

**Connected, Creative and Cultural Communities:  
Developing an Integrated Approach to Policy and Evaluation for  
Remote Australian Indigenous Media and Communications**

By

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## Declaration

I declare that this thesis is my own account of my research and contains as its main content work which has not previously been submitted for a degree at any tertiary education institution. All other sources are fully acknowledged by referencing or footnotes.

Ethics approval (Permit No. 2007/180) was granted on 28/6/2007 for research to be undertaken in Aboriginal communities for this project.

A handwritten signature in black ink, appearing to read 'D. Featherstone', written over a horizontal dotted line. The signature is stylized and cursive.

Daniel Featherstone

## **Abstract**

This research project seeks to develop appropriate policy and evaluation frameworks to support the development of the remote Indigenous media and communications sector and build digital inclusion and capacity within remote Australian Indigenous communities.

This project reviews existing policy and theory pertaining to Indigenous media and communications and identifies and assesses the applicability and limitations for the contemporary remote Indigenous Australian context. Some key policy aspects have remained the same since the 1990s. These include: cultural and linguistic maintenance, self-representation, community access, rights and justice, and employment opportunities. However, in the context of significant technological and socio-political change, there are a range of contemporary issues yet to be effectively incorporated into policy, including: digital convergence; digital inclusion; organisational and industry development; and sustainability.

There is a growing divide between and within remote communities in terms of digital inclusion; access to appropriate information and services. Despite billions of dollars being spent on ‘closing the gap’ for Indigenous Australians, and numerous reviews over recent decades, the potential role of Indigenous media and communications in remote Indigenous communities remains largely unrecognised and under-utilised. At a time when the debate is re-emerging about the viability of remote Indigenous communities, the effectiveness of media and communications services and connectivity will increasingly become key determinants for community sustainability, effective service delivery, community capacity building, cultural maintenance and individual capability.

The research included a review of literature in the fields of Communications, Media Anthropology, Community Development and Development Communications. Summaries of issues were then prepared. Relevant past and current government policies in Indigenous affairs and Indigenous broadcasting and communications were also reviewed and key issues summarised, along with an historic overview of the development of remote Indigenous media and communications in Australia and potential future directions and challenges. This led to the preparation of a draft set of Policy and Evaluation frameworks to be reviewed using a series of case studies.

Using an Ethnographic Action Research methodology, the author undertook research over a nine year period while working as Manager at Ngaanyatjarra Media, the remote Indigenous media organisation for 15 remote communities in the Western Desert region of eastern WA. He worked closely with *Yarnangu* (Central/Western Desert Aboriginal people) media workers and communities, building on the existing BRACS network and cultural maintenance agenda to establish a range of innovative and integrated media and communications programs in the region. Six Ngaanyatjarra Media case studies were used to assess and revise the draft Policy and Evaluation frameworks.

While the unique context and ‘communicative ecology’ of the Ngaanyatjarra Lands differs from other parts of remote Australia, the evaluation outcomes suggest that the integrated approach to media and communications delivery can have broader application. The research found that a bottom-up approach to program development that considers the social, cultural, political and technological context promotes community ownership and participation and delivers locally relevant solutions and outcomes. In contrast, top-down initiated programs had significantly lower participation and outcomes. It proposes a consultative approach to program development that incorporates community strategic planning and locally specific delivery strategies. It also proposes an evaluation model that includes three sets of performance indicators: those specified by the funding agencies (typically Government); indicators considered relevant by the local delivery agencies (e.g. media organisations); and those that meet the needs of Indigenous community recipients to understand and evaluate the impact of the program.

A further key finding is the need for a ‘contingent’ approach to application of both the Policy and Evaluation frameworks; that is, selection and prioritisation of particular potential aspects to match the specific policy or evaluation need. The thesis provides justification for this approach and indicates how it may be developed.

This thesis seeks to contribute to the existing body of knowledge in this field by documenting the growth of a little known remote Indigenous media organisation situated in the Ngaanyatjarra region of WA during a time of technological, political and social change within Australia. It brings together a deep understanding of community and cultural values and determinants as well as a solid knowledge of relevant government policy and programs. It helps fill a gap in field research and observation of remote Indigenous media activities in

Australia since the 1990s. While aimed at the Australian context, the findings of this research may also have relevance for the international communications development sector.

The project's objective was to develop appropriate Remote Indigenous Media and Communications Policy and Evaluation frameworks for use within the contemporary technological, social and political context. The proposed integrated delivery approach involves the use of existing and new media and communications activities that engage and empower remote Indigenous people and help build *connected, creative and cultural communities*.



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<sup>1</sup> *Yarnangu*: Ngaanyatjarra people; *malpa*: friend/co-worker

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# **Chapter 1. Introduction**

## **1.1 In this chapter**

This chapter begins with a summary of the author's background and personal motivation for undertaking this research project. It then provides the background context for the project and outlines why the research was needed before defining the research question and sub-questions.

It describes the approach taken to the research, including the methodology and theoretical models adopted. It introduces the key output of this project, being the development of contemporary policy and evaluation frameworks, aimed at developing effective, relevant and participatory media and communications projects for remote Indigenous communities and the capacity and sustainability of the remote Indigenous media industry to deliver these. The proposed frameworks will also facilitate an evidence-based policy approach.

It introduces Ngaanyatjarra Media as the research site and the six projects used as case studies. It briefly describes the limitations on generalisability of this research site and the project. Finally, it provides a summary overview of the structure of the dissertation and what is covered within each chapter.

## **1.2 Author's motivation**

When I moved from Sydney to the remote community of Irrunytju, 10km from the tri-state border of WA, SA and NT, in 2001 to take up the role of Media Coordinator at Ngaanyatjarra Media, I had little understanding of the world I had entered or the journey I was embarking on. Neither my film-making experience, nor my reading on the development of BRACS<sup>1</sup> and Eric Michaels' research more than a decade earlier, had prepared me for the reality of coordinating an Indigenous media organisation that supported 14 communities over a 400,000 square kilometre region.

I was very fortunate to have two very special teachers and co-workers, Noeli Mantjantja Roberts and Belle Karirrka Davidson, to induct me into the communicative world of the

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<sup>1</sup> Broadcasting for Remote Aboriginal Communities Scheme, established in 1987 to provide local community radio and television broadcasting capability in selected remote Indigenous communities.

Ngaanyatjarra Lands and the *Yarnangu*<sup>2</sup> approach to media production. They generously shared their cultural knowledge and experience and showed me the importance of community ownership and participation. Ngaanyatjarra Media had a strong history of cultural recording, based on the model of neighbouring PY Media (originally EVTV), however little activity had occurred in recent times. I quickly realised this was a cross-cultural collaborative endeavour. Over the next nine years, we worked side-by-side, with the growing ‘family’ of media workers and staff, to build an expansive media and communications program across the region.

This project began as a Research Masters project in 2007, initially at the suggestion of Dr Andrew Turk who was conducting an interactive TV research project in Irrunytju (Eyers et al., 2006; McGinley et al., 2009). Initially I planned to document the development of Ngaanyatjarra Media, and the learnings based on a number of media and communications project case studies. I wanted to describe the challenges and opportunities associated with introducing communications technologies into the region – Internet, ICT access and mobile telephony – via the Ngaanyatjarra Lands Telecommunications Project<sup>3</sup>. However, as Ngaanyatjarra Media expanded its delivery of media and communications projects the inter-connectivity of the projects became more apparent and the outcomes more expansive<sup>4</sup>.

While I was on a steep learning curve to understand the Ngaanyatjarra cultural worldview and locally appropriate delivery models, I also had to learn another language and worldview; that of the policymakers and funding agencies. To effectively deliver projects in remote communities and gain funding, a translation role was required between two very different cultural frameworks; the community and government agencies. Each stakeholder group had its own language, protocols, needs, assumptions and values. I needed to be able to bridge these two frameworks in order to provide relevant outcomes for each. The misalignment of expectations, intended outcomes and understanding had resulted in many remote programs wasting money, burning out staff, disenfranchising *Yarnangu* and leaving little net benefit.

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<sup>2</sup> See Appendix 2 for list of acronyms, definitions and Ngaanyatjarra language terms used in this thesis.

<sup>3</sup> The ‘Ngaanyatjarra Lands Telecommunications Project’, completed in 2008, introduced broadband to the region. It included a fibre optic network connecting six communities and satellite broadband to another six, with WiFi in all 12. In a 2010 article entitled ‘The Aboriginal Invention of Broadband’, I described how, like satellite TV in the 1980s, broadband communications was the next major wave of communications-led globalisation in remote communities. However, rather than having negative impacts, Aboriginal people were using digital tools to maintain cultural and language and develop new skills, literacy and capability.

<sup>4</sup> See section A9.3.8 in Appendix 9 where I describe the ‘integrated delivery approach’ at Ngaanyatjarra Media.

In order to deliver media and communications programs with meaningful outcomes for community stakeholders, I needed to have a broad understanding of local needs, regional context, infrastructure and technology, cultural frameworks, history of communications usage and social networks. This can be summarised by the term ‘communicative ecologies’ (see section 3.3). I also needed to understand government policy and funding options in order to access the resources needed to support locally relevant media and ICT activities.

This research project was a journey of learning, not just in a university context, but on-the-job while managing a remote media organisation and delivering a range of projects. The learnings come from navigating the many internal challenges of undertaking this work in a remote community setting, as well as placing these into a larger industry and policy context through my learnings from the literature and national and international research. Having left Ngaanyatjarra Media in 2010 and worked as General Manager of the remote media sector peak body IRCA since 2012, the learning curve has continued. This research helped to inform my work in supporting industry development and policy advocacy for the sector.

A longer version of the author’s personal motivation is included in Appendix 1.

### **1.3 Background to this project**

Following the establishment of CAAMA Radio in Alice Springs in 1980, remote community video production began in about 1983 in Yuendumu (NT) and Ernabella (SA). This activity was partly a response to concerns about the potential cultural impact of the impending introduction of mainstream television into remote Australia via the AUSSAT satellite<sup>5</sup>, but was also enabled by the recent introduction of low-cost domestic video production equipment. In 1985, both Warlpiri Media Association and Ernabella Video and Television began pirate community TV broadcasts using low-powered transmitters.

Following the ‘Out of the Silent Land’ report (Willmot et al, 1984) this model was developed into a national program, the Broadcasting for Remote Aboriginal Communities Scheme (BRACS), enabling local radio and television broadcasting over the mainstream television

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<sup>5</sup> The A1 and A2 AUSSAT satellites were launched in late 1985 and K3 in April 1987 with ABC and the four Remote Commercial Television Services beginning broadcasting in 1987-8. In January 1980, Central Australian Aboriginal Media Association (CAAMA) founders John Macumba, Freda Glynn and Phillip Batty organised a community meeting of Aboriginal people in Alice Springs to discuss concerns over the impact of the satellite on Aboriginal language and culture, especially in remote communities where there were not even telephones at that time (Glynn and Batty 1998:34).

and radio services. Initially rolled out to 81 remote Indigenous communities in 1987<sup>6</sup>, BRACS was established in 103 communities across Central and northern Australia by 1996. A fledgling remote media industry had begun, using media tools to ‘fight fire with fire’ and maintain language and cultural diversity. Nearly 30 years later, and despite numerous challenges, that industry is finally coming of age.

There are now over 120 Remote Indigenous Broadcasting Services (RIBS, formerly BRACS) supported by eight hub Remote Indigenous Media Organisations (RIMOs). These RIMOs operate in diverse regional contexts with different languages and cultures, contact histories, and socio-political, technological, geographic and climatic factors. As such, the media programs and communicative modes used vary across the regions.

In 2015, the remote Indigenous media and communications industry has reached a critical crossroads. For over two decades, it has been constrained from achieving its potential due to poor implementation of the BRACS program, limited resourcing, lack of consultation on communicative needs, and out-dated policy (Meadows, 1992, 2000, 2012; Molnar and Meadows, 2000).

Australia’s Indigenous media policy has remained unchanged since the 1993 ATSIC policy, retaining a broadcasting focus despite digital convergence in Australia and international trends towards using ICT for communications development. While Australia’s Broadcasting Services Act (1992) recognised Indigenous broadcasting as a discrete sector alongside community broadcasting, it has effectively been considered a sub-set of community broadcasting in terms of funding, industry codes and licensing. As such, the Indigenous Broadcasting Program (IBP)<sup>7</sup> guidelines changed in 2007 to support radio broadcasting only, going against the national industry trend towards convergence and multi-platform delivery. During this time, there was growing recognition internationally, through the United Nations Declaration on the Rights of Indigenous Peoples<sup>8</sup>, that Indigenous peoples should have the

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<sup>6</sup> See the Australian Bureau of Statistics definitions of ‘remote Indigenous communities’ and the remoteness index for defining ‘remote and very remote’ in section A2.2 of Appendix 2.

<sup>7</sup> IBP was the primary funding program for Indigenous media. It was coordinated by ATSIC until 2004, then Department of Broadband, Communications and the Digital Economy, Department of Environment, Water Heritage and the Arts, Ministry for the Arts, Department of Communications. The move into the IAS within Department of Prime Minister and Cabinet in 2014 has seen the abolition of IBP.

<sup>8</sup> The UN Declaration, adopted on 13/9/2007, sets out the individual and collective rights of the world’s Indigenous peoples. Australia was one of four countries to not endorse the Declaration initially, but changed its position and signed on 3rd April 2009.

right “to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination” (Article 16; UN, 2008:7-8).

Meanwhile, Indigenous affairs policy in Australia had become a political ‘football’ in the early 2000s with a dramatic shift in direction from the self-determination policy, leading up to the Howard government’s abolition of ATSIC in 2004 and the NT Intervention in 2007. This marked a change from a rights and cultural maintenance agenda towards a more assimilationist and deficit-based approach aimed at ‘normalising’ Aboriginal and Torres Strait islanders (Altman and Hinkson, 2007). Following the Stolen Generation speech by the new Prime Minister Kevin Rudd in early 2008, Indigenous affairs policy was re-focused on ‘closing the gap’ on key indicators in health, life expectancy, education, employment and economic opportunity. However, the potential of Indigenous media and communications to become a significant enabler of that objective was not recognised by policy makers.

Most recently in 2014, 150 Indigenous programs across multiple portfolios were relocated into five ‘closing-the-gap’ streams within the Department of Prime Minister and Cabinet under the new Indigenous Advancement Strategy (IAS). The Indigenous Broadcasting Program was transferred from the Department of Communications into the IAS, effectively replacing the out-dated Indigenous broadcasting policy with a top-down generic Indigenous Affairs policy. While Indigenous media organisations survived this shake-up, their funding is contingent on their demonstrated outcomes against Indigenous affairs policy objectives. This undermines the Indigenous media sector’s position within the fourth estate and the press ‘freedoms’ to convey content relevant to their communities, including views that may be critical of government policy. While public funding is required to support the Indigenous broadcasting and media sector, its intended role is to provide a voice for Aboriginal and Torres Strait Islander people and communities, not government policy.

Beyond the policy changes, there have been significant technological changes that have changed the nature of media and communications. Nearly thirty years on from the introduction of satellite TV, a new wave of media and communicative modes and content has penetrated remote Australia, with the introduction of broadband via satellite and fibre optic backhaul, community access ICT facilities and training programs, mobile telephony, apps and games, social media, and new platforms for accessing on-demand media. With the increasing accessibility of tools and platforms for personal media creation and distribution, the broadcasting focus of traditional remote Indigenous media practice is becoming increasingly

marginal to daily media and communications usage. Also, the local TV broadcasting capability was removed as part of digital television switchover in 2013<sup>9</sup>. As a result of these changes, RIMOs are increasingly using ICTs and on-line networks for media production and access, information sharing, community journalism, meetings and training, remote monitoring of facilities, language and cultural projects and digital archives.

Where infrastructure is available, there is rapid uptake of new communication technologies and applications by remote Indigenous people, enabling new modes of creative cultural expression (Schwab and Kral, 2012). However, remote Indigenous people remain the most digitally excluded section of the Australia demographic (ACMA, 2008). This is due to limited infrastructure, lack of access to affordable services and ICTs, limited English literacy and digital literacy, and cultural factors.

This section has provided the context for this research. The next section more explicitly summarises why the research is required. Updated policy and evaluation models are needed to support the development of Indigenous media and communications in remote Australia.

#### **1.4 Why this research is needed**

This thesis fills a gap in literature on the contemporary role and direction of Australian remote Indigenous media and communications within a convergent and technologically changed environment. It seeks to respond to the demand over more than two decades for updated policy in this area by developing new policy and evaluation frameworks (Meadows, 1992, 2000, 2013; Molnar and Meadows, 2000; Remedio, 2010). These are aimed at promoting a broader policy approach, beyond a broadcasting-specific model, to a more holistic multi-modal approach that recognises the range of media and communications used in remote Indigenous communities, and builds the capacity and scope of Indigenous-owned media organisations to effectively address contemporary needs.

As remote Indigenous people become increasingly connected and media choices increase, there is a shift in communicative ecology toward online, mobile and social communications. Interactive, mobile, personal and social networking are the keywords for the new modalities of media and communications. With the long-term NBN satellite solution about to introduce high-speed Internet access to remote Australia in 2016 the communicative landscape is

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<sup>9</sup> In 2013, Digital Television Switchover replaced the capability of broadcasting local community and cultural programming with direct-to-home satellite delivery of 17 channels of mainstream TV services.

quickly changing. The challenge for the remote Indigenous media sector is to respond to these changes or risk becoming marginalised or obsolete.

The remote Indigenous media sector has long advocated for the resources to build a robust and sustainable industry, and to be able to adapt to changes in communicative technologies and community media usage. Three industry reviews since 1999 have recommended updated policy and increased funding for the sector (ATSIC, 1999; Productivity Commission, 2000; Stevens et al., 2011), yet there has been little change in funding levels since the mid 1990s. The *Digital Dreaming* review report (ATSIC, 1999) identified Indigenous media and communications organisations as providing essential services in their respective communities. However, this has not been recognised in policy, with Indigenous broadcasting still considered a sub-set of community broadcasting in terms of licensing and regulatory codes. The 1990s licensing regime and limited funding model has also constrained the number of communities that the remote Indigenous media organisations (RIMOs) have been able to provide services to. While the eight RIMOs manage satellite radio networks to nearly 150 RIBS and retransmission sites, nearly 1000 remote communities and homelands nationally are still without access to these *essential* Indigenous media services .

The Digital Dreaming report (1999) and Stevens Review (2011) both highlighted the need to recognise the convergence of media and ICTs as part of future policy and program development. While convergence is already a reality with the remote Australian Indigenous media sector, it has yet to be effectively recognised within Australian government policy. Despite some of the most successful delivery of ICT training and projects by remote media organisations over the last decade as a result of this synergy, ICT projects continue to be treated as discrete activities and not recognised as recurrent programs. While a lot of research has been undertaken into the use of ICTs in remote Indigenous communities (Daly, 2005; Watson, 2007; McCallum and Papandrea, 2009; Radoll, 2010; Kral, 2010; Rennie et al., 2011; Singleton, 2013), little has been written on how this convergence of media and ICTs is being used within the contemporary remote media industry.

Indigenous media and communications policy in Australia has not been updated to align with significant changes internationally. Since the late 1990s, there has been a shift in the field of development communications from using one-way communicative modes such as broadcasting to two-way and decentralised communicative modes using ICTs. Similarly there has been a shift away from top-down diffusion models based on modernisation theory,

which seeks to implement development agendas through dispersion to participants, towards bottom-up or participatory development models, which engages the community in decision-making that enhance their lives (Servaes, 2008). However, while international development communications projects provide useful learnings, many scholars warn of risks associated with attempting to directly transfer these models to the remote Indigenous Australian context (Sherwood, 2009; Hunt, 2005).

Much has been written on the ‘digital divide’ in remote Australia, or the preferred term of ‘digital exclusion’. While a key obstacle to digital inclusion is a lack of access to communications services and facilities, many scholars note that a technological focus on infrastructure alone will not create social and economic inclusion (Alzouma, 2005; Tacchi, 2006). Other obstacles include affordability, ICT access, lack of skills or experience, low English literacy, lack of relevant applications or content, and kinship avoidance protocols limiting use of an access facility or shared device. Digital inclusion requires a broader understanding of the Indigenous social networks and familiar modes of communication in order to enable meaningful community engagement and development. This project outlines the critical role of remote Indigenous media organisations in supporting digital inclusion and using Indigenous media content and applications as a key driver and engagement in digital literacy projects.

Many public policy initiatives in recent years have taken a one-size-fits-all approach, often with negative or unintended consequences for the remote Indigenous media sector and remote Indigenous people. These initiatives include the reduction in scope of the Indigenous Broadcasting Program to only support radio (2007), the introduction of National Indigenous Television at the expense of the existing remote-focussed Indigenous Community Television (2007), the establishment of the National Jobs Package employment program to replace CDEP (2009), digital TV switchover (2013) removing local content broadcasting, and the upcoming long-term satellite solution under the National Broadband Network (NBN, due in 2016).

The literature reviews and case study analysis conducted within this research project identified that top-down and one-size-fits-all policy models are often ineffective and inefficient in a remote Indigenous context and can result in unintended negative consequences. By contrast, a ground-up policy and program delivery model that is designed to address locally identified needs and community planning, and builds upon the existing

communicative ecology, is more likely to have community ownership and engagement and relevant outcomes for all stakeholders.

The loss of the Indigenous Broadcasting Program in 2014 with its relocation into the Indigenous Advancement Strategy (IAS) has increased concern among industry leaders about the sector's heavy reliance on Federal Government funding and policy. As with many other sectors, the Indigenous media sector is striving to become more self-sufficient through alternate income streams and business strategies in order to maintain its independence and primary responsibility to its community stakeholders. This requires building skills in business acumen and developing frameworks for measuring the 'value' of the sector to promote to a broader range of stakeholders from philanthropy, corporate, not-for-profit and government sectors. It also requires building local partnerships and a sustainable and capable workforce. However, the challenges of market failure and high costs of technology-based programs in remote areas mean that there will be always be some level of reliance on government funding, and therefore policy. Hence, government policy-making for this sector must be improved.

There have also been calls to improve the evaluation approach for remote media and ICT projects to maximise the outcomes of government investment in these programs and provide evidence to inform ongoing policy development (Stevens et al., 2011). Current performance indicators are primarily quantitative and do not adequately capture the breadth of project outcomes or incorporate community-identified objectives and measures of success. There is a lack of effective monitoring and evaluation to inform program improvements, build evidence of the outcomes of the sector and demonstrate its value. Without an effective evaluation framework that recognises the importance of both ground-up and top-down outcomes, well-intended policies and programs have little chance of success on the ground. An effective evaluation framework would enable an evidence-based approach to policy formulation, review and revision.

This project also fills a gap in the literature on the contemporary development of the remote Indigenous media and communications industry. After significant academic attention to the early development stages of remote media in the 1980s and 1990s, mostly through the prism of anthropology, there is a lack of published material about the contemporary situation. There has been some analysis of the major changes in communications use in remote Indigenous communities as a result the introduction of satellite internet and mobile telephony

(e.g.: Kral, 2010, 2011; Rennie et al., 2011), digital TV switchover (Featherstone, 2013) and the full-time ICTV service, however little has been written on the resulting changes in the remote media industry as a result.

Further, the Ngaanyatjarra region is under-represented within the writing about Indigenous media and communications in Australia. Although more recently developed than other RIMOs, Ngaanyatjarra Media provides a useful contemporary case study site. The reasons for this include its continuation of the cultural maintenance model established by EVTV and Warlpiri Media into the 2000s, and its multi-modal communications approach with radio broadcasting, video production, IT training and access, music development, language recording and archiving. Drawing on the context and case studies of the Ngaanyatjarra Media programs between 2001 and 2010, and the regional context the Ngaanyatjarra Lands of WA, this thesis seeks to identify how these learnings can inform the development of the national remote Indigenous media sector and possibly the broader international context. While there are limitations of the applicability of the Ngaanyatjarra Media case study to the national remote Indigenous media industry (see section 1.4.4), the unique and locally specific nature of this case study site highlights the need for a contingent approach to policy development and evaluation approaches across remote Indigenous Australia.

## **1.5 Research questions**

This project seeks to demonstrate the unique context of the remote Indigenous media sector and the need for complementary policy and evaluation frameworks.

The high-level research question is:

Can review of the relevant literature and analysis of the case studies of media and communications programs in the Ngaanyatjarra Lands between 2001 and 2010, and other national programs delivered since that time, provide for development of appropriate complementary contingent frameworks for policy development and evaluation of such programs in remote Australia?

This overall research question can be broken into three parts:

1. Can theory and project reports from the literature be integrated in an effective way to produce a coherent and reasonably comprehensive set of issues?

2. Can review of Ngaanyatjarra Media case studies relevant to these issues clarify the issues and potential solutions?
3. Can complementary contingent policy and evaluation frameworks be developed from the literature review and case study analysis?

This thesis seeks to answer these three facets of the key research question. This is accomplished by distilling the key recommendations about policy and evaluation from the literature reviews of relevant theory, history and context and refining this through case study analysis and review.

## **1.6 Approach taken in this research project**

### **1.6.1 Research methodology**

This research project sought to interrogate the research questions using the following methodology:

1. Review of literature of relevant theories from a number of disciplines – Mass Communications, Participatory Communications, Development Communications, Community Development – and construction of summary tables;
2. Review of the history of the remote Indigenous media sector in Australia in general and Ngaanyatjarra Media in particular and development of summaries of key lessons;
3. Review of literature concerning Evidenced-Based Policy-making and development of a draft Policy Framework by integration of summaries of issues from previous chapters;
4. Review of Evaluation theory and methodologies and development of a draft Evaluation Framework from summaries of principles and issues identified in the literature review chapters, with initial contingency-based versions;
5. Evaluation of the six Ngaanyatjarra Media case studies using the draft Frameworks;
6. Review of the results of the case studies and revision of the draft Frameworks to achieve revised versions and recommendations for development of contingency-based versions.

This project mapped the media and communications landscape of the Ngaanyatjarra Lands, and situated it within the Australian Indigenous media landscape and national public policy landscape. It sought to identify the key areas of intersection in order to maximise the potential learnings from this research. The research approach for this project and the case studies analysis utilised a wide range of theoretical models – from communications theory to

communications development to policy and evaluation theory – and identified some useful learnings about their applicability to the remote Australian Indigenous context.

The author used a participatory action research methodology, drawing on an Ethnographic Action Research (EAR) approach where applicable<sup>10</sup>. The author had a unique level of access through being in an ‘embedded’ role as Media Coordinator of Ngaanyatjarra Media during the main research period from 2001-2010. The benefit of this long-term proximity to the subject is that it enabled an in-depth understanding of all aspects of the project and context, however, the standard research methods of EAR had to be re-designed to suit this research situation.

The methodological approaches used to develop and refine the frameworks are outlined below and more fully in sections 6.4.1 and 7.6.1.

### **1.6.2 Literature review analysis**

This research project took a wide-reaching approach to the research questions using a qualitative meta-evaluation methodology (Sandelowski, 2004). Key findings from literature reviews across a range of related topics covering theory, historical analysis, industry development, technological change, policy and evaluation methodologies, were collated into summary matrices. These matrices were used as the initial basis for development of the draft policy and evaluation frameworks.

The literature reviews of communications theory and development communications theory were used to determine the key theoretical model to apply within the context of this thesis. This resulted in the selection of ‘Communicative Ecologies’ (Hearn et al., 2008) as the overarching theory and the associated EAR methodology as a primary evaluation approach (see section 3.3). This relatively new theoretical approach provided a holistic model for looking at the broad spectrum of media and communication activities and ‘flows’ and existing social networks in remote communities to inform the take-up of new projects or technologies. However, while Communicative Ecologies and EAR provided useful research and evaluation tools at the community or regional level, they had limitations at the meta level of national policy-making.

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<sup>10</sup> See Evaluation chapter (8.3.1) and in the Methodology chapter (9.2.4).

The review of the literature relating to the development of remote Indigenous media and ICT usage helped to provide a context for the Ngaanyatjarra case studies, as well as practical learnings to inform the development of the frameworks. The review of policy making models, including evidence-based policy making, and evaluation methodologies helped to provide an understanding of the models used by government and other donors by which to collect evidence to inform policy or decision making. This helped to ensure the design of the frameworks would integrate with existing approaches used by government and donors.

All of the key concepts, guidelines and references collected within the summary matrices from chapters 2 to 7 were compiled into two Master matrices – one for policy or meta-level topics and one for topics related to project delivery and evaluation. For the Policy Framework, similar concepts or themes were grouped under representative Topics, and the Topics were in turn grouped within a set of key Policy Principles.

### **1.6.3 Development of a Policy Framework**

This research project set out to develop a coherent policy framework for media and communications programs in a contemporary remote Indigenous context. The proposed policy framework sets out to address a number of intractable issues faced by the sector.

These include:

- the under-development of the sector and poor recognition of its ‘value’, both regionally and in public policy;
- the mis-match in the objectives and requirements of government policy-makers and the on-the-ground reality of remote community needs, context and engagement;
- the significant variation within the sector in terms of scope of activities, resourcing, delivery models, organisational planning and development pathways leading to disparate outcomes.

The development of the Policy framework sought to incorporate the key relevant policy recommendations from the national and international reviews from the last 20 years. These include recognition of the changes due to convergence (ATSIC, 1999; Stevens et al., 2011), the right of Indigenous people to relevant Indigenous media and communications services (UN, 2008) and the sector’s role in providing ‘an essential service’ (ATSIC, 1999; Productivity Commission 2000), a key modality of language and cultural knowledge

(Langton, 2010<sup>11</sup>), and a means of building capacity, digital inclusion and economic opportunity. However, it goes on to acknowledge the regional and multi-modal delivery model of remote media organisations, compared with most urban and regional broadcasters. This recognises the diversity of context, high level of locally specific language programming, and different cost structure for the remote sector, requiring a targeted policy approach.

The draft policy framework was developed through a process of association of concepts and refinement towards a set of key concepts. This involved distilling the learnings collated from chapters 2 to 6 into summary matrices on theory, sector history, policy and context. A set of key Principles and Topics was developed through analysis of the most common themes from the matrices. Once this was finalised in chapter 6, the case studies were then assessed using a rating system in Chapter 9 and the framework was refined further in Chapter 10.

The Policy Framework (PF) seeks to recognise the variations in need and context through development of a contingency-based approach, because the situation varies from place to place. The PF also needs to recognise that each stakeholder group – government funding agency or donor, project delivery agency, and recipient community – has different needs and target outcomes through taking a multi-prism approach. The aim is to facilitate long term planning and policy development and more appropriate design and delivery of funding programs and infrastructure.

#### **1.6.4 Development of an Evaluation Framework**

The Evaluation Framework (EF) seeks to provide project coordinators and participants with a tool to help in the implementation of a new project and enhance the likelihood of success. The EF is intended to assist funding agencies and program delivery agencies to evaluate the effectiveness of program delivery in remote Indigenous communities against the intended outcomes. The EF seeks to recognise the contemporary communicative ecologies in remote communities and support relevant programs that address local needs and aspirations.

The EF seeks to take into consideration both Western indicators and Indigenous recipient-based indicators of success. It urges the question: how would a shift of focus towards program delivery that addresses community-identified aspirations and assessment change the level of ownership, engagement, and outcomes? The EF seeks to clarify the difference in

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<sup>11</sup> Closing speech by Marcia Langton at the IATTIS IT in Indigenous Communities conference in Canberra, July 2010.

respective indicators for assessment between a resourcing agency and the intended recipient. While a government agency may measure outcomes in economic terms or against ‘closing the gap’ indicators, local agents and participants tend to take a more developmental and socio-cultural approach. It is hoped that an evaluation model that recognises multiple stakeholder perspectives would support a shift towards recipient-based indicators and a cooperative approach to identifying and achieving locally relevant outcomes.

A draft EF was developed by compiling and refining the key Principles and Topics from the summary matrices. However, this draft EF was too complex, so a simplified version was developed for testing against the case studies. Additional contingency versions were developed for the following contingency factors; project duration and stage, project type, scale of project, stakeholder perspective and contextual factors. These are further refined in Chapter 11 and a diagram is presented to facilitate the process of developing contingency-based versions of the frameworks.

The Evaluation and Policy Frameworks are intended to be complementary to support an integrated approach to delivery of media and communications projects for remote Indigenous communities. The PF provides guiding principles for policy and program development at a national or meta-level. The EF is intended primarily as an organisational tool to promote effective and community-driven project design and delivery to achieve holistic outcomes. This thesis develops the relationship between the EF and the PF in a mutually beneficial way; for effective interaction between the two frameworks and for productive relationships between policy-makers / funders and remote community members.

This approach feeds directly into an evidence-based policy review and development system. Hence the EF is intended to operate in concert with the PF and also to inform activities at the program level.

### **1.6.5 Case study analysis of Ngaanyatjarra Media context and projects**

This research project focuses on the development of one of the eight RIMOs, Ngaanyatjarra Media, between 2001-2010, and its regional context and communicative history.

Ngaanyatjarra Media supports 15 communities spread over about 400,000 square kilometres of the Western Desert region in south-eastern WA. It began in 1992 as Irrunytju Media, a single community video production unit at Irrunytju (Wingellina) community, near the tri-state border of WA, NT and SA. In 1999, it became Ngaanyatjarra Media and developed

throughout the 2000s into a regional organisation offering a range of media and communications programs and services. A description of media and communications ecology of use, infrastructure and programs, including the development and activities of Ngaanyatjarra Media during the research period (2001-10) is included in Appendix 9. This follows an overview of the social, cultural and political context of the Ngaanyatjarra Lands in Appendix 8.

Ngaanyatjarra Media have been setting up community access on-line facilities, delivering IT training and supporting *Yarnangu* uptake of new digital media and communication technologies since 2004. In the Ngaanyatjarra Lands a fibre optic network was rolled out in 2007 and mobile telephony introduced in Warburton Community in 2009.

Based on a set of case studies of media and communications programs in the Ngaanyatjarra Lands of WA over 9 years to 2010, this thesis explores how Indigenous people are actively responding to the rapid introduction of digital media and broadband technologies into remote Australia. The six case studies of projects undertaken by Ngaanyatjarra Media (outlined in Chapter 8 and detailed in full in Appendix 10) are used to assess and refine the draft policy and evaluation frameworks. The case studies are assessed in terms of their social, cultural and community development outcomes for *Yarnangu* (Ngaanyatjarra people).

The data compiled for the case studies draws on a range of sources including project outcomes reports, statistics (where applicable), ethnographic observations and interviews or focus groups with *Yarnangu* media workers, community participants, staff and researchers/observers<sup>12</sup>. It also draws on analysis of externally written reports, data collections and other documents. The case study analysis methods used in Chapter 9 varied according to the nature of the project and reporting requirements.

The six Case Studies selected for analysis were:

1. Ngaanyatjarra Radio Show on 5NPY;
2. Video Production and the Ngaanyatjarra Cultural Performance and Recording Project;
3. IT Training and Access Facilities;
4. Ngaanyatjarra Music Development Program;
5. National Jobs Package;

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<sup>12</sup> The author's long-term relationship working with *Yarnangu* (and basic language comprehension) enabled a deeper and nuanced feedback than those given to an unknown researcher. *Yarnangu* often say what they think the person wants to hear or simply do not respond to questions.

## 6. Ngaanyatjarra Language Recording and Archiving Project.

These projects were selected for their applicability to program delivery in other regions, the availability of outcomes data, and their usefulness in assessing the policy and evaluation frameworks.

Each Case Study includes a description of the project and background or contextual information, the project's intended outcomes and policy drivers, quantitative outcomes and qualitative assessment of key findings or lessons learnt. Each Case Study is then rated against the criteria within the draft policy and evaluation frameworks as a means to assess the effectiveness of the draft frameworks. In addition, the results of the case studies were analysed with respect to the key theory propositions identified in Chapters 2, 3 and 4. Thus this research contributes to development of theory.

