit, etc.

- who else will be involved

- where research findings are likely to be published and/or presented

- that the informant can choose to withdraw his/her consent at any time and/or decline to answer any question

- the informant may decline to have an interview video or audio tape recorded

- all information and stories told during the interviews are confidential and no names or other information that identifies the informant will be used in any publications of research findings

- the researcher may make contact later if he/she wishes to use information that identifies the informant, e.g. a quote or a photograph, and ask for permission

- that the researcher is happy to provide direct feedback on the research (if the informant has not requested anonymity)

- that the informant may contact the researcher with any questions about the study and include his/her name and telephone number. The researcher also should include the name and telephone number of a person he/she reports to about the project, e.g. chief investigator, boss or supervisor. The informant is invited to talk with the researcher about any concerns he/she may have on how the research has been done. The telephone number of the Human Research Ethics Committee that approved the project usually would be included.

Obtaining consent of all properly interested parties

The NHMRC Statement says (see 1.9 above) that consent is not only a matter of individual agreement but may involve other properly interested parties.

Formally constituted bodies

A collaborative research agreement might be formed with an Aboriginal organisation (see Appendix 1. *Pro forma for a Collaboration Agreement*).

Collectivities

Desert Knowledge CRC research makes regular use of a distinction between ‘settlement’ and ‘community’; the former being a physical place (a village) and the latter an interconnected group of people who share identity. A large settlement will contain many communities, many of which will extend beyond the settlement.

Community and settlement may be brought together in community councils, with councillors elected from the different family groups. The chairman and other councillors are a good first of contact. Community councils may be a relevant representative body for a research project. Importantly, councils do not speak for families in regard to land or Traditional Knowledge.

Regional Councils exist to provide services to settlements. The chairman and councillors of those councils might also be a good first point of contact. The Councils may manage resources that external researchers can contribute to as well as draw from.

Community elders

Consent processes for collaborative research will need to engage with Aboriginal authority. Identifying this authority requires ‘insider’ knowledge. Elders and traditional owners may wish to have a specific form of involvement throughout the project, e.g. a reporting process.

Individuals

Prior informed consent should be gained for each interview or intervention. An informant is able to withdraw their consent at any time during or after. Prior informed consent should be gained to use specific information or quotes or images in project outputs.

The Desert Knowledge CRC report on the Traditional Knowledge Scoping Project includes a discussion on the levels and nature of accountability and on ‘scale politics’ (Smallacombe, Davis and Quiggen 2006). Issues such as not approaching a settlement as a singular entity resonate for all projects, whether Traditional Knowledge is obviously engaged or not.

Capacity building

Informed consent processes could be used as an ongoing aspect of a research project rather than a one-off event. These processes can provide opportunities for discussion about research methods and help to build capacity in understanding research.

Aboriginal knowledge

Researchers with projects supported by the Desert Knowledge CRC are required to be aware of the Desert Knowledge CRC *Indigenous Intellectual Property Protocol* (see Appendix 4). It sets out a practice of obtaining the informed consent of owners of Aboriginal intellectual property, and

processes for publication, use and storage of data, confidentiality, commercialisation practice and commercialisation benefits. The protocol is being reviewed in a Desert Knowledge CRC project that is due to report in June 2006.

Papers from the Desert Knowledge CRC supported scoping Project on Traditional Knowledge, led by Sonia Smallacombe, will be published as *Managing Traditional Knowledge in the Desert Knowledge CRC*. Among other matters, the papers explore the inadequacy of the concept of 'Aboriginal Intellectual Property', while laying out how intellectual property laws can provide some protections for Traditional Knowledge in some circumstances. In project workshops, this emerged from a shared understanding that the knowledge is not separate from the people or the routine practices of their day-to-day lives.

What is 'traditional' about traditional knowledge is not its antiquity, but the way it is acquired and used. In other words, the social process of learning and sharing knowledge, which is unique to each [I]ndigenous culture, lies at the very heart of its 'traditionality'. Much of this knowledge is actually quite new, but it has a social meaning, and legal character, entirely unlike the knowledge [I]ndigenous people acquire from settlers and industrialised societies.'

(Posey, cited in Smallacombe, Davis and Quiggen 2006)

Adopting an advocacy perspective, the position paper seeks to encourage researchers 'to find ways to integrate Aboriginal Traditional Knowledge into their projects, while ensuring equity and benefits for Aboriginal people, as well as appropriate respect for, and protection of their knowledge and practices.

The Executive Summary of the scoping project on Traditional Knowledge notes: 'The right of free prior informed consent is an emerging international norm which, when provided to Indigenous people, can empower them to make the best decision possible in relation to research and development involving their Traditional Knowledge.'

As an example, Aboriginal artists have been very successful in creating commodities sourced in Traditional Knowledge for an international marketplace, while protecting the integrity of their Traditional Knowledge.

6. Livelihoods

Recognition of contributions

Desert Aboriginal people have diverse interests in research and development projects. Community people are expert witnesses of their own experiences. Aboriginal people have knowledge and expertise in relation to land management and cultural practices in particular, but also in many other areas. Their potential contributions may or may not draw from Aboriginal knowledge traditions.

Research and development projects present capacity building opportunities. A community person involved as a co-researcher, for example, might be mentored in the processes of assembling an expert team or reporting to policy makers. This may enable him/her to go on to initiate a project on an issue of community concern.

Within individual research projects and in coordinating between concurrent or consecutive projects, Desert Knowledge CRC researchers can be mindful of how they might contribute to livelihood pathways in research and development for Aboriginal community people. Research projects are not job creation programs. However, within the time period and methodologies of their projects, researchers may provide casual work, on the job training, mentoring, basic career and education information, signed references, and contacts for further information. This might be specified within a collaboration/benefit sharing agreement as suggested in the chapter *Benefit Sharing*.

Capacity building and training might be integrated into the methodology and outputs of some projects.

Collaborative research takes time and resources. Employing a local person/s may be the best investment. A field trip is costly. Make every trip count. Employ a local in your research team, add to their capacity and reap the benefits.

Typology of roles

There are benefits in defining the types of roles that community members might have in research projects.

- The exercise of defining roles can draw out an appreciation of the contribution of Aboriginal people. In a collaborative project, external researchers might first set out their roles and the capacities they bring to those roles.

- Identifying roles enables decision-making about capacity building, training and whether participants will be paid. Establishing roles and tasks allows the setting of pay rates that recognise expertise, skills, responsibility and labour. There should be consistency across Desert Knowledge CRC research.

- Descriptions of roles and tasks will assist recognition of transferable roles. A community might select a pool (group) of research and development workers to accommodate personal and family relationships, gender issues and competing demands on an individual's time. New research and development projects might seek employees amongst the people in this pool.

- Role and task descriptions might assist community members in 'marketing' their expertise and help potential employers to match skills to opportunities.

- As an investment in the future, the definition of roles and the use of consistent pay rates can recognise (and so provide incentives for) relevant training towards formal qualifications, e.g. short courses, modules within VET training.

Roles

Research governance

Aboriginal community people may initiate research or development projects or have oversight of projects generated from outside. They may negotiate benefit sharing and monitor collaboration agreements. They may provide cultural supervision. Both traditional and professional knowledge should be recognised and respected.

Payment may be appropriate for time and effort expended in contributing to research and development projects in these ways. An approach to the issue is to look around and check who is on paid time. The community people who are not on paid time could be paid a fee.

Equity concerns compel consideration of some form of payment for unwaged members of project committees, etc. A sitting fee also could be offered to unwaged community people who are performing occasional roles in research development, e.g. in attending Desert Knowledge CRC workshops.

A Desert Knowledge CRC example

The terms of reference for the Core Project 1 Steering Committee provide for sitting fees to be paid to unwaged individuals or to organisations where the work was not clearly core business for their employee. Most committee members are there as part of their jobs and the time of partners is recognised as in-kind contributions from their organisations. Indigenous collaborators in particular may be unwaged and the offer of sitting fees may increase the feasibility of their involvement. Committees with comparable scope are AIATSIS Research Advisory Committee and CSIRO advisory committees. The rate for these roles is $307 per day for members and $416 for chairs. The member rate is the same as the rate for members of the former ATISC regional councils. The Commonwealth Remuneration Tribunal guidelines, from which these rates were drawn, also sets out when a full day is to be paid, part day and travel rates.

A community council or other formally constituted body could be offered a fee to cover the cost of special meetings held to discuss research or development projects. The fee could be the equivalent of the sitting fees paid to attending, unwaged community councillors, travel, and shared lunch and teas. In 2005, the research governance fee could be calculated at $50 cash per unwaged person per meeting of up to a full day.

Informant

An informant (subject) is someone who provides data or information for research but does not have any responsibility for the conduct of the project. It should be noted that 'Participant' may be a more comfortable term but is not used here in the interests of clarity.

Acting as an individual informant is unlikely to bring a livelihoods dividend. Involvement in group activity may orient people to the processes of research and development projects.

Expert consultant

This role may be confused with the role of informant when the individual does not hold a position of authority in a western-style structure.

Is someone is asked about their experience in living in a type of housing, they are acting as an informant. If someone gives an oral history of housing in the settlement, they are acting as an expert consultant.

An expert consultant usually will be an older person. A well designed research or development project may support them in maintaining their expertise. This expertise is a community asset so this is an opportunity for benefit sharing.

> Researchers are sometimes unaware of the expertise that Aboriginal people possess in a range of areas. This is particularly the case in areas of Land Management and ACIP [Aboriginal Cultural and Intellectual Property]. Research in these areas can benefit greatly from input by Aboriginal people. The CLC encourages researchers to consider including a role for Aboriginal people as paid experts in these areas. Such a role would, in turn, go some of the way to providing Aboriginal people with meaningful engagement in research. It also allows Aboriginal people to maintain a livelihood while still living on country. (CLC Protocols 2004)

Research worker

'Research worker' is used here as a generic term. In some projects, local community people will hold the position of researcher; in others, co-researcher; in others, research assistant. As with other members of the project team, their job title will reflect the knowledge and expertise they bring to the project.

A research worker participates with other members of the team in project development and implementation, e.g. framework, research question, design, data collection and analysis. This person may have specific knowledge to bring or be part of a team that draws on their expertise and skills alongside those of other team members. They might work as a first language researcher in projects involving their own community and other communities where they are accepted in the role.

Pay rates might consider equity within the research team. Pay rates should recognise knowledge, responsibility, skills, labour and relevant training, e.g. short courses.

Research and development projects may incorporate capacity building and skills development ('learning by doing') as a means of delivering benefit. This can be formalised within the research process, e.g. via assessments of capacity, which are documented in transferable form, such as references.

Desert Knowledge CRC researcher Sarah Holcombe writes of engaging two community researchers in the field work team[9]:

> *It was extremely valuable to be able to enter the camp with a local to explain first in (community language) what we were doing there and to assist with some aspects of the questionnaire. They also assisted in casting the net of potential interviewees more widely and could give us information about where people were.*
>
> *At this stage (the research workers) acted as guides and interpreters and encouraged local responsiveness in a facilitative role.*
>
> *Clearly this is early days in terms of developing the skills of these and other potential Indigenous researchers to fully engage as active research collaborators.*

Sarah's observations suggest that these research workers also fulfilled roles that could be described as 'community facilitator' and as 'language worker'.

Community facilitator

> The most valuable resource people for any research project are already living in the Community. This is really important. They are the people who know the information. They are the people who live the information and they are the people who are able to access the information that is needed for the project.
>
> (Saunders 2001)

Community people often play the role of 'community facilitator' in an unpaid capacity. A livelihood could be found in this role. A community facilitator could be the first point of contact for research and development work. Recognition of the role as work could open up multiple, sequential opportunities with research and development projects. People recognised in the role would apply their current skills, learn-by-doing in project work and have an incentive to learn more, e.g. via formal training.

Facilitators might be chosen for their local knowledge and because they are seen as legitimate in the role by the community. Fluency in English and one or more community languages also may be selection criteria. Community facilitators are organisers and event managers.

However, the term 'community facilitator' might lead to an underestimation of the community person's contribution to the project.

9 Pers. comm. with Sarah Holcombe in 2005. Dr Holcombe, at the Australian National University, is a researcher with Desert Knowledge CRC project *Community and regional governance*.

Local project developer

The alternative term 'local project developer' (LPD) suggests roles in initiating and developing ideas and projects. This could be a generic term for a livelihood for people based in Aboriginal settlements, enmeshed in their communities and acting as a key contact for 'outsiders'.

An LPD could be the first point of contact for research and development projects. The specific input and tasks of LPDs could be negotiated project by project. An LPD might:

- organise meetings, identify the people to be involved, seek out and develop interest, identify and work with cultural protocols, make logistical arrangements and host visitors

- identify communication issues such as the need for an interpreter, fulfil roles in language work or identify another community person to take up these roles

- participate as a member of a project team in project development and implementation, e.g. framing, design, data collection, analysis and evaluation

- be the local coordinator for a project with a wider brief.

Each community could select a pool (group) of LPDs to accommodate personal and family relationships, gender issues, and competing demands on an individual's time. People in this pool might work in teams within projects where possible, and across projects to provide peer support. The leadership of older people might be recognised in the creation of team structures. This would enable LPDs to draw on community strengths and assist community appropriation of new initiatives.

A more developed outline of the concept of Local Project Developers can be found in Appendix 8.

It is worth noting that two problematic terms are not used here: 'cultural broker' and 'inter-cultural broker'. These can be misunderstood as limited roles in translating content into culturally digestible forms. While this is a substantial contribution in itself, this perception fails to recognise the value the person adds by drawing on their own deep understanding of the cultural and social contexts.

Language worker

- **Interpreters**

It will be important to distinguish the tasks of a language interpreter from other tasks, even if this person was to fulfil several roles within a research project. A lack of distinction can create very difficult situations for interpreters, who may be held accountable for words that are not their own. Distinguishing the tasks of language interpreting from the role of inter-cultural interpreter will be particularly important.

An interpreter might be a local person who is fluent in a community language and in English, has cultural knowledge in both languages, and knows the ethics of interpreting, e.g. confidentiality and impartiality.

> You have to explain to the meeting, they have to understand what a facilitator is, because people can think that the interpreter is running the meeting sometimes. This can be a bit confusing when they start blaming the interpreter for saying things. I've had that done to me and I've said 'No, no they're not my words, they are his words.' This has happened to me a few times. They'll say, 'You said that before,' and I said, 'No, I didn't say that. I was repeating what he said. I'm the interpreter.' (Giles 2002:116)

Most trained Aboriginal interpreters in Central Australia are trained to a para-professional level. Their experience as interpreters will be mainly in the structured environments of courts or hospitals. Interpreters should receive a thorough briefing before work begins. Interpreters can be hired on a fee for service basis, e.g. by the hour or half day, to interpret interview questions, interpret at meetings, etc.

• Linguists

In Central Australia, there is a history of the use of the term 'linguist' to describe Indigenous people working with language in research and development projects. A linguist goes more deeply into the structure of language and can capture the story embedded in the language itself. There are as yet no Central Australian Aboriginal linguists who are trained to a fully professional level. However, Aboriginal linguists have been collaborating with non-Indigenous linguists in research projects for some years. It is an area of research in which people have engaged cross-culturally at a heightened intellectual level. The Central Australian dictionaries program at the Institute for Aboriginal Development provides one example.

Aboriginal linguists could be a part of a research team and participate directly in developing research directions. A fully professional linguist (currently all are non-Aboriginal in Central Australian Aboriginal languages) could translate a tape recording of an interview and support an Aboriginal interpreter or linguist.

• Finding a language worker

A number of distinct agencies (all in the public sector) broker linguist, interpreter and translator services. Most operate by drawing on a pool of casual workers. All provide education or training. These were presented in the chapters *Communication* and *Communities of Practice*.

As mentioned in earlier chapters, language work appears to be largely unrecognised and underdeveloped as a service industry, particularly in its market interface. Marketing is negligible. Anecdotal evidence suggests that work opportunities are so random and scarce that Aboriginal language workers have little incentive for training or even staying on the books of services. Clearly articulated customer demand would assist agencies in developing their services. Desert Knowledge CRC research could use its critical mass to support the development of a desert languages service industry, e.g. by acting as a 'knowing consumer' in employing language workers who have training and service support.

Employment issues

Consistency and equity in pay rates

The CLC *General Research Protocol* (CLC 2004) notes that Aboriginal people must be paid at fair and equitable rates. The rate should reflect the knowledge of the person, e.g. their cultural seniority and/or professional skills. The rate also should reflect the expected effort, e.g. will they draw on their own knowledge or need to consult others?

• Expert consultants, research workers and local project developers

An example schedule of rates is included as Appendix 7. This is the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) schedule for recipients of its research grants in 2007. Projects may wish to pay individuals at different levels in recognition of their seniority and the knowledge they bring to the project.

• Language workers

External researchers will need to explain their needs and keep asking around. Language education for interpreters and linguists, and fees for language services in Central Australia are outlined in the chapter *Communication*.

Payment methods

Practical considerations include quick payment and incentives for generating interest in the work, and mechanisms for recognising expertise and skills to increase opportunity and continuity. In some projects, supervision will be required to ensure work is done to the standard expected.

• Local organisation

Many community people are on the books of local organisations, e.g. the community council, women's centre, art centre, aged care centre or the school. People tend to identify with specific organisations.

Some local organisations will be funded by the Department of Employment and Workplace Relations to run CDEPs (part-time work for the dole). Many community people will be involved in CDEP and so payment arrangements are already in place for them. It may be possible for the organisation to act as a broker, i.e. pay an individual for their work in your project and then invoice the costs to your project. The organisation could be compensated for the administrative cost, e.g. charge a loading as an administration fee.

However, it will be important to ensure that supervision does not fall to managers of the organisation, who are likely to be overburdened already. Also, paying through an organisation may create the perception that the project is being done for the organisation, which may be hard to shake.

A research or development project might create a service arrangement with a local organisation, e.g. paying a consultant fee for the time and expertise of a current employee or management committee member.

If the project is occupying the time of a representative structure, such as a community council, it may be appropriate to contribute to sitting fees. As the administrative arrangements are already in place, it may be a simple matter for the organisation to pay individuals and then bill your project. Sitting fees are a mode of payment familiar to many people and reflect a governance expectation. The downside is that because there is a history of this type of payment, there may be a perception of the role that does not fit the research project.

• Research organisation
Payment via a research organisation could be either casual or on a part time payroll, or direct in cash if systems allow this. The researcher could hand money to the participant and reclaim it later via signed receipts. Paying on the spot can be very appropriate; it's transparent, recognises the immediacy of the effort and the recipient can go straight to the shop.

• Aboriginal organisations
Collaborating with an Aboriginal organisation may be a good option when research requirements can tailor to the organisation's ongoing activities. The collaboration will help the organisation to build that aspect of its work and consolidate opportunities for the individuals involved.

An organisation may be willing to act as a broker, especially when the local project developer already has a connection to the organisation. An example of this is the Papulu Apparr-Kari Language Centre in Tennant Creek, presented in the chapters *Communication* and *Communities of Practice*. Here, local Aboriginal language translators and interpreters are on the payroll as CDEP workers. They receive additional money – paid by the hour/by the word – on top of their CDEP for the translator/interpreter jobs they do. All income is declared to Centrelink.