### **1.6.6 Limitations of this research**

The challenge in this thesis is to determine an effective framework for evaluating media and communications programs in remote Indigenous communities that links to and informs a policy framework. This requires determining an appropriate model of measurement of value and outcomes that address broader policy objectives and government responsibilities to the rights of Indigenous people, overcoming disadvantage, and reducing the social, economic and digital divides. It is argued strongly that one-size-fits-all policy solutions rarely fit the remote Indigenous community context. Therefore the proposed policy and evaluation frameworks within this thesis include a “contingent” approach (Turk 2001)<sup>13</sup> to recognise the diversity and heterogeneity within the sector, as outlined in Sections 10.2.2 and 10.3.2.

A contingency-based evaluation process that recognises the local context and community needs can provide an effective feedback loop into broader policy and program design. Reliable evaluation and data collection is very difficult in a remote community context. A contingency based EF and PF can support an evidence-based policy process for the industry that will lead to better understanding of the sector and its capacity to improve the connectivity, empowerment, wellbeing and opportunities for remote Indigenous people.

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<sup>13</sup> Andrew Turk (2001) describes a “contingent” approach is needed for heterogeneous programs where no one set of evaluative criteria will be appropriate for all cases, in his case referring to website evaluation. This proposition was utilised in the context of community radio in a PhD thesis by Simon Order (2013) and is extended to the evaluation of Indigenous media and communications in this thesis.

Ideally, use of the proposed PF and EF would be facilitated by their implementation via a software tool. Due to the resource limitations of this PhD, the development and testing of this tool will be undertaken within future research.

## **1.7 Overview of chapters**

This section provides a brief overview of Chapters 2 to 11, which make up the main body of the thesis. It includes links to the Appendices, A1 to A11, which provide additional background information to inform the thesis and development of the frameworks.

Chapter 2 looks at communications theory, ranging from Mass Communications Theory, the Public Sphere and Cultural Media Policy (see Appendix 3 for a more detailed review of Mass Communications Theory). It goes on to look at alternative and participatory media theory, including the Rhizomatic approach, and outlines the role of such theories for community media in Australia. It looks at the related field of and the Democratic Communications Theory, which connects with theory explored in chapter 3. While identifying the difficulty in applying communications theory to a remote Indigenous context, this chapter seeks to extract the useful theoretical concepts, particular those relating to alternative and community media (see summary matrix Table A4-1 in Appendix 4).

Chapter 3 looks at Community Development theory, including Sen's Capability Approach, and Development Communications Theory (see summary matrix Table A4-2 in Appendix 4). From this review, Communicative Ecologies is selected as the primary theoretical model to apply and evaluate within this thesis. A review of community development policies in Indigenous Australia, and issues with implementation in a remote context, is included in Appendix 5.

Chapter 4 provides a review of previous research undertaken into Indigenous media since the early 1980s. This begins with a review of literature from media anthropology, including the influential research undertaken in Central Australia by Eric Michaels and publications by Faye Ginsburg, Jennifer Deger and others. It goes on to review some of the critique of Michaels' cultural maintenance thesis and more recent writing on the development of Indigenous media in remote Australia. It then explores the three theoretical positions on the use of new media described by Ginsburg (2008) – with views ranging from technophilic to sceptical to concerned (see summary matrix Table A4-3 in Appendix 4).

Chapter 5 looks at the literature specific to the development of remote Indigenous media and communications, including government reviews (see summary matrix Table A4-4 in Appendix 4). It considers the need for new public policy with specific strategies for the remote Indigenous community context. This chapter is supplemented by an overview of the history and development of remote Indigenous media sector in Appendix 6, including a history and comparison of the two different models of Indigenous television – Indigenous Community Television (ICTV) and National Indigenous Television (NITV) . Appendix 7 outlines Indigenous use of ICTs and the challenges and opportunities of digital literacy in remote Australia, including key obstacles to digital inclusion.

Chapter 6 examines theory relating to policy-making, particular reviewing Evidence-based Policy-making and the modifications of Intelligent Policy-making and Evidence-informed Policy (see summary matrix Table A4-5 in Appendix 4). It also reviews approaches taken to Indigenous affairs policy making in Australia (Table A4-6 in Appendix 4). It then goes on to outline a set of key Policy Principles, condensed from the literature reviews, and expands on each with a series of Policy Topics to develop the draft Policy Framework (PF v.1; see section 6.4).

Chapter 7 looks at evaluation theory and methodologies (see section 7.2 and Table A4-7 in Appendix 4), and describes the selected methodology of Ethnographic Action Research used in this project (see section 7.3). It then condenses the key findings from the literature reviews and Ngaanyatjarra Media experience into a draft Evaluation Framework (EF v.1, section 7.6; full version in Table A10-2 in Appendix 10). This is reviewed and refined into a simplified version (EF v.2; section 7.7). The need for a number of contingency-based versions is identified and initial versions of these developed (see section 7.7.3; Longitudinal model EF-C1 shown in Table A10-3 in Appendix 10).

Chapter 8 looks at a range of research methodologies and considers their applicability to this research project, and outlines the primary methods of data collection used for the case studies (see section 8.2). It describes the challenges of research in a remote Indigenous community context.

The analysis of the six Ngaanyatjarra Media case studies in Chapter 9 was used to assess the applicability of the draft frameworks EF v.2 and PF v.1 and inform their revision in Chapter

10. The full description and analysis of the Case Studies is included as Appendix 11. It also provides a review of theory based on the case study analysis.

Chapter 11, the Conclusion, provides an overview of the results of the research, contributions to knowledge and practical implications of the research, and proposals for further research on this topic.

## **1.8 Conclusions**

This project seeks to develop contemporary principles and tools by which to measure and expand the ‘value’ of media and communications activities in remote Indigenous Australia. It draws on the available literature, theory and practical experience to propose robust policy and evaluation frameworks to support the development of a national network of connected, creative and cultural communities. It tests and refines these frameworks using case studies undertaken over a nine-year research period at remote Indigenous media organisation Ngaanyatjarra Media.

This thesis seeks to contribute to a growing discussion internationally about the contemporary ways in which Indigenous peoples are engaging with media and communications technologies and modalities. It also analyses the theoretical context in the areas of community development and communications theory, and their applicability to the remote Indigenous Australian context. It looks at communicative applications for community cultural development and capacity building. The thesis concludes by proposing future directions for development of the remote Indigenous media and communications industry in Australia and research in this field.

# Chapter 2. Literature Review of Communications Theory

## 2.1 Introduction

There has been significant change in the field of Communications Theory in the last two decades, largely due to the convergence of media and telecommunications and the subsequent shift from traditional one-way media transmission towards two-way interactive and on-line and social media usage. As in the mainstream world, remote Indigenous people have increasingly taken up the tools of media production to actively create their own media representations rather than be merely consumers or subjects of mainstream media<sup>14</sup>. The changes to both media practice and theory have led to a more multi-disciplinary approach to the study of Indigenous media.

This chapter provides an overview of relevant theoretical approaches from several disciplines with the aim of identifying those most applicable to this project and the evaluation of remote Indigenous media and communications programs. These disciplines include:

1. Mass Communications Theory;
2. Alternative or Participatory Media Theory;
3. Media Anthropology and Ethnography.

A large number of potentially relevant theories were examined in order to decide which theories were most appropriate to use in this thesis. The main ones utilised are discussed in some length in this chapter and the others are very briefly summarised in Section 2.3, with fuller detail provided in Appendix 3.

This chapter describes how each theoretical approach has been adopted by researchers writing about remote Indigenous media within Australia. Identifying the themes or key issues. The relevance of each approach to the remote indigenous context will be assessed; in particular the specific Ngaanyatjarra situation. This will lead to the compilation of a theoretical matrix to inform the development of the policy and evaluation frameworks in Chapters 6 and 7.

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<sup>14</sup> The form of these representations are necessarily multi-faceted due to social and cultural differences between individuals/groups and influences, and are constantly changing.

To complement the theories analysed in this chapter, the next chapter (3) provides a literature review of community development and development communications theory and practice. It makes the case for the applicability of development theory and frameworks to the context and cross-cultural factors associated with remote Indigenous media and communications.

## **2.2 Mass Communications Theory**

Communications Theory examines the production, consumption, and the effectiveness of message transmission with its inherent coding and ideological bases. It is traditionally based on the concept of centralised media corporations controlled and operated by the ruling class conveying messages to a "mass" audience within the dominant cultural paradigm.

The basic assumptions of Mass Communications Theory do not readily apply to the context of remote Indigenous media and communications, as described by Eric Michaels:

The bias of mass broadcasting is concentration and unification; the bias of Aboriginal culture is diversity and autonomy. Electronic media are everywhere; Aboriginal culture is local and land-based. Only local communities can express and maintain linguistic autonomy. (Michaels, 1987:13).

During the same era, Australian communications scholar Helen Molnar expanded on this disjuncture:

European mass media with its homogenised messages transmitted from a central source is at odds with Aboriginal information patterns. Aborigines see their local areas as the centre from which information emanates. Their information/ communications model is completely the reverse of the European model which sees the urban cities as the centre and the remote communities as the periphery. The mass media not only ignores local boundaries (Aboriginal country), it also makes information accessible to all viewers. (Molnar, 1989:8)

While Mass Communications Theory offers insights into colonial discourse and representation, power dynamics and cross-cultural communications, its application to the Indigenous community media is limited for the following reasons:

- Localised community or participatory media does not fit within the mass media construct. It is non-professional, culturally informed, community-generated media

primarily aimed at a community audience. Within community media, any person can be both a producer and consumer of media (i.e. the power dichotomy is removed);

- Indigenous media is considered a primary service by Indigenous audiences, with mainstream media being the secondary service. For non-English speaking people, it is a primary source of information, therefore an essential service;
- The small population sizes in communities is at odds with the homogenising concept of the ‘mass’ audience; also, although many remote communities have shared linguistic and cultural traditions, the spectrum of cultural and socio-economic diversity within Indigenous Australia makes it difficult to categorise the audience;
- Remote Indigenous communities often have limited access to print media, including newspapers and magazines, and are also much less likely to engage with text-based on-line media forms.

With increasing digital convergence within Australia and increasing access and use of ICTs and new portable media technologies by remote Indigenous people, the theoretical approaches based on traditional one-way broadcast media become less relevant to community and interactive media forms. For this reason, there is a need to look to more specific streams within communications theory that relate to these circumstances.

### **2.3 Communications theory not directly relevant to this thesis**

This section provides a summary of communications theory that has been reviewed but deemed to have limited applicability within this thesis. Table A4-1 in Appendix 4 summarises the key theories, relevant scholars, concepts and notes regarding usefulness to this project.

Appendix 3 provides a brief overview of a broader range of the key theoretical traditions and key concepts of Mass Communications theory that are not directly relevant to this research project and the development of the policy and evaluation framework, including:

- Hegemony;
- Post-Modernism;
- Post-Colonial Theory & Discourse;
- The ‘Bias of Communication’ Theory;
- Cultural Theory;

- Audience Theory;
- Uses & Gratifications Theory;
- Reception Theory;
- Social Network Theory;
- Communication Accommodation Theory;
- Modernisation Theory;
- Diffusion of Innovations Theory;
- Convergence and the ‘Global Village’.

I have included these in order to show: 1) the process undertaken to identify relevant theoretical approaches to inform this project; and 2) to acknowledge the significance of these theoretical frameworks and concepts in contributing to the theory that is more directly applicable to this thesis (see 3.3).

A summary of the key concepts of the more significant of these theories is provided in Table A4-1 in Appendix 4. It also provides a summary of relevant guidelines and comments on the usefulness of this theory to inform the remote Indigenous media context.

## **2.4 Discussion of the most relevant Communications theories**

### **2.4.1 Introduction**

This section discusses theories that are more directly relevant to this thesis. The following sub-sections (2.4.2 to 2.4.10) provide a brief overview of the key theoretical approaches, including Political Economy and Participatory Media Theory, and how these can be applied to community and Indigenous broadcasting in an Australian context.

### **2.4.2 Political Economy**

While the term dates back to the 1600s, political economy theory is often associated with Marxism. It is used to examine the institutional aspects of media and telecommunication systems, with particular attention to the historical relationships between owners, labor, consumers, advertisers, and the state. As McQuail (2005:99) describes:

Political–economic theory identifies a socially critical approach that focuses primarily on the relation between the economic structure and dynamics of media industries and the ideological content of media. It directs research

attention to the empirical analysis of the structure of ownership and control of media and to the way media market forces operate. From this point of view, the media institution has to be considered as part of the economic system, with close links to the political system.

McQuail (2005:100) outlines some critical observations of Political Economy Theory as:

- Economic control and logic are determinant;
- Media structure tends towards concentration;
- Global integration of media develops;
- Contents and audiences are commodified;
- Diversity decreases;
- Opposition and alternative voices are marginalised;
- Public interest in communication is subordinated to private interests.

The relevance of Political Economy Theory is increased by the convergence of media and telecommunications technologies, the increased privatisation and concentration of multinational media ownership and the growing ‘information economy’. Associated with this increasing control over media and telecommunications by large corporations within a market-drive digital economy is a consequent increase in the ‘digital divide’, which is the inequality in access to, and use of, information technologies (Norris, 2002).

The ‘digital divide’ is most apparent in remote Indigenous communities where there is a combination of lack of infrastructure, market failure, small populations of marginalised peoples, and limited public pressure to address the issue with government-funded programs. Thus political economy theory provides directly applicable tools for analysis of Indigenous media and communications.

### **2.4.3 The Public Sphere and Counter-publics**

A theorist associated with the political-economy approach is Jurgen Habermas, who wrote ‘*The Structural Transformation of the Public Sphere*’ (1962, translated in 1989). His concept of the idealised ‘public sphere’:

refers to a notional ‘space’ which provides a more or less autonomous and open arena or forum for public debate. Access to the space is free, and freedoms of assembly, association and expression are guaranteed. The

‘space’ lies between the ‘basis’ and the ‘top’ of society, and mediation takes place between the two. (McQuail, 2005:181)

Habermas saw a developed public sphere as an essential element of a ‘civil society’, that is, one that is “free, democratic, non-oppressive and lawful” (McQuail, 2005:182).

However, Habermas’ version of the public sphere needs to be seen in its ideological and historical context of early 1960s France, when educated elite men largely controlled access to information and the terms of public debate (Turner, 2002). In ‘Rethinking the Public Sphere’, Nancy Fraser (1990) provides a feminist critique of Habermas as failing to see his own identification with the hegemonic players who made up the “liberal model of the bourgeois public sphere” (1990:58). While noting the value of a utopian ideal of a ‘public sphere’ that is truly open and accessible to all, she described how Habermas preferenced a bourgeois masculinist conception of the public sphere (Fraser, 1990:62), effectively excluding a plurality of competing publics, or ‘counter-publics’, that included women, working classes and ethnic groups. Fraser proposed the term ‘subaltern counterpublics’ to describe the multiple parallel and often oppositional discursive arenas where members of “subordinated social groups—women, workers, peoples of colour, and gays and lesbians [–] invent and circulate counterdiscourses to formulate oppositional interpretations of their identities, interests, and needs” (ibid., 1990:67).

In his article ‘Publics and Counterpublics’, Michael Warner (2002) explores in depth the question of ‘what is a public?’ and expands on Fraser’s notion of ‘counter-publics’. Warner argues for a deeper consideration of Habermas’ ‘public sphere’ beyond the critique in terms of “ideology, domination and exclusion”, arguing that “the tension inherent in the form goes well beyond any strategy of domination. The projection of a public is a new, creative, and distinctively modern mode of power” (Warner, 2002:77). He notes Fraser’s important contribution of ‘subaltern counter-publics’, but critiques her description of counterpublics as a “classically Habermasian description of rational-critical publics with the word *oppositional* inserted” (Warner, 2002:85). Warner argues that counterpublics are also publics that are similarly ideological, in seeking to provide “a sense of active belonging that masks or compensates for the real powerlessness of human agents in capitalist society” (ibid., 2002:81). He concludes that “one of the things that can happen when alternative publics are cast as social movements –they acquire agency in relation to the state”. (ibid., 2002: 89)

Graeme Turner (2002) argues that the idealism of Habermas' public sphere as a space free from commercial and political bias does not accommodate the modern reality for mainstream media within a market economy:

The liberal ideal of the press is historically related to this formation of the public sphere, but the wholesale commercialisation of the media industries is inimical to it. Habermas argues that the commercialisation of the public sphere would result in the disappearance of genuine and informed public debate. In its place would be a kind of performance, the simulation of real debate through representational genres which resemble it - such as those of television news and current affairs. (*Turner, in Cunningham and Turner, 2002:222*)

John Hartley and Alex McKee described the reporting and representation of Indigenous affairs within mainstream media in Australia through the prism of Cultural Studies in their book *The Indigenous Public Sphere* (2000). They argue that Aboriginal people are over-represented in the media, with the coverage of Indigenous affairs compromised not so much by racism as the the unresolved national status of Indigenous peoples. They see acceptance of an 'Indigenous public sphere' as part of a changing definition of 'Indigenous' within media, politics and public opinion both nationally and internationally:

New notions of citizenship have arisen that stress culture, identity, and voluntary belonging over previous definitions [...] Media are primary and central institutions of politics and of idea-formation; they are the locus of the public sphere. (Hartley and McKee, 2000:4)

Hartley and McKee argue that an effective Indigenous public sphere provides the opportunity for the marginalised voices of Indigenous people to challenge media mis-representation and stereotyping by mainstream media. The potential to re-write histories from an Indigenous perspective and narrative style, to report on news and current affairs, to embed cultural values and speak in local languages and vernacular, and to influence public policy.

However, Hartley and McKee's adoption of the 'public sphere' as the forum for Indigenous voices, rather than proposing a 'counterpublic', seems at odds with their own description of the histories of exclusion and domination of Indigenous voices. While they propose the need for a media 'space' for Indigenous people to contribute to public debate, rather than just being the topic of debate, that proposed space is framed within the discourse, audiences and modes of communications of the 'public' that have excluded them. It assumes that a space

will now be made available for these voices *and* that Indigenous people will want to speak primarily to that ‘public’.

In contrast, the primary target audience for remote Indigenous media has been the local community audience, a supportive public who understand the social and cultural codes, language, humour and references. Beyond this local audience, Indigenous people are increasingly reaching out to other Indigenous peoples nationally and internationally, and building their own agency in the process. As Ginsburg et al. describe in their book ‘Media Worlds’ (2002), Indigenous people are now creating their own ‘media worlds’ more or less on their own terms, both outside and within the dominant ‘public sphere’.

#### **2.4.4 Cultural Media Policy**

Stuart Cunningham (2003:14) poses the question ‘What relations should exist between cultural studies and cultural policy?’ He cites Liz Jacka referring to the ‘ever-widening gap between cultural critique and cultural policy’, drawing attention to the uneasy relationship between theoretical critique and the practical aspects of government policy, industry practice and local context. Cultural media policy seeks to engage in that space.

According to Cunningham and Flew (2002:49), Cultural policy studies:

mark out a ‘centrist’, social-democratic attempt to connect political economy and achievable change. Against the traditions of the Marxist left, it argues that real political and social change is possible in liberal-capitalist societies, but that one condition for intellectuals to more effectively achieve such goals is to learn the ‘language’ of decision-making agents and to participate in policy formation. Policy advocates (Bennett 1992; Cunningham 1992) contest the Marxist cipher image of public policy (Dunleavy and O’Leary 1987) where policy is seen as largely the reflection of outcomes achieved through elite bargaining among powerful agents outside of the policy process. By contrast, they believe that an ability to influence the more ‘mundane’ technical, administrative and organisational aspects of policy formation can make a significant political difference.

Within Australia there is a significant branch of Cultural Media Policy (Media Policy/Cultural Policy) theory with an academic focus on cultural and media policy and ‘political economy’. Griffith University in Queensland (sometimes referred to as the ‘Griffith School’, later the Australian Key Centre for Cultural and Media Policy) was established by Tony Bennett and Colin Mercer and influenced by the work of French theorist

Michel Foucault. As Sinclair describes (in Cunningham and Turner, 2002:33), “Foucault’s work on power and discourse was conducive to the study of ‘governmentality’ of the media and other institutions. Particularly after Althusser and the collapse of Marxism, Foucault’s approach seemed to provide a way of understanding social order without reference to a ruling class and ideology.” This is a particularly dominant school of communications theory in Australia, with advocates of this approach including Stuart Cunningham, Graeme Turner, Jock Given and Toby Miller. Stuart Cunningham and Graeme Turner have co-authored several editions of *The Media and Communications in Australia*, the key textbook on the topic since the 1990s.

Two other academics who have been actively engaged in Indigenous media policy analysis since the early 1990s are Michael Meadows and Helen Molnar. Meadows and Molnar have written extensively on the impact of government policy (or lack of) in the development of the Indigenous media industry in Australia (as well as Canada and the South Pacific). They have promoted the need for Indigenous controlled media as an essential service and advised government on Indigenous media policy through their lead roles in the report *Digital Dreaming: A National Review of Indigenous Media and Communications* (1999). Their book *Songlines to Satellites* (2000) is the most comprehensive published overview of the history and development of the Australian Indigenous media sector.

Meadows’ background in journalism has led to active efforts to challenge negative media representation of Aborigines and Torres Strait Islanders and promote the need for self-representation. Meadows contributed to the Productivity Commission report on the Indigenous broadcasting sector (2000) and was the lead researcher on the ‘Community Media Matters’ report (2006), a qualitative audience research study of the community and Indigenous broadcasting sector. The team identified the importance of community broadcasting, especially in addressing the distinct language and cultural and community needs of Indigenous audiences. This work is described in more detail in the section on Alternative and Participatory Media Theory (section 2.4.5).

John Hartley and Alex McKee are leading media studies academics in Australia, who have also paid particular attention to the representation of Indigenous issues and people in the Australian media. In their analysis of remote Indigenous media, Hartley and McKee (2000) found that it aimed at a local audience and centred on art, ceremony, sport and music, compared with the national-level concerns of economy, politics, business, rights and law.

Another person who has written extensively on Indigenous media policy is Philip Batty, one of the co-founders of the Central Australian Aboriginal Media Association (CAAMA). In his PhD thesis 'Governing Cultural Difference' (2003), Batty took a Foucaultian approach to the changes in Government policy. Drawing on his experience in the development of CAAMA and Aboriginal-owned TV station *Imparja*, Batty critiqued the Government Indigenous affairs policies of the 1980s. He describes the establishment of western governance models through the incorporated Aboriginal association as a key example of how the government acts "to regulate, channel and enhance Aboriginal subjectivity" (Batty, 2003:1). Given the restrictions placed on the sector by government funding agencies, Batty provides a potent argument for reducing dependence on government funding in order to regain a level of autonomy within the sector.

Batty argues against the 'political resistance' model of Indigenous media. By incorporating Aboriginal media into government policy and funding structures, the Government was able to define and control Aboriginal media's operations:

[T]hrough the policies of Aboriginal self-determination [...] the state would no longer act on Aboriginals as it had in the past. Rather, Aboriginals would be invited to act on themselves in managing programs proffered by the state. Through these means, the Aboriginal 'self' became an indispensable element in the operations of the government. However, since the Aboriginal self would be expected to carry out the work of the state, it also became the object of intense governmental scrutiny. (Batty, 2003:1)

Batty cites Michel Foucault's questions regarding the ways the human subject is constituted through relations of power:

How was the subject established, at different moments and in different institutional contexts, as a possible, desirable, or even indispensable object of knowledge? How were the experiences that one may have of oneself and the knowledge that one forms of oneself organised according to certain schemes? How were these schemes defined, valorised, recommended, imposed? (Foucault, 2000:87)

This approach of pragmatic engagement with policy is one with which this author feels a strong affinity. This is particularly important at a time when the Australian Government is currently reviewing its National Cultural Policy to guide its investment in the arts, creative industries and cultural heritage.

Within the field of Cultural Media Policy, telecommunications and broadband has become a key focus today, particularly with the rollout of the National Broadband Network offering a digital future for Australia enabled by fast, affordable and ubiquitous connectivity. Key areas of research include policy around infrastructure delivery, the changing nature of a digitally-enabled society, uses of mobile telephony and innovative technologies, and digital inclusion of remote and regional Australia, including access by Indigenous people. Academics at Swinburne Institute of Social Policy Research, (Jock Given, Julian Thomas, Ellie Rennie), Laurel Dyson of UTS, Peter Radoll and Inge Kral of ANU have undertaken research projects examining remote Indigenous uptake and usage of telecommunications and Internet.

Rennie et al (2011) have identified limited access to broadband infrastructure, cost and lack of access to ICT equipment as the key inhibiting factors in community engagement, with language or cultural factors having less significant impact. In his PhD thesis, Dr Peter Radoll (2010) examined the factors that affect ICT adoption in Australian Indigenous households across rural, urban and remote Indigenous community contexts, using a grounded theory research approach to develop a series of propositions of key motivators and inhibitors to ICT adoption. Radoll found that the Motivators included the use of ICTs in employment, education, family and social circles, and by school aged children in the household, and Inhibitors including substance abuse or problem gambling by the head of the household, racial discrimination in the labour market, and practicing traditional Aboriginal Law (Radoll, 2010:234). This research resulted in one of the first ICT adoption frameworks for an Indigenous Australian context.

#### **2.4.5 Participatory Media Theory**

Since the 1980s there has been a stream of communications theory describing the impact of the emerging fields of alternative media, which variously include community broadcasting, ethnic and Indigenous media, ‘development’ communications, on-line communications and social media. With the current reliance of the remote Indigenous media and communications sector on a community broadcasting model, this alternative media theory is more directly applicable than most mass communications theories.

In 1974, Enzensberger described an antidote to the repressive, one-way, specialist-produced, passive consumption model of mass media. He outlined the potential for a new form of ‘emancipatory’ or democratic media which he described as being “decentralised, linking

many to many, fostering interactivity, collectively produced and actively used, promoting collective mobilization” (Enzensberger, 1974:113).

The 1977 UNESCO meeting in Belgrade called for a normative model of communication based on access, participation and self-management. This was further developed in the MacBride proposal (UNESCO 1980), which referred to the ‘right to communicate’ as a human rights entitlement (Downing, 2001; Vatikiotis, 2004:7).

By the 1980s there was an international emergence of this new participatory media form, variously named as community media, grass-roots media (Howley, 2010), ‘citizens media’ (Rodriguez, 2001), radical media (Downing, 1984, 2001) or alternative media (Atton, 2002). The defining features are diversity and pluralism, community access and participation.

Brecht (1930/1983) described the democratic and emancipatory potential of radio broadcasting but criticised the one-way mode of communication, calling for it to become a two-way communications medium:

Radio should be converted from a distribution system to a communication system [...] capable not only of transmitting but of receiving, of making the listener not only hear but also speak, not of isolating him but of connecting him. (Brecht, 1930/1983:169)

In response to the limitations of mass communications within a local setting, Hollander and Stappers developed the concept of ‘community communication’. This places the communication process within a geographical context and social structure, where shared knowledge, experience and identity become factors in communication rather than a simple linear concept of transmission and reception of information (Hollander and Stappers, 1992:19-22). Such an approach “encompasses the interplay between mediated and interpersonal communication, and addresses both senders and receivers within the same social system, ‘community’” (Vatikiotis, 2004:7).

Based on Enzensberger (1974), McQuail proposed the ‘Democratic Participant Theory’ as the space for community media and ethnic or Indigenous minorities. According to McQuail, participatory communication “favours multiplicity, smallness of scale, locality, de-institutionalisation, interchange of sender-receiver roles [and] horizontality of communication links at all levels of society” (McQuail, 1983:970). In 1980, the *International Commission for*

*the Study of Communication Problems* heralded the participatory model as the best way of overcoming stereotyped thinking and promoting respect for diversity and difference.

Jan Servaes, working within a communications development framework and building on the 1977 UNESCO statement, developed the Participatory Communication Model (PCM) which:

stresses the importance of the cultural identity of local communities and of democratisation and participation at all levels – international, national, local, and individual. It points to a strategy that is not merely inclusive of but largely emanates from the traditional receivers. (Servaes, 1999:88)

The PCM is based on ideas from Paulo Freire's 'Pedagogy of the Oppressed' (1970), which focuses on community involvement and dialogue as a catalyst for individual and community empowerment. It also drew on theories such as 'knowledge gap', 'indirect influence', and 'uses and gratifications' (Servaes and Malikhao 2008:12). The PCM aims to ground development at a local/ community level, embedded within the local culture and environment, with 'ordinary' people participating as the key agents. This approach enables local strategies in addressing any political or cultural issues. Participatory communication use interpersonal channels such as group meetings, workshops, community media, community theatre (Boeren, 1992:47; Kalipeni and Kamlongera, 1996) or interactive posters (Laverack et al., 1997).

Servaes argued that participatory communication "is not limited to sending messages to the public; it is an agent for social change, culture development and democratisation" (Servaes, 1999:260). He identified the need for recognition of the specific community context where projects are implemented, describing a 'multiplicity' development paradigm; '[t]here is no universal model for development. Each society must develop its own strategy' (Ibid, 271). He sees 'ordinary' people as the 'key agents of change', using participatory media for the development and empowerment of dominated groups within society enabling a two-way communication process that provides a 'diagnosis of the actual situation in the region' (Servaes, 1999:271).

The 'participatory' theoretical approach replaced the outdated 'diffusion' and 'modernisation' models in development popular in the 1950-70s (see section 3.2.4). Servaes' model encouraged the "strengthening of democratic processes and institutions, and the redistribution of power" (Servaes, 1999:93). It promotes the importance of involvement of the recipient community in the planning, production and choice of delivery method of the

message and management of the service (Servaes & Malikhao, 2008:15). As Servaes and Malikhao describe, “the focus moves from a communicator-centric to a more receiver-centric orientation, with the resultant emphasis on meaning sought and ascribed rather than information transmitted” (ibid, 24).

The participatory model is contingent upon a high level of self-motivation and ownership. While there are many highly motivated people, there are significant engagement issues in remote communities relating to fatigue from poor health, disempowerment, regular changes in policies and programs, staff with limited cultural awareness, and other priorities.

Servaes describes the self-evaluative nature of participatory projects, where people become conscious of their own situation and possibilities for change. Participatory media projects can be evaluated “as agents of developmental power, in terms of social and cultural empowerment” (Vatikiotis, 2004:13). Servaes notes that there is still a role for development specialists and planners in this model, but that “the viewpoint of the local people is considered before the resources are allocated and distributed and that their suggestions for changes in the policy are take into consideration” (Servaes and Malikhao, 2008:18).

It is significant to note that the participatory approach to development parallels the development of Indigenous media programs in the 1980s as part of the self-determination policy within Australia. However, the model was not embedded within government communication strategies. The ‘diffusion’ approach is still used today for the bulk of government message production and dissemination aimed at remote Indigenous people, despite the existence of community-based media organisations and networks capable of producing and distributing these messages in local language and in a culturally appropriate way using a participatory approach<sup>15</sup>.

These approaches also relate to Communications for Development theory. This is discussed in section 3.2.5.

#### **2.4.6 Resistant Media**

Vatikiotis discusses how alternative media has been described “as the terrain for a new communication order to emerge” and “as a potential locus of resistance to cultural

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<sup>15</sup> A notable exception is some recent health promotion campaigns, such as the Illicit Drugs Campaign (2006-7) and Ear Health campaigns (2011-12).

imperialism [whereby] a variety of participatory communication projects have been evaluated in terms of the ‘defence of culture’ and the ‘reevaluation of cultural identity’” (Vatikiotis, 2004:12).

In the era of Land rights activism, Tent Embassy rallies and the black power movement in Australia in the 1970-80s, community radio stations such as Radio Redfern emerged as the domain of radical, counter-hegemonic voices. In the book ‘Channels of Resistance’ (1993), Tony Downmunt describes the powerful external pressures that threaten Indigenous and minority peoples’ cultures, particularly through mainstream media. However, Downmunt outlines the ‘thirst for cultural self-expression’ of Indigenous people/groups and the various modes of resistance that emerge within their engagement with video and television in both the reception and production processes. The book compiled a series of studies which demonstrate how Indigenous community-based television is used for resistance, self-representation, maintaining cultural values and empowering Indigenous communities: “peoples are using video and television as tools with which to assert themselves and fight back.” (Downmunt, 1993:8).

Indigenous groups and advocates in Australia used this argument in the mid 1980s with the impending introduction of mainstream television to remote Indigenous communities via the AUSSAT satellite. Early efforts at pirate television broadcasting and cultural video production were framed as ‘political resistance’ through terms such as ‘fighting fire with fire’, in an era of self-determination and Aboriginal activism nationally. However, in some cases the political motivations may be as much those of the non-Indigenous facilitators as much as the Indigenous media-makers<sup>16</sup>.

While political resistance and consciousness-raising remain an important role for some Indigenous media organisations, this is less common for remote Indigenous media services. Remote radio networks are targeted primarily towards local audiences, with the focus more on language broadcasting, connecting with family and community and providing relevant news, information and music. At Ngaanyatjarra Media, *Yarnangu* rarely spoke on radio or video about political matters, especially young people. Even leaders rarely used radio to express political views, primarily for cultural reasons of not wishing to claim individual

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<sup>16</sup> This criticism was levelled at Eric Michaels, with suggestions that his cultural maintenance agenda and calls for Aboriginal ‘air rights’ were driven by his personal attitude to globalisation (see section 4.3).

views to be representative of others. Political discussion mostly occurred in open meetings where other *Yarnangu* were present and views could be publicly challenged or supported.

Meadows (1995b) challenged the cultural impact thesis as disallowing the possibility of Indigenous people having ‘agency’ in the use of media tools. Citing the cultural writings of Gramsci (1988) and Mercer (1989), Meadows argues that, rather than western media being seen as a threat to Indigenous cultures, the appropriation of media technologies:

demonstrates the possibility for empowerment inherent in these technologies. The technology itself is not a threat – it is how it is used which is at the centre of this discussion. It might be theorized in terms of media being enlisted as a cultural resource in “managing” society. Media takes its place alongside other cultural institutions like education, for example, but its pervasiveness gives it added emphasis. (Meadows, 1995<sup>17</sup>)

Meadows (1995) proposes that Indigenous media provides:

both cultural leadership and resistance to mainstream media informed essentially by non-indigenous ideologies. These forms of indigenous media represent a challenge to postmodernist notions that a system of social control and power is inherent in mass media, making exchange of information “impossible”.

Kral (2010) also critiques the notion of ‘culture’ being threatened by western media as not recognising the adaptability of Indigenous people to incorporate change and make relevant choices within a contemporary context.

However, Indigenous languages can be used for resistive or subversive purpose by Indigenous people, where it is accessible only to a specific audience. Just as coded communication is used by non-Indigenous people (such as slang, academic language and technical jargon) can be deliberately exclusive, language-speaking Indigenous people can selectively choose to exclude non-Indigenous people or those from other language regions from discussions. In contrast to the assumption of broadcast media being widely accessible, Indigenous media (and other ethnic media) can convey specific or coded communications to a target audience with the knowledge to linguistically decode it. While the purpose of language broadcasting is usually for effective transmission of information rather than for

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<sup>17</sup> No page numbering on online version: <http://cjc-online.ca/index.php/journal/article/view/866/772>

political purpose, it does have the effect of reinforcing the cohesion and unique nature of a group bound by a shared knowledge.

The regulations on community broadcasting and journalism have made it more difficult for broadcasters to be overtly political. In the 2010s, the sites of resistance within Indigenous media have primarily moved to on-line communications such as blogs, social media posts, Getup campaigns and political websites, where there is less control over personal or editorial commentary. Rather than provide political content, most Indigenous media services have become generalist with a focus on content that appeals to a broad audience (music shows, news, sports, requests etc.). Some urban Indigenous radio stations have even adopted the programming and presentation styles associated with commercial radio stations. With the struggle over for access to the means of production, the struggle is now to gain recognition and appropriate resourcing as an essential service and a professional industry, rather than as a sub-set of the community broadcasting sector.