• Centrelink
A training role might bring eligibility for an allowance, e.g. ABSTUDY. The person will need to be studying an approved tertiary course at TAFE, university or other higher education institution. Centrelink has a website at www.centrelink.gov.au.

Taxation issues

• 'Hobby' statement
An informant to a project could treat a payment for interview as a 'hobby' for the purposes of taxation. An elder who is an aged pensioner might treat several payments for expert input or cultural supervision as a 'hobby'.

A form called *Statement by a supplier (reason for not quoting an ABN to an enterprise)* can be downloaded from Australian Tax Office website; form Nat 3346. The community person could tick the box declaring: 'The supply is made to you in my capacity as an individual, and the supply is made in the course of an activity that is a private recreational pursuit or hobby'.[10]

• Taxing wages

Community people who are paid for their work in research and development projects may not reach the tax threshold. However, as their income may be unpredictable and a debt to the tax office is a huge burden for people on low incomes, it will be helpful to arrange for tax to be withheld from each payment.

The Australian Tax Office website is at www.ato.gov.au.

Impact on Centrelink payments

• Income test

Every recipient of an allowance or benefit is obliged to declare all income earned. At large settlements there may be a Centrelink agent and they will have a phone that can be used to call Centrelink and advise of earnings. Alternatively, the recipient may telephone the Indigenous Call Centre on 13 63 80.

An income test applies to most Centrelink payments. Most people receiving allowances can earn up to $62 each fortnight without their payment being affected. Payment is reduced by 50 cents for every dollar of income between $62 and $142 a fortnight. Every dollar of income over $142 a fortnight reduces payment by 70 cents. Partner income which exceeds the cut-out point reduces fortnightly allowance by 70 cents in the dollar (current at 31/12/05).

• Working credits

The maximum allowable earnings may be higher if the person has a 'working credit balance'. Working credit enables people to keep more of their payment from Centrelink when they start to earn income. Working Credit also makes it easier to get payments and benefits back if a short-term job ends.

When a recipient's total income from all sources is less than $48 a fortnight he/she will automatically build up working credits. When he/she has income from work, the credits can be used to reduce the effect that income has on their Centrelink payment.

A recipient can accumulate up to 1000 credits, and for every credit he/she can earn one extra dollar before their Centrelink payment is reduced. For example, someone with 450 working credits can earn an extra $450 before their Centrelink payment starts to reduce.

The Centrelink website is at www.centrelink.gov.au.

10 The example given on the Australian Tax Office website of a private recreational pursuit or hobby is where someone sells you handicraft they make as a hobby.

Welfare rights advocacy
The Darwin Community Legal Service has a Welfare Rights Advocate. The advocate is based in Darwin but takes calls from anywhere in the Northern Territory. The advocate can advise clients regarding their rights and entitlements under the Social Security Act and other related welfare legislation.

Darwin Community Legal Centre
8 Manton Street, Darwin NT 0800
GPO Box 3180, Darwin NT 0801
Telephone: 08 8982 1111 Fax: 08 8982 1112
Email: info@dcls.org.au
Hours: Mon–Fri 9.00am–5.00pm. The Welfare Rights advocate is employed part-time.

Recognition of skills
Skills and experience gained in learning-by-doing in research and development work with one sector (research organisations, government or industry) may be transferable to other sectors. How can this be recognised as capacity across sectors?

A reference is one mechanism that may assist a community person in gaining recognition of their capacity and further employment in research and development projects. A reference for a research worker might be a simple letter that outlines the tasks completed satisfactorily in a dot point list. A reference for an expert consultant might be a letter with a narrative description of the person's contribution to the project.

External researchers might deliver a benefit by assisting people with whom they have worked in preparing a curriculum vitae.

Carers
Local project developers, particularly women, are likely to have caring responsibilities. They may wish to bring children with them, particularly on any trip to country. A carer fee might be provided for another adult to accompany a project developer with small children. This has not been a usual practice in Central Australia.

Covering the cost of respite care might free up the time of a person who cares for someone with a disability. Settlements with an aged care centre or disability service are likely to have identified respite carers on their books, which would make payment arrangements simpler. Expect a cost of $20 to $25 an hour. Paying a care worker gives recognition to another livelihood.

Formal training

Research collaboration workshops

As mentioned in previous chapters, a learning resource for three workshops has been developed through the Desert Knowledge CRC Collaboration Project *Readiness for collaborative research, Workshops 1–3*. Two are for Aboriginal community people and the third is for external research and development officers. A pilot and evaluation is recommended for the first half of 2006.

These workshops aim to build capacity and provide a common language and expectations around research, negotiation and benefit sharing. They are facilitated by Waltja, and are to help community people engage with research, providing an introduction to research work and forming research partnerships.

> It is however important to note that the available data neither counts nor reflects many of the activities occurring on the ground as desert Indigenous people innovate their own place-based forms of engagement across the customary and modern economies as learners and as workers. These types of work, that may involve receiving some 'sit down' money, some income from the sale of art or craft or the occasional performance, some collection of bush tomatoes for sale and personal use or some occasional work as an interpreter, are notoriously hard to categorise against standard data collection instruments. As stated by Boughton and Durnan (2004:67), it: 'is not that they have no work, but the work they are doing is not recognised, valued or remunerated by the dominant society's economy'. (Guenther 2004:28)

Language work training

Both the Institute of Aboriginal Development (IAD) in Alice Springs and Batchelor Institute of Indigenous Tertiary Education (BIITE) in Batchelor teach an approved Diploma of Interpreting (Indigenous Languages) over one semester full-time. Written language skills may be waived; competency can be assessed via oral tasks and an oral exam. This training includes skills and knowledge to work with inter-cultural issues, e.g. providing cultural/ societal information, and recognising and solving problems which might arise. For more on language training at IAD and BIITE, see chapters *Communication* and *Communities of Practice*.

Desert Knowledge CRC Education Network

The Desert Knowledge CRC has an education network charged with carriage of its effort in education and training. To address the needs of desert community people who have had limited access to secondary or tertiary education and speak English as a second language, the Desert Knowledge CRC education network will be focussing effort and resources at the VET level.

Integrated into research projects

When formal training is integrated into a project, the Registered Training Organisation may be able to align assessment with project tasks, e.g. *Conservation and Land Management*, and *Certificates I and II in Own Language Work* at BIITE.

Where training, capacity building and skills development are incorporated as a means of ensuring benefit to a community, it will be valuable to document and analyse this experience.

Locating community-based research workers

Language workers

See section *Finding language assistance* in the chapter *Communication*.

Research and development workers

The Desert Knowledge CRC could develop its own systems for ensuring that information is shared across the research projects it supports, e.g. a database in the secretariat. If a research worker is willing, this register could hold her/his contact details, a curriculum vitae and references he/she chooses to include. Some research and development workers may be willing to have this information stored on the Desert Knowledge CRC intranet or in a specific, limited access portal. Researchers should be made aware that a person listed on the Desert Knowledge CRC register for a settlement may not be the appropriate person for that knowledge or the specific project they are developing.

An alternative to holding information about individuals would be to promote brokerage through 'communities of practice' in Aboriginal organisations. The Desert Knowledge CRC intranet could carry descriptive information (e.g. geographic scope, capacity) to enable an external researcher to choose which 'community of practice' or broker organisation to approach.

For a case study of how to find and support community people for research work, and for promoting brokerage through Aboriginal organisations, see the section on Waltja Tjuṯangku Palyapayi in the chapter *Communities of Practice*. Through Waltja, some senior women are ready now for research work with their communities. Research orientation workshops will build the confidence and understanding of others (see section *Research collaboration workshops* above). Waltja is willing to act as a broker in fee-for-service work arrangements with Desert Knowledge CRC research projects, i.e. to pay the community research worker at an hourly rate and then bill the Desert Knowledge project.

7. Research transfer

> I think that the way to get positive research is when you get outcomes at the end of it and the research doesn't stay on the shelf and get left there to collect dust, but that there are outcomes for the community.
>
> Justin Mohamed (VicHealth 1999:9)

Transfer may be defined as activities to position research findings with people who can act on these. For example, effort from the outset to communicate research objectives and process will build receptiveness to the findings.

Good transfer practices demonstrate the value of research. This can build understanding and trust in research, which is capacity for collaboration.

A raft of legal (privacy, copyright, contracts) and ethical issues impact on research dissemination and transfer.

Before research begins

Communication – provision of information

As described in the chapter *Informed Consent*, the NHMRC *National Statement on Ethical Conduct in Research Involving Humans* describes 'informed consent' as having two aspects: the provision of information and the capacity to make a voluntary choice.

At the beginning of the project, in addition to the formal requirements, the external researcher could resource community members to get up to speed on the issue, e.g. provide background information, including references to earlier research. A 'big book' might be started and added to throughout the project to serve as a continuing reference for community people.

Information sharing might be written into a project agreement, e.g. regular meetings with elders or a formally constituted body. Communication tasks might be built into the job role of a community-based researcher, e.g. to work with the team to produce (draw and photocopy) a new poster to put up at the store and women's centre every three months.

In planning the project, the team might consider what events will be held at the settlement, e.g. how might the project participate in the sports weekend, which draws everyone together? Is there a connection with any curricula at the school? Is there a library in the settlement? In Central Australia, only Ti Tree and Santa Teresa have community libraries, and trained, local people are building an electronic database of their own historical and contemporary materials.

Copyright

Copyright ownership of research data, findings, papers, reports and material such as photographs should be considered and determined by collaborators in the research project at the outset. Copyright ownership can be spelt out in a project agreement, such as a collaboration or benefit sharing agreement as exemplified in the chapter *Benefit Sharing*.

> *The Copyright Act sets out rules about who will own copyright. However, people involved in creating copyright material can reach agreement about who will own copyright.*
>
> *It's generally a good idea to have a written agreement about who will own copyright if there is more than one person involved in the creation of the material or where material is commissioned, whether or not the rules in the Copyright Act will be followed.*
>
> *The general rule under the Act is that the first owner of copyright is the creator of the work, or the person responsible for making the sound recording, film, broadcast or published edition. (Australian Copyright Council 2005a)*

Copyright can be jointly owned:

> *This can happen in two ways:*
>
> > *There may be joint authors of a work – that is, two or more authors have made indistinguishable contributions to the creation of the work.*
> >
> > *You can also agree that copyright will be jointly owned, whether or not the contributions are indistinguishable. For example, some bands decide that everyone in the band will jointly own copyright in all music and lyrics created by band members, even though all the band members may not be joint authors of each piece of music and lyrics. (Australian Copyright Council 2004)*

Copyright is not designed to protect Aboriginal Traditional Knowledge and will be inadequate to the task. However, the importance of the 'author' under copyright law underscores the need to give full recognition to Aboriginal co-researchers as co-authors when they are involved in preparing research reports. Authorship is practiced in discussing material and commenting orally on drafts, i.e. authorship need not be reduced to the act of writing it down.

As mentioned, the Desert Knowledge CRC has supported a Scoping Project on Traditional Knowledge. The final report from this project includes a section titled *Measures to support the rights and interests of Traditional Knowledge holders*, which includes analysis of both legal and other protection measures (Smallacombe, Davis and Quiggen 2006).

> Despite emerging international norms and developments there is currently no specific national legislation that provides for recognition and protection of Traditional Knowledge. There is scope within existing laws which have been used by Indigenous peoples to glean limited recognition and protection. (Smallacombe, Davis and Quiggen 2006:5)
>
> There are many approaches to protecting Traditional Knowledge at local and regional levels. These include protocols, guidelines and codes of conduct. They also include data bases and registries, defensive measures to challenge patent applications, and combinations of the protocols and legal measures. (Smallacombe, Davis and Quiggen 2006:25)

The Australian Copyright Council provides information sheets, guides and free preliminary legal advice to professional creators and staff of educational institutions, libraries and government. For information about the service, see www.copyright.org.au/advice.

During the project

Communication – using existing media

Placing a story about your research in local media can help to build community awareness and support for the project. Desert Knowledge CRC has a media officer, who has current contacts and can provide advice and ideas.

• Aboriginal media

Community people are avid readers of Aboriginal magazines, newspapers and newsletters. People will turn every page looking for pictures or news of people they know. Your research story may be in the next column.

Many publications are very photo heavy for the benefit of low literacy readers. You'll need 200 words and photos of the research team and activities. (Make sure people you photograph are happy to see the photo published.) Let the editor know if members of the team are Aboriginal. Some publications are:

- *Family News*, published by Waltja Tjuṯangku Palyapayi
- *Land Rights News*, published by the Northern and Central Land Councils
- *Common Ground*, published by NT Government
- The *Koori Mail* and the *National Indigenous Times* are national Indigenous newspapers sold in Alice Springs newsagencies.

CAAMA Radio 8KIN FM has a huge footprint across the desert. The weekday morning program is eager for interviews on news and issues about Aboriginal people.

On the local front, many settlements have BRACS (Broadcasting for Remote Aboriginal Communities Scheme) radio stations and some councils and schools publish newsletters. Telling project news through these (rather than producing your own) is a means of endorsing and strengthening community practices.

Some outlets, such as *Family News*, have very tight budgets. It may be appropriate to provide sponsorship or pay for an advertisement in the publication.

Contributions to local media could form part of a benefit sharing agreement.

• Community radio

With 345 long-term licensed stations, community radio is the largest media sector in Australia. A national listener survey in 2004 found more than 3.7 million people tune into community radio each week (McNair Ingenuity 2004).

• ***Our Place* radio**
The Centre for Appropriate Technology produces and distributes a 20 minute radio show each fortnight. The show is broadcast across mainland Australia and in the Torres Strait Islands through the National Indigenous Radio Service, its member stations and BRACS networks. Each show presents the voices and perspectives of Indigenous people along with commentary on a specific technology theme.

Copyright

In the interests of efficiency, copyright arrangement with freelancers should be sorted out as the project proceeds. Purchasing copyright is a potential additional cost. If the research project contracts or commissions photos, films/video, sound recordings, text, translations or editing, 'all rights' could be purchased as part of the original contract. The default arrangement varies according to the type of product (see Australian Copyright Council 2004).

In the absence of any other agreement, the first owner of copyright is usually the 'author'. External researchers might take care to avoid bringing Aboriginal knowledge into their own copyright and so alienating Aboriginal people from their knowledge. Aboriginal knowledge-holders could be recorded as authors or co-authors of any reports and papers that draw on Aboriginal knowledge.

> You do not need to publish your work, put a copyright notice on it, or do anything else before your work is covered by copyright – the protection is free and automatic, from the time a work is first written down or recorded in some way.
>
> (Australian Copyright Council 2005a)

It is easy to record more than is necessary for a specific research project, i.e. knowledge outside the terms of the benefit sharing agreement. Some management strategies are:

- a specific edit of all papers and reports to remove non-essential information given by Aboriginal informants
- checking content with Aboriginal knowledge-holders
- destroy (or return to informants) all recordings and notes after a specified period.

The guideline here is to keep decision-making in the hands of Aboriginal knowledge-holders. For example, knowledge could be used to create a commodity for commercialisation without bringing the extent of that knowledge into the public domain. It is then available for Aboriginal knowledge-holders to draw on again to take up further opportunities.

Use and storage of information

The Desert Knowledge CRC *Indigenous Intellectual Property Protocol* (see Appendix 4) sets out practices for 'use and storage of information', i.e. data provided to or collected or created by researchers in the course of projects. This is described as data relating to Aboriginal intellectual property and also 'personal and other information relating to Indigenous persons and communities'.

Clauses 5 to 7 on confidentiality, and commercialisation practice and benefits, also are relevant here.

This protocol is being reviewed in a Desert Knowledge CRC project that is due to report in June 2006.

> The right of free prior informed consent is an emerging international norm which, when provided to Indigenous people, can empower them to make the best decision possible in relation to research and development involving their Traditional Knowledge.
>
> (Smallacombe, Davis and Quiggen 2006: Executive Summary)

Images

• Kwementyay protocols

In many areas of Aboriginal Australia it is offensive to publish photographs or names of Aboriginal people who have recently died. After a death, that person's name and image should not be used until the family decides it is time. This may be years. Researchers who are no longer in regular contact with research participants should check before displaying or publishing images.

It is common practice to include a warning that a publication or a website may inadvertently contain names or pictures of people who have recently died. It will be helpful to readers if this disclaimer also notes the geographical location and time period covered by the publication. Sample disclaimers can be found at the end of this chapter.

• Photo shoot

Setting up a 'photo shoot' can create a clear situation for producing authorised images of a project. All those photographed can sign release forms for unrestricted use for a specified time period in print and electronic publications, including websites. The organisation holding copyright can assert its copyright to protect against misuse of the images by other parties.

If photographs are required for public use, e.g. presentation to groups unconnected to the project, a straight forward approach may be to organise a formal photo shoot. This involves setting a date and a place, and assembling participants and photographers. The potential uses of the images can be clearly explained and written permission sought. Even when the shoot involves people who are regular project participants, the clarity of the situation may allow people to relax and have fun with it. A photo shoot might mark the end of a stage of a project.

There are countless images in the public domain of Aboriginal community people caught off guard and displaying the distress that is part of many lives. This is never all that is going on and, arguably does not show a truth but rather feeds a construction built on assumptions. Put another way, if litter is not the issue, it's not the issue.

A photo shoot can provide community people with the opportunity to present themselves and their community as they wish to be presented. With the date set in advance, the right people (e.g. elders) can be advised and brought into the picture. Practical matters such as tidying up the site can be organised and everyone can dress as they wish to.

Performance and film work are significant livelihoods in Central Australia. Many people will be familiar with the concepts.

Authorised images

A permission form has been developed at the Centre for Appropriate Technology (CAT) for use in a photo shoot to produce a series of images around a theme. A sample of the form can be found in Appendix 3. The shoot was prompted by the use of images drawn from CAT material by other organisations, without permission from the people photographed (or CAT) and outside of the context (project) in which the images were produced.

The shoot went some way towards solving the problem. CAT partner organisations have been authorised to use these images. CAT asserts its copyright in an effort to prevent any unauthorised use of images.

The people pictured were offered a day's casual work and were paid a one-off fee. A professional photographer was hired who assigned his copyright to CAT.

The content of the form was explained verbally and adults were left to consider it before asking any questions and signing. An adult relative signed for two children.

Permission forms often are in perpetuity. CAT choose a three-year time period as a check against:

- overuse of a person's image
- CAT losing contact and being unaware of a death (kwementyay situation).

After the project

Communication – 'giving back' the findings

> Too often people come into the Community and do research and you never see them again. You might go into a university library one day and read the research but that's about it. They don't ever give it back. They don't ever say, 'Well, this is what we found; it might help you or your Community'. (Saunders 2001: 11)

A plain English report could be considered an essential. Other accessible formats will be easier to produce if they are planned at the outset, e.g. the project team might finish a 'big book', present at a meeting, film a presentation on DVD or tape an oral translation into language.

If producing multimedia is not integral to your project, the project team might wish to brief a contractor. The Central Australian Aboriginal Media Association (CAAMA), based in Alice Springs, has a long history of production and training in radio, music, film and television in remote settlements in Central Australia and neighbouring communities in Western Australia, South Australia and Queensland. See www.caama.com.au.