#### **2.4.7 Democratic Communication and Community Media**

Community media have developed throughout the world, both as an alternative to mainstream media, to give voice to minority, ethnic and Indigenous groups in developed countries, as well as in developing countries to facilitate development. It provides a greater two-way communication flow between broadcaster and community. Berrigan describes community media as:

media to which members of the community have access, for information, education, entertainment, when they want access. They are media in which the community participates, as planners, producers, performers. They are the means of expression of the community, rather than for the community.  
(Berrigan, 1979:7)

Williams' theory of 'democratic communication' (1963) critiqued the structural aspects of mass communications, "professionalization (skills), capitalization, and institutionalisation (controls)", arguing that these prevented "wider social participation in their creation, production and dissemination" (Vatikiotis, 2005:9). Hamilton used this theory to define the distinction between mass media and alternative media, arguing that communications media "must be available to ordinary people without the necessity of professional training, without excessive capital outlay and they must take place in settings other than media institutions or similar systems" (Atton, 2002:25).

Vatikiotis rephrases Atton (2002:6) to say that:

these media are central to experience because they are media that inform, reflect, express experience, our experience, on a daily basis – if not more than the mass media, then at least in a significantly different manner, in that for those involved in their practice, the very process of such projects becomes part of daily life, of quotidian experience. (Vatikiotis, 2004:21-22).

Vatikiotis explains the term ‘community’ in this context:

community media have developed in a local/regional context along the lines of cultural differences [...] As a result, the specialisation of small-scale media in the context of ‘community media’ corresponds to a wide conception of the term ‘community’, including local/regional, minority/ethnic, and more specific, grounded on diverse interests, manifestations of it. (Vatikiotis, 2004:15)

He looks to practical applications of this approach to media, where:

small-scale media projects have been evaluated in terms of constituting agencies of resistance, of counterbalancing the unequal distribution of communication resources; along the lines of the mobilization, representation and participation of different social actors/groups; in regard to the organization (non-hierarchical, non-professional) of these projects; and, as a locus of empowerment both of the projects themselves, as narratives, and of those engaged with these projects, the agents. (Vatikiotis, 2004:10)

Howley (2005:2) claimed that ‘grass roots media’ is:

predicated on a profound sense of dissatisfaction with mainstream media form and content, dedicated to the principles of free expression and participatory democracy, and committed to enhancing community relations and promoting community solidarity.

In contrast to this common framing of alternative media as oppositional or resistant to dominant media, Rodriguez (2001) evaluates alternative, or citizens’ media, practices in terms of the ‘lived experience’ of those involved in these practices; that is, the way their ‘agents’, citizens’ groups and grassroots organizations, engage in/with media in a way that registers their ‘difference’. Rodriguez explains:

Too many analyses of the democratization of communication lack acceptance and understanding of the diffuse nature of power struggles and negotiations. Only when we learn to design theories and methods able to

accompany the fluidity of citizens negotiating power will we do justice to people and their actions of shaping everyday lives. What we commonly do – formulating a theory of how social change should happen and dissecting specific cases in relation to such criteria – will continue our myopic understanding of citizens’ media [...It is] this explosion of communication at the local level that makes citizens’ media into empowering tools for democracy. (Rodriguez, 2001:160-161)

This acknowledgement of the complex relationship of media production to the lived experience’ of those involved allows a more dynamic framework for ‘citizenship’ which “encompasses the fluidity and complexity of alternative media practices as social, political and cultural phenomena that challenge the very understanding of the notion of the ‘political’” (Vatikiotis, 2004:15). This provides a better understanding of the complex motivations for Indigenous community engagement in media beyond the ‘political resistance’ model.

#### **2.4.8 Rhizomatic approach to community media**

Carpentier, Lie & Servaes (2003:58-59) identify the link between community media and civil society. They argue that community media provides a space for different societal groups and communities to participate in public debate, outside of the limitations of the (supposed) media neutrality and impartiality of mainstream media, which act to exclude these voices. However, in order for community media to play an active role within broader democratic processes, it must overcome the ‘discursive isolation’ of being situated in opposition to the state, the market and mainstream media.

Carpentier, Lie & Servaes (2003:61) draw on Deleuze and Guattari’s (1987) rhizome theory<sup>18</sup> – where “[r]hizomatic thinking is characterized as non-linear, anarchic and nomadic, connecting any point to another point” – to “highlight the role of community media as the crossroads of organizations and movements linked with civil society [and] incorporate the high level of contingency that characterizes community media” (Carpentier et al., 2003:61). This acts to embed community media as a “highly elusive” part of a fluid civil society, and

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<sup>18</sup> The rhizome theory, proposed in *A Thousand Plateaus* by Gilles Deleuze and Felix Guattari (1987), draws on a metaphor derived from the botanical rhizome to explain systems of knowledge creation and transfer based on a horizontal rather than vertical network structures (Colombat, 1991). As compared with the ‘root upwards’ model of many plants used to symbolise hierarchical structures of knowledge, the horizontal growth of the rhizome symbolises thought and knowledge that occur through an “open system based on multiplicity, simultaneity and surface [in which] the very proliferation of its outgrowth that allows the rhizome to create new shapes of life” (Colombat, 1991:15).

that “this elusiveness and contingency, as is the case for a rhizome, forms its main defining elements” (ibid, 2003:61).

Meadows et al describe how the rhizomatic approach “questions some of the radical foundations of community media” but opens up a “discursive space for community media outlets to challenge mainstream media identities in both content and structure but also to foster potentially profitable relations with the state and the market” (Meadows et al., 2007: 15). Given the high dependence of the community broadcasting sector on public funding and sponsorship for its very existence, the rhizomatic approach provides a way to navigate the challenging relationships between audience, market and state:

Servaes (2003) asserts that despite their current precarious position, many community media outlets are able to enhance their role as a democratic voice by focusing upon their relations with the state, market and mainstream media and actively engaging with those discourses which are hegemonic (and thus powerful) while still retaining and protecting their identity in terms of serving communities and offering alternatives to the mainstream media. (Meadows et al., 2007:15)

Carpentier, Lie and Servaes (2008:350) define four key models for Community Media and the inherent values and threats associated with each model:

*Table 2-1: Four key models for Community Media (Carpentier, Lie and Servaes, 2008)*

<b>Approach/ Model</b>	<b>Importance/ Value</b>	<b>Threats</b>
1. Serving the Community	<ul style="list-style-type: none"> <li>● Validating and Strengthening the Community</li> <li>● Treating the audience as situated in a community</li> <li>● Enabling and facilitating access and participation by members of that community</li> <li>● Topics that are considered relevant for the community can be discussed by members of that community</li> <li>● Opening a channel of communication for misrepresented, stigmatised or repressed societal groups</li> </ul>	<ul style="list-style-type: none"> <li>● Dependency towards the community</li> <li>● Raising the community’s interest for two-way communication when the dominant media discourse is based on one-way communication</li> <li>● Lack of two-way communications skills and interest</li> <li>● Lack of technology facilitating two-way communication</li> </ul> <p>Reduction of community to its geographical meaning, trapping community media in the position of small-scale local media, gradually de-emphasising their role towards serving the community</p>

<p>2. An Alternative to mainstream (Supplementing, contesting and resisting mainstream media)</p>	<ul style="list-style-type: none"> <li>• An Alternative to mainstream</li> <li>• Community media show that ‘the third way’ is still open for media organisations</li> <li>• Alternative ways of organisation, and more balanced and/or horizontal structures remain an actual possibility</li> <li>• Community media can offer representations and discourses that vary from those originating from mainstream media</li> <li>• Emphasis on self-representation, resulting in a multiplicity of societal voices</li> </ul> <p>Diversity of formats and genres- room for experiments</p>	<ul style="list-style-type: none"> <li>• Lack of financial and organisational stability, being small-scale, independent and horizontally structured organisations</li> <li>• Articulated as unprofessional, inefficient, limited in their capacity to reach large audiences and as marginal as some of the societal groups they try to give voice to</li> <li>• Low political priority given to the ‘marginal’</li> </ul>
<p>3. Linking Community Media to the Civil Society (independent from state and market)- “third voice”</p>	<ul style="list-style-type: none"> <li>• Importance of civil society (as such) for democracy, with community media as part of civil society</li> <li>• Democratisation of media in relation to micro and macro-participation</li> <li>• Democratisation extensive participation in public debate and opportunities for self-representation in the (or a) public sphere</li> </ul>	<ul style="list-style-type: none"> <li>• Community media as contenders among commercially oriented media</li> <li>• Rejection of advertising as a prime source of income leads to financially hazardous situations</li> <li>• Dangers caused by a repressive state</li> <li>• Dealing with a certain degree of inefficiency</li> <li>• Making democracy work requires constant attention</li> </ul>
<p>4. Community media as rhizome (non-linear, anarchic, nomadic)</p>	<ul style="list-style-type: none"> <li>• Community media as rhizome</li> <li>• Community media as the crossroads where people from different types of movements and struggles meet and collaborate</li> <li>• Deepening democracy by linking diverse democratic struggles</li> <li>• Highlighting the fluidity and contingency of media organisations</li> <li>• Questioning and destabilising the rigidities and certainties of public and commercial media organisations, making at the same time room for collaboration and partnerships</li> <li>• Elusiveness makes community media (as a whole) hard to control and to encapsulate-guaranteeing their independence</li> </ul>	<ul style="list-style-type: none"> <li>• Not realising its role as crossroads</li> <li>• Diverging or conflicting objectives with civic organisations, threatening the medium’s independence towards these organisations</li> <li>• Incorporation by state and market organisations, loss of independence towards these organisations</li> <li>• Lack of a clear ‘common ground’ leading to lack of policy efforts, complicating the functioning of representative organisations and preventing the emergence of a well-defined community movement</li> </ul>

This table demonstrates the effectiveness of the Rhizomatic approach in articulating a space for community media within the *mediasphere*, while not defining or limiting, the model that it adopts. The Rhizomatic approach recognises the diverse nature of contemporary community broadcasting. It heralds a call for an increased role and recognition of the value of community and culture within the increasingly convergent and heterogeneous media landscape.

Within the remote Indigenous media context, community media has evolved from its radical roots to become a primary or essential service within the community, seen as a platform for delivering entertainment, community voices and language, cultural values and locally relevant stories and music back to the community. Community radio services are government funded, have community broadcast licenses and are bound by Community Broadcasting Codes of Practice, ensuring a level of government control and regulation of the sector.

The increased convergence of community media enabling online radio stations and view-on-demand portals, use of social media and new (non-broadcast) modes of distribution of media reduce the reliance on broadcast facilities and government funding, making the community media sector more diverse, elusive and difficult to regulate. This enables increased personal agency as both producers and consumers of media content. However, as outlined in Table 2-1, the rhizomatic nature of community media limits the ability to develop professional industry standards and service delivery models, and advocate for increased funding and salaries.

#### **2.4.9 Transformative aspects of community media in Australia**

Compared with commercial media, community media is not driven by commercial interests of advertising reach and therefore does not have to be populist or generic in order to appeal to a mass audience. Community broadcasting provides a space for niche programming, alternative viewpoints and lifestyles and news and music in languages other than English.

Internationally, radio broadcasting remains the primary communications tool used in community development programs and for enabling access by minority and disenfranchised communities, including Indigenous people. In the Australian community media scene, radio is the most commonly used medium for community broadcasting due to its relative low cost of production, simple studio and broadcast technologies and often existing access to a local

audience (most people have a radio). The studio operation is relatively easy to learn, and the oral nature of broadcasting reduces the need for English or text-based literacy.

Community television has much higher operational costs and content production costs, and more complex production processes, making its implementation in a local/community context more difficult and less sustainable without ongoing government or philanthropic support or extensive sponsorship. Despite this, there is an extensive history of community television broadcasting within Australia since the 1970s and particularly in Indigenous communities in central Australia, dating back to the early 1980s. The importance of providing a dedicated national publicly funded Indigenous television services to reduce the marginalising and cultural impact of mainstream services has been recognised in New Zealand and Canada since the 1990s and in Australia since 2006<sup>19</sup>.

Communications policy scholar Ellie Rennie describes the place of community television within the spectrum of media activity:

Despite the modest transmitters and rough-cut video, community television claims to stand above both commercial and government broadcasters as the institution that will change the way people view television. Being a channel for the people and by the people, the new tier has raised itself on the pillars of democracy and intends to turn the one-way, producer-receiver messages of television into a forum for interactive community discussion. (Rennie, 1998:3)

In undertaking a qualitative audience study of community broadcasting in Australia, Meadows et al examined “the ways in which community media facilitate ‘community organisation’ and the cultural relationships between media workers and the communities in which they are involved” (Meadows et al., 2007: 11). Rather than focussing on the oppositional aspect, they preferred to focus on the ‘transformative processes’ that alternative media can ‘bring about within their participants and their communities’ (Rodriguez, 2002:79).

This focus on ‘transformative processes’ describes the impact of community media in the context of people’s everyday lives. Community media is

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<sup>19</sup> NITV, like its counterparts in NZ and Canada, is based more on a public television style of programming and production values to appeal to a broader mainstream audience, although they variously allocate some small proportion of their schedule to community or ‘user-generated’ programming. The recent move to SBS reinforces this public television model. ICTV is more of a community media model of television, with a policy based on access for all community producers and aimed at community audiences.

measured by more than its diversity of production, significant as this is in serving a multitude of cultures. The fissure in dominant power relations instigated by community media is empowering for communities who, prior to the establishment of the sector, were relatively powerless in their interaction with the media. This fissure has, in turn, empowered communities themselves as well as having broader societal impacts in terms of democracy and citizenship. It is a fissure which begins at the local level and is increasingly registering an impact globally. (Meadows et al, 2007:11)

Meadows et al. (2007:10-11) proposed the umbrella term of ‘empowerment’ as the defining aspect of community broadcasting:

The word [empowerment] best answers for us the question: ‘What is the sector about?’ We suggest the idea of ‘empowerment’ as an overarching term which encapsulates most, if not all, of the sector’s operations, functions and services.

Referring to Grossberg’s (1987) definition of empowerment, they argued that the community media sector promotes ‘enabling practices’ that “empowers station workers and audiences to ‘live their lives’ through the media ‘in different ways’” and which enhance “broader societal concepts [...] such as citizenship, democracy and the public sphere” (Meadows et al., 2007:11).

However, Meadows et al (2007) distinguish between the role of community media in empowering ‘everyday citizens’ and empowering ‘disadvantaged citizens’, arguing that for communities with a “significant degree of social disadvantage”, such as remote Indigenous communities and newly-arrived refugee communities, community broadcasting provides “a critical service”. Meadows et al. argue that:

community media in these cases is about survival. Empowering these communities to survive through the broadcasting of critical news and information otherwise unavailable is community media at its most constructive [...] Community media for disadvantaged citizens incorporates the everyday but is critical for the survival of communities and individuals within them. For example, in remote Australia, Indigenous community media performs a vital service in not only maintaining social and cultural networks but also in providing critical information on health, community services etc. (Meadows et al., 2007:12-13)

Meadows and Molnar (2000) have separately argued that Indigenous media is a primary service for Indigenous audiences due to language and/or cultural differences, relevance of content and inherent values.

The aim of much community-based media is to provide alternative media services to those offered by mainstream broadcasting. The primary role of Indigenous media is, in contrast, to provide a first level of service to its communities. It is because the mainstream media have not served Indigenous audience needs that much of the Indigenous media production worldwide has emerged. (Meadows, 2000:C2)

This positions Indigenous media in a different category to ‘everyday’ community broadcasting in that it is not offering an alternative media service—it provides a primary and essential media service, being the *only* accessible and relevant service for that audience. This is particularly the case in remote areas such as the Ngaanyatjarra Lands where a significant proportion of older people speak little or no English.

#### **2.4.10 Recent theoretical models: Polymedia and Mediatisation**

Two relatively recent theoretical modes that are worth noting are Polymedia and Mediatisation, although these are not used directly within this thesis.

Polymedia was introduced by Miller and Madianou (2012) as a theoretical model to describe how most people now select from a wide variety of communication media modes and technologies. No longer limited by access or cost, people now choose from a ‘repertoire’ of possible communications modes available for different purposes or as a contemporary expression of their identity.

Polymedia theory is not as applicable to remote Indigenous media as new media options are not always available and cost is still likely to be an important issue. However, it does already apply where mobile phone technology is readily available and it will become increasingly relevant in the future, especially with respect to young people.

The communications theory of Mediatisation argues that the media shapes and frames the processes and discourse of political communication as well as the society in which that communication takes place (Lilleker, 2006:117). Mazzoleni and Schulz (1999) described the mediatisation of politics as a process whereby the modern political system is influenced by and changed in response to the mass media coverage of politics. As a consequence,

institutions and societies are shaped by and dependent on mass media (Mazzoleni & Schulz, 1999). Lilleker (2006) argues that the notion of the public sphere as ‘well-informed communication’ relies on all relevant facts and arguments being publicly available and accessible, however this information can suffer from the media outlet's bias and framing.

The concept of Mediatisation was an underlying premise of the ARC research project into ‘The Media and Indigenous Policy’ (2010-12) undertaken by Kerry McCallum, Michael Meadows, Lisa Waller, Michelle Dunne Breen and Holly Reid. This research project found significant impact on public policy as result on reporting on Indigenous affairs.

## **2.5 Conclusions**

Table A4-1 in Appendix 4 provides a summary of the key communications theories outlined within this chapter. It includes a brief analysis of their relevance to this thesis and the development of a policy and evaluation frameworks for remote Indigenous media.

There is significant alignment of the Cultural Media Policy approach to this thesis, as it incorporates the on-the-ground experience and outcomes of practical application as evidence to inform policy. Along with the writings of Habermas, this provides useful theoretical underpinnings to inform the development of the policy framework.

Alternative and Participatory Communications theories are more closely aligned to the community-specific and convergent nature of Indigenous media and communications than Mass Communications models. The Participatory Communications model and the Rhizomatic theoretical frameworks have emerged from Development Communications, a field of international community development, yet incorporate relevant findings of communications theory.

Given the applicability of these models to Indigenous media, it is appropriate to explore the field of Development Communications in more detail in the following chapter (3) to understand its theoretical underpinnings. This discussion will then identify the most appropriate theoretical model to apply to the remote indigenous media and communications context.

# Chapter 3. Literature Review of Development Communications Theory and Practice

## 3.1 Introduction

The theory and methodology used in international Development Communications has relevance in an Australian remote Indigenous context where there are many issues in common with the target groups for development programs. These similarities include cross-cultural communication issues, poverty, health issues, unemployment, limited economic opportunities, disempowerment, displacement, inter-generational trauma, and loss of traditional languages. However, despite the significant research work done on strategies for sustainable development and community empowerment in international development and the policy of self-determination, the development practice within remote Indigenous Australia continues to be addressed largely through a welfare model. Decision-making on policy and planning is still undertaken via a top-down model from government with little direct community involvement. This approach has often created a sense of disempowerment, disengagement and mistrust of the intent of these programs, as well as wasted resources through ineffective delivery models.

Despite Australia being ranked in the top 20 GDP countries in the world, there is a stark contrast in the levels of employment, education, health, life expectancy and housing between non-Indigenous and Indigenous people, particularly those in remote communities. This discrepancy led to the term ‘the fourth world’ to describe people living in ‘third world’ conditions within developed countries. Having largely abandoned the self-determination approach, Australian Indigenous affairs policy is now seeking to ‘close the gap’ on Indigenous disadvantage using top-down interventionist approaches without addressing the core issues of welfare dependency (Pearson, 2000; Trudgen, 2000; Folds, 2001), disempowerment, and systemic racism and marginalisation.

Indigenous leaders, including Pearson, Langton and Yunupingu, have called for a paradigm shift in thinking about Indigenous affairs to break the welfare shackles and re-empower communities to drive their own local agenda. In remote communities, there is often a history of welfare dependency (“sit-down money”<sup>1</sup>), low incomes (“*tjitji* money / child money”),

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<sup>1</sup> Quotes in brackets are terms commonly used by Yarnangu (Central and Western Desert Aboriginal people) to

poor governance (“whitefella business”), miscommunication (“no ears”, “talking sideways”), changing policy (“shifting goalposts”) and mismanagement (“helping self”). Without trust and community ownership of the goals, efforts to engage people can lead to frustration on both sides. Community staff working on the frontline of a government-sponsored behavioural change program often have limited success and a high rate of burnout. Clearly this approach needs to change, however, there are vastly divergent views on the alternative approaches to be taken.

Similarly a paradigm shift is needed in the theoretical approaches taken to the planning, delivery and evaluation of Indigenous media and communications. Meadows, Forde, Ewart and Foxwell (2007) described the empowering nature of community media as a crucial element in enabling communities to reclaim their voice and take ownership in addressing community issues. While this remains true, there has been significant shift in the modes of communication usage in remote communities in Central Australia, particularly in sites where there is mobile and Internet access. Radios and televisions are gradually being replaced as primary media devices by MP3 players, smartphones, tablets, computers and other ICT devices that enable users to access media on demand and communicate via social media. In order to remain relevant and effective, community media organisations must incorporate the platforms and devices that are increasingly being used in communities.

Within the changing technological and political context, Community Development theory provides useful models and tools for application within the remote media industry. In particular these include program development stages and monitoring and evaluation methodologies used within communications development, as well as the emphasis on participatory and ground-up approaches. While much of the practical application of development theory relates to an international context, there is an emerging body of research that tests these models within an Australian Indigenous context, where community development processes have had limited effectiveness to date.

The first part of this chapter outlines recent theoretical approaches to Community Development – including Capacity Development and Capability Development - before focusing on Communications for Development theory and practice. This leads to a literature review of ‘Communicative Ecologies’, the theoretical approach that has been selected as the

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describe each of these cross-cultural issues. See Folds (2006) for a more detailed description of the cross-cultural policy disconnect within Pintupi communities.

best fit for this research project and the context of remote Indigenous media and communications.

The second section of the chapter discusses Indigenous community development policies in Australia and the challenges of applying community development models within remote indigenous communities. The chapter concludes with discussion of approaches to program evaluation and how this can assist in program adaptation and evidence-based policy formulation. It outlines the Ethnographic Action Research (EAR) methodology in order to inform development of the policy and evaluation frameworks in Chapters 6 and 7.

## **3.2 Recent theoretical approaches to Community Development**

### **3.2.1 Community development and social justice**

In 'Developing Communities for the Future' (2006:10), Susan Kenny describes community development as:

the processes, tasks, practices and visions for empowering communities to take **collective responsibility** for their own development. The aim of community development is to enable communities to have effective control of their own destinies. Effective control requires development of ongoing structure and processes by which communities can identify and address their own issues, needs and problems within their own terms of reference. Effective community control requires adequate resources, including income, material resources and knowledge and a strong skills base. [bold emphasis in original]

Ife and Tesoriero (2006) outline the foundations of new approaches to community development, using a combination of an ecological perspective with a social justice and human rights perspective. They highlight the inability of traditional political systems to address problems inherent in the welfare model:

The crisis in the welfare state is the result of a social, economic and political system which is unsustainable, and which has reached a point of ecological crisis. Each conventional response to the crisis in the welfare state is itself based on the same unsustainable, growth-oriented assumptions, and is therefore itself unsustainable. (Ife and Tesoriero, 2006:10)

Ife and Tesoriero (2006) advocate a return to alternative community-based models. The ecological perspective encapsulates a broad range of theoretical positions (eco-socialism,

eco-anarchism, eco-feminism, eco-luddism, global development, new paradigm thinking, etc) with four key unifying themes; holism, sustainability, diversity and equilibrium.

Rawls (1972, 1999) argued that development should be focussed around human rights and social justice, beginning with three principles of justice: “equality in basic liberties, equality of opportunity for advancement, and positive discrimination for the underprivileged in order to ensure equity” (Ife and Tesoriero, 2006:54). Building on structuralism and post-structural theory (particularly Foucault), Ife and Tesoriero expand on Rawls approach to consider the ongoing drivers of inequity - exploitation and oppression - and the role of relationships and power. They contend that the fundamental principle of community development should be to “seek to affirm human rights, and should enable people to realise and exercise their human rights and to be protected from human rights abuse” (Ife and Tesoriero, 2006:81). Ife and Tesoriero’s integrated model of ecology and social justice/human rights incorporates concepts of social sustainability, integration of the social and the physical, inter-generational equity, global justice, and environmental rights and obligations.

### **3.2.2 Capacity Development**

For many years, international development primarily involved development of infrastructure and technology and providing financial capital to stimulate economic growth in developing countries (Hunt, 2005:6). However, as it became apparent that this approach was not achieving sustainable development, the strategy shifted towards the ‘human development approach’ aimed at enlarging people’s choices and building human ‘capacity’.

According to the United Nations Development Programme (UNDP), Capacity Development is defined as:

the process through which individuals, organizations and societies obtain, strengthen and maintain the capabilities to set and achieve their own development objectives over time. (UNDP, 2009a:3)

Capacity Development starts from the principle that people are best empowered to realize their full potential when the means of development are sustainable; home-grown, long-term, and generated and managed collectively by those who stand to benefit (UNDP 2009b:5). In a remote Indigenous context, Indigenous people must be the subjects, not the objects, of their own capacity development (Hunt, 2005:6).

According to Hunt, Capacity Development seeks to turn the cycle of disempowerment around into a positive cycle of empowerment:

when external players show respect, respond positively to local initiatives, take some risks, and allow local people to take ‘ownership’ of their own development in a partnership of growing trust, with mutually agreed standards of evaluation. Above all there is a change in the dynamic of the relationship. Thus capacity development takes place in all aspects of the system, not just in the developing country—or the indigenous community. (Hunt, 2005:6)

The British development agency Department for International Development (UK) claims that three levels of interventions are required for effective capacity development:

- the individual (tools and training);
- the organization (restructuring, reform or strengthening of business management systems); and
- the institutional (pay, promotion, and possibly culture change) (DFID, 2002:3).

However, many capacity development initiatives fail, or have not been sustained, because they have focused on the individuals or entities, without sufficient consideration of their systemic context and relationships, and the effect these may have on their capacity to perform (UNDP, 1998, quoted in Hunt, 2005:4-5). Development projects need a broader understanding and recognition of the institutional factors impacting on development in Indigenous communities - divergent cultural values, marginalisation, welfare dependency, health issues - as well as histories of genocide, racism, relocation, Stolen Generations and disempowerment at the hands of European colonists and institutions.

Hunt (2005:6) describes the shift towards use of the term ‘capacity development’ in an Indigenous Australian context:

In relation to Indigenous Australia the term ‘capacity development’ seems to have gained currency around the end of the Decade of Reconciliation. One of the Australian government’s first actions in its efforts to build Indigenous capacity was to hold an Indigenous Round Table on Community Capacity Building in October 2000, which developed some useful principles consistent with good capacity development. These were:

- flexibility in program administration;
- coordinated whole of government responses;

- collaborations between business, churches, Indigenous organisations, other non-government bodies and the broader community;
- building upon existing strengths and assets within families and communities;
- the empowerment of individuals and communities in leadership and management; and
- encouraging self-reliance and sustainable economic and social development (ATSI Social Justice Commissioner, 2001:6).

The ATSI Social Justice Commissioner's *Social Justice Report 2004* outlined five key principles needed for a program to support capacity development:

- it must be driven by a local agenda;
- it must build on the existing capacities of the group;
- it must allow ongoing learning and adaptation within the group;
- it requires long-term investments; and
- it requires that activities be integrated at various levels to address complex problems. (2004:29)

Hunt (2005:26) concludes:

What is required for Indigenous capacity development is a significant change in the non-Indigenous systems which frame the way Aboriginal institutions and communities operate, and limit their powers. This must involve a serious assessment of the real systemic constraints, development of some agreed goals and approaches between governments and legitimate Indigenous representatives, at a variety of levels, and it must reflect a genuine shift in power.

Policy makers must also think and act in terms of longer-term timeframes, so that there is some continuity of funding and support to communities undertaking developmental work. Short term, stop-start funding is not conducive to success [...] The current Australian government's capacity building focus on families and small communities suggests that the problems and solutions can be found simply at that level, whereas international development experience has shifted further and further up the system to locate many of the constraints. We need to look at how these non-Indigenous systems are undermining Indigenous capacity development—and generate the political will and leadership to turn the disabling environment into an enabling one, which will release and nurture capacity in the Indigenous community.

This thesis discusses key aspects of policy development relevant to this quote. An important consideration is how Indigenous leadership/representation is determined to be “legitimate”. This involves issues around the process of election or elevation of leaders, but also ongoing issues of the appropriateness of western governance models compared with cultural modes of decision-making. ‘Legitimacy’ goes beyond a superficial administrative level to consider ‘deep governance’, such as the ethics and provision of relevant role models (see section 3.5.2). Another issue raised in the quote relates to regional levels of community development. This thesis can make a useful contribution regarding this aspect as the Ngaanyatjarra Lands is a unique ‘confederation’ of 12 Indigenous communities. Further discussion of this issue is in section 3.5.1.

The UK-based International NGO Training and Research Centre (INTRAC) warns that ideas about capacity development should be treated with some caution in cross-cultural environments, arguing that many of the assumptions do not hold true in other cultural settings (Hunt, 2005:13). Thus care should be taken in applying directly results of international studies in the Australian Indigenous communities’ context. A ‘contingency’ approach is required, which identifies the key components of contextual factors and uses these to assess applicability of past case studies and the adaptability of recommendations to any new situation.

A key issue in applying development models to a remote Australian Indigenous community context is there is often an underlying assumption of an economic or employment motivation for *Yarnangu* to engage with programs. However, there are often divergent cultural values, with the Western focus on economic prosperity, work and progress often clashing with the *Yarnangu* values of maintaining family and kinship relationships, connection to country and cultural responsibilities.

These divergent cultural values play out continually within contemporary Ngaanyatjarra community life as non-Indigenous staff employ a ‘carrot or stick’ approach to get people to work for CDEP wages (i.e. ‘no work- no pay policy’), while *Yarnangu* use a range of strategies to access the ‘order book’ to get fuel to attend sorry business or cultural business, feed a hungry family or fix a motorcar. Further, *Yarnangu* are often wary of yet another development model that seems to benefit the non-Indigenous program manager more than the people it is intended to help. Thus, incorrect assumptions about values or motivations of the target group can severely impact on participation and outcomes of programs.

### 3.2.3 Capability Approach

The Capability Approach (CA) was developed by the 1998 Nobel Laureate in Economics, Amartya Sen. His book, ‘Development as Freedom’ (1999), was the culmination of considerable work carried out by Sen, at least since the 1980s, to develop a framework for development that is grounded in human development, and the motivations and perceptions of development program participants, as an alternative to the prevailing focus on economic development theory (Grunfeld, 2009:4). CA sees the focus on economic growth and income as inadequate measures of development outcomes, as they do not measure quality of life and livelihoods. Rather, CA focuses on “the expansion of ‘capabilities’ of persons to lead the kinds of lives they value - and have reason to value” (Sen, 2001:18) as the basis for evaluation. CA also makes the link between capabilities and human equality, with discrimination seen as a “failure of associational capability” (Nussbaum, 2000:86).

Building on Immanuel Kant’s argument for the necessity of seeing human beings as ends in themselves rather than as means to other ends<sup>2</sup>, Amartya Sen advocates the *Capability* approach to development, based on human capabilities rather than economic outcomes:

Human beings are the agents, beneficiaries and adjudicators of progress, but they also happen to be – directly or indirectly – the primary means of all production. This dual role of human beings provides a rich ground for confusion of ends and means in planning and policy-making. Indeed, it can – and frequently does – take the form of focusing on production and prosperity as the essence of progress, treating people as the means through which that productive progress is brought about (rather than seeing the lives of people as the ultimate concern and treating production and prosperity merely as means to those lives). Indeed, the widely prevalent concentration on the expansion of real income and on economic growth as the characteristics of successful development can be precisely an aspect of the mistake against which Kant had warned. This problem is particularly pivotal in the assessment and planning of economic development. (Sen, 1990:41)

According to Sen, certain capabilities are required to achieve and enjoy freedoms, which are the basic building blocks for development. Freedoms refer to political and social freedoms such as the freedom to speak, participate in political activities or receive basic education. Effective Indigenous media and communications programs can provide the tools, connectivity and skills to support these freedoms and build capability.

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<sup>2</sup> Grundlegung zur Metaphysik de Sitten (see ref Sen 2001:41)

CA has significantly influenced development and welfare economics, including the establishment of the United Nations Development Program (UNDP) Human Development Index (Anand & Sen, 1994). It has also been used as a philosophical basis for the Cape York Welfare Reform, which is being seen as a new model for Indigenous affairs nationally by the Abbott Coalition Government.

The CA also has particular currency within Development Communication research projects, as described by Helena Grunfeld (2009:4):

Instead of asking about people's satisfactions, or how much in the way of resources they are able to command, we ask, instead, about what they are actually able to do or to be (Nussbaum, 2000, p. 12). This question is central to the CA and stands in contrast to questions about utility, preference satisfaction, and/or access to resources, indicators that characterise the utilitarian and welfare approaches to development.

CA also provides tools for understanding poverty. However, as Jo Tacchi (2007:3) describes, poverty is not only about lack of income and consumption but can also relate to 'voice'. According to Lister (2004) 'voice' refers to the right to participate in decision-making, whether social, economic, cultural and political, and as an essential human and citizenship right. Tacchi (2007:3) describes 'voice poverty' as "the inability of people to influence the decisions that affect their lives, and the right to participate in that decision-making" including lack of access to communication technologies:

ICTs and their relevance to voice (and vice versa) can be related to a denial of access to modes of expression and more generally to freedom of expression; it can be lack of the opportunity and agency to promote self-expression and advocacy; lack of access to technologies and platforms for distribution of a range of different voices; and it can be related to lack of opportunities to participate in the design of ICT for development interventions. (Tacchi, 2007:3)

Thus, access to, and capability in the use of, ICTs can be seen as a key element of CA. Further, it can act as a key 'driver' or 'enabler' of other aspects of CA. This has led to development theories specifically related to the role of communications in development.

### **3.2.4 Development Communication theory**

Development Communication has been defined as "the strategic application of communication technologies and processes to promote social change" (Wilkins, 2000: 197).

Development Communication practitioners address the following questions:

- How do we empower the 'voiceless' to control both the process and the content of communication?
- How do we inform, initiate and encourage the grassroots to identify problems and to come up with solutions?
- How do we deal with people's identity issues as they experience social and behavioural change? (Servaes, 2008:1)

Until the late 1990s, the field of Development Communication, and more recently Information and Communications Technologies for Development (ICT4D), drew on two main theoretical approaches - diffusion and participation - each with its associated theoretical methodologies (Bessette, 2004; Servaes, 1999). Servaes describes these as:

1. *the top-down model* (i.e. 'modernisation theory' approach), which seeks to implement a policy or a development agenda through dispersion among all the participants;
2. *the bottom-up model* (participatory development), which emphasises engaging the grassroots in making decisions that enhance their own lives, an essential element for both social and individual change. (Servaes, 2008:1)

As outlined in section 2.4.5, the top-down 'modernisation theory' approaches were generally replaced by the bottom-up participatory approaches in the 1980s. Since 1997, the primary research approach has "focused on the basics of development theory and related fields like globalization and localization, the impact of development on social structures, the effectiveness of participatory approaches, and the place and impact of local culture" (Servaes and Malikhao, 2008:13). With the convergence of media technologies and ICTs and the emergence of niche cultural-linguistic media markets, Lie and Servaes (2000) identified the need for a convergent and integrated approach to communications development which recognised the complex relations between globalisation, social change, consumption and identity, and focussed study on key nodal points around "production, regulation, representation, consumption, action, and local points of entry into communication flows" (Servaes and Malikhao, 2008:13).