Warlpiri Media Association (WMA) at Yuendumu has been producing videos for 20 years. The Association also produces audio CDs, radio and TV programs, web-based products, archives and media skills training. It is the home of the PAW (Pintubi, Anmatyerr, Warlpiri) radio network, which broadcasts through BRACS stations. The website is at www.warlpiri.com.au.

In the Barkly Region, the Papulu Apparr-Kari Language Centre in Tennant Creek produces booklets, teaching aids, videos and radio programs in a training environment, as described in the chapters *Communication* and *Communities of Practice*.

Transferring findings to end-users

Will Aboriginal communities and settlements be end-users of research findings? Full dissemination of findings may help to determine this.

Some settlements have local development plans; some are included in regional plans. Might the research findings assist community members in contributing to planning processes? An external researcher might add to capacity by suggesting a connection.

Moral rights

Irrespective of whether they own copyright, individual creators have rights called 'moral rights'. Moral rights are personal rights but, in protecting the integrity of their own work, an individual might assert cultural perceptions.

The three moral rights which creators have are the rights to:

- *be attributed as the creator of the work*
- *take action if their work is falsely attributed as being someone else's work or is altered by someone else but attributed as if it were unaltered*
- *take action if their work is distorted or treated in a way that is prejudicial to their honour and reputation.*

(Australian Copyright Council 2005a)

Moral rights cannot be transferred, assigned or sold.

> *Moral rights are separate from the 'economic rights' of the copyright owner, such as the right to reproduce the work or communicate it to the public.*
>
> *Creators can give consent for their work to be used in specific ways, but cannot assign the right to grant such consent.*

Creators of copyright material have the right to be attributed when the work is:

• 'reproduced' (such as by making photocopies
• 'published' (made public for the first time)
• 'exhibited' in public
• 'communicated' to the public (such as by putting the written work onto a website, broadcasting or faxing it or emailing digital files containing the work)
• 'adapted', e.g. translated.

(Australian Copyright Council 2005b)

> Should the media solicit comments from researchers once the work of their joint projects are in the public arena, researchers should first seek consent of the Communities concerned. Media comments should be sensitive and restricted to the research issues of the project. That's really important. I've read some crap. Real crap in the papers based on the research somebody has done and they've really come out and said this great big statement and applied it generally to the Koori Community and it's been crap. It's very important that any media comments go back to the Community first.
>
> (Saunders 2001:11-12)

Use and storage of data and analysis

See *Use and storage of information* in the previous section.

Copyright disclaimers

Below are samples that may assist in developing statements about copyright and disclaimers. The disclaimers do not provide any legal coverage and may not cover your needs.

Sample copyright notice

• © Kylie Pritchard (copyright owner) 2005 (year of first publication)

or for a sound recording, use the letter P for phonogram in a circle or brackets instead of the C in a circle:

• (P) Kylie Pritchard (copyright owner) 2005 (year of first publication)

Copyright protection is free and applies automatically when material is created.

> The 'copyright notice' does not need to be on something to ensure that it is protected by copyright in Australia or in most other countries, but it does remind people that the work may be protected. It also lets people know who is claiming copyright.
>
> Copyright owners can put the notice on their work themselves; there is no formal procedure.
>
> (Australian Copyright Council 2005a)

The Australian Copyright Council provides information sheets, guides and free preliminary legal advice to professional creators and staff of educational institutions, libraries and government.

For information about the service, see www.copyright.org.au/advice.

Sample copyright owner granting permission

- 'The material in this publication/on this website is copyright. You may photocopy, download, display or print-out this material in unaltered form only for your personal, non-commercial use or use within your organisation'

or

- 'The material in this publication/on this website is copyright. You may download and print one copy of this material for your reference.'

Can be followed by:

- 'Please address requests for further authorisation and inquiries concerning reproduction and rights to: (copyright owner)'.

or/and

- 'Please note that the copyright in some materials depicted in the images used in this publication/on this site (including art works displayed) vest in the creator of those materials, or the creator's licensee.'

Sample disclaimers

- 'The use and reproduction of some material contained in this publication/on this website may be limited by Aboriginal customary laws.'

- 'In many areas of Aboriginal Australia it is considered offensive to publish photographs or names of Aboriginal people who have recently died. This publication may inadvertently contain such names or pictures. People whose photographs and names appear in this publication participated in (research project) in (geographical area) in the period from (date) to (date).'

The following examples are drawn from a Commonwealth Government website:

- **Photo Gallery**
- 'This page provides links to photographs relating to (Government activity with Indigenous community).'

- **Disclaimer**
- 'The material on this website is copyright. You may download, display, print and reproduce material on this site in unaltered form only for your personal, non-commercial use or use within your organisation. Apart from any use as permitted under the *Copyright Act 1968*, all other rights are reserved.'

- 'If you have requests for further authorisation and inquiries concerning reproduction and rights, please contact: The Commonwealth Copyright Administration, Intellectual Property Branch, Department of Communications, Information Technology and the Arts (postal and e-mail address)'.

- ‘Please note that the copyright in some materials depicted in the images used on this site (including art works displayed) vest in the author of those materials, or the author’s licensee (subject to the operation of the *Copyright Act 1968*).’

- ‘Further, the use and reproduction of some materials contained on this website may be limited by Aboriginal customary laws.’

- ‘In many areas of Aboriginal Australia it is considered offensive to publish photographs or names of Aboriginal people who have recently died. Users are warned that this publication may inadvertently contain such names or pictures.’

(a list follows of specific events: event name and location, and hyperlinks)

Appendices

Appendix 1: Pro forma for a collaboration agreement

This sample pro forma may provide a helpful base for developing your agreement. This agreement provides for community-based co-researcher/s and makes them signatories. A more complex agreement will be needed if Aboriginal Traditional Knowledge is to be used in the research.

A Research Collaboration Agreement is a formal and important document. It will be reached after a lot of talk. Its importance could be signified by making an event of the signing. All signatories should receive a copy.

The example below is in a plain font (Arial) and a large point size to make reading easier for readers with lower literacy. Academic words and many others may not be familiar to Aboriginal community people. Sometimes a simpler word can be used instead. Sometimes it will be better to use and explain the academic terms so that people become familiar with them.

It should be noted that this sample pro forma has not been viewed by a lawyer and may have no legal status.

****

(Organisation/Community) and

Desert Knowledge CRC (name of project)

Research Collaboration Agreement

(Organisation/community) and researchers from the (name of research project) are working together to (project goal).

The story of (research project) will talk about (project objectives).

This is how the project will be done (project strategies).

The (organisation/community) and co-researcher/s will be able to say what information should be in the (research outputs) and what should not be. The (outputs) will be published by (publisher name).

Working together means that (organisation/community), the community co-researcher/s and some other community members agree to do some research work. The (research institution) researchers also agree to do some research work. Working together means that there will be benefit for (organisation/community) and the co-researcher/s as well as benefit for the research project.

The agreed work for (organisation/community) is:

- To provide documentation about (research topic) to the (research institution) researchers
- To facilitate research sessions with nominated community members to talk about (research topic)
- To facilitate interpreting, translation and transcription of taped sessions
- To make comment on the (outputs) and when happy with the story, give approval for it to be published
- To help the co-researcher to produce documents
- To hold and store primary data relating to the (research topic) in a safe place for at least 5 years.

The agreed work for the co-researcher/s is:

- To meet with the (research institution) researchers (number of sessions)
- To help gather data about (research objectives)
- To make comment on the data
- To make comment on the (research outputs) and, when happy with these, give OK to publish
- To hold and keep safe all primary data relating to the (research project) story.

The agreed work for the (research institution) researchers is:

- To review all the documentation and data given by (organisation/community) and the co-researcher/s
- To meet with the co-researcher/s (number of sessions) and talk about (research objectives)
- To facilitate an information and discussion session with community members to talk about (research topic)
- To gain prior informed consent to tape sessions and have those sessions accurately translated and transcribed
- To gain prior informed consent from (organisation/community) and from the co-researcher/s to use specific information or quotes in the (outputs) story
- To write up the (outputs) of (research project), naming the co-researcher/s as co-authors as appropriate.

(Organisation/community) and the (research institution) researchers agree to doing this collaborative research ethically and in ways that are culturally sensitive and appropriate. We recognise that we bring different skills and knowledge to the (research project) and all are equally valuable.

As this is a collaborative research project between (organisation/ community) and the (research institution), the work and costs of the (organisation/community) talked about here will be paid for like this.

Pay for co-researcher/s	$
Travel and accommodation	$
Interpreting/ translations	$
	______________
Total	$

Payment to (organisation/community) will be made by invoice to the (name of research host), which is managing the funds on behalf of Ninti One Ltd – Desert Knowledge CRC.

% of payment will be made when the research project starts, and % when the project is finished.