Servaes and Liu (2007:38) outline the various factors that influence (or constrain) structural change and sustainable development, including:

- Structural and conjunctural factors (e.g. History, migration, conflicts);

- Policy and legislation;
- Service provision;
- Education systems;
- Institutional and organizational factors (e.g. bureaucracy, corruption);
- Cultural factors (e.g. religion, norms and values);
- Socio-demographic factors (e.g. ethnicity, class);
- Socio-political factors;
- Socio-economic factors;
- The physical environment.

The DFID group these under capital asset classes, as follows:

- Human capital: knowledge, skills and abilities of individuals and groups;
- Social capital: relationships, networks, collective norms, social organizations;
- Natural capital: natural resources, healthy environment, biodiversity;
- Physical capital: infrastructure, housing, energy, facilities, producer goods, communications;
- Financial capital: financial resources, available stocks, regular inflows of money. (Servaes and Liu, 2007:38-39)

These lists of factors help to inform the selection of categories to be used within the policy and evaluation framework proposed later in this thesis.

### **3.2.5 Communications for Development programs**

In the 1980s, broadcasting was seen as an important tool for development, supporting self-representation, cultural maintenance, empowerment and locally relevant media amidst an era of globalisation (Michaels, 1986; Buchtman, 2002; Ife and Tesoriero, 2006). In subsequent decades, with convergence of the three sectors of communication - computing, telecommunications, broadcasting - there has been a trend towards the use of media and ICT technologies for production, distribution and reception of media and hence as the primary tool for communications development. In Australian Indigenous media policy this transition has yet to occur, with broadcasting still being supported as the primary model. This is partly due to limited telecommunications and access infrastructure in remote communities, in large measure due to a lack of suitable policy development by successive governments.

In many developing countries and those with minority Indigenous populations, governments and NGOs have been trialling Communications for Development (C4D) projects to meet specific needs: local enterprise and employment, health services and awareness, education and training, literacy and language maintenance, land use and agriculture, improving cross-cultural communications and overcoming social issues. Australian governments need a framework to integrate learnings from these experiences into policy review.

Servaes and Malikhao (2008) describe the current trend in communications as the transition from information societies to knowledge societies, with a shift from a technological perspective (ICT as drivers) to socioeconomic (ICT as tool) usage for sharing information. They argue that “[u]nderstanding the context in which knowledge moves - factors of control, selection, purpose, power and capacity” is essential for understanding how societies can become better able to learn, generate and act on knowledge (Servaes and Malikhao, 2008:24)

Clearly, there is a range of factors - socio-cultural, economic, education levels, literacy and accessibility - that impact on usage of communication technologies and their effectiveness in bringing about change. For this reason, a more holistic model of development was needed which considered existing modes and functions of communications, social and cultural interactions, and appropriate tools to address specific development needs. C4D provides an over-arching term for this more holistic approach, albeit representing a range of specific models.

While there are many diverse and conflicting definitions of C4D, the following is one of the most comprehensive:

Communication for development is the use of communication processes, techniques and media to help people toward a full awareness of their situation and their options for changes, to resolve conflicts, to work towards consensus, to help people plan actions for change and sustainable development, to help people acquire the knowledge and skills they need to improve their condition and that of society, and to improve the effectiveness of institutions. (Fraser and Restrepo-Estrada, 1998:63, cited in Lennie and Tacchi, 2013:4)

The increasing interest in C4D has also been in response to the growing digital divide between the developed world and developing countries and Indigenous peoples, with ICT access and literacy seen as critical to social and economic capacity building. As Alzouma (2005:339-340) describes:

In preparation for the WSIS<sup>3</sup>, Ghana hosted a meeting in February 2005, during which the participants tried to build a consensus on an African agenda for a full integration of the region's countries into 'the global village'. For a number of these participants, the Information Society is unquestionably perceived as a chance for Africa, a chance to blend into a world of economic opportunities and social well-being. They think that information and communication technologies (ICTs) are the instruments through which the growing marginalization of Africa can be tackled.

However, Alzouma warns that technology alone is not able to bring about development, claiming:

it is not the first time that grandiose hopes of leapfrogging development have been attached to a new technology. Since the end of colonialism, nearly every decade has been marked by the celebration of a new technology as a means for overcoming the long-lasting problems faced by developing countries. The era of tractors was replaced by the era of broadcasting and television, and the latter by the era of new information and communication technologies (ICTs). (Alzouma, 2005:340)

Jo Tacchi (2006:8) warns against a return to a 'diffusion model' of development using new technologies:

We cannot assume that access to information delivered via new technologies equates to effective use – delivery of information does not mean that people are thereby informed in any meaningful way. Integration of ICTs into communities and people's engagement with those ICTs requires the development of a new media literacy if the objective is to provide not only access, but the ability to analyse, critically evaluate and use ICTs and the information and knowledge it can carry, along with the ability to create content.

In evaluating ICT projects undertaken in Northern Territory communities, Virginia Watson (2007) outlined four key questions relating to ICT access, usage, understandings and aspirations:

- What is out there: What infrastructure and services do the communities and their residents have access to?
- Does it work: Is the infrastructure functional and, if not, why not?
- What is it used for: What uses are the communities and their members making of the available telecommunication infrastructure and services?

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<sup>3</sup> World Summit on the Information Society (WSIS) held in Tunis in 2005

- What would people like to be able to use: What services and infrastructure would people use if only they could get them? (Watson 2007:145)

These questions were asked of each type of telecommunication and broadcast infrastructure and services, including telephony, Internet infrastructure and access, television and radio services (including RIBS) and two-way radio (Watson 2007:146). Rather than focus on the ICT technology ‘gaps’, or deficit model of a ‘digital divide’, Watson took a communicative ecologies approach to examine how people engaged with the full range of communications forms and networks available, and to “ground the understanding of ICT access and usage among Indigenous communities and consumers in the reality of their everyday lives” (Watson 2007:144).

Watson (2009) identified that a digital divide can still exist locally despite technology being available. Despite government programs aimed to bridge the ‘digital divide’ and provide access to mainstream services and employment and training opportunities, there is often a divide between these policy objectives, the actual need in remote communities, and the reality of the programs that reach the ground. Watson found that a technology focus does not necessarily lead to community usage or continuity.

Watson concludes that the concept of a digital divide is useful in focussing attention on supply-side issues of infrastructure and access, however “it diverts attention from the broader structures of communication in people’s lives and the interactions between these and supply-side issues.” (Watson 2007:153). She argues that the ‘digital divide’ description is simplistic and does not recognise the range of levels of access:

while Indigenous communities are dramatically worse off than non-Indigenous Australians in terms of the extent to which they can access ICTs, the situation is more complex than a straightforward ‘divide’. Rather, a continuum of access has been documented in many Indigenous communities whereby some residents may access the full range of ICTs on a daily basis while others lack access to basic telephony (DCITA, 2002; ACA, 2004; Buchtmann, 2000). (Watson 2007:153).

Watson prefers the term ‘social inclusion’, which refers to :

the extent that individuals, families and communities are able to fully participate in society and control their own destinies, taking into account a variety of factors related to economic resources, employment, health,

education, housing, recreation, culture and civic management. (Watson, 2007:154)

Watson argued the importance of social networks, particularly across age and gender groups, on ICT access and usage. The research sought:

to map indigenous peoples participation as ‘actors’ in their networks of association in order to understand what social processes and structures are most relevant to reducing indigenous disadvantage and how ICTs can be effective in this regard [and] examine the ways in which these networks link individuals and communities to wider social processes and structures and the ways in which these enable and/or constrain choice and capability. (Watson, 2007:154-5)

In order to apply C4D theories and international experience to a remote Indigenous Australian context it is necessary to find a way of integrating and communicating the key ideas. This thesis seeks to develop an effective framework for consideration of the applicability of key concepts to the local context. From the literature reviewed, it seems that the best approach to developing this framework is to use the theory of Communicative Ecologies.

### **3.3 Literature review of selected approach- Communicative Ecologies**

#### **3.3.1 Description of Communicative Ecologies approach**

‘Communicative Ecologies’ is a relatively new holistic approach used in media and communications research to gain an understanding of the “the context in which communication processes occur” (Foth & Hearn, 2007:757). As Jo Tacchi describes, a communicative ecology:

includes meanings, uses, functions, flows, channels, interconnections. It is based on an anthropological principle, that in order to understand one aspect of culture, you need to take a holistic approach—in this case, in order to understand one aspect of communication within a particular setting, you need to understand how it fits into the wider communicative ecology. (Tacchi, 2006:6)

It is a way of describing the complete range of communication media and information flows existing within a community, including the dynamic relationships between social interactions, culture, discourse, and communications media and technologies for individuals, groups or

communities. Tacchi, Slater and Hearn (2003:15) describe a 'communicative ecology' as a social system in which "there are many different people, media activities, and relationships". This approach is different to studies that focus on a particular technology such as Internet usage or mobile telephony.

Building on McLuhan and Postman's 'media ecology' concept, communicative ecology expands beyond mass media to incorporate all modes of communication; traditional print, broadcast media, telecommunications, social networking applications, transport infrastructure that enable face to face interaction, as well as public and private places where people meet and talk. Using the biological analogy of an 'ecology' enables researchers to take a 'whole of system' approach, incorporating time and space dynamics, population structures, networks and clusters, and even power relationships. This allows a richer understanding through holistic (macro) or individual (micro) levels of analysis of the social and cultural context of communication (Foth & Hearn, 2007). This approach also enables further analysis of the similarities, differences, interrelationships and transactions between different ecologies. The boundaries of an ecology can be defined and the coherence of the boundary and the social sustainability of a communicative ecology can be studied.

Hearn et al. (2009) propose a number of key questions to help understand a local communicative ecology:

- What kinds of communication and information activities do local people carry out or wish to carry out?
- What communications resources are available to them – media content, technologies, and skills?
- How do they understand the way these resources can be used?
- Who do they communicate with, and why?
- How does a particular medium – like radio or the Internet – fit into existing social networks? Does it expand those networks? (Hearn et al., 2009:31)

Foth & Hearn (2007:9-18) describe three layers of a communicative ecology:

1. A *technological layer*, which consists of the devices and connecting media that enable communication and interaction;
2. A *social layer*, which consists of people and social modes of organising these people;

3. A *discursive layer*, which is the content of the communication, that is the ideas or themes that constitute the known social universe that the ecology operates in.

A research project can begin using any one of these three layers as a starting point to study the communicative ecologies of a group. As a project develops, consideration can incorporate the other layers.

Using the social layer as a starting point, Allison (2007) provides an example of a table (see Table 3-1 below) which summarises the experience of people in traditional villages in using the most common form of communication (oral face-to-face), and the implications for introducing ICT access on community building.

**Table 3-1: Dimensions of communication media and their implications for the idea and experience of community despite ICT mediation (Allison, 2007)**

<b>Communication Media Dimension</b>	<b>Dimension Experienced Most Often in Traditional Villages</b>	<b>Implications for the Idea and Experience of ICT-Mediated Community</b>
Senses engaged	all primary human senses (sight, hearing, touch, smell, and taste--with taste being engaged least often)	The more senses engaged, especially the primary senses, the greater the sense of community.
Quality of sense data	high for the primary means of transmission (face-to-face)	The higher the fidelity, the greater the experience of virtual community.
Discursive (digital) or nondiscursive (analogical)	nondiscursive (analogical)	The higher preponderance of nondiscursive (analogical) messages, the greater the sense of community.
Speed	almost instantaneous (sound waves)	The faster the transmission speed, the greater the sense of community.
Education required	oral language almost universal	The more nearly approaching universal the education covering the skills required by the medium, the greater the sense of community. In addition, the more communications media which require little education, the larger the inclusion of less educated human beings.
Synchronous or asynchronous	both synchronous and asynchronous (memory and messages "passed along")	The higher the preponderance of synchronous communications, the greater the sense of community.
One-way or interactive	interactive	The higher the preponderance of interactive media, the greater the sense of community.
Cost	no technological costs	The lower the cost of the medium, often the greater its use and, therefore, the greater the sense of community.

<b>Communication Media Dimension</b>	<b>Dimension Experienced Most Often in Traditional Villages</b>	<b>Implications for the Idea and Experience of ICT-Mediated Community</b>
Distribution and access	close to universal	The closer to universal access, the greater the sense of community.
Size and portability of requisite receiver	no technological receiver required (all receivers <i>included</i> in biological body)	The smaller and more portable the receiver, the more frequently carried and the less noticed, hence the greater the sense of community.
Connectivity	no connectivity required (air and space the medium through which messages are transmitted)	The more ubiquitous the means of connectivity, the greater the sense of community.
Topology	both broadcast and peer to peer	The more intra-nodal communication, the greater the sense of community.

Using a Communicative Ecologies approach, Jo Tacchi describes techniques for embedding new technologies within a community:

Initiatives employing new ICTs can build upon existing community media and multimedia models (particularly community radio and video) which have long traditions of community content development and participatory training and production. This can help shift computer and Internet use in the community from general purpose skills and information access to the production of locally relevant content, both through local management of information, and through incorporation of content into media and multimedia formats that are closer to the community. Integrating ICTs with established media like community radio also draws on the strong organisation and ownership models of community media, which has positive implications for the sustainability of local ICT initiatives. In many cases, through this process of integrating media, technologies and resources, we are seeing the potential emergence of local community knowledge organisations. (Tacchi, 2005:12)

This quote provides a good description of the Integrated Delivery approach adopted in introducing ICT access facilities and training by Ngaanyatjarra Media. This is described in section A9.3.9 in Appendix 9, which summarises the development of Ngaanyatjarra Media, as well as in Case Study 3 within Chapter 9 (detailed in Appendix 11) .

### **3.3.2 Applicability of Communicative Ecologies theory to this project**

Communicative Ecologies theory relates well to a remote Indigenous context. Drawing on a range of communications and development frameworks, Communicative Ecologies provides

an understanding of the way media and communications technologies and programs fit within the ecology of a community, that is the social, cultural, political, economic and historic tapestry. Through building an understanding of local context and the prior and existing communication modalities, it is possible to identify a community's readiness for new communication modes, reducing the likelihood of mismatch, misuse and wasted resources. Lennie and Tacchi describe the importance of understanding and building on the existing social, cultural and communicative context:

Communicative ecologies...helped us pay attention to the actual use of, and interaction with, media and ICT in the wider context of people's lives and social and cultural structures. Thinking about the use of media technologies for information and communication purposes through the concept of communicative ecologies focussed our attention on the complexity of local communicative environments, and on how there are many information and communication channels and flows. Different places, and different peoples within a place, have quite different communicative opportunities and experiences, depending on many factors, including the availability of infrastructure and technological and social networks, and particularities such as age, gender, class, education, economic situation, and so on. It cannot, therefore, be assumed, that everyone in a locality will engage with an ICT4D initiative such as a community internet project, or community radio station, in the same way. (Lennie & Tacchi, 2013:13)

A key lesson is that there are no 'one-size-fits-all' solutions as the communicative ecology of each community or region will be different. The shift towards community initiation and ownership of programs, as well as involvement in the evaluation and review, are critical to success and overcoming the history of disempowerment.

The particular value of Communicative Ecologies to this project is the integrated nature of the theory with both research and evaluation methodologies. It provides a holistic model for undertaking research within a remote Indigenous community context where the traditional concepts of media, communications, producer, consumer and market do not readily apply. It allows a way of observing and evaluating what is actually happening at a localised level without the assumptions inherent in much of communications theory. It also recognises the inter-relationships and choices across the range of media and communication modes, from personal communications to mainstream broadcast media and community-produced media to ICT usage.

The selection of Communicative Ecologies theoretical approach and the associated Ethnographic Action Research evaluation methodology provides a range of opportunities for studying and assessing remote Indigenous media and communications projects. CE:

- Provides a participatory approach to program initiation, delivery and evaluation;
- Provides a range of tools for monitoring and evaluation of projects;
- Incorporates the whole array of media and communications forms that exist in remote indigenous communities;
- Takes an holistic approach which recognises the cultural, social, technological, geo-political and historical factors that impact on uptake and usage of communication technologies;
- Informs a shift in policy focus from a top-down welfare model to a grass-roots recipient-based development approach, informed by a body of theoretical and research work.

The strength of this model is that it is able to be flexible and specific to the localised ‘micro’ nature of the community or individual, while providing useful ‘macro’ information to inform broader analysis across organisations, regions or national programs. Communicative Ecologies also provides tools for comparing similar projects within different contexts to help inform the development of new projects. This comparative approach can then influence evidence-based policy development. With a key aim of this project being the development of policy and evaluation frameworks in a remote Indigenous context, seeking appropriate media and communication modes and programs, Communicative Ecologies provides an ideal theoretical approach.

### **3.4 Conclusions – How theory informs thesis**

The key concepts and relevant aspects from the theory reviewed in this chapter are collated into the summary matrix Table A4-2 in Appendix 4. This will be used to help inform the development of the Policy and Evaluation Frameworks. The Comments column within Table A4-2 provides a summary of the applicability or primary contribution of each theoretical model to this research project.

Community development theory and delivery models, and associated evaluation methodologies, provide some best-practice approaches to apply to remote Indigenous media and communications programs. These promote a shift from top-down, externally driven

program to capability models, which involve significant community involvement in all aspects of program design, delivery, evaluation and refinement. However, community development models have a chequered history within remote Indigenous Australia where there are a number of historical, cultural and contextual issues that limit their effectiveness. Appendix 5 provides an overview of the history of the policy and program delivery and key issues in a remote Australian context.

The selected theoretical model of Communicative Ecologies directly applies to the use of media and communications programs for capacity building, digital inclusion and self-representation. Having been developed out of ICT program delivery, it provides practical and relevant tools to inform development of the policy framework within this thesis.

However, there are significant contextual differences between developing countries, where most of these techniques have been developed and applied, and the remote Australian Indigenous community context. For this reason, a process of assessment and testing needs to be undertaken before recommending a policy and evaluation approach for the remote media sector. An initial assessment will be undertaken within this thesis using the case studies from the Ngaanyatjarra Media context, however a more expansive testing is beyond the scope of this project.

A shift to a development model would require a significant change management process for the various stakeholders; internal and external. This would ideally be undertaken in conjunction with a revised policy shift that recognises convergence and re-positions media and communications as an integral part of community life and a holistic program delivery model.

# **Chapter 4. Literature Review of Indigenous Media & Communications Research**

## **4.1 Introduction**

This chapter charts the development of Indigenous media and communications in Australia, both as a practice and as a growing field of academic study and analysis. Since the early 1980s there has also been a lot written about the remote Indigenous uptake of media and communications technologies, from various academic perspectives: anthropological (Eric Michaels, 1985-90; Marcia Langton, 1993; Faye Ginsburg, 1991-2008; David MacDougall, 1998; Jennifer Deger, 2006); policy/ political economy (Helen Molnar, 1999, 2000; Michael Meadows, 1993,1999, 2000, 2006, 2012; Philip Batty 1993,2003); socio-technical (David Tafler, 1994, 2007; Buchtman, 2000); historical (Molnar and Meadows, 2000; Wendy Bell, 2008); ethnographic (Melinda Hinkson, 1993-2004; Inge Kral, 2010-13) and within community media audience research (Meadows et al., 2006). There was a noticeable drop in academic attention to the sector in the latter part of this era. However, a resurgence of interest and publications has occurred since about 2008 as new modes of communications practice have emerged.

The chapter begins with a brief review of relevant literature from the field of Media Anthropology. Much of the academic writing on the sector throughout the 1980s and 1990s was influenced by the work of anthropologist Eric Michaels (see 4.3.1), which helped to frame the policy and academic discourse on remote Indigenous media around cultural maintenance, and contributed to the establishment of the BRACS program. Media Anthropology grew as a field since the 1980s, within an era of globalisation and self-determination, as Indigenous people increasingly rejected external representation and took up the tools of media to tell their own stories in their own ways.

The chapter then moves to the digital era since 2000 to consider the impact of convergence on remote Indigenous media and communications, as remote people have become increasingly technologically capable and adopted ICTs and new modes of communication. Further description of the Indigenous use of ICTs in a remote Australia context is included in Appedix A7. The key issues and outcomes from this chapter pertinent to this project are collated in a summary matrix in Table A4-3 in Appendix 4..

## 4.2 Media Anthropology

### 4.2.1 The role of Media Anthropology

Since the early 1980s, with the development of new affordable media technologies, satellite broadcasting and the growth of community broadcasting, minority Indigenous peoples around the world have begun to use the tools of media production and broadcasting in response to the dominant and colonial voices of mainstream media. As Indigenous people have appropriated broadcast, on-line and digital technologies to present their own views and stories to Indigenous and mainstream audiences, a new strand of anthropology, deriving from cultural and visual anthropology, has emerged to describe the unique modes, perspectives, narrative forms and audience responses. Media Anthropology marks a dramatic shift in perspective, away from studying the Indigenous 'subject' in a 'traditional' cultural context, to observing the contemporary Indigenous appropriation and adaptation of new media technologies as producer/ creator of images to achieve social, cultural and political outcomes (Askew and Wilk, 2002:2). This approach re-positions the ethnographic 'gaze' and inverts the previous authority and power relationship.

Bredin (1993) raises cautions about uncritically adopting an ethnographic approach to analysis of Indigenous media:

The study of indigenous media, with its often uncritical appropriation of ethnographic discourse, must be located in reference to the historical specificity of this discourse and to the "practical politics" (Spivak, 1988a, p. 104) of colonization and domination. The historical experience of culture contact and conflict between colonizing Europeans and the aboriginal population of North America shape the ways in which First Nations communities today have appropriated and developed the forms of mass media. This history has also shaped the way cultural differences are experienced, imagined, and represented within and between these two groups. The current struggle for access to media and the discursive frames within which this struggle is analyzed have common roots in modes of domination. (Bredin, 1993:2)

The anthropology of media draws on theoretical approaches from a range of sources, including Pierre Bourdieu's 'reflexive sociology' (1976), visual anthropology, theories of audience consumption and reception from media studies, network theories, and theories of globalisation, participatory communications and development studies. Media anthropology

makes use of qualitative methods such as ethnography in its field research, although not necessarily using participant observation and long term fieldwork. This ethnographic approach accompanied a shift from the discussion of western media as necessarily culturally destructive towards a more optimistic view of Indigenous media makers as the “activist imaginary” (Marcus, 1996), operating within a resistance model against mass media through “counter- hegemonic cultural production” (Ginsburg, 1999:301).

Anthropologist Fred Myers (1986) has described nomadic Indigenous cultures as fluid and adaptive but sustained primarily by maintaining social and family relationships. The cultural importance of face-to-face communication as the primary mode for maintaining relationships raises the question of the effectiveness of new communications technologies in maintaining family and social connections. The introduction of electronic communication provides the potential to partially replace or supplement face-to-face communication that requires extensive travel. The new forms of communication provided by ICT technologies should be analysed in terms of this relationships paradigm and cultural exchange.

Faye Ginsburg, New York University, has been one of the leading contributors internationally to the field of visual and media anthropology since the early 1990s, playing a key role in defining (and re-defining) the shifting territory within media anthropology. Ginsburg provides an international overview of the development of Indigenous media (particularly in Canada, New Zealand and South America), with a particular interest in Australian Indigenous media since the late 1980s<sup>1</sup>. Ginsburg’s article ‘Mediating Culture: Indigenous Media, Ethnographic Film and the Production of Identity’ (2004) describes Aboriginal-controlled media as enabling a new mode for transmitting or ‘mediating’ cultural identities, drawing on elements of both the dominant and minority societies to produce new media forms (Ginsburg, 2002:230).

Ginsburg has celebrated the achievements of Indigenous media-makers as they have emerged onto the world stage, “shooting back” against the representational practice of ethnographic film-making (Ginsburg, 2004:295). However, she has also identified the 'Faustian dilemma' for Indigenous media makers, that in using western technology and representational modes to express their identity for political or cultural purposes, they are forced (at least to some

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<sup>1</sup> Two of Ginsburg’s doctoral students, Lisa Stefanoff and Sabra Thorner, have recently undertaken research projects in Australia, at CAAMA productions and Ara Irititja Archival Project respectively.

extent) to adapt their own cultural values and compromise their traditional knowledge (Ginsburg, 1991). Ginsburg outlines the challenge for Indigenous media creators:

The complex mediascape of Aboriginal media, for example, must account for a range of circumstances, beginning with the perspectives of Aboriginal producers, for whom new media forms are seen as a powerful means of (collective) self-expression that can have a culturally revitalizing effect. Their vision coexists uneasily, however, with the fact that their work is also a product of relations with governing bodies that are responsible for the dire political circumstances that often motivated the Aboriginal mastery of new communication forms as a means of cultural intervention. Such contradictions are inherent to the ongoing social construction of *Aboriginality*. (Ginsburg, 2003:366)

In developing her concept of “embedded aesthetics”, Ginsburg (1994) referred to Appadurai’s notion of the mediascape to describe the diversity of global cultural flows created by new media technologies and images. Ginsburg describes the “extratextual objectives” of Aboriginal video production that overrides concerns about narrative or visual form. As per Michaels observations of the “the social organisation of an Aboriginal video workplace” (Michaels and Kelly, 1984), Ginsburg describes social relations as constituted often through production and reception rather than simply via the images themselves” (Deger, 2006:46). Ginsburg sees Indigenous media practices and self-representation as playing a crucial role in Indigenous self-determination (Ginsburg, 2003:97).

#### **4.2.2 Anthropological studies of Indigenous uptake of media technologies**

Anthropologists have sought to observe how different cultural frameworks and narrative modes are expressed using Western media technologies. During the 1970s-90s there were a number of studies undertaken to observe the way Indigenous peoples, who have formally had little experience with Western media technologies (especially video), use these tools to tell their own stories. Some of the earliest research work in this field was undertaken by Sol Worth and John Adair in the early 1970s (Worth and Adair, 1973, 1997). They taught film-making and editing to a group of six Navajo Indians in Pine Springs, Arizona, in order to see how people from a different cultural context, who have never produced films, would do so for the first time.

Eric Michaels took a similar participatory action research approach when he began his AIAS-funded study (1982-86) on the impact of television on remote Indigenous communities in

Central Australia. Michaels chose the Warlpiri community of Yuendumu to undertake this research, beginning the project by inverting the brief and deciding to study the impact of the Indigenous community on TV. Michaels was influenced by Worth and Adair's work with the Navajo in the 1970s, the work of his mentor Jay Ruby, and the context of increasing globalisation and the self-determination policy within Australia. These factors, along with his previous research in the U.S. on sub-cultural resistance to mass media (e.g. his PhD thesis: 'TV Tribes'), converged to influence both his approach and the outcomes of the project.

Rather than ascribing to the prescriptive brief of observing the cultural impact of mainstream television, Michaels' final report entitled 'The Aboriginal Invention of Television' (1986) and monograph 'For A Cultural Future' (1987) described the way Yapa (Warlpiri people) used video production and television broadcast technologies for political resistance, cultural maintenance and community governance outcomes. Michaels' body of work during the 1980s (before his early death in 1990) had a significant impact within Australian communications theory and policy discussion, starting a wave of academic analysis of Indigenous media production and broadcasting in Australia. It also played a role in promoting the value of Indigenous-controlled media production in remote communities. Michaels' work is reviewed in more detail in section 4.3.1.

Anthropologist Terence Turner undertook a similar venture with the Kayapo Video Project in the Brazilian Amazon in 1987, in which he studied how Kayapo used community media for cultural, educational and political agendas, including defending their land rights and environment (Turner, 1992). Turner sought to explore the impact of an objectifying medium like film on the people involved and the difference for the community once they were able to produce and control their own films.

Turner argues that criticisms of Kayapo videos as 'inauthentic' or 'ineffective' misses the point. Kayapo used their own cultural differences (including lip plugs and body paint), both in front of and behind the camera, to gain the attention and sympathy of Brazilian and international media in support of their plight (Turner, 1992:36). Individual Kayapo also used their roles within the video-making process to advance politically within the tribal government, sometimes leading to conflict.

Deger (2006) describes how these research projects called for a shift in perspective for anthropology:

It is the way in which these projects highlight issues of power, representation, and imagination, the local and the global, and the traditional and the cultural that makes indigenous media production an important contemporary phenomenon... [This] highlights the need for a political/ethical/conceptual shift of focus for anthropology as the old categories of the authentic, the bounded, and the traditional are no longer seen as providing effective models of culture. Simultaneously these very notions are being taken up with an enhanced, politicized meaning by indigenes themselves. (Deger, 2006:43-44)

Deger questions the notion of authenticity being framed in reference to outside audiences, preferring to ask:

might there be something more culturally specific about the Kayapo experience of what is at stake in the very act of becoming visible to themselves and others? And, if so, is this shifting, changing or otherwise developing as a result of the new practices, politics, pleasures, and connections that the camera mediates? (Deger, 2006:44-45)

This question forms the basis of Jennifer Deger's in-depth anthropological analysis of remote media in the remote Arnhem Land community of Gapuwiyak. Deger's book 'Shimmering Screens' (2006), describes her participatory research project on community media production in Gapuwiyak during the 1990s, particularly her work with Yolngu man Bangana Wunungmarra. Deger challenges Michaels' assertion that Indigenous media has grown out of 'political resistance' and a self-initiated desire by Indigenous people to use modern media technologies for 'cultural maintenance'.

Deger criticised the BRACS program as an ideological exercise, claiming that "with the notable exception of Ernabella in South Australia, I could not find one example of the community in which there was any sustained local media production at that time" (Deger, 2006:4). She goes on:

I would argue that in the planning of BRACS... there had been no consideration of the fact that the younger people interested in the technology and the job of BRACS operator might be too inexperienced, or in the wrong kin relationships, to take on the difficult and potentially dangerous responsibilities of recording and/or broadcasting such material. Or that those elders in a position to negotiate and authorise such matters might be deterred

by the modern technology. Above all, I would argue that the supposition about there being a so-called natural conjunction between an “oral culture” and “electronic broadcast technologies” was not only far too simplistic; it failed to acknowledge the degree to which recording and broadcasting technologies actually posed serious epistemological challenges to a society in which the “ownership” of songs, story, and country is strictly managed, and where access to information and images is controlled by an elaborate politics of knowing and telling, seeing and revealing. (Deger, 2006:19)

Deger’s observations about the cultural mis-match of western technologies and assumptions about the use of BRACS highlight the issue of policy solutions being imposed on remote communities without adequate community consultation and ownership in the model. Unfortunately, in this assessment Deger failed to acknowledge the many sites across Australia where the BRACS program had continued to operate and enable community and cultural outcomes despite the systemic failures in the program. It also fails to recognise the agency of Indigenous people to use technology in a culturally appropriate way, incorporating their cultural roles, rights and responsibilities into their media practice and selectively broadcasting content deemed appropriate to a broad community audience (typically contemporary music rather than secret sacred content). Nonetheless, Deger’s description of the media project at Gapuwiyak is a valuable contribution to the discipline of media anthropology and the most in-depth analysis of remote Indigenous media for cultural outcomes in Australia in recent years. Her project produced this level of documentation and analysis because of her close relationships with the Indigenous participants over several years.

With respect to the positioning of the researcher as an ‘actor’ within the research situation, Turner argues that:

participation in those struggles in some activist capacity becomes both ethically and methodologically the most powerful way of gaining ethnographic access and theoretical understanding of their reality (Deger, 2006:16).

This model of participatory action research, facilitating project based work as a site of study in communities, has been used by a number of anthropologists within Australia, including Eric Michaels and Jennifer Deger. Researchers, however, need to be conscious of potential ethical issues that can arise within such projects and adopt a self-reflexive practice.

Juan Francisco Salazar also adopted a collaborative action research approach in his work with the Mapuche people of southern Chile, whereby Mapuche used internet as a tool for political and cultural survival in response to the distorted construction by mainstream media of the Mapuche uprising since 1997 (Salazar, 2005). He described how the “the internet has facilitated the building of an online community to support the Mapuche’s struggle for land rights and cultural recognition” (Salazar, 2005:71). Salazar critiqued the more observational ethnographic research methods as “saying little about a political or cultural change in or for the ‘objects’ of observation” (Salazar, 2005).

An array of examples of Indigenous and ethnic media projects are outlined in the book ‘Media Worlds’ (Ginsburg et al., 2002). This collection of essays from international research in the field of media anthropology demonstrate how Indigenous media projects can: “enable or challenge the workings of power and the potential of activism; the enforcement of inequality and the sources of imagination; and the impact of technologies on the production of individual and collective identities” (Ginsburg et al., 2002). The reported projects utilised a variety of approaches, hence, this book is useful for new researchers to consider the most appropriate methodology for any particular project.

There have been challenges to the interventionist role of the ethnographic researcher in constructing the research situation for media and communications projects. Should the researcher be in charge of media developments and determine the agenda? This has led some authors to call for alternative research practices to ensure that the community are the drivers, particularly for cultural maintenance programs.

One example of a community-driven media project (i.e. not initiated by a researcher) was the Inuit media project in the Arctic developed in the 1970-80s, which grew into the Aboriginal Peoples Television Network (APTN). Ginsburg described the process by which the Inuit took up the tools of media production and distribution for cultural maintenance and communication:

Rather than destroying Inuit culture as some predicted would happen, these technologies of representation – beginning with the satellite television transmission to Inuit communities of their own small-scale video productions – have played a dynamic and even revitalizing role for Inuit and other First nations people, as a self-conscious means of cultural preservation and production and a form of political mobilization. Repurposing satellite signals for teleconferencing also provides long-distance communication

across vast Arctic spaces for a range of community needs: everything from staying in touch with children attending regional high schools to the delivery of health care information (Brisebois 1990; Marks 1994). (Ginsburg, 2002:40-41)

A later Inuit project, Isuma TV, was established to enable distribution of community produced content via an on-line platform as well as distributed by satellite to a network of community-based media servers which in turn can be shared to the community via local cable networks (Ginsburg, 2008:12-15). Srinivasan (2006:499) places this project within the context of a changing communications theory framework:

This example shows the importance of re-purposing the Frankfurt School critique of culture industries within a model of appropriation that places those traditionally disadvantaged into the position of creator and broadcaster. This is a step further than the process of traditional appropriation and reception studies (Hall, 1973; Morley, 1992), wherein the fan (Jenkins, 1992) or receiver retells or re-creates an already once-released narrative. Instead, the content and utilization of the technology are placed in the hands of the community.

Roth and Valaskakis (1989) described the Aboriginal communication sector in Canada as a remarkable example of democracy at work over the past 30 years, overcoming the limitations of state-controlled airwaves to shape their media environment to meet cultural, social, and political needs and build economic and institutional relationships. Lorna Roth has described Aboriginal media as a tool for language/cultural reinforcement, education, self-development, and building cross-cultural political influence within a contemporary cultural context (Roth, 2005).

Ethnographic filmmaker and theorist David MacDougall<sup>2</sup> questions the assumptions of some visual anthropologists that providing a camera to traditionally oriented Indigenous people will result in an authentic voice or recording of cultural knowledge. In his book 'Transcultural Cinema' (1998), he described the limitations of film or video in conveying Indigenous cultural epistemologies and calls for a deeper exploration of the complexities and effectiveness of the camera in mediating or conveying cultural knowledge. In contrast to

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<sup>2</sup> David MacDougall, along with his wife Judith, are key figures in visual anthropology, with a history spanning several decades of producing reflexive observational films with, and about, Indigenous peoples in Africa, Australia, India and Europe. Importantly, they ran the Australian Institute of Aboriginal Studies (AIAS) film unit during the 1980s, producing films such as 'Takeover' (1979), 'Link-up Diary' (1987) and many more, and importantly training a generation of Indigenous documentary film-makers, including Wayne Barker and Coral Edwards.

other commentators, MacDougall argues for a continued role for ethnographic filmmaking, describing it as a radical alternative, which challenges many of the assumptions of anthropological practice. He describes the inter-cultural aspects of ethnographic filmmaking, whereby “[t]he filmmaker’s acts of looking are encoded in the film in much the same way as the subject’s physical presence.” (MacDougall, 1998:261).

MacDougall compares the written anthropological text, which is able to articulate the ‘invisible’ and general aspects of culture such as kinship, identity and exchange, to the ethnographic film, which can show individual behaviours, emotional expressions, visual and aural/vocal textures, and context that are harder to express in writing (ibid, 1998:257). While acknowledging the limitations of both forms of representation, he describes how visual media can contribute to a new field of ‘experiential studies’ in anthropology, “studies of the actualization of social knowledge”, or more broadly, as an “anthropology of consciousness” (ibid, 1998:272).

### **4.3 Australian research into remote Indigenous media**

#### **4.3.1 Eric Michaels and the ‘Aboriginal Invention of Television’**

Eric Michaels’ contribution to both academic discourse and policy debate around remote Indigenous media production and reception was hugely significant throughout the 1980s and early 1990s. Based on findings from his AIAS research project at Yuendumu (1982-86) into the impact of television on remote Indigenous communities, Michaels helped to frame the policy and academic discourse on remote Indigenous media around cultural maintenance, and contributed to the establishment of the BRACS program.

Michaels adopted an action research methodology for his AIAS research project. He also used an anthropological mode of observation and analysis in his writing, with the two approaches sometimes clashing in a dual modality of activist and observer.

The value of Michaels writing however, was his enthusiasm and accessibility in tackling a broad range of subjects, his reflexivity in addressing his internal conflicts, and his far-reaching insights and observations within theory and public policy as they related to remote Indigenous people and media practice. His work created much controversy but also sparked interest in remote Indigenous media within the academic fields of anthropology, cultural criticism and media studies. His work has been critiqued extensively over the last 20 years,

hence, it does not warrant further analysis here, beyond a summary the key issues and criticisms that inform this project; see also section 4.3.2.

As suggested by the report title from his AIAS study, 'The Aboriginal Invention of Television' (1986), Michaels proposed that video and television technology be appropriated by Yapa for social, cultural and political purposes, including cultural maintenance and empowerment. In the preface to his report, he outlined three models of Aboriginality with respect to Indigenous media policy and direction: 1) a 'cultural maintenance' model, based on traditional law and localised communication in local language; 2) Pan-Aboriginalisation - using a few main languages to assist a geographically wide range of Indigenous Australians to become more politically unified, broadcasting to national Indigenous audiences; and 3) 'Assimilation' - adopting European lifestyle and values and mainstream media models accessible to all Australians (pxvi-xvii). By further defining these choices as the options between a 'lifestyle future', whereby Yapa remain the objects of representation and audience for mainstream media, or a 'culture future' of active self-determination and self-representation using the tools of media, Michaels argues his case for a 'cultural maintenance' media policy approach for remote Indigenous people.

Michaels 'cultural future' thesis (1987) was informed by broader political debates in the 1980s about the impacts of globalisation on diversity and the need for locally specific cultural voices<sup>3</sup>. Michaels acknowledged Freda Glynn's warnings of mainstream television as 'cultural nerve gas' but challenged the 'hypodermic needle' metaphor which positions the remote Indigenous audience as passive consumers of Western media and victims of cultural imperialism. He argued against a protectionist agenda and described in detail the alternate viewing modes and reading of Western texts in a critical and nuanced way by people from an oral culture; a reverse ethnographic gaze. His 'cultural maintenance' thesis was premised on a binary model of opposing or supplementing the direct mainstream media transmission model, which would otherwise lead to cultural destruction and homogenisation.

Michaels described (or inscribed) the adoption of media technologies as active political resistance by Yapa, citing Kurt Japanangka Granites' famous line "We can fight fire with

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<sup>3</sup> He was writing at a time when the AUSSAT satellite was soon to be launched and self-determination and self-representation was a key platform of the growing Aboriginal Black rights movement grown from Charles Perkins' Freedom Rides of the 1960s, the 1967 referendum and the 1972 Tent Embassy, with the recent launch of Radio Redfern and CAAMA in Alice Springs.

fire” in response to the impending introduction of satellite television (Michaels, 1994:104)<sup>4</sup>.

Michaels described his vision for a ‘cultural future’ as:

an agenda for cultural maintenance which not only assumes some privileged authority for traditional modes of cultural production, but argues also that the political survival of indigenous people is dependent upon their capacity to continue reproducing these forms. (Michaels, 1987a:73)

In ‘For A Cultural Future’ (1987a), Michaels outlines the key differences defining Yapa media production compared with Western media modalities as:

- ideological sources and access to inspiration;
- cultural constraints on invention and imagination;
- epistemological bases for representation and actuality;
- indistinctness of boundaries between authorship and oeuvre<sup>5</sup>;
- restrictions on who makes or views expressive acts. (Michaels, 1994:105)<sup>6</sup>

Michaels argues against the bureaucratisation of Indigenous media through training and funding programs, which he contends effectively turns it into a welfare program (Michaels, 1994:105). In many ways, this is the policy pathway that has occurred. However, as the case studies in Chapter 9 (Appendix 11) will indicate, these approaches can be effective if collaboratively designed and managed.

### **4.3.2 Critique of Michaels’ ‘cultural maintenance’ thesis**

While Michaels’ writing had significant influence within Australian media, communications and anthropology studies, it has been criticised as ‘Aboriginalist’ (Hodge), ‘traditionalist’ (Deger 2006:41) and as ‘ethnographic primitivism’ (Hinkson, 2002). In an article entitled ‘Aboriginal truth and white media: Eric Michaels meets the spirit of Aboriginalism’ (1990), Robert Hodge coins the term ‘Aboriginalism’ to describe Michaels’ work<sup>7</sup>:

The foundation premise of Aboriginalism is the construction of Aboriginals as ‘primitive’, in a binary opposition to ‘civilised’. As primitives they become an endlessly fascinating object of the White gaze, able to generate unlimited

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<sup>4</sup> Michaels’ work was written during the 1980s, prior to his death in 1990, but collated in the post-humous book ‘Bad Aboriginal Art’ (1994).

<sup>5</sup> Langton (1993) also argued that media from remote areas is not so much a product of individual creative expression but is “community authored”.

<sup>6</sup> These differences were also identified within with the Ngaanyatjarra Media production model.

<sup>7</sup> This refers to Edward Said's term ‘Orientalism’.

discourse but never able to participate in it on any terms [...] This closed universe guarantees their authenticity and identity as Aboriginals, as worthy of Aboriginalist reverence, but any departure from its terms condemns them to angry denunciation for having betrayed their essential identity, as inscribed in their culture [...] Clearly this complex is ideally constituted to act as an ambiguous instrument for ideological control. But at the same time it stakes out a space for Aboriginal survival and autonomy, in theory if not always in practice. (Hodge, 1990:202)

Hodge saw Michaels' 'Aboriginalist' position as preventing him from encouraging Warlpiri to engage in a full range of potential forms of video production:

Michaels' Aboriginalist premises leave him unable to see the complete and complex trajectory of Aboriginal video as fully thinkable within the scope of a fully Aboriginal (Warlpiri) mode of thought.... In practice he is simply failing to believe in the Warlpiri's right to inhabit the cultural space (including the use of video) that they have already effectively claimed. (Hodge, 1990:210)

Michaels sought to address this and other criticisms of being 'traditionalist', 'romantic' and 'nostalgic':

My work has been subject to criticism for this attention to traditional forms and for encouraging their persistence into modern life. The argument is not meant to be romantic: my intent has been to specify the place of the Law in any struggle by indigenous people for cultural and political autonomy. In the case of Warlpiri television, the mechanisms for achieving this were discovered to lie wholly in the domain of cultural reproduction, in the culture's ability to construct itself, to image itself, through its own eyes as well as those of the world. (Michaels, 1994:121)

Another criticism of Michaels' 'cultural future' and self-determination thesis was its omission of the role of non-Indigenous agents, including himself. Despite describing his methodology as a participatory research approach, his final report largely excluded the cross-cultural engagement of himself and other non-Indigenous staff in supporting the production activity (Hodge, 1990:212, Peter Toyne cited in Hinkson, 2002) and, to a large extent, in constructing the research situation towards a pre-determined outcome.

Fifteen years after Michaels, Melinda Hinkson undertook a project in Yuendumu community to look at the contemporary context of his work. Hinkson (2002) put the introduction of satellite television into historical perspective:

With the benefit of hindsight, the arrival of television comes to be seen as just one manifestation of a much broader process: globalization, in a new accelerated and technologically extended form (Sharp, 1993), carried to all corners of the world. New communications technologies have greatly expanded Warlpiri people's engagement with images, objects, people and places that originate from outside their township. Conversely, they have made Yuendumu ever more accessible to a whole array of institutions with diverse interests in that place. (Hinkson, 2002:207)

Hinkson outlined the new communications technologies available in Yuendumu in 2000. These include: a functional telephone system, two television channels and two radio stations being transmitted, with insertion of community programming, and the establishment of the Tanami Network for videoconferencing<sup>8</sup>. Hinkson (2002) critiques Michaels' binary 'culture/ lifestyle' model as simplistic and an example of "ethnographic primitivism". She bases this on her observations of a more complex engagement by Yapa with new communication technologies, including videoconferencing via the Tanami Network, that do not necessarily involve cultural degradation.

Hinkson argues that Michaels' positioning of Indigenous media as 'political resistance' is restrictive, given the subsequent government funding and coordination the BRACS program. Ironically, while Michaels argued against the bureaucratisation of Indigenous media, it was largely as a result of the community television projects in Yuendumu and Ernabella that the BRACS program was established. This State-sponsored and regulated infrastructure project was rolled out to 80 communities with little consultation or community initiation, resulting in a very low level of community uptake of the program for several years (see section 5.2). In fact, Yuendumu opted to not participate in the BRACS program for several years.

Philip Batty goes further to dismiss the notion of the 'resistant Aboriginal voice' in his PhD thesis 'Governing Cultural Difference' (2003), arguing that it "masks the complex operations of government" and "assumes the pre-discursive existence of a particular kind of Aboriginal agency, without considering the specific conditions that gave rise to it [being] largely constituted through the policies of Aboriginal self-determination" (Batty, 2003:1). Batty describes how "a multiplicity of governmental technologies emerged throughout the 1970's that served to regulate, channel and enhance Aboriginal subjectivity in accordance with a number of governmental ends" (Batty, 2003:1). Using the case study of CAAMA, and taking

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<sup>8</sup> Yuendumu now has had a mobile telephony service via fibre optic backhaul (installed 2000), ADSL2 internet access, five TV services and 4 radio services.

a Foucaultian approach, Batty examined how the policies of Aboriginal self-determination acted to regulate and verify an approved governance model for Aboriginal 'self-management' through the institutional framework of the 'incorporated Aboriginal association'.

Another researcher, Lydia Buchtman, visited Yuendumu in 2000 and compared the development of Indigenous broadcasting at Yuendumu with that at Ernabella and international projects in New Zealand and Canada. Buchtman sought to draw commonalities with respect to her thesis questions:

- why the Warlpiri actively embraced the new communication technology;
  - whether some forms of technology (for instance telecommunications, radio or television) were preferred over others;
  - whether traditional culture/social practices have been damaged or enhanced by the new technology; and
  - whether two-way communications between the white Australian community and Aboriginal communities has been enhanced.
- (Buchtman, 2000:61)

Buchtman described the contemporary situation for Warlpiri, who continue to maintain strong links with traditional social and kinship structures, language and ceremony, supported or even enhanced by the new communications technologies (Buchtman, 2000:71).

Buchtman noted that Warlpiri do not necessarily differentiate between the types of media technologies (telecommunications, radio or television), using the medium that most effectively meets their needs at the time. She also noted that Warlpiri are generally rapid up-takers of useful technologies. Based on interviews and observation at Yuendumu, her research suggested that Warlpiri actively embraced new media technologies for a range of reasons, including:

- Restoring traditional communications linkages;
- Aboriginal self-determination - 'air rights' were linked with land rights and other rights;
- The right people at the right time to support the program's development;
- Suitable technology was available - such as affordable, lightweight video cameras;
- Funding was available - under the BRACS funding program;
- The Warlpiri placed the new technology into existing cultural systems;
- The technology can be turned off - to restrict inappropriate incoming programs; and

- Practical implications such as employment and training opportunities in use of computers, production and broadcasting equipment. (paraphrased from Buchtman, 2000:66)

With regard to sustained media production by Warlpiri Media, Buchtman concluded that:

Warlpiri media has done much to preserve culture, improve information flow, support health education campaigns, increase employment opportunities and provide entertainment [...] Radio has contributed to the preservation and continuation of the use of language. Video has presented many ceremonies that may otherwise have been under threat, in one case restoring a ceremony that had been partially forgotten [...] The use of modern media could have undermined the social structure of Warlpiri society yet there is strong evidence that elders ultimately still control the broadcasting through the Warlpiri Media Association even though younger adults broadcast. Two-way communications between the white Australian community and Aboriginal communities has been enhanced. (Buchtman, 2000:70-71)

In a stark reminder of Michaels' concerns about bureaucratisation of Indigenous media, Buchtman provides a warning about the reliance on government funding and therefore policy direction:

The future of indigenous broadcasting, and in particular the Warlpiri Media Association, is more difficult to predict. Under the current Government it is unlikely to receive further funding for cultural purposes alone. However its role in health promotion could be a strong point. (Buchtman, 2000:71)

Dr Ellie Rennie (2010) also sees the works of Eric Michaels as being limited by considering Indigenous media in Australia through the lens of a participatory Development Communications approach, which emerged from a third world context. While acknowledging the depth and influence of Michaels' work, Rennie notes that:

it is apparent that Australian Indigenous media has succeeded where most participatory communications projects have failed: in the establishment of a robust and autonomous media sector, which is producing important technological and content innovations. On its own, the participatory communications approach can no longer sufficiently account for Indigenous media 'development'. (Rennie, 2010<sup>9</sup>)

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<sup>9</sup> Dr Ellie Rennie, ARC Proposal 2010

Rennie's analysis sends a warning to test the efficacy of the development models being considered within this research project. However, the heavy reliance of remote indigenous media programs on government policy and funding decision-making continue to be a key threat to the sustainability of the sector, requiring new strategies. This thesis seeks to address that challenge through proposing a more diversified income model and an updated policy and evaluation model to reclaim the sector's role as an integral part of community life and government policy and program directions.

## **4.4 Indigenous use of new media**

### **4.4.1 Three viewpoints on new media use**

Media anthropologists have observed how new media and communication technologies are imposing 'new social relations' within contemporary Indigenous society (Ginsburg et al, 2002:19). While these new modalities of technological uptake and cultural expression are inevitable and irreversible, different schools of thought have emerged about the inherent value of ICTs for Indigenous peoples. In 'Rethinking the Digital Age', Faye Ginsburg (2008) questions "the unexamined ethnocentrism" that underpins western assumptions that "less privileged cultural enclaves with little or no access to digital resources [...] are simply waiting, endlessly, to catch up to the privileged West" (Ginsburg, 2008:289-90). Ginsburg describes three different theoretical positions on this question:

- Technophilic- the positivist view that locates indigenous people as rapid uptakers of new technologies, inconsistent with the traditionalist fears of cultural destruction;
- Sceptical- the view that ICT access may give the appearance of empowerment or self-determination, but may inherently involve buy-in to a western value system;
- Concern- the freely available public domain nature of the Internet is at odds with Indigenous cultural knowledge ownership and sharing protocols; knowledge is not a commodity for trading. (summarised from Ginsburg, 2008:287-28<sup>9</sup>)

All three positions have currency within academic and Indigenous advocacy discourse. I will explore these three theoretical perspectives in more detail.

#### 4.4.2 Technophilic view: Indigenous media as enabling advocacy

For Indigenous and diasporic people, new media technologies enable sharing, identity formation, awareness raising and communication without being bound by physical distance and remoteness<sup>10</sup>. The advent of new digital technologies and the convergence of platforms has effectively revolutionised the Indigenous communications sector by making the tools for production and distribution more affordable, accessible and user-friendly. This has led to an increasing uptake of these tools by Indigenous people globally to challenge colonial and imperial representations, production modes, maintain/re-build family and social linkages, and re-write history.

Ginsburg describes how Indigenous people are using IT for empowerment and cultural expression. She argues that these ‘cultural activists’ use:

the production of media and other expressive forms as a way not only to sustain and build their communities but also as a means to help transform them through what one might call a “strategic traditionalism”. (Ginsburg, 2008:302)

Prins (2002) urges communities to not just develop new media content that can be easily incorporated by the mainstream, but to design locally and culturally specific representations and applications. Friedland describes the ‘enabling relationship’ between new technologies and new citizenship capacities, with community-based information networks being used for ‘advocacy’, ‘community’, ‘government and electronic development networks’, and ‘electronic public journalism’ initiatives (Friedland, 1996:206).

Srinivasan (2006:499) also sees the balance tipping in favour of new media supporting community outcomes:

The understanding of media and technologies as emerging from a central source and vision has led to the assumption that they have in turn projected values that derive from the ‘culture industries’ and reify power dynamics between the owners and consumers of the technology (Horkheimer and Adorno, 1976). By recognizing the possibilities for technologies to serve specific community aims, new media can instead be understood as a catalyst for new interpretations and alternative paradigms (Hall, 1973).

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<sup>10</sup> See definition of remoteness in Appendix 2.

Jo Tacchi (2006) describes the outcomes of communications development programs where people can become media producers using new communication technologies:

Ordinary citizens in developed and developing country contexts are generally positioned as receivers of mediated messages rather than producers. New media technologies have the potential to be interactive rather than one to many and can combine producer and receiver roles rather than separate them. This is particularly interesting in relation to questions of engagement, self-representation and social, political and cultural participation. The idea that new technologies can enable new forms of what Jean Burgess calls ‘vernacular creativity’ (Burgess 2006a) through the use of computers, software and peripherals – such as digital cameras – apparently places everyone with access to these technologies in the position of a potential producer. (Tacchi, 2006:8)

However, Tacchi also questions the potential outcomes of media-based empowerment:

What happens when those whom we target in poverty reduction and development programmes are able to use technology to express themselves? What is the potential of this for advocacy and social change? Does this constitute a positive movement towards the development of knowledge societies? (Tacchi, 2006:8)

There are numerous examples of how new communication technologies are being used for social change and empowerment (e.g.: Dyson, Hendriks and Grant, 2007; Servaes and Liu, 2007). Social media is increasingly being used by citizens to bring about political change by using social/personal channels of communications, rather than officially sanctioned mass communications. This is precisely what happened in the ‘Arab Spring’ of 2010-11 (a series of uprisings throughout the Arab world leading to dramatic overthrows of long-term autocratic leaders in the Middle East), in what has been referred to as ‘Twitter Revolutions’ (Storck, 2011:4). In Egypt, social media networks (Facebook, Twitter, YouTube and weblogs) were used to help organise the resistance to overthrow dictator President Mubarak (on the 8<sup>th</sup> February 2010), and to inform the world through citizen’s journalism via mobile telephones to sneak out footage of bloody battles to international media (Storck, 2011:3). In the Kenyan elections in January 2013, citizens and journalists used social media to highlight incidents of vote-rigging and electoral fraud<sup>11</sup>. Social media has also played a significant role in China where mainstream media and Internet services have been censored or shut down.

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<sup>11</sup> ‘New Analysis: Social media enhances Kenyans surveillance of elections’ –African News 18/1/13 [http://big5.xinhuanet.com/gate/big5/news.xinhuanet.com/english/africa/2013-01/18/c\\_132112767.htm](http://big5.xinhuanet.com/gate/big5/news.xinhuanet.com/english/africa/2013-01/18/c_132112767.htm)

Another subversive on-line media site, WikiLeaks, was nominated for a Nobel Peace Prize for its role in making secret government files (including US diplomatic and military files about wars in Iraq and Afghanistan) available for public scrutiny.

While the use of new media as a tool for political resistance/ activism by Australian Indigenous people is most often discussed in an urban context, or by white commentators, there are some examples from a remote context, especially focussed around land rights and maintaining control over land use. The Yindjibarndi Aboriginal Corporation resistance (under Michael Woodley's leadership) against the Fortescue Metals Group (see <http://www.yindjibarndi.org.au/>), resistance to the proposed nuclear waste dump by women at Cooper Pedy SA (*Irati Wanti* campaign by the *Kupa Piti Kungka Tjuta*, 1998-2004) and later at Muckaty Station in NT (see <http://beyondnuclearinitiative.com/muckaty/>), and the fight to prevent development of a gas processing plant at James Price Point on the Dampier Peninsula (see <http://handsoffcountry.blogspot.com.au/>) are examples of where Indigenous groups (and their supporters) become active and use media and social media to convey their concerns and rally broader public support for their quests.

Appendix 7 provides an overview of Indigenous use of ICTs, both internationally and within a remote Australian context, including an outline of the programs and policies in the last two decades. Section A7.3 provides a description of digital literacy in remote Australia, based on recent ethnographic research undertaken by Dr Inge Kral and Dr Jerry Schwab in Central Australia, including the Ngaanyatjarra Lands. This provides a contemporary view of how ICTs and digital 'learning spaces' are being used for creative and cultural expression, and as tools for inter-generational knowledge transfer and peer learning (Kral 2010).

#### **4.4.3 Sceptical View: The possibility that Indigenous media might lead to adoption of Western values**

Arjun Appadurai's essay '*Disjuncture and Difference in the Global Cultural Economy*' (1990) utilized the notion of the 'scape', arguing that traditional notions of community and culture have shifted from the local to become deterritorialised 'ethnoscapes'. He argues that global flows of information and capital impact on culture and community, and re-shape national and local politics. Populations are no longer connected physically in geographical space but via the 'mediascape' of on-line digital networks:

These landscapes thus, are the building blocks of what, extending Benedict Anderson, I would like to call ‘imagined worlds’, that is, the multiple worlds which are constituted by the historically situated imaginations of persons and groups spread around the globe. (Appadurai, 1990:295)

Appadurai argues that analyses should recognise the interdependence of media practices within their local, national, and transnational circumstances (Appadurai, 1990:301). As Harald Prins (2002) points out, there is danger of ‘digital colonisation’ of Indigenous Internet sites:

Clearly, the Internet provides indigenous peoples powerful new means of self-representation, but as its use expands and intensifies, so does the ‘overseeing gaze’ of encapsulating polities and transnational corporations. This given, the current relief from visual imperialism afforded to indigenous peoples by the web may be phantasmagoric and the ‘visual performative’ alone will not overturn their subaltern positions in the political arena. (Prins, 2002:72)

This digital dichotomy has created a double-edged sword for remote regions vying for development aid (through foreign aid, IMF, World bank, NGOs etc.) for communications infrastructure. Broadband communications and connecting to the World Wide Web may support local goals of improving economic opportunities and connecting with broader networks, but it may also have undesired effects of making the region more accessible for multi-national commercial interests, and introduce a whole new set of on-line issues; increased access to Western English-language media, internet fraud, computer viruses, advertising, pornography, other culturally inappropriate content and so on.

However, there is still concern among many Indigenous communities and policy-makers about the lack of Indigenous access to ICTs and their associated learning, development and communication opportunities. While global communications is touted as a social leveller and tool for connecting the remotest parts of the globe, developing countries and remote areas, where the majority of Indigenous populations reside, have been largely excluded from the Communications Age to date due to a lack of telecommunications infrastructure, access to IT equipment and Internet, and appropriate training<sup>12</sup>.

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<sup>12</sup> In remote Australia, it was estimated in 2008 that only 2-5% of Indigenous people have home Internet access although there is a lack of reliable data to verify this.

The economic and geo-political divide between those with access and those without is referred to as the 'digital divide' within political debate and by many researchers (e.g. Dyson, 2004; Dyson, Hendriks and Grant, 2007). However, associated with this term is a prevailing technocratic assumption that ICT access within remote Indigenous communities will automatically lead to usage, skills development and positive social change (Sassi, 2005). McCallum and Papandrea (2009) warn against the technocratic assumption that:

technology availability automatically means use [and] the binary logic that unquestioningly privileges the benefits of access to technology and assumes that minimal access will result in exclusion from its benefits. (McCallum and Papandrea, 2009:1234)

Rennie et al (2010:50) describe the difficulty with the use of the term 'digital divide', which has been used by researchers to compare rich and poor nations or different socio-economic groups within a nation based on access to communications infrastructure and ICTs. The term 'access' was seen as overly simplistic, with social access and inequalities in skills, confidence, language and practice all playing as significant a role as physical access. This has led to a shift in focus away from the technological towards the human factors of engagement and 'digital inclusion', with some scholars referring to Amartya Sen's capability framework which "focuses on people's ability to make use of the options before them rather than simply the presence or absence of resources" (Rennie et al, 2010:51).

The question of whose interest is being served by the expansion of online communications must be considered. Despite the democratic origins of the World Wide Web, it is increasingly being designed, owned and operated for the benefit of the developed world and global corporate expansion. Ginsburg describes:

The concept of the Digital Age has become normalised, despite only 12% of the world being wired (Jan 2005) and 16% of people having telephone land lines [...] the seeming ubiquity of the internet appears a façade of First World illusions. (Ginsburg, 2008:289)

As Vatikiotis (2004:17) describes:

A number of questions have been raised concerning the potential of the new media to cement the principle of democracy itself. On the one hand, the issues of access to hardware and software raise the problems of non-universal access and the growing disparity between information 'haves' and 'have-nots'. On the other hand, the opportunity for deliberation that new

media convey, which is grounded in their interactive nature and in the time-space compression, is questionable in terms of the nature/character of engagement.

While there is significant concern about the social and cultural impacts of ICTs, Laurel Evelyn Dyson (2004) claims that this is not the reason for the slow uptake of ICTs by Indigenous people:

Evidence from the literature suggests that the main factors limiting Indigenous adoption of ICTs are *not* rejection of Western values imbedded in the technology. Rather, access represents the greatest barrier. Access issues include the high cost of the technology, lack of adequate telecommunications links to remote communities and poor computer literacy together with the difficulty of improving computer skills. With continuing high levels of unemployment in the Indigenous community, as well as concerns over possible privatization of the main telecommunications carrier and fears of further cuts to country services, overcoming this Digital Divide presents a significant challenge, despite increased computerization in schools and community technology. (Dyson, 2004:68)

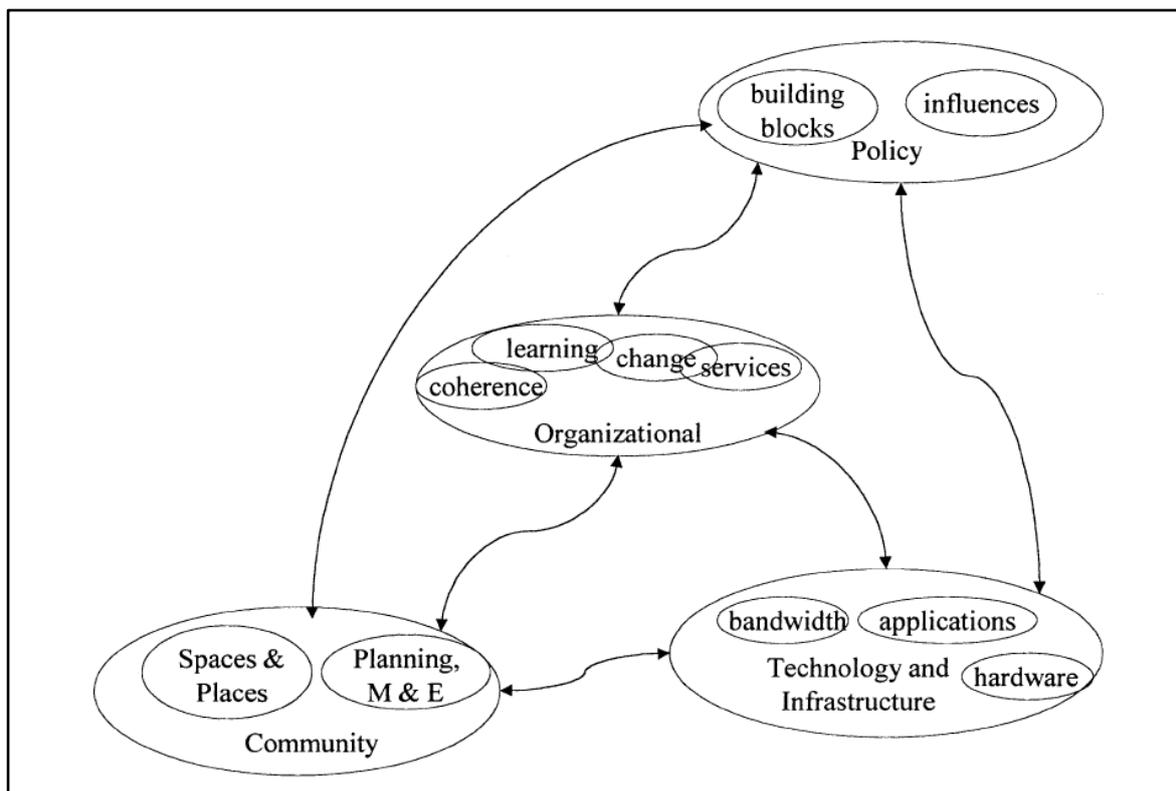
Within Australia, there has been a range of government-funded programs<sup>13</sup> since the 1990s aimed at improving access and digital literacy in Indigenous communities in remote and regional Australia. The National Broadband Network also seeks to provide ubiquitous access to ICTS for all Australians at speeds of at least 12Mbps. However, providing appropriately designed and managed network infrastructure alone is not sufficient to ensure access to ICTs, unless it is accompanied by access facilities, training and support, affordable connectivity, last-mile delivery infrastructure, and relevant, culturally appropriate content.

While Internet access programs and communications technology are rolled out in an ad hoc fashion into remote areas through various programs, this relatively slow pace of technological change allows time for communities to prepare for the adoption of new technologies, reducing the shock factor and turning the technology into a potentially empowering tool rather than a culturally destructive one. The other issue is that of assessing the outcomes of these projects to determine their effectiveness and ongoing sustainability. Too often projects fall over once funding is withdrawn or a champion agency or individual withdraws. Program continuity is crucial to ensuring ongoing engagement and the effective capacity building and development outcomes of digital inclusion.

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<sup>13</sup> Extended Zones program, NTN, TAPRIC, CCIF, BIA, ICP, etc. See section A9.4.2 of Appendix 9.

Based on an assessment of ICT programs and access in in Canada, Ricardo Ramirez (2001) observed that despite Canada’s aspiration to become the ‘most connected country’, rural and remote communities (with high Indigenous populations) were being left behind. Based on observations of case studies, Ramirez argued that in order to reduce the ‘divide’ for regional and remote Indigenous communities, policymakers need to recognise market failure and move away from a business case to a community development approach, with an integration of economic and social development goals (Ramirez, 2007:316). He outlines a model for rural and remote ICTs based on effective inter-relationships between policy, organisational, community and technological dimensions (ibid, 2001:315), as shown in the following heuristic model (figure 4-1):



*Figure 4-1: A model for rural and remote ICT development (Ramirez, 2001:321)*

This a useful tool for identifying the key factors and stakeholder groups for consideration when developing the policy and evaluation frameworks in this thesis.

Ramirez went on to describe the key success factors that are transferable to other sites as:

- A continuum of policy incentive programs available to communities;
- A team of champions to offer visionary, effective management and facilitation;
- Workable informal relationships between champions and policy makers;

- Community-based electronic network organisations that: respond to community vision; are flexible to change; can take risks; are willing to review their services;
- Community trust in the local organisation (summarised from Ramirez, 2001:324-5)

Such recommendations need to be built into the design and implementation of ICT projects.

Ramirez outlines the sequence of events for making ICTs relevant to communities:

1. make access possible, through public places;
2. let community members experiment with the technology;
3. allow community members to dream up how to use the technology;
4. plan around those aspirations, aggregate demand, develop a business and developmental case for infrastructure upgrades; and
5. organize to make the aspirations a reality in terms of infrastructure, application and skills. (summarised from Ramirez, 2001:325)

Ramirez concludes with a hypothesis:

Rural and remote ICT initiatives need a local learning space to flourish, where a ‘local learning space’ may be a mediating organization united by a vision of a desirable community future. (Ramirez, 2001:325)

The literature discussed in this sub-section indicates that the ‘sceptical view’ needs to be taken seriously. However, the impact of potential detrimental consequences of ICT development can be limited via use of appropriate policy and evaluation frameworks and best-practice implementation strategies.

#### **4.4.4 Concern View: Questions of ownership of cultural knowledge**

Ginsburg (2008:289) articulates the concerns of many Indigenous media makers in asking “who has the right to control knowledge and what are the consequences of the new circulatory regimes introduced by digital technologies?” While these same questions are being asked by all IT users as personal data becomes the commercial resource of multi-national IT companies such as Google, Facebook, YouTube and Microsoft, they are of particular potency for Indigenous people for whom cultural knowledge is not intended to be freely available.

The World Society of Information Systems describe this concern in the Indigenous Position Paper:

Our collective knowledge is not merely a commodity to be traded like any other in the marketplace. We strongly object to the notion that it constitutes a raw material or commercial resource for the knowledge-base economy of the Information Society. (WSIS, 2003).

The ease with which digital assets can be shared via a range of platforms and the owners loss of control of distribution of information raises a whole new arena of concern for Indigenous communities. This particularly relates to culturally sensitive items (e.g. men's or women's specific material) and deceased content. The issues of ICIP rights and repatriation of materials, including audio-visual materials, has become a major area of Indigenous rights and a critical issue in developing community archives and managing broadcast services such as ICTV. One particular issue is the difficulty in removing a person's on-line presence after they pass away, leading to significant distress for family members. This has important implications for the archiving of media materials.

Beyond control over cultural knowledge, there are also concerns about the cultural and social impacts of ICTs. In the Ngaanyatjarra Lands, there is concern among older remote Indigenous people that global communications (including Facebook, Youtube, etc.) will have a major impact on social and cultural integrity (Kral, 2012; Winnie Woods, Belle Davidson pers comm., 2010). The dominance of Western content and values on the Internet, and the difficulty of regulation or censorship of content, threatens to undermine localised social and cultural values for Indigenous people. Older people are also concerned that personal communications via Facebook and other social media cannot be monitored by elders to ensure young people are observing kinship avoidance rules and other cultural norms.

There are also numerous examples of the significant social impacts of cyber-bullying, soliciting (sexting), predatory behaviour and fraud using social media (e.g. Diva Chat and Facebook) and texting. In some extreme cases, cyber-bullying has led to suicides and family feuds within Indigenous communities. This is leading to calls by community leaders to shut down communications networks at the same time that communications access advocates are seeking to expand mobile and internet coverage into remote communities. In order to reduce these impacts, it is critical that there is effective awareness training of the potential threats of on-line communications as well as cultural authority measures established to monitor and manage the use of new communications modes.

## 4.5 Summary

This chapter provides an overview of the research and academic discourse and debates relating to Indigenous media and communications, both internationally and in Australia. This provides an important context to this thesis, in framing the debates around cultural maintenance, authenticity of Indigenous modes of cultural expression and self-representation, adoption of Western technology and its inherent cultural values, globalisation versus localism, convergence and the potential literacy and development outcomes of indigenous uptake of new technologies. It also provides a rich resource of knowledge –theoretical, practical and observational – to draw on in developing the policy and evaluation frameworks within this thesis.

Table A4-3 in Appendix 4 summarises the key concepts from this chapter. As this chapter is targeted towards the specific objectives of this thesis, the key Topics from Table A4-3 will be highly relevant in informing the development of the frameworks.. The next chapter goes to the next level of granularity by describing the history of the Indigenous media and communications sector in Australia, covering policy development and change, modes of practice and emerging use of ICTs.