Signed: ……………………………………………………

(organisation/community) date

Signed: ……………………………………………………

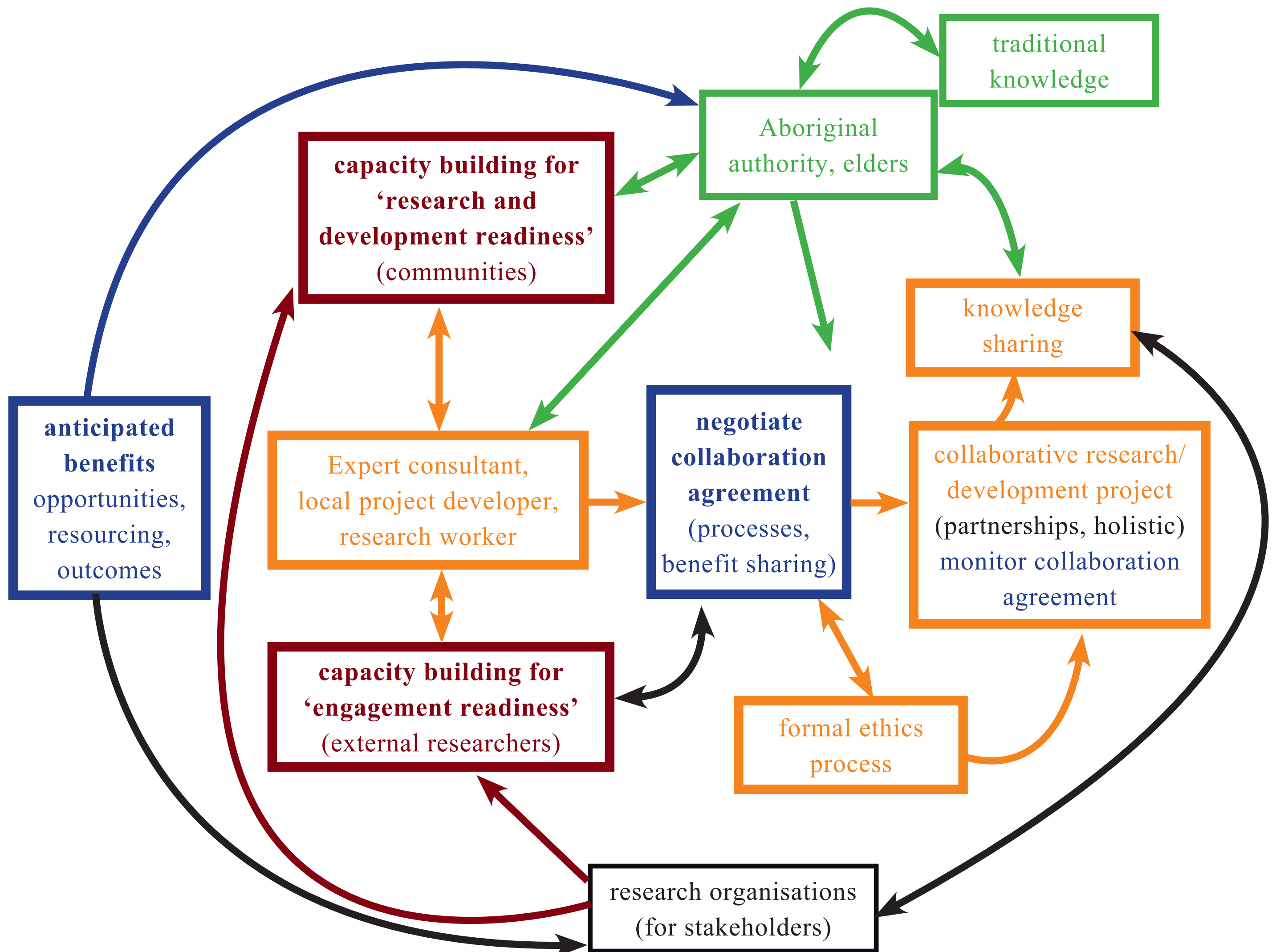
(community co-researcher) date

Signed: ……………………………………………………

(principal researcher) date

Appendix 2: Chart for collaborative research

Flow chart for a collaborative research or development project. The purple boxes show the place of 'readiness'.



Appendix 3: Sample permission form for a photo shoot

Note that the ‘worldwide’ reference is to allow for website use.
Also note that this form has not been seen by a lawyer and may have no legal status.

****

DEED OF RELEASE

This release is given by: ……………………………………………………

1. I authorise the (copyright holding organisation) and its research partners to use

    • any photograph, image or likeness of me

in any educational, promotional or advertising material or campaign that (organisation) or its research partners may run from time to time, worldwide, for three years.

2. I agree that I have received payment in full today and that any use by (organisation) or its research partners of my image will be without payment to me and without seeking my further consent.

3. If I have reasonable grounds, or my personal representative has reasonable grounds, to believe that the use of my image will offend my cultural values or the cultural values of my family, I, or my personal representative, may notify (organisation) at (address) in writing and within (number) hours of (organisation’s) receipt of such notification, any authority for (organisation) or its research partners to use my image in any new educational, promotional or advertising material or campaign will cease.

Date of deed: …………………………………………

SIGNED, SEALED AND DELIVERED By

…………………………………….	…………………………………
subject/guardian (*please sign)*	subject/guardian (*please print)*

IN THE PRESENCE OF

…………………………………….	……………………………………
signature of witness (*please sign)*	name of witness (*please print)*

……………………………………....
address of witness

Appendix 4: Desert Knowledge CRC
Indigenous Intellectual Property Protocol

It is a requirement of Desert Knowledge CRC's Centre Agreement that all participants be aware of the current Indigenous Intellectual Property Protocol, as amended from time to time by the Board. We are developing a risk management strategy to weave around this, to provide clear guidelines as to when low risk activities may be able to justify a less rigorous application of the following than high risk ones. [NB. The IIPP refers in places to the clauses and definitions in the Centre Agreement.]

Purpose

This Schedule outlines the strategy that Desert Knowledge CRC will adopt for dealing with Indigenous Intellectual Property, drawing initially on the terms of the Agreement but able to be updated and improved over time with input from Indigenous stakeholders and with the approval of the Board.

Philosophy

Whilst the Desert Knowledge CRC is dedicated to improving conditions for all desert Australians, its participants recognise that this will not be achieved without paying attention to the future of desert Indigenous Australians. The general philosophy of Desert Knowledge CRC is that Indigenous and other interests will be represented in equitable partnership through shared Board and committee memberships – this philosophy of coming together rather than creating silos has been a strong desire of the Indigenous parties to the proposal and is reflected in the commitments on Board structure in the Agreement's Clause 9. However, the participants acknowledge that, in cross-cultural contexts, there are particular risks of mishandling intellectual property, and that these warrant special attention.

These risks will be addressed through the following practices, which will be subject to on-going reassessment through the life of the CRC.

Practices

1. *Ethics*: all Projects which deal with Indigenous Intellectual Property, Indigenous persons or communities will obtain ethical clearance and meet ethical practices which accord to National standards and AIATSIS Guidelines for Ethical Research in Indigenous Studies or such subsequently developed Guidelines as are adopted by the Board under this Protocol. [Clause 24]

2. *Practice*: Projects which access or depend on Indigenous Intellectual Property must ensure that the owners of that Indigenous Intellectual Property have a clear understanding of the purpose and conditions of the research and its potential use and commercialisation, and that they have given their informed consent. Best endeavours must be used to identify all relevant owners of that Indigenous Intellectual Property in accordance with applicable ethical procedures, or if no such procedures apply, in accordance with procedures approved by the Board.

3. *Collection of Indigenous IP*: Indigenous Intellectual Property disclosed to researchers in the course of Projects will not be published, Commercialised or in any way exploited unless:

(a) the written informed consent of the Indigenous person/s who made the disclosures is obtained; and

(b) the Board has provided prior written approval to the proposed publication, commercialisation or exploitation.

4. *Use and Storage of Information*: Data relating to Indigenous IP and personal and other information relating to Indigenous persons and communities provided to or collected or created by researchers in the course of Projects:

(a) will not be collected or held without the prior written informed consent of the Indigenous persons and communities involved;

(b) will be collected and held in accordance with relevant legal, ethical and community/ cultural guidelines, including the Information Privacy Principles contained in the Privacy Act 1988 (C'th);

(c) will not be used for any purpose other than for which it was collected without the prior written informed consent of the Indigenous persons that originally provided the information or the prior written informed consent of those person authorised by the relevant communities to make that decision;

(d) will not be used or published in a manner that is likely to adversely affect the interests of the particular research participants, particular Indigenous communities or of Indigenous people generally;

(e) subject to legal or ethical requirements, must be destroyed on the request of the providers of the information or on the request of those who according to traditional law have the authority to make that decision or when specifically required to do so by the Board or by a properly constituted Ethics Committee;

(f) will not be published in any form that allows for identification of the Indigenous persons or communities involved without the specific written approval of the Indigenous persons or communities involved; and

(g) may be published in a form that does not allow for identification of the Indigenous persons or communities involved if the initial informed consent obtained from such persons or communities permitted such publication.

5. *Confidentiality*: a request to observe confidentiality of Indigenous IP by its owners will be respected as an over-riding requirement to all other clauses in this agreement; all researchers, including students, must be made aware of and accept this requirement before in engaging in any activity in the CRC. [Clauses 32, 35]