# **Chapter 5. Literature Review- Development of Remote Indigenous Media**

## **5.1 Introduction**

This chapter set outs the policy and historical context by which to understand the development of remote Indigenous media and communications to complement the discussion of Indigenous media theory provided in Chapter 4.

Section 5.2 introduces the story of the development of remote media in Central Australia since the early 1980s, with this history outlined in detail in Appendix 6. This provides an important historical context to the policy discussion that follows in later sections of this chapter. Appendix 6 also describes the development of Indigenous Community Television (ICTV), a remote community content sharing service, and National Indigenous Television (NITV), a government-funded national broadcasting service, and compares the two. These two models have very different origins, programming models and target audiences, but despite their conflicted history, both play an important role in the Australian Indigenous ‘mediascape’.

Section 5.3 provides an historical analysis of policy development for Indigenous Media, particularly as it has impacted on remote Australian media. This includes discussion of recent developments and reviews, including the 2010 Indigenous Broadcasting and Media Sector review, the impact of digital switchover in remote communities, and the challenges and unique context of the remote Indigenous media sector.

Section 5.4 outlines the need for updated policy to support the development of the sector within a convergent environment using a flexible, locally responsive and holistic program delivery model. This section sets the scene for chapter 6, which set out to develop a draft policy framework.

The chapter concludes with section 5.5, which discusses the need for a new evaluation framework for Indigenous media to complement and support the new policy framework, by facilitating evidence-based policy development and revision.

## **5.2 Development of remote Indigenous media and television in Australia**

Australia's remote media sector has a proud history of 30 years of community broadcasting with a sustained focus on language and cultural maintenance. This section charts the development of the remote Indigenous media industry in Australia from the community video experiments and pirate television in the early 1980s, through the rollout of BRACS, to the changing role and modality in the 21<sup>st</sup> century. The sector now covers nearly 150 remote communities across Australia supported by 8 remote Indigenous media organisations (RIMOs) delivering a broad range of media and communications programs.

The history of remote media and policy has been well documented by Turner (1998), Meadows (1992, 1999, 2000), Meadows and Molnar (2000), Ginsburg (1991, 1993, 1995, 2002), Hinkson (1995, 1996, 2002), Batty (1993, 2003), Bell (2008), Tafler (2005, 2007) and others.

Appendix 6 provides a summary of that history along with recent developments. It also provides an account of the development of the remote television service Indigenous Community Television (ICTV), established in 2002, and the National Indigenous Television (NITV Service), begun in 2007, and the differences between the two services.

## **5.3 Policy development for Indigenous media in remote Australia**

### **5.3.1 Overview**

From 1983, with the new Hawke Labor Federal Government in power, there was a renewed policy focus on self-determination for Indigenous Australians. However, there was no government policy in place relating to Indigenous broadcasting or the special linguistic or cultural needs of Indigenous audiences<sup>1</sup>. With the decision to introduce mainstream television into remote Australia via AUSSAT by the mid 1980s, policy was suddenly being developed 'on the run' in the lead-up to the launch. Many Aboriginal people, including bureaucrats Charles Perkins and AIAS Director Eric Willmot, expressed concerns about the impact of European television and radio on remote Aboriginal communities (Buchtman, 2000:60).

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<sup>1</sup> In 1980 the Department of Aboriginal Affairs had formed a media working party with the then Posts and Telecommunications Department in an early attempt to establish an Indigenous media policy, with little outcome (Meadows, 2000:31).

The 1984 *Out of the Silent Land* report was the first serious attempt by the Commonwealth to develop a policy on Indigenous broadcasting. The Willmot-led Taskforce<sup>2</sup> was commissioned to: develop policies to enable broadcasting (television and radio) and telecommunications services to be extended to all Aboriginal people who want them; encourage the development of Aboriginal public broadcasting, including resource groups, and determine appropriate linkages with the ABC; develop strategies for use of satellite technology for broadcasting and telecommunications, including to “minimise adverse social impact”; and develop policies for Aboriginal and Torres Strait Islander broadcasting<sup>3</sup>.

The report identified the different broadcasting and communications needs between urban and remote Aboriginal people based upon the “differences in Aboriginal demography, patterns of access to telephony and broadcasting, the degree of cultural homogeneity, especially language and in the relevance and application of new technology.” (Willmot et al., 1984:4) The report’s 55 recommendations were largely focussed on the needs of remote Indigenous people and included:

- the coordinated introduction of satellite radio and television reception and re-broadcasting facilities to remote Aboriginal and Torres Strait Islander communities;
- the provision of facilities to allow Aboriginal and Torres Strait Islander people to control programmes broadcast in their communities; and
- the encouragement of Aboriginal and Torres Strait Islander broadcasting in radio and television production. (Willmot et al., 1984:vi-xiii).

This resulted in the BRACS and the beginning of the remote Indigenous broadcasting sector. Policy and funding continued to focus on the remote sector until the early 1990s, with little attention paid to the struggling urban and rural broadcasters. This led to resentment of the remote sector by workers in other sectors that still exists today.

In 1989, the DAA made another attempt at developing an Indigenous broadcasting policy with the Paton report. This report proposed the establishment of a discrete Indigenous broadcasting sector with increased resourcing, as well as the creation of Aboriginal community radio licenses. Unfortunately, the Department of Transport and Communications (DOTAC)<sup>4</sup> opposed the report, insisting “that Aboriginal and Torres Strait Islanders should

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<sup>2</sup> Task Force on Aboriginal and Islander Broadcasting and Communications 1984

<sup>3</sup> Paraphrased from ‘terms of reference’ section, p.i, Willmot et al., 1984.

<sup>4</sup> The report was intended to be jointly released with a DOTAC report.

work within existing structures” (Meadows and Molnar, 2000:14-15). This held back the development of an Indigenous managed broadcasting industry.

In 1991, DAA released a policy discussion paper based on the draft Paton report and the 1984 *Out of the Silent Land* report. This paper acknowledged the recommendations of the 1991 *Royal Commission into Aboriginal Deaths in Custody* and the 1991 *Report of the National Inquiry into Racist Violence*, both of which encouraged funding for Aboriginal controlled media to support its role in self-representation, empowerment and challenging negative media stereotypes. They described Indigenous media as a powerful agent for change for both Indigenous and non-Indigenous people. However, the DAA report weakened the premise of the original reports – “the right of Indigenous people to self-determination and access to resources based on the continuing high level of community disadvantage” (ATSIC, 1991:10) – and lacked detail on funding or production programs (Molnar and Meadows, 2000:15).

The new *Broadcasting Services Act 1992* (BSA-1992) recognised the existence of a discrete Indigenous broadcasting sector for the first time, with one of its objects (section 3(1)) being: “to ensure the maintenance, and where possible, the development of diversity, including public, community and Indigenous broadcasting, in the Australian broadcasting service in the transition to digital broadcasting”. The BSA-1992 also addressed licencing issues, resulting in the 81 Special (‘S’ class) BRACS licences being converted to full community broadcast licences.

In January 1993, ATSIC released a draft broadcasting policy statement for comment, which became ATSIC’s first Indigenous broadcasting policy. It covered five key areas (ATSIC, 1993:55-56):

- Equity considerations: Indigenous people should have the right to full access to information and entertainment available through national and regional media.
- Cultural restoration, preservation and growth: Broadcasting has the potential to provide communities with means to maintain languages and cultures.
- Efficiency of Communication: Indigenous access and/or control of local radio and television can substantially improve delivery and exchange of vital information on issues like health, child welfare, substance abuse, domestic violence, education etc.

- Employment: Indigenous control provides employment and training opportunities in urban and remote communities and the possibility of access to mainstream media employment.
- Enhanced self-image: Watching or listening to culturally and linguistically relevant programming, enhances a sense of worth and community profiles.

ATSIC's program policy & guideline statements further defined the goal of Indigenous broadcasting as being "to empower Aboriginal and Torres Strait Islander peoples through:

- **control** of their own broadcasting and communications services;
- **access** to other broadcasting and communications services; and
- **production** of their own linguistically and culturally relevant programmes." (Molnar et al, 1999:12; emphasis in original)

The Policy statement reinforced the importance of BRACS for local program production and language and cultural maintenance. As a result, ATSIC proposed a national survey of BRACS communities to assess their needs, which led to the BRACS Revitalisation Strategy (Molnar and Meadows, 2000:16).

The 1999 ATSIC-commissioned *Digital Dreaming* report (Molnar et al., 1999<sup>5</sup>) provided the first comprehensive review for the Indigenous broadcasting industry since 1984 and sought to redress the policy and funding issues that had hampered its development<sup>6</sup>. The report described Indigenous media as providing a 'first level of service' to Indigenous communities, arguing that:

Indigenous media are crucially important in maintaining and regenerating Indigenous languages and cultures. At a first level of service, Indigenous Australians should be assisted both to disseminate information to their own communities and to inform and educate Australians about each other (Molnar et al, 1999:9).

Molnar et al. (1999) identified that Indigenous media policy focussed on broadcasting, ignoring the changes due to convergence, and the potential role of information technology and telecommunications infrastructure. However, while promoting a business model to

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<sup>5</sup> 'Digital Dreaming: A National Review of Indigenous Media and Communications' report for ATSIC 1999, undertaken by Indigenous Media Australia.

<sup>6</sup> The full 500-page Digital Dreaming report, prepared by Indigenous Management Australia (with Helen Molnar as lead consultant) was not released publicly, with an Executive Summary version prepared by Peter Westaway of ATSIC released in 1999. The full version is very comprehensive and well researched and is still largely relevant today, given the lack of implementation of this or subsequent reviews.

reduce funding dependency, the review also recognised the issues of ‘digital divide’ and market failure, stating that:

all people are not equal in the information age. As previously noted, Aboriginal and Torres Strait Islanders do not present a demographic that is attractive to commercial interests. This is particularly so for those Indigenous communities who live in rural and remote Australia. It is therefore critically important that public policy should **not** rely upon market forces to address the communication needs of Indigenous peoples. (Molnar et al, 1999:13)

Among the report’s 131 recommendations were:

- the establishment of an Indigenous Media Authority (IMA) to coordinate funding for the Indigenous broadcasting sector;
- that funding levels be increased from \$12million pa to \$25 million annually, and managed by DCA (Rec 14.7);
- the establishment of a \$6 million Indigenous Media and Communications program fund managed by ATSIC (Rec 14.8);
- a consultancy to be set up to look into the feasibility of establishing a national Indigenous television channel (Rec 3.28);
- that part of the sixth digital channel be allocated for Indigenous TV services in capital cities (Rec 13.3). (paraphrased from Molnar et al., 1999)

The report also made recommendations specific to remote media sector around the resourcing, operation of BRACS, training strategies, digital archiving, non-reliance on CDEP, multi-media training, on-line access facilities, licensing, telecommunications access, extended call zones, and establishing regional radio networks. It urged policy makers to be “alert to the diversity of Indigenous languages, beliefs and lifestyles”, as well as difference in experience due to remoteness, unique histories and particular emotional needs.

The full version of the *Digital Dreaming* report recommended new policy based on the following key principles:

- First level of service;
- Investment in long-term sustainability;
- Staged strategic planning;
- Whole of organisation approach;

- Business and marketing plans;
- Convergence of content production, delivery systems, and service providers;
- Government department interaction with Indigenous media;
- Commercial diversification; and
- Economic independence. (derived from Molnar et al, 1999:Ch2:22)

This list of principles remains relevant to policy development today. Unfortunately, the *Digital Dreaming* report was largely ignored by the Howard Government's policy makers and funding agencies, leaving the Industry to continue to struggle with out-dated policy amidst the rapidly changing technological environment. Instead of allocating additional resources, funding under IBP actually dropped over the next two years<sup>7</sup>.

The Productivity Commission's *Broadcasting Inquiry Report*, released in March 2000, acknowledged the importance of Indigenous broadcasting within the broader Australian policy environment and as a primary service for indigenous communities:

Indigenous radio and television help to sustain language and culture; they provide a vital channel of news and information for Indigenous people; and they have the potential to provide a means for better communication between Indigenous and other Australians. Indigenous radio and television services are not well served by the community broadcasting license arrangements which are currently used to regulate the sector. The objectives and management of Indigenous media are very different from those of community broadcasters. (Productivity Commission, 2000:28)

The report repeated the recommendation to look into the feasibility of establishing a national Indigenous broadcasting service (NIBS)<sup>8</sup>. This led to the NIBS report *The Belonging Network* (ATSIC/NIMAA, 2001) but the preferred model was ultimately not supported by the government at that time.

The abolition of ATSIC in 2003-4 concluded a policy shift by the Howard Government away from self-determination towards the assimilationist 'practical reconciliation', with administration of Indigenous programs transferred to mainstream government departments.

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<sup>7</sup> IBP budget dropped from \$14,719,199 in 1998-99, to \$12,978,617 in 1999-2000, and to \$12,679,151 in 2000-2001.

<sup>8</sup> Recommendation 8.7 that the "Government should examine the need for, and feasibility of, establishing an Indigenous broadcasting service" (Productivity Commission, 2000:37). This was one of four recommendations related to the Indigenous broadcasting sector and was soon followed up with a consultancy commissioned by ATSIC and NIMAA and led to the NIBS proposal.

This impacted significantly on the remote Indigenous media sector, with a reduction in policy value on diversity of language and cultural beliefs and specific service delivery needs. Without regional representation, policy and planning was further centralised in Canberra, and the policy focus shifted towards the needs of urban communities. The remote media sector, which had been central to the development of Indigenous media in Australia, was increasingly marginalised.

In 2006 DCITA undertook a review of the Indigenous Broadcasting Program (IBP). The discussion paper acknowledged that IBP funding levels had remained relatively unchanged since the late 1990s and that demand had increased to more than double the allocation. However, rather than support this increased activity, the review reduced the scope of activity to radio broadcasting only, discontinuing funding for television production and other media forms. The 2006 review squandered an opportunity to reinvigorate and re-direct Australia's Indigenous media and broadcasting sector into the digital age. While international trends were away from traditional broadcasting modes and towards on-line, multi-media and multi-platform production and delivery modes, Australia took a step backwards in limiting the use of other modes of media production and distribution.

Responsibility for all video-related costs was diverted by IBP to the new \$48.5m NITV program (due for launch in 2007). However, NITV's high-end commissioning model did not suit the community cultural style of remote production and its primary focus on locally-specific content for community audiences, making this ruling inappropriate and unworkable. With the loss of the ICTV platform in 2007 and production support, the remote sector was left worse off by the Government's only major investment increase in Indigenous broadcasting since the 1980s.

The IBP review also sought to amalgamate the two peak bodies IRCA and AICA, stating "AICA maintains a national focus, while IRCA is chartered to represent only remote area broadcasting services." (DCITA, 2007:18). Fortunately, strong support expressed for both peak bodies led the Review to conclude "it is primarily a matter for the Indigenous broadcasting sector itself to determine the type of peak representation that it prefers" (DCITA, 2007:18). Despite this, in 2008/9, IRCA was directed to undertake discussions with AICA with a view to extinguishing IRCA and combining the two organisations<sup>9</sup>.

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<sup>9</sup> A condition in the IRCA 2008/9 IBP funding agreement. It was also raised again in the 2010 IBMS Review.

With the Rudd Labor Federal Government's election in 2007 the communications policy focus shifted to broadband delivery and innovation, with DCITA re-named as Department of Broadband, Communications and the Digital Economy (DBCDE). This coincided with the establishment of the National Broadband Network (NBN) and a new ICT program for remote Indigenous Australia<sup>10</sup>. In the re-shuffle of programs, the IBP was relocated to the new Department of Environment, Water, Heritage and the Arts (DEWHA), separating Indigenous broadcasting from other broadcasting and telecommunications programs, further limiting the development of the sector and opportunities for convergence.

Despite the numerous reports and policy recommendations, there was very little change in Indigenous media policy or funding levels during the decade to 2010. With the centralisation of policy-making, there is an increasing trend towards one-size-fits-all policy models for remote Australia. Recently, this is evidenced by the direct-to-home model for Digital Television Switchover, abolishing community TV broadcasting capability of locally specific content and resulting in up to 50% service failures in some communities (anecdotal).

### **5.3.2 Indigenous Broadcasting and Media Review 2010**

On 8<sup>th</sup> July 2010, a review of the Indigenous Broadcasting and Media sector was announced jointly by DEWHA, DBCDE and FAHCSIA. The review team, headed by Mr Neville Stevens AO, distributed an issues paper outlining the terms of reference, including:

- policy and cultural outcomes from Government investment in the sector;
- most efficient, effective and appropriate form of Government investment and administration of the sector;
- impact of media convergence on the sector;
- potential use of new digital, terrestrial, broadband and satellite platforms;
- contribution of Indigenous broadcasting to Closing the Gap;
- future funding options and sustainability considerations;
- robust performance framework for the sector. (DEWHA, 2010:3)

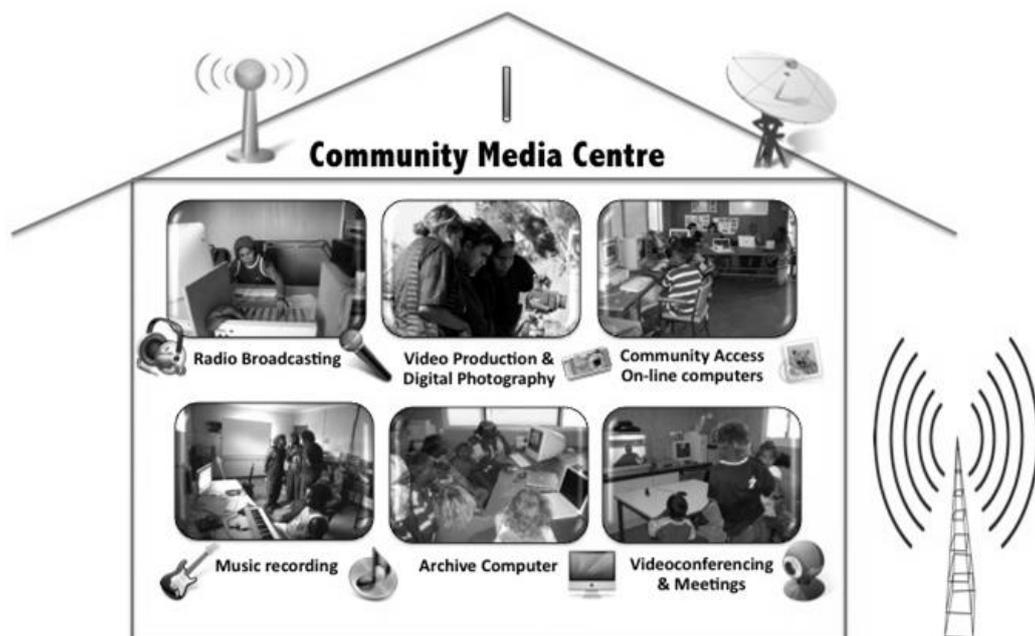
Following the failure of the 2006 IBP Review to address key funding and policy issues, the Industry welcomed the review and its inter-departmental approach. Many submissions made similar recommendations including: the relocation of IBP to DBCDE; increased funding to

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<sup>10</sup> The Backing Indigenous Ability (BIA) program was established in 2008. This followed earlier funding programs since 1998 focussed on telecommunications and ICTs - Networking the Nation (NTN) and Telecommunications Access Project for Remote Indigenous Communities (TAPRIC). It was replaced prematurely in 2010 by the Indigenous Communications Program (ICP).

the sector; award wages for media workers and broadcasters; separation of Indigenous broadcasting from the community broadcasting sector; a national training strategy; and a special class *Indigenous community broadcast licence*.

IRCA's submission to the review, entitled *Joining the Dots: Dreaming a Future for Remote Indigenous Media*<sup>11</sup> called for an updated and cohesive Indigenous broadcasting policy. The submission outlined a vision of RIMOs and RIBS delivering a range of media and communications programs using digital media, broadcasting, on-line platforms and wireless technologies for cultural maintenance and development outcomes. IRCA's submission outlined a vibrant Community Media Centre model as an Indigenous-run multi-function learning centre, providing training and employment opportunities, and offering a range of activities and services for the community (see Figure 5-1 below).



**Figure 5-1: Proposed multi-purpose Community Media Centre model with WiFi and bluetooth sharing.**

IRCA outlined an expansive new model for remote Indigenous media, recommending:

- Video and multi-media production be re-instated under IBP;
- Funding programs for Remote Screen Content Production<sup>12</sup>, Languages and Cultural Recordings, Music Development and Digital Archiving;
- National Jobs Package be reviewed;

<sup>11</sup> Submission prepared by the author based on planning documents, meetings, Industry input and outcomes from discussions and interviews conducted at the Remote Digital Technical Forum, Alice Springs in July 2010.

<sup>12</sup> Including documentary, drama, animation and other forms.

- Preferred supplier arrangement be established for Government media campaigns;
- RIMOs be adequately resourced to deliver media production, IT programs, music development, archiving and technical services, and manage multi-platform distribution of content via RIBS radio/TV, ICTV, IndigiTUBE, on-line, archives, mobile devices;
- IRCA be resourced to support remote media sector development;
- Indigenous languages and culture be valued and supported with maintenance programs;
- Mobile telephony be expanded to cover remote communities as primary phone service, with subsidised call rates;
- Internet access facilities and training programs be supported, including Community WiFi networks for shared Internet access;
- ICTV and NITV have digital channels on VAST satellite;
- Industry training, employment and career developments be expanded for remote media workers;
- Music development program be established to support remote music industry;
- Digital archiving program be established to support audio-visual archive collections and access modules;
- Social networking site designed for remote Indigenous people;
- Program support be eligible to non-RIBS communities to access, produce and distribute community content;
- Technical services programs be properly funded;
- Preferred supplier arrangements for local Indigenous media organisations for production and distribution of government campaigns and messages.

IRCA urged a “change management process” to raise awareness of the increasing flow of mainstream media services via broadband and digital TV in remote communities, and provide skills and facilities for active community engagement with new technologies (IRCA, 2010:6). With the Digital TV Switchover planned for 2013, IRCA urged that the planned Direct-to-Home (DTH) satellite delivery model be re-considered<sup>13</sup>. It proposed that local RIBS transmission sites be upgraded to broadcast digital TV services, enabling local program insertion, a redundancy service in case of failure of DTH satellite services, and viewing of television outside of houses (where many remote people watch television). IRCA also urged

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<sup>13</sup> The DTH model would replace local transmission, removing the capability of broadcasting local content, with 17 mainstream TV services direct to households, but initially had no definite plans for Indigenous TV services.

a maintenance plan for the new Direct-to-Home satellite reception equipment (See section 5.4.3 for further detail).

While supporting the continuation of NITV, IRCA urged that ICTV<sup>14</sup> be re-instated and delivered to communities via the VAST digital satellite platform (IRCA, 2010:5). The ICTV submission recommended that the government fund a dedicated 24/7 ICTV service on the VAST platform with and long-term operational funding for ICTV and a dedicated remote-sector audio-visual production fund (ICTV, 2010:6).

The Imparja TV submission also urged the re-instatement of an ICTV broadcast platform “as a matter of urgency”, noting the drop in remote video production since NITV’s establishment (Imparja TV, 2010:5). Imparja described ICTV content as “the only current and true record of language and culture that is being recorded within Australia as it relates to the differing tribal groups within the country” and that ICTV’s “primary focus is to deliver these raw but relevant community based projects” to remote communities. Imparja offered that it would be “willing to help re-establish ICTV on the VAST [digital] platform and [...] move NITV to VAST” (Imparja TV submission, 2010:5).

With its future under review, NITV’s submission made the case for continuing to provide a national television service “that is controlled by Indigenous Australians, presents issues from an Indigenous perspective, uses the creative talents of Indigenous Australians and inspires pride in Indigenous history, culture and achievement” (NITV, 2010:12). NITV proposed a national statutory authority to coordinate training, industry development, production support and distribution of content (NITV, 2010:7).

AICA also proposed an “Indigenous Broadcasting Service (IBS)” to centrally manage administrative functions currently undertaken by local managers and boards, “freeing them to focus on local content and broadcasting” (AICA, 2010:16). IRCA did not support the formation an Indigenous Broadcasting Authority<sup>15</sup> to manage funding and decision-making, outlining concerns that a centralised body could not adequately represent the diverse needs and interests of remote communities.

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<sup>14</sup> As a result of the introduction of NITV, with the 2006 IBP Review cutting video production support.

<sup>15</sup> This concept was a carry-over of the previous Indigenous Communications Australia developed in 2000 and the Indigenous Media Authority in the Digital Dreaming report. IRCA’s concerns were based on the experience of NITV and NIRS, which provided minimal benefit to the remote sector.

The AICA submission proposed the amalgamation of the peak bodies, which would effectively abolish IRCA. IRCA membership opposed amalgamation, describing the needs and context of the remote sector as unique, requiring dedicated and proactive support and advocacy. To reduce competition for funding between sectors, and acknowledge the differences in context, scope of activities and program delivery costs compared with the regional and urban broadcaster sector, IRCA proposed a separate funding stream for the remote sector.

The Kimberley and Pilbara Indigenous media sector submission, prepared by Dr Ellie Rennie, following regional stakeholder meetings, promoted a regional hub-and-spoke broadcasting model, with regionally centralised administration, governance, technical support, training and production management, allowing community RIBS facilities to focus on content production (Rennie, 2010:3). It outlined the vision of a Kimberley / Pilbara satellite television channel accommodated on the new VAST platform with regional content supplemented by national and remote programming and a sustainable business model “allowing the region to seek advertising and programming income, such as social marketing media or tourist information” (Rennie, 2010:4). The submission claimed that the current policy framework had divided the industry along urban/remote, mainstream/community lines, preventing the “pooling of resources or management systems, which is the key to future success” (Rennie, 2010:11).

The much-anticipated final report of the IBMS (Stevens) Review report was released in March 2011<sup>16</sup>, making 37 key recommendations. Many of the recommendations were well received by the remote Indigenous media sector, including:

- Relocation of the Indigenous Broadcasting Program (IBP) to DBCDE (Rec. 1)<sup>17</sup>;
- Restructure of the IBP to include multi-media activities, triennial funding, and retention of under-spent IBP funds (Rec. 8);
- Increase of IBP funding to the sector by \$8 million p.a. and creation of a \$5 million p.a. Indigenous content and project fund (Rec.10);
- The RIMOs be recognised and appropriately funded as the key provider of support for Remote Indigenous Broadcasting Services (RIBS) and as a cost-effective multi-media hub (Rec. 11);

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<sup>16</sup> Final report completed 31st December 2010 but not released publicly until March 2011.

<sup>17</sup> This recommendation, along with the relocation of NITV to SBS, was the first of only two Stevens Review recommendations to be implemented by then Minister for Communications Stephen Conroy (press release 6/4/11).

- The continuation of NITV with a more transparent governance model, increased remote and regional content, and wider free-to-air distribution including on the VAST network (Recs 13, 14, 16,17, 35)<sup>18</sup>;
- Increased use of the sector for production and distribution of paid government announcements (Rec. 20-22); and
- Distinction of Indigenous broadcasting from community broadcasting (Rec. 1) with creation of an Indigenous broadcasting license category (Rec. 4, 8).

The review argued for the removal of the radio-specific restriction of IBP that had been introduced by the 2006 review to recognise the diversity of activities undertaken in the sector and changes in the media and broadcasting industry due to convergence. The report described the potential of “a well resourced and skilled Indigenous broadcasting and media sector to:

- engage Aboriginal and Torres Strait Islander peoples in the broader economy through greater access to information;
- enhance self-esteem, sense of identity, sense of community, social inclusion and pride in communities;
- provide positive role models to Aboriginal and Torres Strait Islander young people;
- provide positive representations of Aboriginal and Torres Strait Islander peoples;
- provide training and employment opportunities; and
- be a vehicle for maintenance and transmission of language and culture.”  
(Stevens et al., 2011:1)

This statement reflects earlier policy models by providing a useful set of key principles for a new policy framework. However, the Review team also noted the diversity within the national sector, arguing that:

a “one size fits all” approach will not work given the significant differences between communities resulting from geography, history and custom. The government’s investment in and strategy for the sector must be flexible. The overriding objective must be building the capacity of the sector and giving it the tools to enable it to adapt and take advantage of rapidly converging broadcasting and communications technologies, the looming digital switchover and the enormous opportunities that are being opened up with the

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<sup>18</sup> NITV consequently was given another one year funding of \$15.2million for 2011-12 with future funding dependent on the NITV Board beginning discussions with SBS towards a new national Indigenous free-to-air service incorporated within SBS and having use of SBS’ fourth digital channel (Senator Conroy press release 1/9/11);

rollout of the NBN. A key outcome must be to engage the creativity and energy of younger Aboriginal and Torres Strait Islander peoples. (Stevens et al., 2011:2)

However, the Review went on to recommend several “one-size-fits-all solutions”, including a single peak body, one television service (NITV)<sup>19</sup> and one news service (National Indigenous News Service). Also, after recommending ICTV become an on-line service only, the Minister allocated a full-time channel being allocated to ICTV on the VAST digital satellite, in addition to the restructured full-time NITV service within SBS.

The report noted the lack of development of the sector to achieve its potential, despite numerous reviews over the previous decade, pointing to the lack of:

a well articulated forward-looking strategy that takes into account both the potential of the sector and the rapid changes in technology. The sector is not appropriately recognised as a professional component of the broader broadcasting and media sector that provides an essential service to all Aboriginal and Torres Strait Islander peoples whether they live in urban, regional or remote locations. It is under-resourced, lacks critical capacity and skills and suffers from being administered across a range of portfolios. (Stevens et al., 2011:1)

Unfortunately the Stevens review failed to proceed to recommend an update of Indigenous media and broadcasting policy. While this and previous reviews<sup>20</sup> had outlined the basis of a new policy framework, there was still no updated policy to guide future development of the sector to address convergence, Indigenous affairs policy changes and the resourcing needs of the sector. This thesis seeks to facilitate addressing this deficit (see section 5.4.2).

While two recommendations - relocation of the Indigenous Broadcasting Program to DBCDE and the re-structure and relocation of NITV to SBS – were implemented by the Labor Government in 2011, there has never been a full government response to the review. This is indicative of both the tight fiscal environment in the wake of the Global Financial Crisis and diminishing mining boom, but also indicates a lack of recognition by the government of the sector’s potential in enabling broader policy outcomes.

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<sup>19</sup> The Review recommended ICTV be maintained as an on-line presence and aggregator of content (Rec. 19), without recognising that remote Indigenous households had very limited ICT and internet access, and that high download costs would make video streaming a very expensive alternative to broadcast for users.

<sup>20</sup> In particular the Digital Dreaming review (1999) and Productivity Commission report (2000).

### 5.3.3 Impact of digital TV switchover

From 2010 to 2013, the Australian Government embarked on an extensive Digital Television Switchover program, which Minister Conroy<sup>21</sup> described as “the biggest technological change in broadcasting since colour TV was introduced in this country more than three decades ago” (media release 25/6/12). Analog TV transmission facilities and the current Aurora satellite system were switched off at the end of 2013<sup>22</sup>.

The big change was that households in remote communities previously supported by self-help remote community retransmission sites now receive television services<sup>23</sup> direct from the new VAST (Viewer Access Satellite Television) digital satellite via a satellite dish on the roof. Rather than upgrading the existing RIBS and self-help re-transmission facilities from analog to digital, the Australian Government determined that the Direct-to-Home (DTH) model was the most cost-effective way of providing an equivalent range and quality of service to remote viewers as their city counterparts. No funding options were provided to remote communities to enable an upgrade to digital transmission.

While this change provides nominally the same services to those received by other Australians, this change of television delivery mode had significant implications for remote Indigenous communities. In particular, for RIBS communities this ended the ability to broadcast community TV content in local language. Also, the need for a cable tethered to the satellite dish wall outlet made outside viewing of a house or in sorry camp much more difficult. Previously, TV viewing was often an outdoor activity in remote communities, as people commonly camped, cooked and socialised outdoors, especially during summer months in desert communities.

Ongoing maintenance of DTH satellite equipment is a major concern. The Stevens Review recommended that remote Indigenous communities have VAST services maintained for free (Rec. 38), however this was not adopted. While the DTH installation costs were fully funded to most Indigenous households under the Satellite Subsidy Scheme (SSS) or Household Assistance Scheme (HAS), the ongoing maintenance costs would become the responsibility of the ‘householder’. For remote communities, where Indigenous people rarely own the

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<sup>21</sup> The then Minister for Broadband, Communications and the Digital Economy, Senator Stephen Conroy

<sup>22</sup> There were concerns that this would leave both ICTV and NITV without delivery platforms, but fortunately both services were allocated VAST channels in 2012.

<sup>23</sup> VAST provides access to 17 mainstream television channels plus some open narrowcast channels, compared with the 3-5 analog services previously available.

houses, 'householder' infers the housing service, variously managed by the local council, regional council, Shire or State/Territory government. With funding for maintenance of broadcast facilities previously subsidised through Federal funding, this transfer of responsibility was not well coordinated, especially as maintenance costs would now be significantly increased. With a high risk of damage to satellite equipment, and high costs of technicians to attend remote communities, this potentially leaves people without a television service for long periods of time. Without a clear maintenance plan, the on-going reliability of television services in remote households is at significant risk. IRCA has proposed that DTH maintenance be seen as part of routine housing maintenance, with trained locals providing first-in maintenance and a regular quarterly technician visit to communities to repair any services that have failed.

In July 2010, prior to the model for remote digital switchover being determined, the Indigenous Remote Communications Association (IRCA) facilitated a Remote Digital Technical Forum about the potential impact of digital switchover on remote communities. From that forum, IRCA (2010) recommended that: both community broadcasting and narrowcasting licences be continued after switchover; communities be able to continue terrestrial community broadcasting; communities can choose between upgrading to Digital Terrestrial broadcast (versus Direct-to-Home to every house); pooling of the installation subsidy be allowed to achieve this; NITV and ICTV channels both be funded and carried on VAST; additional aspirant radio networks be allocated space on VAST (i.e. National Indigenous Radio Service, Ngaanyatjarra Radio, and QRAM network); a clear funding and coordination plan be established for maintenance of the Direct to Home satellite facilities, with preference for RIMO technical services units where available<sup>24</sup>; that training for community workers to do first level service be funded<sup>25</sup>, allowing for upgrading over time.

Many of these recommendations were adopted by the Stevens review, including consideration of pooling of the subsidy towards upgrade (Stevens et al 2011; rec.36), however the Minister ruled out this option. The government actively discouraged communities from upgrading their self-help transmission facility to digital by not offering funding for this option<sup>26</sup>, leaving communities with little option but to opt in to the SSS or

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<sup>24</sup> Historically remote Indigenous media organisations (RIMOs) were funded to maintain TV transmission services but this has not been the case since 2007.

<sup>25</sup> An Indigenous training course would enable first-in servicing of DTH equipment by local Indigenous workers. A Cert 3 course has been developed, which PAKAM have delivered training in (March 2013).

<sup>26</sup> Any community wanting to upgrade to digital transmission would have to self-fund the full cost of upgrade

risk not having any television services after 2013. The only communities that opted to upgrade to digital transmission nationally were Warburton and Blackstone communities in the Ngaanyatjarra Lands. The Direct-to-home model was fully rolled out in late 2013, with all analog community TV broadcast services, along with the Aurora satellite service, switched off.

IRCA undertook research into a cost-effective model for transmitting a single digital TV channel to enable the continuation of a locally-managed community channel for broadcasting language and culture content, and locally specific stories, news and community messages. A Digital TV broadcast service would also enable viewing outside of residential locations and provide a redundancy service for households where the satellite reception equipment is not working<sup>27</sup>. However, the Government expressly stated that no funding was available for this purpose.