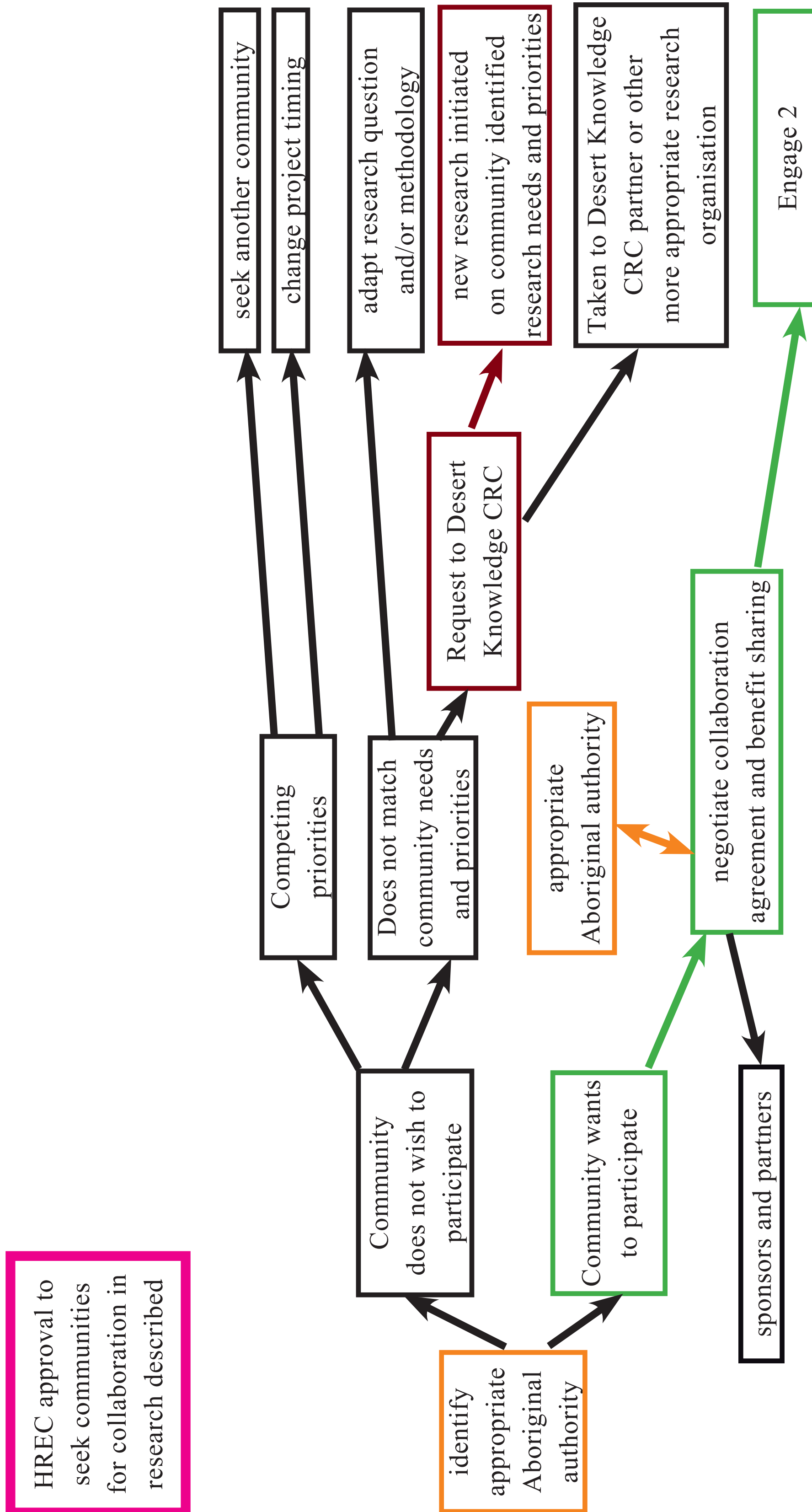
6. *Commercialisation Practice*: If any research information, research results, research documents or intellectual property relating to Indigenous people ('Indigenous Data') collected, created or held as part of the Centre's Activities is required for the purposes of Commercialisation, then the Board will ensure that no Commercialisation takes place until the Board has ensured that the Indigenous people and communities who have an interest in such Indigenous Data have given their informed consent to such Commercialisation.

7. *Commercial Benefits*: It is recognised that the evaluation of Indigenous IP is difficult in cross-cultural contexts and there is a significant risk that the value of Indigenous IP will be miscalculated. Therefore, to increase the likelihood of equitable benefits from any Commercialisation by the Centre, an amount from the total Commercialisation revenue of the Centre equal to the Company's Participating Share will be allocated into a separate account, which will be used to fund research of a priority to the Indigenous community within the general aims of the CRC. [Clause 28.5] The Indigenous members of the Board will establish a group of Indigenous Trustees to manage these funds and determine, with the agreement of the Board, the research priorities for which they will be used.

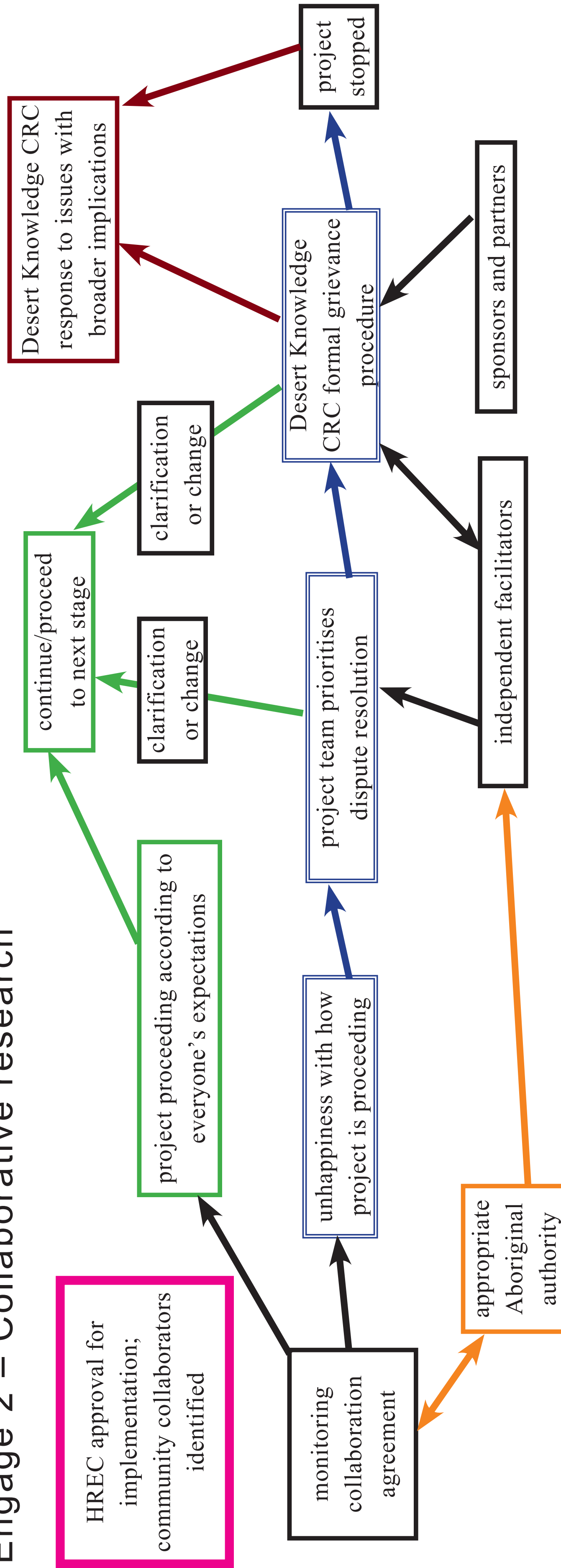
8. *Continual improvement*: advice will be taken from Indigenous stakeholders and research within the CRC will be carried out to enable ongoing development of ethical standards for defining and handling Indigenous IP, and for improving the ways in which the formal scientific method interacts with local Indigenous knowledge. The Board may update this Schedule to reflect these improvements.

[July 2003]

Appendix 5: Engagement accountability diagrams



Engage 2 – Collaborative research



Appendix 6: Pro forma consent form

This pro forma consent form for an informant (subject) could be used as a base in developing a form for a specific research project. A plain font (Arial is used below), a large point size and 1.5 spacing will assist readers with low literacy. The 'research words' and many others may not be familiar to people with English as a second language and a simple phrase could be substituted. Sometimes it will be better to use and explain any technical terms that are important in the project so that people become familiar with them.

This pro forma is lengthy. Once project specifics are known, it should be possible to cut down word length and combine some points.

****

CONSENT FORM

1. I, ……………………………………………………. (please print name)

wish to take part in the research project titled: …………………..

……………………………………………………………………………

2. I have read, or had explained to me, the Information Sheet called:

……………………………………………………………………………….

……………………………………………………………………………….

3. The researcher ………………………………………………… has talked to me and told me what I want to know about the project.

4. I agree to take part. I know I can say yes or no. I don't have to answer any question I don't want to. I know that I may change my mind and stop at any time.

5. I have been given the opportunity to have a member of my family or a friend with me while the project was explained to me.

6. I agree to this interview to be taped/videotaped. I know I can say yes or no.

7. I agree that information gathered for this project may be published provided my name or other information which might identify me is not used.

8. I understand that all information provided is treated as confidential and will not be released by the researcher unless required to do so by law.

9. I understand that I will not receive any personal benefit from taking part in this project, other than directly negotiated.

10. I will be given a copy of this Consent Form and the Information Sheet to keep.

…………………………………………………… ……………………..
(signature of informant/parent of informant) (date)

WITNESS

I have described to…………………………………….. (name of informant) the purpose, methods, demands, risks, inconveniences, discomforts, and possible outputs of the research (including publication of research results). In my opinion she/he understood the explanation.

Role in project: ……………………………………………………………………

Name: ……………………………………………………………………………

Research Grants Program 2007

SCHEDULE OF RATES

PAYMENTS TO RESEARCHERS/APPLICANTS (WAGES) OR PARTICIPANTS

Organisations administering salary payments may request payment of statutory charges up to a maximum of 15% (If these charges are more than 15% please provide an explanation of the appropriate rate in your organisation), although a general administration fee will not normally be paid.
Salary payments, payable in fortnightly instalments (in arrears), are set at the following rates:

Level	per annum	fortnightly	weekly	daily	hourly
With PhD[1]	$51,946	$1,997.92	$998.96	$199.79	$28.54
Research officer[2]	$43,120	$1,658.46	$829.23	$165.85	$23.69
Research assistant[3]	$38,689	$1,488.04	$744.02	$148.80	$21.26
PhD scholar[4]	$25,000	$961.54	$480.77	$91.15	$13.36

Casual payment to others assisting in research:

This is payable at the level for Research Assistants; $21.26 hourly rate (see schedule above).

RESEARCH EXPENSES

Vehicle hire:

Estimates may include the cost of hire vehicle from commercial organisations (refer to the AIATSIS Grant Information Guide document).

Private vehicle use:

Rates per kilometre: Engine capacity 1600cc or less 51c/km
1601-2600cc 61c/km
above 2600cc 62c/km

Accommodation during travel:

Expenses may be sought up to a daily maximum of either $150 (capital city rate) or $130 (elsewhere).

Estimated increased living costs in the research location:

The estimated increased cost over normal expenditure at home, calculated as a rate per week. Specific expenses e.g. caravan hire, may be itemised and will be considered on merit.

---

[1] Persons holding a doctorate

[2] Persons without a doctorate and not registered for a post -graduate degree (applicable to experienced researchers carrying out work of an independent nature)

[3] Persons without a doctorate and not registered for a post-graduate degree

[4] Persons registered for a PhD degree

Appendix 8: Local project developer – a concept

Local Project Developers: a concept for recognition of an occupation in Aboriginal communities

1. Introduction
2. Need for a development project
3. Objectives of a development project
4. Local Project Developers
5. Peer support and mentoring
6. Institutional support
7. Management structure
8. Stakeholders, contractors and partners
9. Development activity underway for LPDs

1. Introduction

1.1 Facilitation of Aboriginal community engagement is vital to the success of many research and development projects.

1.2 Government and industry representatives, and external researchers may wish to partner in projects that are organised to enable community appropriation.

1.3 The work of community people who fulfil communication, development and coordination roles to enable community engagement very often goes unrecognised and unpaid. This work is substantial in both the volume of activity and its potential impact. This presents opportunities for paid work and job creation.

1.4 The work of communication, development and coordination of participation often is done by the same, small number of individuals. Sometimes they are chosen by the external agency. Sometimes they are identified for these roles by their communities. Such individuals have standing and so are well placed to assist external stakeholders to engage with community priorities.

1.5 Investment is required to professionalise this role. Resources need to be dedicated to mentoring, setting standards, linking to formal training, and organising employment, brokerage and consultancy systems.

1.6 Many visitors to communities first contact the council CEO (usually an outsider) which may not be appropriate. The CEO is put into the position of 'gatekeeper', whether they wish this or not. The meet and greet role needs to be transferred to community people. Three or four people in the community could be identified in this role.

2. Need for a development project

2.1 A specific effort and investment is required to develop and pilot systems for achieving recognition of work in facilitating, liaising and coordinating engagement as paid work.

‘Local Project Developer’ will be used here as a generic term for a range of potential job titles. A Local Project Developer (LPD) is an Aboriginal person, working within their own community or within other communities in which they are accepted in the role, and they have fluency in a local language(s).

2.2 There are community people who have the capacity now to move into formal work as Local Project Developers in their own communities, on their own country. However, the demand is under-described and unquantified. The labour market interface is weak.

2.3 Following a development phase, growth might occur incrementally as research organisations, government departments and industry orient their project designs and budgets to include Local Project Developers.

2.4 Clear pathways to service need to be established, with payment in fee-for-service work dependant upon delivery.

3. Objectives of a development project

3.1 To initiate, develop and manage models and systems in which the work of local Aboriginal people in research and development projects in Aboriginal communities and settlements is supported with funds from a range of stakeholders.

These systems would clearly identify the incentives for community people in participating in local project developer work and in maintaining their capacity for this work.

3.2 To develop an understanding of demand for local project developer work from research organisations, governments and industry.

3.3 To develop an understanding of the demand from community people to do local project developer work or to move towards this work.

3.4 To develop and run workshops to orient community people to local project developer work, to link Local Project Developers to mentors and to opportunities to learn-by-doing, and to identify relevant formal training to further develop the capacity of Local Project Developers.

3.5 To develop and promote clear pathways to service.

3.6 To develop and implement a communications strategy to promote recognition of local project developer work and the availability of Local Project Developers to research organisations, government and industry.

4. Local Project Developers

4.1 The term ‘Local Project Developer’ is used here to describe a range of roles, which might be variously titled ‘community facilitator’, ‘liaison officer’ or ‘language worker’. ‘Community-based researcher’ or ‘research worker’ may be a useful title if a Local Project Developer is working in a research project.

4.2 People recognised in these roles would apply their current skills, learn-by-doing in project work and have an incentive to learn more, e.g. via formal training. Recognition in the role could open up multiple and sequential opportunities.

4.3 A Local Project Developer (LPD) could be the first point of contact for research and development work. The specific input and tasks of a Local Project Developer would be negotiated project by project. An LPD would discuss what is wanted and then:

- establish the conditions for knowledge gathering, i.e. identify the people who need to be involved, and seek out and develop interest
- organise meetings, identify and work with cultural protocols, make logistical arrangements and host visitors
- identify communication issues such as the need for an interpreter, fulfil roles in language work (interpreter, linguist or translator) or identify another community person to take up this role
- participate as a member of a project team in project development and implementation, e.g. framing, design, data collection, analysis and evaluation
- be the local coordinator for a project with a wider brief.

4.4 Contract or fee-for-service rates for Local Project Developers should be set at a specialist rate in recognition of the unpaid community work LPDs will need to do to maintain their capacity for paid local development work, e.g. updating their knowledge of individuals and family mobility, being aware of local infrastructure, keeping abreast of projects currently underway and impending activities, etc. The hourly and daily rates for interpreters or research workers might provide a suitable comparison. Where an LPD is located within an organisation, contractors also would be charged an administration fee.

4.5 A pool of people would be selected by their communities in each settlement. This is to accommodate competing demands on a person's time, the need for both male and female LPDs, and for LPDs from different groups within the Aboriginal authority structure, e.g. clans.

4.6 An LPD might continue in the position with satisfaction for many years. Alternatively, a number of career paths can be projected from local developer work. An LPD might develop him/herself towards:

- a specialisation such as language work (interpreting, translating, linguistics)
- a position as council CEO. In NT regions in which there are regional councils, community manager would be one intermediate position. A key to this career path is knowledge of local government legislation.
- establishing his/her own small business
- parallel positions within research organisations, government or industry.

5. Peer support and mentoring

5.1 Local Project Developers might work in teams within projects where possible, and across projects to provide support to each other. The community might create an appropriate team structure. This would better enable LPDs to draw on community strengths and assist community appropriation of new initiatives. External research and development officers might assist by recognising and working with community-initiated work teams where possible.

6. Institutional support

6.1 To pursue capacity building and sustainability, Local Project Developers should be located with an organisation able to provide institutional support. A basis for the recognition and sustainability of the Aboriginal Health Worker role is its location in the community clinic and place in the health system.

6.2 Research organisations, governments and industry might recognise the work of Local Project Developers by formally writing this role into their projects, and allocating budgets to pay LPDs on a fee-for-service or contract basis.

6.3 Funders might recognise the work of Local Project Developers by acknowledging this role in funding programs, and accepting budgets that include payment for them, i.e. fee-for-service, casual or ongoing employment.

6.4 Contracting Local Project Developers who are employed within Aboriginal organisations would bring additional benefits. These include:

- extending networks to deepen research and development projects
- increasing contact of non-Aboriginal research and development workers with Indigenous people, which contributes to two-way capacity building
- signalling support for Aboriginal decision-making. Aboriginal people have made deep investments in these organisations and these investments signify the continuing longevity of these organisations.
- contributing to the sustainability of service industries in regional and remote areas.

6.5 Formal employment programs should be utilised where possible, e.g. traineeships when there is sufficient supervision capacity.

7. Management structure

7.1 Local Project Developers need to be supported with dedicated management capacity. Management capacity is scarce in Aboriginal settlements. A management structure located *outside* the settlement in which an LPD works may be most successful in maintaining focus on developing the LPD role.

7.2 A management structure could be located within an Aboriginal organisation in a regional centre.

7.3 Dedicated management capacity would:

- manage recruitment as requested by employer organisations, set standards, mentor, arrange training and provide hands on support
- encourage and work with peer structures chosen by LPDs
- establish fee-for-service systems for LPD time as requested by employing and/or contracting organisations
- assist LPDs to review and (re)negotiate fair terms of employment and renumeration
- market the LPD role and potential
- seek funding to support the ongoing development of the LPD employment category and a career structure.

7.4 Motivation and incentives need to build in to employment arrangements, e.g. performance-based job opportunities, payment upon delivery.

7.5 Employment to be organised with transparent recognition of availability and commitments, e.g. eight months' employment with fall-back to CDEP for ceremonial times.

8. Stakeholders, contractors and partners

8.1 External research and development officers often rely on the work of Aboriginal community people to fulfil facilitation, liaison and coordination roles to enable community engagement. Research organisations, government departments and industry are stakeholders in the recognition of local project developer work as paid work. Stakeholders are potential contractors of Local Project Developers and also potential partners for expertise, funds and in kind support.

8.2 Desert Knowledge Cooperative Research Centre
In the five years from 2006, there will be Desert Knowledge CRC research projects underway in desert Australia. Many will involve members of Aboriginal communities. These research projects will include budgets for contracting Local Project Developers, under position titles such as 'Community-based research worker'.

The scale of Desert Knowledge CRC research in the five years from 2006 should ensure an impact on the recognition of local project developer work as paid work.

8.3 The involvement of other research organisations and other sectors – government, non-government and industry – is required to provide sufficient amounts of contract and fee-for-service work to enable Local Project Developers to develop a livelihood.

9. Development activity underway

9.1 Desert Peoples Centre/Centre for Appropriate Technology (CAT)
The Desert Knowledge CRC Collaboration Project is hosted by Desert Peoples Centre/Centre for Appropriate Technology. The Collaboration Project is working with Waltja Tjuṯangku Palyapayi Aboriginal Association on *Research Nintiringtjaku*, which is building on Waltja's *Training Nintiringtjaku* initiative. This will add to the capacity of participants for local project developer work.

The *Lead On* leadership program of the Technical Skills Group at CAT has its own specific aims. However, it is clearly also building capacity for the local project developer role.

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