Nonetheless, there are potentially new technological solutions for affordably delivering locally relevant community TV content in the future. WiFi enables free sharing of local media content from local server as play-on-demand to smart devices within communities. Also, with the NBN long term satellite solution (LTSS) soon available, RIMOs can share media content to RIBS community servers regionally via a Wide Area Network (WAN) for local playout<sup>28</sup>.

### **5.3.4 Community media and broadcasting**

In most developed countries there are three broadcasting sectors:

- Public broadcasting: Fully government funded network, but ideally operating autonomously from government, providing mix of national and local/ regional programs (e.g. ABC and SBS TV and radio<sup>29</sup>)

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(estimated at \$250,000), meet stringent ACMA requirements, and would become ineligible for the Satellite Subsidy Scheme (SSS). The government did not release any cost analysis between the rollout of DTH dishes to all households in a community compared with upgrading of self-help transmission sites to digital transmission. IRCA argued that for communities with over a threshold number of households (e.g.100), digital transmission upgrade would be a more viable option, especially when ongoing maintenance costs were factored in.

<sup>27</sup> With no DTH maintenance plans in place in most regions, and responsibility for this still unclear, it may take many months to get failed DTH services operable again.

<sup>28</sup> QRAM use this model for their 'Black Star' regional radio network, with content and playout schedules delivered by an IP-based WAN model. Ngaanyatjarra Media and PAKAM are both seeking funding to establish a regional television network.

<sup>29</sup> SBS was started in the 1970s, initially as community radio broadcaster only (TV started in mid 1980s), under the policy of 'multiculturalism' to provide a platform for the broad range of ethnic minority groups to share their stories, news and music with their communities. Aboriginal and Torres Strait Islanders were included as one of these groups.

- Commercial broadcasting: Privately owned or run, usually by large media corporations; funded by advertising revenue and sales of programming; usually large footprint (national, with some local or state-specific news and current affairs) (e.g. Australian TV Channels 7,9 and 10);
- Community broadcasting: Usually aimed at more local or specific audiences, such as ethnic or sub-cultural groups; funded with some government assistance, community member/business sponsorship and the broadcast of community service announcements; relies heavily on volunteerism from community groups and students or trainee broadcasters; sometimes referred to as the third sphere.

Community broadcasting, particularly radio, has developed since the 1970s and is now an important sector in the Australian media, built on community access to broadcast technologies to enable non-professional presenters to provide alternative services to their communities. With the focus of public broadcasting on programming that appeals to a broad general audience and commercial broadcasting vying for audience share to gain maximum advertising revenue, the community sector provides niche programming with music, language, news and information tailored to a specific community audience.

Indigenous media has been grouped with the community and ethnic broadcasting sector since its inception in the late 1970s. However, there has been a strong push over nearly 20 years for Indigenous media and broadcasting to be treated separately to community broadcasting for the following reasons:

- *Indigenous media provides a primary and essential service to its communities:* The *Digital Dreaming* Report described the Indigenous media sector as a primary service for Aboriginal communities, not an alternative or supplementary service as per community broadcasting. Molnar et al (1999) argued that “government departments dismiss indigenous broadcasting as ‘just community broadcasting’, rather than acknowledge that community radio is the ‘mainstream’ indigenous medium”. This is particularly the case in remote areas, which has limited media options and where language programming is a primary source of news and information for Indigenous language speakers. The Commonwealth Broadcasting Services Act 1992 acknowledged the unique role of the Indigenous broadcasting sector with an Object in Section 3(1)(n) being: “To ensure the maintenance and, where possible, the development of diversity, including public,

community and Indigenous broadcasting, in the Australian broadcasting service in the transition to digital broadcasting.”

- *Indigenous media is not volunteer-based:* AICA (2006) outlined “vast differences between the general community broadcasting sector and the Indigenous-broadcasting sector. The general community-broadcasting sector is based on volunteerism where as for Indigenous workers in Indigenous radio stations this is their main income-producing job and often the only employment opportunity.” Indigenous media provides the primary employment and only source of income for most media workers<sup>30</sup>, yet funding levels rarely provide award wages. Without increased wages, the sector will have difficulty in attracting high calibre staff to maximise the potential outcomes of the media industry.
- *Funding levels should support professional industry:* Appropriate levels of funding are needed to build the professionalism and capacity of the sector (Stevens et al 2011), more in line with the public broadcasting sector. Indigenous radio stations and remote media (RIMOs and RIBS) are funded primarily through the Indigenous Broadcasting Program (IBP), with funding levels virtually unchanged since the mid 1990s despite significant sector growth. This funding model has also limited the types of services that organisations can provide, reducing the ability to respond to community needs and to support government services and objectives.
- *CBL licensing restricts business model:* The funding to Indigenous radio stations and RIBS is contingent on community broadcast licenses<sup>31</sup>. The sector is seeking to ensure long-term viability through diversified income streams and reduced reliance on government funding, though business models based on advertising<sup>32</sup>, commercial activities, and preferred supplier arrangements for government information campaigns<sup>33</sup>. A separate class of license for Indigenous broadcasting, without CBL restrictions, could support industry development. Despite three industry reviews since 1999<sup>34</sup> recognising the need for a discrete licence class, there has been no change<sup>35</sup>.

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<sup>30</sup> Indigenous media is recognised as an important source of employment in communities through inclusion in the National Jobs Package since 2009, however the NJP wage and operational funding levels are inadequate.

<sup>31</sup> Since the mid-1990s, no new CBLs have been issued, with only temporary CBLs being allocated.

<sup>32</sup> Under community broadcasting codes, broadcasters are limited to 5 minutes per hour for sponsorship or community service announcements, with advertising not allowed.

<sup>33</sup> In 2013, a consortium of remote and urban Indigenous media organisations, called the Northern Alliance, was established to promote its capabilities in producing government and corporate messages and campaigns and distributing these via their radio, TV and online platforms.

<sup>34</sup> The *Digital Dreaming* report 1999, the IBP review 2006 and the IBMS review 2010.

<sup>35</sup> ACMA have advised that a discrete licence class would require legislative change, and have advised that an

- *Audience reach:* The question of audience is critical to the discussion about community media. By its nature, Indigenous media is aimed primarily at Indigenous audiences. However, Meadows et al (2007) noted a growing cross-cultural audience for Indigenous media with many stations citing large non-Indigenous audiences (4AAA in Brisbane, 8-KIN FM in Alice Springs). The community broadcasting restriction on transmission footprint limits the potential audience reach and thus the cross-cultural communication with the broader mainstream public.

The grouping of Indigenous media within the community media category has constrained sector development and professionalism through limiting resources, business opportunities, coverage areas, employment and service delivery. Despite the growing success over the last decade by Indigenous film-makers, musicians, artists and performers, policy makers and mainstream media still tend to assume that Indigenous community media productions will not appeal to national audiences<sup>36</sup>. It also ignores the diversity of Indigenous broadcasting models that exist outside of community broadcasting, from *Imparja TV* as a commercial TV company, National Indigenous Radio Service as a private company, NITV as a public television service<sup>37</sup> and Indigenous units within the ABC and SBS.

### 5.3.5 Current challenges for remote media

Current challenges for the remote Indigenous media sector, which are discrete from the rest of the Indigenous broadcasting sector, can be categorised using a PESTLE<sup>38</sup> analysis:

**Table 5-1: PESTLE Analysis to show key challenges facing remote Indigenous media sector.**

Challenges according to PESTLE Elements
Political
<i>Media programs limited to licensed RIBS sites:</i> Many remote communities not RIBS, accessing Indigenous radio services (only 147 of 1113 remote communities currently supported);
<i>Lack of policy update and increased funding support despite 2010 Stevens review recommendations;</i>

open narrowcast licence is an easier option with less restrictions than CBLs.

<sup>36</sup> The success of the ‘Redfern Now’ TV series and other Indigenous programs in prime time slots indicate that ABC TV is seeking to break this historical pattern.

<sup>37</sup> NITV was established in 2006 with limited funding (\$12million per year) under a community broadcasting model (set up a open narrowcast license on Aurora satellite but no free-to-air platform in urban and regional centres, limiting its audience reach to remote and pay-TV customers).

<sup>38</sup> PESTLE is a strategic planning tool which assesses a range of factors - Political, Economic, Socio-cultural, Technological, Legal and Environmental - affecting programs or organisations.

Challenges according to PESTLE Elements
<i>Lack of recognition of full scope of programs:</i> IBP still funds radio production/broadcasting only, despite convergence and RIMOs providing a range of other media and communication programs– training & employment, maintenance, multi-media/TV production, music development, cultural heritage, ICT training/ support, archiving, regional coordination/ support; most services not supported under IBP funding; A discreet remote sector program would be more suitable;
<i>National Jobs Package needs review</i> to be more flexible, cover staffing and travel costs for regional delivery and provide more positions;
<i>Need for more regional inter-agency coordination</i> with service providers in arts, land management, youth programs, IKCs/libraries, health, education, music, language and culture centres, archives etc; Many Indigenous media activities now being delivered by other agencies, marginalizing RIBS/ RIMOs;.
<i>Lack of policy linkages</i> between Indigenous media and communications and other service provision areas and Indigenous affairs policy;
<i>Some RIBS not active:</i> Many RIBS not operational for various reasons–lack of sufficient NJP positions, regular support, technical issues, better paid and supported employment options available.
Economic
<i>Funding dependency of organisations:</i> Heavy reliance on government funding programs with associated policy obligations risks viability and reduces ability to respond to community needs;
<i>Limited Resourcing of RIMOs risking viability:</i> RIMOs are under-resourced to deliver the expected programs, RIMOs have high program delivery and maintenance costs compared with urban/regional counterparts due to numbers of RIBS communities spread across vast coverage areas; without recurrent funding or significant support from a large organisation to ensure program continuity, are under constant risk of becoming non-viable.
<i>Low wages for media workers:</i> Most media workers’ salaries come from Indigenous employment programs, such as CDEP or the National Jobs Package <sup>39</sup> . This is limited to 20 hours per week, has only base level rates (no tiering or top-up for extra skills/experience/output) similar to Centrelink levels. Without financial incentive, engagement of skilled, long-term Yarnangu staff is difficult.
<i>Market failure:</i> Limited sponsorship and activity generated income opportunities due to sparsely populated coverage areas and market failure; Preferred supplier arrangements not in place to ensure Government agencies use Indigenous media organisations for production and distribution of media campaigns;
<i>Inadequate funding and coordination for technical services</i> to maintain RIBS transmission facilities, studio equipment and other communications infrastructure (ICT, DTH, NBN etc.); With Shire/ RIBs getting some IBP funding and lack of coordination between agencies, R&M is not managed efficiently <sup>40</sup> ; The high costs of contractors to undertake maintenance and increasing amount of communication technologies, RIMO technical services units are the most cost-effective model, however this requires regional coordination to ensure ongoing viability;

<sup>39</sup> NJP was an expansion of the NT Jobs Transition Program in the Northern Territory, a program aimed at transferring people from CDEP to ‘real jobs’ under the NT Intervention. 2000 positions were announced for remote Indigenous arts and broadcasting in May 2009.

<sup>40</sup> The increasing array of technical equipment in communities (broadcast facilities, production studios, DTH and broadband satellite equipment, ICTs, WiFi, telecommunications equipment) requires regular technical support. A dedicated technical service unit could coordinate and maintain communications equipment across the region. Remote support by contractors is expensive making employment of technicians a preferred option.

Challenges according to PESTLE Elements
<i>No capital funding:</i> IBP is an operational funding program and generally does not include funding for capital equipment, such as buildings and facilities, vehicles, video and multi-media production equipment, network infrastructure etc;
<i>RIBS facilities need upgrading or replacing</i> in many sites; No purpose-built facilities were provided under BRACS program, with communities required to provide and maintain facilities. 20 years on, most RIBS facilities in the region are in desperate need of repair or replacement <sup>41</sup> , with some communities still without any facility. Suitable facilities are needed to enable community access to a range of programs and new technologies; Poorly serviced or under-utilised facilities can become a target for vandalism;
<i>Limited funding available</i> for key programs such as Screen/Multi-Media Content Production, Languages and Cultural Recordings, Music Development and Digital Archiving;
<i>Funding model not holistic:</i> Need for a discrete remote media funding program that supports/recognises; full scope of activities; actual costs of remote delivery; lack of alternate service delivery; language, cultural and literacy context; market failure; lack of infrastructure and digital divide; regional diversity/ needs;
<i>Lack of recurrent ICT programs:</i> Digital inclusion requires more than access to IT equipment-also needs training, relevant content, applications, maintenance and support, and recurrent program funding;
<i>Variance within IBP funding model:</i> Some RIBS communities (or Shires) currently receive IBP funding separate from that going to the RIBS. This has led to tensions over responsibility and delivery <sup>42</sup> ;
<i>Variation in scale of remote Indigenous organisations:</i> Large organisations can become corporatised, leading to large non-Indigenous workforce, reduced Indigenous ownership and authority and commercial program focus, and greater influence within sector. Very small organisations with limited resources and income diversity may struggle to remain viable. Ideal size of organisations ensures a range of programs, diverse income streams, strong Indigenous ownership and participation, and responsiveness to community needs and aspirations.
<b>Socio-cultural</b>
<i>High demand for locally relevant language-based content</i> , including emergency information, news and other services;
<i>Social/cultural demands on workers:</i> Cultural business, family demands and sorry business are often high priorities for Indigenous staff than work duties (at odds with western values and work expectations), impacting on program delivery; especially common in summer months in western desert;
<i>Cultural protocols for content management:</i> Managing deceased and culturally sensitive content a critical role of RIMOs, which have a ‘custodial’ responsibility for cultural recordings <sup>43</sup> ; Ensuring outside production teams abide by protocols and provide appropriate recompense for filming on Lands or communities; Existing recordings (taken by anthropologists or film-makers) must be identified and appropriately labeled and managed;

<sup>41</sup> Many RIBS facilities are too small for effective use, have poorly sealed walls/ ceilings leading to dust or heat damaging equipment, faulty air-conditioners, and are prone to break-in.

<sup>42</sup> The issue of different funding models to RIMOs, RIBS and Shires was reviewed in 2014 by the Department of Prime Minister and Cabinet, with responsibility for RIBS funding being transferred to RIMOs from 2015/16.

<sup>43</sup> Recordings and photographs depicting deceased persons must be removed from circulation. At ngaanyajtarra Media specific men or women recordings are locked in dedicated lockers and managed by the relevant cultural officer.

Challenges according to PESTLE Elements
<i>Control over digital assets and ICIP:</i> The shift to digital media production and digital archives means that media assets can now be easily shared via Facebook, YouTube, Flickr etc., creating management issues around approval of access and protocols for use. ICIP rights management and awareness raising are growing issues, with increased online access “rais[ing] issues of misappropriation or misuse of Indigenous culture, and the lack of proper compensation for use of Indigenous intellectual property.” (Dyson, 2004:66)
<i>Cultural authority and awareness</i> are critical to effective governance and production; Cultural officer positions are needed to ensure protocols are met and appropriate program delivery models;
<i>Cross-cultural communication issues:</i> Language and cultural differences can lead to miscommunication by staff, inappropriate behaviour or disputes <sup>44</sup> .
<i>RIBS Support:</i> Lack of RIMO staff based in RIBS communities and distances making support of media workers difficult;
<i>Limited community and stakeholder support:</i> Turner (1999) observed that many community staff see BRACS as “extra work for us to do”, and with communities struggling to maintain essential services, BRACS can seem to be “an excessive capital expenditure on an idealistic, unsustainable entertainment luxury that has been foisted on them, will only waste their precious time, compete for scarce building space, workers, money and resources, and may disrupt the transmission of mainstream satellite services on which they depend” (Turner, 1999:142). After 25 years, these attitudes still prevail with many community and regional staff;
<i>Critical health, support and social issues in communities</i> with housing, employment, education, substance abuse and violence as a result of colonization and disempowerment; Poor health, especially diabetes, leads to lethargy and impacts on productivity; Impacts of program or staffing discontinuity, policy changes and unbalanced power relationships impact on engagement; Some of these factors get conflated under the term ‘welfare dependency’;
<i>Recruitment difficulty and staff turnover issues</i> due to relatively low wages, poor conditions, lack of staff housing (also poor quality, shared accommodation) in remote-based RIMOs, limited career pathways, negative perceptions of remote communities; lack of cultural awareness leads to ‘culture shock’; heavy workload leads to a high incidence of ‘burnout’; There is no consistent delivery framework, reducing interest by professionals from media, development, NGO management or cross-cultural training sectors;
<i>High proportion of non-Indigenous staff in several RIMOs</i> <sup>45</sup> ; While this reflects the nature of the roles, need for experience in dealing with government funding and communications, and cultural reluctance to take on management roles in western desert communities (due to family ‘humbug’), strategies are needed to increase Indigenous staffing in training, production and management roles;
<i>Remote Training Strategy needed</i> to address specific remote sector needs, including an increase in Indigenous staff, and better coordination.

<sup>44</sup> For example, *Yarnangu* do not share the western concept of dividing work and personal life, leading to occasional disputes when requests (‘humbug’) for agency/program resources (purchase orders, motor vehicles, tools etc.) for personal or family use are rejected. For *Yarnangu*, it is rude to say ‘no’ to a request.

<sup>45</sup> While some regions have skilled Indigenous staff (TEABBA, TSIMA, PAKAM, QRAM, CAAMA), there is still a high level of non-Indigenous staffing of the RIMOs in the more traditionally oriented central desert regions, as well as IRCA and ICTV (similar to other remote service agencies).

Challenges according to PESTLE Elements
<b>Technological</b>
<i>Lack of communications backhaul infrastructure</i> in many regions, limiting communications options, digital inclusion, access to services, development opportunities;
<i>NBN Policy:</i> Lack of an appropriate, affordable and accessible delivery model under National Broadband Network, due to market model of individual household access and billed services, preventing shared use;
<i>Limited Internet access:</i> Lack of IT access facilities and last-mile delivery of internet in many remote communities, especially at households; with high uptake of mobile phones and tablets, mobile telephony is most appropriate, only available in 27% of remote communities; mobile telephony backhaul not possible under NBN satellite configuration;
<i>Impact of digital TV switchover:</i> DTH model of digital television has abolished community TV broadcasting and limited outdoor viewing of TV; Ongoing maintenance of DTH equipment is an issue due to remoteness/cost, uncertainty around responsibility and lack of maintenance program/schedule;
<i>Significant change in media and broadcasting industry,</i> requiring professional development and change management to incorporate new technologies and platforms (digital TV, broadband and on-line service delivery);
<i>Change of media consumption modes:</i> shifting to user-selected content and play-on-demand, using smartphones, MP3 players, online computers, networked media servers, archive computers, and digital television to access media.
<b>Legal</b>
<i>Lack of indigenous broadcast license class:</i> Equipment/content funding associated with CBLs or TCBLs; lack of expansion of licensing model has excluded nearly 1000 remote communities from IBP or CBF funding support for media activities.
<i>Digital switchover issues</i> (also in Technological): Commonwealth did not support upgrade to terrestrial digital broadcasting, yet communities still want broadcasting of local content;
<i>USO is limited:</i> Internet use, mobile telephony and pre-paid services are not included under USO.
<b>Environmental</b>
<i>Extreme climatic conditions,</i> such as heat, wind/cyclones, wet weather, and salt air, all have significant impact on transmission equipment operations and longevity;
<i>Impact on program delivery:</i> Extreme weather conditions can prevent access to communities, especially in wet season when roads can be blocked after big rains. Hot weather makes engagement in outdoor activities difficult;
<i>Road conditions:</i> Extensive travel is required over rough dirt roads, leading to high vehicle wear and tear, safety issues/ accidents and limited communication. Equipment can get damaged in transporting.

Table 5-1 gives an indication of the range of challenges facing the remote Indigenous media sector nationally. Some factors are external - policy or funding related, legal or environmental issues - that the community have little control over require sector wide advocacy, but many are internal, regional or organisational matters that need community consideration. The PESTLE analysis approach was chosen as the table is a consideration of

challenges, which relates to sector wide strategic planning and advocacy, rather than the more localised context approach of Communicative Ecologies. Development of new policy for the sector will require consideration of strategies to address these key challenges.

### **5.3.6 Conclusions and summary of issues in section 5.3**

From the early pirate television broadcasts in Yuendumu and Ernabella and the shaky beginnings of the BRACS program, a remote Indigenous media Industry slowly developed throughout the 1990s and 2000s. There are now 8 RIMOs supporting 147 RIBS communities, 8 regional radio networks, a remote Indigenous TV service ICTV and IndigiTUBE web platform. Remote media has broadened its scope to include ICTs, music development, print/publishing, multi-media, archiving, technical services, telecommunications and multi-platform delivery. The remote sector has worked cohesively to achieve many outcomes: via the BRACS Revitalisation Scheme, establishment of IRCA and ICTV, several equipment rollouts (RIBS TV, IRRR, VAST radio conversion), support for establishment of AICA and NITV and improved remote telecommunications.

Despite numerous setbacks the sector continues to “fight fire with fire”, using new media and communications technologies for language and cultural maintenance in small communities throughout the desert, tropical north and remote islands of Australia. Radio presenters broadcast local music, news and stories in language over regional satellite-delivered networks. Community video productions of band nights, football games and traditional dancing are broadcast locally or via ICTV or IndigiTUBE. Community bands are recording original songs in language, selling CDs, playing on radio, uploading to iTunes, and making video clips. People use mobile phones to connect to the Internet, take photos, watch videos, listen to music, and share media via Bluetooth. Media tools, such as digital photography, website contributions, on-line services, and video conferencing are becoming available to community members via access centres.

RIMOs have incorporated the rapid technological change and convergence into their regional programs, with digital media equipment and ICTs now used in all aspects of remote media production, broadcasting, distribution and viewing. The Digital Age has reached the bush. The Long-term Satellite Solution of the National Broadband Network (due in 2016) will bring about further change for remote communities.

The numerous challenges impacting the sector have helped to define its unique ‘grass roots’, open access style, addressing local issues and celebrating what is unique and special about remote community life. Remote media activity continues to break new ground in Indigenous self-representation, community ownership and participation, inter-generational knowledge transfer and linguistic and cultural maintenance. Many remote Aboriginal and Torres Strait Islanders speak their own language, with remote media being produced and broadcast in more than 25 languages across Australia. With adequate resourcing it can become a significant contributor in both the national media landscape and the plight of remote Indigenous communities.

The remote media sector is coming of age. Despite constant policy changes, limited resources and infrastructure, and vast regions to support, the sector has survived through hard work, belief, commitment and creative solutions. This has kept the remote media industry going for over 30 years and will ensure its existence into the future.

## **5.4 The need for updated Indigenous media and communications policy**

### **5.4.1 Overview**

The need for updated Indigenous media and communication policy is not a new concern, being a theme in three reviews into the Indigenous media sector and industry submissions over the last 15 years. In 2012, Michael Meadows observed that:

Indigenous media in Australia has evolved in a policy vacuum, marked by policy uncertainty and a lack of political will to acknowledge the place of Indigenous languages and cultures. (Meadows, 2012:25)

Rather than being based on research or evidence, Meadows argues that Indigenous media policy is often made on the run via press release, with the policy makers playing catch up (Meadows pers. comm. 2012). He argues that “genuine negotiation involving all stakeholders (as opposed to a cursory consultation after a decision is made) must be integral to the process” (Meadows 2012:30).

This echoed similar assessments over a 20-year period (Meadows, 1992, 2000). In Appendix C of the Productivity Commission report on the Indigenous broadcasting sector in 2000, Meadows described:

The potential of the indigenous media sector today can be accurately described as unrecognised and unrealised, largely as a result of ad hoc policy making. (Meadows, 2000:C.1)

The need for updated policy was a key recommendation of the *Digital Dreaming* review (Molnar et al., 1999), which outlined a vision for a future for Indigenous media and communications in Australia, with numerous suggestions for policy development, an increase in public investment in the sector (from \$12 million pa to \$22.35million pa), recognition of convergence, more professionalism, business planning to reduce funding dependency, better coordination and re-direction of the sector to engage with a convergent digital future. However, policy was not updated and the ad hoc policy-making has continued as a result.

This was most apparent in the 2006 Indigenous Broadcasting Program Review, which resulted in a reduced scope of the program to radio broadcasting only, removing funding support for video production or programs. This set back the development of the Indigenous media sector at a time when the broader communications industry was moving away from traditional one-way broadcasting models towards convergent two-way communication modes, with multi-platform (on-line, mobile and view-on-demand) media delivery and more personalized *prod-usage* through social media.

Similarly, the introduction of NITV in 2007, and consequent abolition of the ICTV satellite service, further impacted on the remote sector, with very little of the over \$80million spent up to 2013 on NITV reaching the remote sector. This was the most significant example of how one-size-fits-all policy making has failed the remote Indigenous media sector.

The IRCA submission to the 2010 *Review of Australian Government Investment in the Indigenous Broadcasting and Media Sector* (Stevens Review) recommended that a new national policy for Indigenous Media and Communications be developed to inform future planning and funding for the sector (Rec. 3, IRCA, 2010:23). IRCA argued for an appropriate and flexible policy framework which promotes a robust media and communications sector in an era of convergence, recognises and supports the diversity within the sector, and draws on community needs and aspirations.

IRCA proposed that the new policy should:

- identify Indigenous media as a first level of service for indigenous audiences;

- recognise convergence of media, ICT and telecommunications;
- seek to position Australia as a leader in the rapidly changing media and communications landscape;
- recognise the full scope of activities undertaken by the sector;
- help to maximise outcomes for the sector from upcoming Digital TV Switchover and the National Broadband Network;
- recognise the differing needs and context in service delivery between remote, regional and urban Australia;
- recognise Article 16 of the United Nations Declaration on the Rights of Indigenous Peoples. (IRCA, 2010:23)

While the premise of the 1993 ATSIC Broadcasting policy remains relevant, there has been significant industry development and changes in technology and modes of communications since that time. Yet funding levels for the sector have remained virtually the same since the mid-1990s.

As described in 5.4.2, the 2010 Stevens review identified the lack of “a well articulated forward-looking strategy” and described the sector as “under-resourced, lacks critical capacity and skills and suffers from being administered across a range of portfolios.” (Stevens et al., 2011:1). However, it failed to recommend that policy be updated. Since their inception, the peak bodies AICA and IRCA have been actively seeking to address this crucial lack of policy consideration.

Based on discussion with both Indigenous media organisations and practitioners and government policy makers, Meadows (2011) outlined the contrasting viewpoints. He described the Indigenous community concerns around the arbitrary nature of government decision-making, an ignorance of Indigenous cultural complexity and local innovations, a lack of Indigenous people in the process, lack of recognition of the UN declaration on the rights of Indigenous peoples, and an absence of political will to support change. The policymakers that Meadows interviewed described their own set of challenges in working with the sector, which has strong personalities and internal divisions. They argued that policymaking must be broadly-based beyond social justice alone, developed slowly through consultation, and encourage pooling of resources with like-minded agencies. While acknowledging that policy changes occurs rarely (‘the stars have to be aligned’), they advised that policy decisions can also be an ad-hoc process made on the run to suit a political outcome, so “have something on the table ready to go when the opportunity comes” (Meadows, 2011).

Meadows concludes that “public policymaking is too important to be left to policymakers”, but requires a multi-stakeholder negotiation where all stakeholders work together, learn from past experiences, recognise the diversity of perspectives, allow space to disagree and experiment, and find shared ground on values or ‘worthiness’ (Meadows, 2011).

While there have been numerous reviews and studies which support the need for updated Indigenous media and communications policy, there has been a lack of political will to achieve this in the last two decades. While this may be due to a reluctance to allocate the resources associated with new policy (and justify further Indigenous affairs spending to taxpayers), it also suggests a lack of recognition of the outcomes and potential enabling role of the sector in supporting other policy objectives. There is a need to take a more creative approach to identify the benefits of a reinvigorated, contemporary Indigenous media sector. Building on the recommendation of previous reviews, the next section outlines further key components of a convergent and holistic national policy framework.

#### **5.4.2 Suggestions towards a new national policy**

There have been many significant changes across Indigenous affairs, communications and cultural policy<sup>46</sup> that need to be reflected within Indigenous media and communications policy. Article 16 of the UN Declaration on the Rights of Indigenous Peoples (cited in section 1.3) provides a clear starting point for future Indigenous media and communications policy. There has been a shift in international communications development models from broadcasting towards use of ICTs and two-way, mobile and personalised communications technologies (Molnar et al, 2000; Srinivasan, 2006; Tacchi, 2006). In this era of convergence, prod-users and social media, an updated policy should include all modes of media and communications and the infrastructure, skills and capacity required to enable use of these.

The Convergence Review<sup>47</sup> (2012) included among its ten key principles the following which are especially relevant to a new Indigenous media and communication policy framework:

*Principle 2: Australians should have access to and opportunities for participation in a diverse mix of services, voices, views and information.*

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<sup>46</sup> Including the release of Creative Australia, the new National Cultural Policy in March 2013.

<sup>47</sup> The Convergence Review, undertaken in 2011, was a landmark review of the Australian media and communications regulation and policy environment to account for convergence of telecommunications, media usage and ICTs.

*Principle 4:* Australians should have access to Australian content that reflects and contributes to the development of national and cultural identity.

*Principle 6:* Australians should have access to news and information of relevance to their local communities, *including locally-generated content*. (DBCDE, 2012)

Further to this, a new national policy should:

- be generated through a consultative ground-up approach, not a top-down process by government;
- support innovation and enterprise;
- have central tenets of self-determination, language and cultural maintenance, digital inclusion, professionalism, and social and economic development;
- link to broader Indigenous & cultural policy frameworks;
- be adequately resourced to enable the sector to achieve its full potential<sup>48</sup>;
- be structured, monitored and resourced to ensure continuous review and frequent revision based on sound evaluation by all stakeholders.

There is a tendency towards homogenisation in top-down policy-making, seeking to group the needs and context of all Aboriginal and Torres Strait Islander people neatly within one policy framework. Typically, this approach favours people and organisations that operate within mainstream frameworks in an urban or regional context, and marginalises those that vary widely from the hegemony, particularly in remote Indigenous communities. While the early efforts at Indigenous media policy-making in the 1980s (e.g. Willmot et al., 1984) were focussed on reducing the impacts of mainstream media on remote Indigenous people, the policy environment has shifted significantly since that era of self-determination towards a more assimilationist model, mainstreaming service delivery according to western frameworks of education, employment, housing, communication and lifestyle. As a result, remote Indigenous people have increasingly been seen within a deficit framework. Thus, a new policy framework should recognise the cultural diversity and different context, needs and communicative ecologies between urban, regional and remote Australia, and avoid ‘one size fits all’ approaches (Stevens et al., 2011).

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<sup>48</sup> Stevens et al (2011) outlined the sector’s potential value. It recommended an \$8million increase to IBP and \$5million content fund.

A recognition of the value, or worthiness (Ramirez, 2007)<sup>49</sup>, of the sector by policy-makers is also critical to its future development. It is pertinent to establish structural policy links with other government programs. Inter-connectivity with other policy and program areas – training, employment, health, land management, regional development, arts, Indigenous language and cultural heritage, human rights and social justice, and of broader Indigenous affairs – can provide mutually beneficial outcomes and support development of the Indigenous media and communications sector<sup>50</sup>. However, since the abolition of ATSIC and the mainstreaming of Indigenous programs, there has been a dissolution of coordinated Indigenous policy and program delivery. Siloing of programs and related policy models within government departments has impacted on sector development.

The regular shifting of IBP between departments also led to continued disruption and a lack of integration. The move of IBP from Office for the Arts to DBCDE in 2011 disconnected it from the related Indigenous Cultural Support and National Jobs Package programs, which stayed within Office for the Arts. The relocation of 150 Indigenous programs into five streams under an Indigenous Advancement Strategy within the Department of Prime Minister and Cabinet in late 2013 has resulted in significant impact on program delivery and funding for many organisations and sectors<sup>51</sup>. While the Indigenous broadcasting sector came through the initial round relatively unscathed, there has been no additional funding for the suite provided for new projects.. While the re-structure provides potential opportunity for better coordination and inter-connectivity of Indigenous programs, the initial upheaval has resulted in a strong backlash from many Indigenous organisations and a Senate Inquiry into the process. . An impact of the relocation of the Indigenous media sector from Department of Communications is the disconnection from national broadcasting<sup>52</sup> and communications infrastructure programs (including NBN), which are critical to digital inclusion and

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<sup>49</sup> Based on his experience working with native communities in northern Canada, Ramirez argues for the policy process to include negotiations of ‘worthiness’.

<sup>50</sup> The Stevens Review (2011) made a strong case for this approach but failed to get government support.

<sup>51</sup> The review of all Indigenous program delivery in late 2013 by the Abbott government provided the opportunity to abolish or re-structure a range of programs in the areas of the youth and legal services, Children and Family Centres; Indigenous Parenting Services; Family Safety Programs; petrol-sniffing programs; and the commonwealth scholarship program (see: <http://www.theaustralian.com.au/national-affairs/policy/from-26-indigenous-programs-to-five/story-fn9hm1pm-1226807204320>)

<sup>52</sup> The sector lobbied hard during the Stevens Review (2011) to be moved into DBCDE in order to be recognised as an essential national service, not just a component of the community broadcasting sector.

convergence within the sector. It has however brought together Indigenous broadcasting and communications program within the one section<sup>53</sup>.

Caution needs to be taken to not link policy to short-term outcomes for political expediency. For instance, Stevens et al (2011) recommended a stronger role for the sector in communicating the government's Indigenous affairs policy of 'Closing the Gap'. A major risk associated with this is that a change of government<sup>54</sup> may lead to a dramatic change of policy direction and resultant collateral damage for linked programs. However, more crucially, this could shift the focus of the sector away from its community broadcasting and self-representation to becoming an instrument for communicating government policy.

This section (5.4.2) has outlined the need for updated and inter-connected Indigenous media and communications policy, as well as arguing the need for a specific policy focus for the different context of remote Indigenous people and communities. Effective media and communications can play a significant role in addressing these critical issues and engaging remote Indigenous people in meaningful ways. However, this requires targeted strategies and a coordinated buy-in from government and communities. While there is significant cross-over with the needs of Indigenous media in urban and regional areas, it is important to recognise the contextual challenges specific to remote Indigenous communities in order to address these with targeted strategies. Chapter 6 will propose a new policy framework that better suits the remote Indigenous context.

### **5.4.3 The context of remote Indigenous communities**

Typically, people in remote communities do not have access to the basic services available in regional towns and cities. Despite this, they choose to live in these communities in order to maintain connections with custodial country and homelands, family, social and cultural networks and customs. While travel between communities and to and from regional centres for services and visits is common, relocation is rarely an aspiration due to language differences, 'unfamiliar' country, and the higher incidence of social issues caused by limited employment, lack of housing, access to alcohol and racist attitudes.

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<sup>53</sup> Within the Department of Broadband Communications and the Digital Economy, there was no direct linkage made between the Indigenous Broadcasting Program (IBP) and the Indigenous Communications Program

<sup>54</sup> As happened on 7th September 2013.

While remote communities differ in terms of size, population, distance from regional centres, services provided, and social, cultural and historic influences, there are unique needs and challenges for many Indigenous Australians living in remote Australia. Many of these challenges are well known and documented, including: low socio-economic conditions; limited training and employment options leading to heavy reliance on welfare; limited availability of key services (bank, library, police, hospital, post office, youth services, legal support); high costs of living (food, fuel, services); common use of Indigenous language/s as first language; limited employment opportunities or work options (further eroded by abolition of CDEP); high incidence of chronic disease<sup>55</sup> and significantly lower life expectancy; high rates of incarceration<sup>56</sup>; lack of housing, leading to overcrowding and social issues; unreliable water and power supply; rough unsealed roads with high incidence of accidents and vehicle wear and tear; seasonal flooding leading to road closure and disruption of supplies and services; limited municipal resources and expertise for maintaining community infrastructure; essential services managed by external service providers and contractors.

All of these factors impact significantly on program delivery in remote communities. In terms of media and communications services, the unique needs include:

- Media and on-line services are needed that recognise the linguistic and cultural diversity of Indigenous Australia;
- Indigenous community media services are often a primary service, not a secondary service (as recognised by the Productivity Commission report into the Indigenous broadcasting sector 2000 and the Digital Dreaming report 1999);
- Indigenous community-generated media content/ information is often intended for local or regional distribution only, not for broader networks. Limited access to equipment and training may also limit production quality despite content having high ‘value’ to its audience. Capacity is needed for local or private networks with limited access;
- Cultural restrictions around the distribution of certain information, Jukurrpa (‘Dreaming’ stories), images and performances as well as images or names of deceased persons; also need for cultural authority/ verification in the telling of certain information or stories;

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<sup>55</sup> Particularly diabetes, renal failure, heart disease, otitis media (leading to hearing loss), and mental health disorders (especially due to substance abuse).

<sup>56</sup> Across Australia young Aboriginal people are on average 26 times more likely to be detained than non-Indigenous juveniles and 53 times more likely in WA (source:Amnesty International report 10/6/15)

- Indigenous people often live most of the day outside of a house, making fixed telephony or media services inappropriate;
- Highly dispersed and mobile populations, regular changes of address/community, with extensive travel for family, cultural and ‘sorry’ business.

These factors impact on the selection of appropriate communications technologies and media service delivery models. (IRCA, 2011:7-8)

In remote Australia, mobile, flexible and adaptive are keywords for success in remote program delivery, enabling efficiency through being able to respond to population movements and changes due to social or cultural activities. For instance, Ngaanyatjarra Media trainers would seek to fit media training around activities in the community, or move on to another community if people had left for ‘sorry business’ (mourning and funerals) or cultural business. A school or TAFE training course, which is fixed to a location and timeframe, is less likely to be flexible and can waste time and resources with limited outcomes.

A similarly flexible and diverse approach is needed to organisational program delivery and income streams, effectively following the funding<sup>57</sup>. The organisations that have diversified program delivery and funding streams have grown and become less reliant on the Indigenous Broadcasting Program and its associated restrictive policy.

#### **5.4.4 False assumptions underpinning current policies**

Where programs or technology rollouts are based on assumptions derived from a mainstream Australian context, or determined by technological or economic criteria alone, they often lead to inappropriate solutions. Almost invariably, these programs do not fit remote Indigenous communities and people, resulting in well-intentioned policy having reduced effectiveness or even negative impacts, on the recipient communities. Some of the false assumptions that can significantly impacted on programs in remote communities are:

- Housing usage and family size based on a Western suburban model (as described in 5.4.3) ;
- TV viewing or computer use occurs inside a house (as per satellite delivered DTH TV and NBN models);

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<sup>57</sup> Some remote media organisations (esp. PY Media) grew and diversified to deliver telecommunications and ICT programs in the the early 2000s using Networking the Nation funding.

- Training leads to employability<sup>58</sup>;
- More full-time jobs equals more Indigenous employment<sup>59</sup>;
- Providing online facilities in a community will reduce the digital divide (see Appendix 7);
- Democratic processes and community governance will ensure community control, equity and oversight<sup>60</sup>;
- Money is the incentive to work<sup>61</sup>.

An effective policy-making approach needs to test the assumptions to ensure policies fit the realities of remote community life. This also points to the need for greater community input into development of programs and outcomes intended for remote indigenous Australia. This fits with an evidence-based policy approach (see Chapter 6).

#### 5.4.5 Summary – Towards a remote policy framework

Previous policy decisions have resulted in a significant mis-match between existing policy and the current reality in the remote sector. The sector risks being further marginalised and constrained if specific policy structures are not put in place that recognise the different contextual and delivery needs of remote Indigenous communities. There is a legacy of policy failure and ad-hoc policy change for remote Indigenous communities. *Yarnangu* describe this as “the goalposts are constantly being shifted”<sup>62</sup>.

Increasingly policy development for remote Australia is becoming centrally determined, and intended to fit with mainstream programs and policy approaches. This one-size-fits-all approach invariably breaks down in a remote community context, due to a range of ‘wicked’ issues in remote Australia (Walker et al., 2013). There is a need for a remote specific policy

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<sup>58</sup> This assumes jobs are available in the community. Despite undertaking training, *Yarnangu* are often unemployed or on work-for-the-dole type programs due to lack of employment options. Abstudy payments are higher than wages for most jobs available in communities.

<sup>59</sup> This assumes a work culture, which is not the case in many remote areas. The mining industry has a history of short-term employment. People who are prepared to work full-time are in demand by all agencies and often have leadership or cultural responsibilities and burn out quickly due to competing demands.

<sup>60</sup> This was a flawed assumption under self-determination (see Batty 2003). Democracy and representative governance are western concepts. *Yarnangu* can speak for their family interests but may not be able to speak for ‘community’ or regional interests. Also, good governance requires good information and objective advice, which requires ethical and trained managers/ facilitators. This isn’t always the case. Also, in national meetings, remote voices are commonly drowned out by urban and regional representatives, especially when meetings held in English.

<sup>61</sup> Money is not as highly valued by *Yarnangu* as in western society, with family and knowledge more highly valued. *Yarnangu* will readily walk out on a well paid job in order to meet family commitments. Money is not accumulated, but immediately dispersed among family members via a ‘feast or famine approach’. People are more likely to base work decision on interest, prestige, supervisor and colleagues.

<sup>62</sup> Ngaanyatjarra leader at Ngaanyatjarra Council meeting, Warburton, 2009.

to address the broader scope of activities delivered by remote media originations and the different context and needs of remote Indigenous people (Walker et al., 2013).

Market-based models also typically fail in remote Australia. Given the focus of Indigenous media organisations on delivering community-targeted services rather than products or services for external markets, a business or market-driven model is unlikely to be a sustainable solution. While many regional and urban media organisations have been able to generate significant income from sponsors, merchandising, advertising and government campaigns, the remote media organisations have a much smaller, disparate and lower-income audience reach. The *Digital Dreaming* report (2000) identified the different business model for RIMOs and RIBS:

The majority of Indigenous media organisations would prefer to be financially independent, but in the case of BRACS some level of government assistance will always be necessary. The areas served are too large and too remote; the communities served too small; and their levels of income too low. They simply do not provide - and never will provide - the basis for commercially attractive markets. (Molnar et al., 1999:30)

It has also been hindered by the historic association with the BRACS program, limiting funding access to only licensed RIBS communities. This has prevented other communities and homelands from participating in Indigenous media and communications networks and programs. This needs to be addressed within new policy to support access to Indigenous services and digital inclusion for all remote Indigenous people.

The summary of learnings from each chapter will be used to inform the development of new Policy and Evaluation frameworks specific to the needs and context of remote Indigenous media (in chapters 6 and 7). While incorporating the key concepts outlined for a national policy framework, there are a range of theoretical, policy and practical approaches to inform the development of a Remote Indigenous Media and Communications Policy. Based on key points outlined in this chapter, an initial summary of these would include:

- Provide essential media and communications services to remote communities;
- Build capacity and support sustainability of remote communities and homelands;
- Promote skills development, employment and economic development opportunities;
- Facilitate greater public awareness and improved communication between government and remote communities;

- Support government policy objective such as ‘Closing the Gap’ on Indigenous disadvantage;
- Promote language and cultural maintenance;
- Support a convergent media approach with RIBS and RIMO coordination sites as multi-media hubs (Stevens Review, Rec.11);
- Develop an alternative learning sector using media, ICTs and informal training (Kral, 2010);
- Empower and build self-esteem through self-representation;
- Build individual responsibility and organisational capacity through governance training and leadership and public speaking skills;
- Promote reconciliation through cross-cultural work relationships with respect, trust & knowledge sharing;
- Reduce the digital divide through providing access to new technologies with relevant training, applications and content;
- Develop structural linkages with other remote programs in arts, language/culture, land management, youth development, health, education, training and employment etc.;
- Promote media and communications as key enablers for community and regional development.

These aims could be achieved through incorporating development communications and capacity building strategies, and learning from current trends in international development and Indigenous media internationally. These objectives will be considered in Chapter 10 within the broader context of outcomes from the theoretical and case study chapters to develop a policy framework. Further to this is the need for an evaluation framework that is linked to the policy framework and provides the evidence and ongoing development model to inform ongoing program and policy development.

## **5.5 The need for a new Evaluation Framework for Indigenous media**

### **5.5.1 Issues with current evaluation models**

The 2010 Review of Government Investment in the Indigenous Broadcasting and Media Sector sought to “[d]evelop a robust performance framework for the Indigenous broadcasting and media sector.” It asked: “What does good performance for the sector look like? Describe the key elements. How can this be measured?”

The Stevens Review report found that “present systems designed to evaluate performance and outcomes of the government’s investment needed improvement.” (Stevens et al., 2011:69).

The review team concluded that “data was lacking due in part to:

- performance indicators not being consistent with the relevant associated activity;
- limited use of performance information as a result of a lack of baseline data; and
- a failure by the department to undertake the necessary overall research to link program outcomes with broader government priorities.

In summary, the review found that despite the reporting burden, there is no overall framework in place to measure IBPs’ intended and actual performance against the program’s aims and broader government policies.” (Stevens et al., 2011:69).

Up to 2014<sup>63</sup>, the model of evaluation within the Indigenous media sector is determined by the funding agency (Indigenous Broadcasting Program), which provides a set of key performance indicators (KPIs) for reporting on a quarterly or 6-monthly basis. The KPIs included:

- number of hours of local programming per day;
- delivered hours of programming in local languages;
- delivered hours of programming devoted to promotion of culture;
- number of community service announcements;
- number of training sessions for RIBS operators;
- number of hours dedicated to technical servicing of RIBS units;
- number of hours of programming content per week;
- number of member organisations;
- number of radio courses delivered per year;
- commencement of agreed number of Indigenous radio trainees;
- number of Indigenous radio graduates;
- number of Indigenous communities using satellite uplink without cost; and
- production and transmission of agreed hours of programming. (Stevens et al., 2011:65)

There are a number of issues with this evaluation model. Firstly, while statistical quantitative reporting meets funding requirements and enables relatively easy collection, processing and

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<sup>63</sup> The establishment of the Indigenous Advancement Strategy led to the abolition of the Indigenous Broadcasting Program in mid-2014, but a new evaluation model has yet to be developed.

analysis by government agencies, the indicators provide a very limited assessment of the full scope of activities and outcomes being delivered. Statistics give little indication of the qualitative performance outcomes, including personal development, community engagement and cultural maintenance outcomes. A mix of quantitative and qualitative measures would yield a more meaningful picture. It also does not allow for reporting of unintended or unexpected outcomes (Lennie and Tacchi, 2013).

As the IRCA (2010:69) submission to the Review, written by this author, argued:

A better assessment tool would include more qualitative reporting, which provides more meaningful data and a real sense of outcomes. Reporting on the status of programs, level of engagement and broader community benefits requires a level of analysis which cannot be achieved with quantitative reporting. This can lead to better understanding of program outcomes for funding agencies to help inform policy development. Reporting could be provided via written reports, audio-visual reporting, and/or on-line reporting.

Another issue is the lack of process for validation of the data provided. Statistical outcomes can be easily tailored to address funding requirements or simply provide the indicative figures, resulting in meaningless data. Quantitative reporting should at least be supplemented by some description or audio-visual content to verify outcomes.

Another approach is to use external evaluators. Some arts or media organisations receiving philanthropic funding, such as Big hArt, utilise independent researchers to monitor and evaluate the outcomes of programs throughout the life of the project. This external evaluation has the value of reducing the subjective nature of self-evaluation and can lead to a useful feedback loop. While external evaluation may be useful in some instances; it is however a costly and intrusive process for small organisations and programs. It is typically used currently within the Indigenous media sector only where there are identified issues. It also requires an effective evaluation framework.

The IRCA (2010) submission argued that:

Good performance for remote media organisations will vary greatly depending on the scope of activities, resources available (staffing, facilities, communications access, vehicles etc.), population spread (number and size of communities and coverage area), administrative requirements and local demand. There is no one-size-fits-all performance framework. (IRCA, 2010:66)

Drawing substantially on the IRCA submission, the Review report stated that an appropriate performance and reporting framework needs to:

- assess how the sector and individual project outcomes are contributing to the broader IBP aims and in turn meeting the Closing the Gap targets;
- align reporting requirements with the information actually needed and with the organisation's internal reporting mechanisms;
- relate reporting requirements to the amount of the grant and level of risk involved;
- be more flexible and strategic and promote an outcomes orientation rather than an over-reliance on quantitative inputs;
- recognise that the performance of individual organisations will vary greatly depending on the scope of activities, resources available (staffing, facilities, communications access, vehicles etc.), population spread (number and size of communities and coverage area), administrative requirements and local demand; and
- be consistent with and reinforce existing planning processes undertaken by Indigenous media organisations. (Stevens et al, 2011:69-70)

In addition, while there is a requirement for organisations to develop and submit Strategic Plans, these are currently not linked to program monitoring or evaluation. The IRCA (2010) submission (written by this author) recommended: "That Performance outcomes for the Indigenous broadcasting and media sector be linked to locally determined Strategic Planning and priorities." (IRCA, 2010:69). It went on:

Currently each RIMO is required to develop a Strategic Plan to provide policy and operational guidelines for the organization, generally over a 3-5 year period. This is developed through extensive community consultation and Board oversight. To date, these have not been linked to Performance Indicators. By extending this to a 3-year Operational Plan, coinciding with triennial funding periods, each planned outcome can have performance indicators and proposed timeframe against it... This would provide a locally-specific performance assessment tool. (IRCA, 2010:69-70)

The Review report acknowledged this by noting "that organisations themselves are best placed to determine how to service their communities and to determine their strategic priorities." (Stevens et al, 2011:70). Recommendation 25 of the report stated that:

The Australian Government, working in conjunction with the peak Indigenous media body develop a performance framework that:

- contains relevant and measurable program performance indicators that include social, cultural and economic indicators and are linked to organisations' strategic plans;
- informs future funding needs; and
- ensures the role of media and broadcasting is integrated into the *Closing the Gap* reporting framework by linking Indigenous culture program's strategic direction and the individual projects operational objectives to the *Closing the Gap* targets. (Stevens et al., 2011:68).

The Government partially responded to the last aspect of the Stevens Review in the shift of focus for the sector towards addressing IAS policy agenda, however in the process has abolished the previous Indigenous broadcasting policy. As such, a performance and evaluation model is needed that recognises the role of Indigenous media to respond to the community's needs, not just government policy. This remains a crucial element of providing evidence to inform new policy for the sector and support sector development.

### 5.5.2 Measuring the value of culture

In August 2013, Arts strategist Professor Julianne Schultz, who chaired the Reference Group on the National Cultural Policy in Australia, argued the need for developing better ways of measuring the 'intrinsic' value of culture in order to influence public policy:

For very good reasons we have been diffident about measuring the value of culture. [...] In the arts and culture sector we have opted for a proxy measurement of value, the number of tickets sold, the number of visitors and their multipliers, the profitability of organisations and so on. These are important tools, but not sufficient to capture the public value that accrues from engagement in cultural activities. Thirty years ago environmental value was not something that was measured, now it is. We have to be more ambitious and smarter in finding a way to measure the public value of culture. We know it exists, but we have not yet found the right way to measure it. (Schultz, 2013; quoted in Artshub, 14/8/13)<sup>64</sup>

Schultz's argument reflects a trend in cultural policy internationally towards the use of economic tools to establish a 'contingent valuation' of the arts, similar to efforts in recent decades to determine measures in health and environment fields. A UK policy report entitled

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<sup>64</sup> Artshub article 'The minefield of cultural measurement' written by Ben Eltham, Wednesday August 14 2013 (<http://au.artshub.com/au/newsprint.aspx?listingId=196323>). The 'Cultural Values' review (March 2014) sought to define social, cultural and economic measures for arts and cultural activities.

‘Measuring the value of culture’ (O’Brien, 2010)<sup>65</sup> examined ways to measure the value of the arts in Britain using contingent valuation and argued that:

in recent years there has been recognition, both within central government and in parts of the publically funded cultural sector, of the need to more clearly articulate the value of culture using methods which fit in with central government’s decision-making. Thus the cultural sector will need to use the tools and concepts of economics to fully state their benefits in the prevailing language of policy appraisal and evaluation. (O’Brien, 2010)

Australian public policy has increasingly been driven by an evidence-based policy framework (see section 6.2.4), requiring some form of measurement to justify funding. Evidence-based policy has driven the current Indigenous affairs policy, with the government focused almost entirely on ‘closing the gap’ in areas of health, education, employment and housing relative to non-Indigenous people. However, this is more difficult to achieve within the culture field, particularly in a remote Indigenous context where there may be little perceived outcomes for the broader public.

The ‘Creative Australia’ Policy, released in 2013, brought a modest increase in funding to the Australia Council and other arts programs. While the new cultural policy referred to the importance of Indigenous language and culture, and noted additional funding to AIATSIS for digitisation of its audio-visual collection, it offered no additional resourcing for Indigenous cultural programs, media or broadcasting. The Indigenous broadcasting and media sector remains constrained by policy dating back to 1993, before convergence, digital and mobile technologies, social media or even telephony in many remote communities.

There is an increase in economic rationalism within Australian public policy due to political pressure on the government to return the budget to surplus, the end of the resources boom and the residual impact of the Global Financial Crisis. Thus, neither the intrinsic value of culture nor the Indigenous rights arguments are likely to be sufficient to impact public policy enough to gain increased funding for Indigenous media and broadcasting. For this reason, the 2010 ‘Review into Government Investment in Indigenous Broadcasting and Media Sector’ strategically sought to argue the role of an effective Indigenous media sector in contributing

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<sup>65</sup> A report to the Department for Culture Media and Sport, prepared by Dr. Dave O’Brien, AHRC/ESRC Placement Fellow and released 15 December 2010. See: [https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/77933/measuring-the-value-culture-report.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/77933/measuring-the-value-culture-report.pdf). Unfortunately, however, the report was not sufficient to protect the arts sector from the austerity measures that followed in Britain.

to ‘Closing the Gap’ policy targets, reaching mainstream audiences, improving employment opportunities and overcoming welfare dependency:

Central to the government’s Indigenous affairs strategy is the need for early measures to reduce potential disadvantage in Aboriginal and Torres Strait Islander peoples and increased government expenditures in the future. Investment in Indigenous media and broadcasting can be one such highly effective and cost efficient measure. (Stevens et al., 2011<sup>66</sup>)

Part of the challenge in this thesis is to determine an effective framework for evaluating media and communications programs in remote Indigenous communities in order to inform a policy framework. This requires determining an appropriate model of measurement of value and outcomes that address broader policy objectives and government responsibilities to supporting the rights of Indigenous people, overcoming disadvantage, and reducing social, economic and digital divides. In order to avoid further one-size-fits-all policy solutions, the proposed policy and evaluation frameworks within this thesis includes a “contingent” approach (Turk, 2001)<sup>67</sup> that recognises the diversity and heterogeneity within the sector.

### **5.5.3 The linkage of policy and evaluation**

Clearly, evidenced-based policy requires reliable, interrogable information to determine the effectiveness of policy models or to test new policy proposals. Therefore, evaluation methodologies are required to provide a feedback loop into policy development.

From a government perspective, program evaluation is:

the systematic and objective assessment of a government program, or parts of a program, to assist the government and other decision makers to:

- assess the continued relevance and priority of program objectives in the light of current circumstances, including government policy changes (that is, appropriateness of the program)
- test whether the program outcomes achieve stated objectives (that is, its effectiveness)
- ascertain whether there are better ways of achieving these objectives (that is, its efficiency) (Althaus et al., 2013:192)

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<sup>66</sup> Letter of transmittal, preface to Report of IBMS review, Stevens et al 2011

<sup>67</sup> Andrew Turk (2001) describes a “contingent” approach is needed for heterogeneous programs where no one set of evaluative criteria will be appropriate for all cases, in his case referring to website evaluation. This proposition was utilised in the context of community radio in a PhD thesis by Simon Order (2013) and is extended to the evaluation of Indigenous media and communications in this thesis.

Evaluation against appropriateness, effectiveness and efficiency is similarly needed at a community level to monitor and refine program delivery and to demonstrate outcomes against investment to funding agencies or donors. The measures of each of these types of evaluations may differ significantly at a local level to those determined at a national level. Without good evidence, it is not possible to argue for policy changes or resourcing models to reflect different contextual needs. Therefore, effective evaluation processes can empower community organisations to contribute to and impact upon policy development, and seek contingency models for locally relevant implementation.

The Federal Government's increasing focus on tangible outcomes against public investment necessitates the remote Indigenous media sector developing its own evaluation processes in collaboration with funding agencies. This would demonstrate a commitment to best practice and provide relevant data to inform policy changes, rather than relying on rhetoric and lobbying. Reliable data is needed on participation, outcomes, increased capacity and progress towards sustainability to demonstrate effective value for government investment and support arguments for increased resourcing. Current government-devised performance indicators do not provide a sufficient evidence base to reflect the breadth of sector outcomes. If an effective evaluation framework was used by the funding agency or auditor to assess outcomes against investment, it would provide the possibility that future policies and programs would be more successful.

A recent report from the United Nations Conference on Trade and Development (2014) provides a framework for linking policy review to evaluation processes for ICT4D programs in developing countries. It describes how undertaking an ICT policy review enables policymakers to measure achievements of ICT policy measures, identify critical success or failure factors in order to adjust policies, compare results with other countries, and formulate new and targeted policy decisions to support ICT penetration in the country. (UNCTD, 2014:1) While targeted at policymakers in developing countries, this report aligns with the intention of this project, to establish an interlinked policy and evaluation framework model for Indigenous communications within Australia.

## 5.5.4 Towards a new evaluation model

### 5.5.4.1 Introduction

What is the purpose of seeking to establish new monitoring and evaluation framework for the sector? Is it likely to attract additional funding to the sector? If not, what other outcomes is it likely to achieve? Also how do we measure success: in whose opinion, what indicators, what timeframe and so on?

Given the diversity and the lack of time and resources in the sector, it is reasonable to ask the purpose of evaluation and whose interests are served. If it is only serves the interests of government, can be used against an organisation, or is not user-friendly and efficient, the framework will simply not be used. It will join the mounds of reports and toolkits already on the shelf and gathering red dust.

Therefore, the framework is only of value if it can help to improve service delivery and assist the media organisations and community RIBS themselves in order to reach their full potential. Also, there needs to be a clear understanding of the strategic directions of an organisation and its existing KPIs for the tool to be of use, so this needs to be a part of the make-up of the Evaluation framework. If the framework seeks to pre-determine or limit the possible goals or outcomes, it will not be of much use.

We also need to find common language for communication with our communities, in order to have real communication and sharing in the process. For too long, planning and evaluation have been what the ‘whitefellas’ do, and *Yarnangu* rely on trust that they/we got the story right. By developing visual and common language tools, *Yarnangu* can play a more active role and be confident and empowered in the outcomes.

The evaluation framework developed in this research project is intended to:

- Provide a rigorous process for program development and performance measurement, using a mix of qualitative and quantitative assessment;
- Link with organisational/ community Strategic planning and assist with program development and monitoring, and relevant recipient-devised indicators;
- Involve Indigenous people (Boards, media workers, program participants) in all aspects of program development, delivery and evaluation;

- Provide a pre-assessment method for new programs, with needs analysis, community ‘worthiness’ assessment, value assessment (alignment to organisational objectives), resource requirements, and key elements required for ‘success’;
- Provide a simple comparative project reporting tool for organisations;
- Be easily transferrable to on-line reporting, project management and data collection tools;
- Enable sharing of data and program outcomes within the sector (as appropriate) to use for identifying service delivery, infrastructure and resourcing needs;
- Provide flexibility and contingency to recognise regional diversity within the sector
- Interface effectively with a (companion) Policy Framework so as to facilitate policy review and revision (i.e. an evidenced-based policy process).

Some of the key aspects of this model are explored in further detail below.

#### *5.5.4.2 Need for a contingent evaluation model*

The specific context of each organisation within the remote sector under IBP has led to significant diversification, with local needs and interests and alternate funding sources playing a greater role in the types of programs that have developed. This ‘rhizomatic’ nature of the remote sector has meant that efforts by the government to unify and determine the direction of the sector have mostly failed<sup>68</sup>.

The regional diversity in scope of program delivery, community needs and interests, coverage area, and socio-cultural context, was recognised by the Stevens Review (2011:69-70).

Organisations also have different levels of organisational capacity (including human and financial resources) and experience in using evaluation and project management tools. For this reason, the evaluation framework must include a level of contingency while maintaining comparable data for sector-wide evaluation. This could be achieved in practice primarily by linking to Strategic planning and locally determined performance indicators.

#### *5.5.4.3 Evaluation linked to strategic planning*

Remote media organisations currently have a funding requirement to develop 3-5 year Strategic plans which include vision statement, context, SWOT or PEST analysis,

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<sup>68</sup> For instance, government policy efforts included restricting the IBP to radio broadcasting program in 2007, limiting the sector to a single model for Indigenous television (2006) and proposing a single peak body (2011).

organisational goals/ strategies/ milestones/ performance indicators, financial plan and management plan. By adopting the Stevens Review recommendation 25 and aligning performance indicators with Strategic Planning, the indicators become linked to the recipient organisation's program objectives and can be more readily tracked against delivery targets. This enables organisational and program development to be built into the process, with the indicators measuring against a trajectory of change instead of fixed measurements over time.

However, some additional resources and capacity would be required to enable effective consultation within the strategic planning process in order to represent the needs and aspirations of all RIBS communities and other stakeholders within a region. For a RIMO representing a collection of RIBS communities, the planning may need to take two levels: 1) regional planning to address common needs; and 2) individual community plans to address locally identified needs and issues. This would ensure that each RIBS community directly benefits from the outcomes of development programs. However, with the current organisational scale and limited resources, this can be very difficult to achieve, especially if large projects use up much of the resource (e.g. major infrastructure programs, large productions, training or employment programs focussed on a small number of people). Where required, some of this work could be undertaken by, or supported through, peak bodies.

#### *5.5.4.4 Recipient-derived indicators*

Further to the Strategic Planning argument and development communications models, funding recipients should be able to provide their own indicators for determining success of a project, using community determinants (social, cultural, political and economic aspirations) rather than only government-devised determinants. This would improve community ownership and participation and support program development to align with community needs and aspirations.

Some examples of Indigenous indicators of a program's 'worthiness' could include:

- Are our people actively engaged as producers and consumers of media content?
- Does it support language and culture maintenance and recognise cultural values and frameworks?
- Does it acknowledge and support our cultural roles and protocols?
- Does it promote empowerment, cultural safety and community wellbeing?

- Will we get jobs, skills and better wages?
- Does it maintain family roles, responsibilities and linkages?
- Do we take key decision-making roles in program design, delivery and evaluation?
- Does it enable us to tell our own stories in our own way?
- Does it support inter-generational learning?
- Does it engage young people in meaningful activities?

While this example is primarily designed for initial program assessment, recipient-based indicators for ongoing program delivery could be derived from targets set out within strategic planning to supplement current government-determined KPIs. However, given that the Stevens Review identified the current reporting requirements as excessive and onerous, it is necessary that user-friendly evaluation criteria and reporting tools are developed.

#### *5.5.4.5 Community as primary target*

Evaluation is typically used to demonstrate progress or outputs against key objectives as a result of inputs, such as funding. However, this infers a focus towards an external audience. In fact, evaluation can be equally useful to the program delivery organisation or recipients, in order to assess outcomes and refine program delivery to improve outputs.

This thesis proposes that the primary audience for the evaluation be the community (and lead organisation) with the key aim of internal project development and addressing community-determined program outcomes. This shifts the focus of evaluation from external reporting to funding agencies to being a critical part of the project planning, with community engagement and empowerment in the process, and throughout the lifecycle of the project. The proposed evaluation framework shifts the focus towards the identified needs and performance outcomes of the intended program recipients.

This is consistent with the participatory development models, Capability Approach and Communicative Ecologies theory. As Grunfeld (2009:20) concluded regarding an ICT for Development project in India:

rather than focusing informational efforts solely on economic indicators, data collection should be channeled towards developing an informational base that can follow indicators that participants consider important for leading lives they have reason to value.

The framework would see the funding agency as a secondary audience in the evaluation, but as a key stakeholder throughout all stages, not just at the reporting end of the program cycle. By putting their policy outcomes on the table at the beginning, they are more likely to be able to be incorporated into the program planning and have a stake in the process, not just the outcomes.

### **5.5.5 Conclusions re need for a new Evaluation Framework**

As discussed in section 5.5.3 and Chapter 7, there is potential for effective evaluations of programs to feed into evidence-based policy formulation and review. Hence, in this thesis it is suggested that an integrated Policy and Evaluation Framework is required to ensure synergistic linkage between program evaluation and policy review.

The proposed Evaluation Framework discussed in this and later chapters will draw on extensive community consultation and on-the-ground experience in program delivery over more than a decade working in remote communities. However, the framework need to be tested against the case studies (chapter 9) and revised as necessary.

A development communication (Communicative Ecologies) approach offers an appropriate policy model to build capacity, ownership and inclusion in remote Australia. This would provide a structural approach to program planning, evaluation & capacity building.

Effective media and communications can play a significant role in empowering and engaging Indigenous people in meaningful ways to address social, cultural and economic challenges. This requires up-to-date policy, targeted strategies and a coordinated engagement from government and communities to enable the industry to develop and flourish. However, in order to avoid deficit models and top-down policy solutions, it is critical that there be community involvement in policy development and implementation.

RIMOs have been pro-active in adapting their delivery models in a convergent era, but largely in spite of public policy. This thesis seeks to promote a policy process that reflects the reality of the sector and supports its ongoing development. Through engagement with community organisations, Government agencies can improve program design, efficiency of outcomes against investment and relevance of performance measures.

## **5.6 Chapter conclusions – context for thesis**

There is a need for a new model for remote Indigenous media that brings together media and ICT activities in an integrated framework so as to cope with current and future aspects of digital convergence. The new framework should encapsulate the full range of media and communications devices and applications that are used in remote Australia, including radio and TV broadcasting, video/audio/music production, photography, telephony, mobile devices and applications, social media, online media and games, digital archives, videoconferencing, print/publishing and so on.

The framework also needs to accommodate the regional diversity and cultural factors that impact on usage of media and communications, but also inform the potential uses for cultural maintenance, knowledge transfer, capacity building, learning, and responsiveness to community identified needs and issues. The use of media and ICT in remote communities also includes delivery of government messages (e.g. re health issues) and co-ordination of visits to communities (see McGinley et al., 2009; Eyers et al., 2006).

Table A4-4 in Appendix 4 summarises the key themes and concepts from Chapter 5 to contribute towards the design of the policy and evaluation frameworks. Drawing on the practical experience of remote media sector history and issues (outlined in Appendix 6), government policy and program delivery, and ICT usage and obstacles in a remote Australian context, this table provides a more detailed and applied analysis than the summaries from theory chapters.

A key aspect of the history and potential of combining media and ICT use in remote Australian Indigenous communities is diversity; the many different ways that projects and programs have evolved, and are continuing to change. This is not surprising given the vast array of languages, cultures, landscape, histories and lifestyles across the range of remote communities.

For this thesis, it was decided to examine a series of case studies from the Ngaanyatjarra Lands. This very remote region has maintained a strong cultural and linguistic tradition, has a relatively recent media and communications program with significant development during the digital era, and has had limited research attention, making it an ideal research site. The author had a unique and long-term perspective in his role as the Coordinator of Ngaanyatjarra

Media during the research period. Appendix 8 outlines the geographic, historical, socio-political and cultural context of the region. Appendix 9 provides the context of development of media and communications programs, infrastructure and usage, as background for the Ngaanyatjarra Media case studies described in chapter 9 (detailed in Appendix 11).

The next chapter (6) provides a literature review of government policy making in Australia. This provides a background to the development of a policy framework for remote Indigenous media and communications.

## Chapter 6. Policy Making

### 6.1 Introduction

Chapters 4 and 5 have detailed the huge impact on remote Indigenous media and communications activities of Federal Government policies, the lesser role of State Government policies and the very much smaller influence of Local Government policies and practices. Many relevant policy issues have been listed in the summaries of these chapters and it is clear that improved approaches to policy formulation and evaluation (via a coherent and comprehensive framework) are urgently required at all levels of government. However, before proceeding with proposed ingredients of a new policy framework, it is useful to reflect on how policy-making is formulated in Australia, and how this works for Indigenous affairs and media policy.

Despite numerous models being proposed and practical evidence provided for improvements to Indigenous affairs policy, it remains an area of experimental and reactionary policy making. The UN Declaration of the Rights of Indigenous Peoples (2007), of which Australia is a signatory, outlines the rights of Indigenous peoples as having a discrete class of rights to address past injustices, displacement, linguistic and cultural loss, and economic and political subjugation. ATSI Social Justice Commissioner Tom Calma argues for Indigenous policy to be based on human rights, capacity building and engagement of Indigenous peoples in the policy making process (Calma, 2006). Altman (2009) proposes a “national Indigenous policy framework that recognises needs, rights and legacies”.

Despite these aspirational perspectives, Indigenous affairs has become increasingly interventionist, politicised and assimilationist since the 1990s. Clearly a new approach is required and this needs to start with an improved way of developing and managing relevant policies. Gary Banks (2009) argues for evidence-based policy-making to avoid repeating past mistakes of well-intended policy leading to bad outcomes for Indigenous people.

This chapter provides a literature review of the various models of policy making in Australia, in particular as they refer to Indigenous policy, including a review of the evidence-based approach. It also outlines the history of Indigenous affairs policy in Australia.

The chapter concludes with the development of a draft Framework for Remote Indigenous Media policy making. This initial version will be tested via the case studies in Chapter 9 and revised in chapter 10.

## 6.2 Models of policy making

### 6.2.1 Policy frameworks in Australia

Althaus, Bridgman and Davis (2013:77) outline five different frameworks used for policy analysis - economic, social, environmental, legal and political - all requiring different expertise and analytic tools. The table below (6-1) provides a list of examples of methods and tools used by each of these analytic frameworks:

*Table 6-1: Policy analysis frameworks with examples of analytic tools and methods (adapted to table from Althaus, Bridgman and Davis, 2013:77)*

<b>FRAMEWORK MODEL</b>	<b>ANALYTIC TOOLS</b>
<b>Economic framework</b>	cost-benefit;
	cost-effectiveness;
	opportunity costs;
	market competitiveness;
	regulatory impact.
<b>Social framework</b>	community impact;
	interest group impact;
	community values;
	social justice principles;
	cultural heritage impact.
<b>Environmental framework</b>	environmental impact analysis;
	ecologically sustainable development principles;
	environmental quality;
	habitat preservation;
	biodiversity;
	sound management of natural resources.
<b>Legal framework</b>	constitutionality;
	head of power;
	fundamental legislative principles;
	certainty, equality and fairness of the law;

	access to the law;
	enforceability.
<b>Political framework</b>	consistency with governing party principles and policies;
	consultation with political advisers;
	agreement among policy elites;
	electoral impacts;
	expected media reception.

While any of these frameworks might be considered relevant to Indigenous affairs policy, the social framework is the most applicable for policy relating to culturally and linguistically diverse people, remote communities and the poor. Althaus et al. (2013:81-82) describe this model of inquiry, using the following social justice principles:

- *Rights*: Does the policy protect or advance individual rights, and educate about social obligations?
- *Equity*: Have interested community groups and individuals been identified and empowered in the policy process? How does each option affect them? Will one policy option advantage some at the expense of others? If so, is this intended or desirable?
- *Participation*: Full participation in society is a goal of social policy. Thus options are examined in terms of their impact on people’s ability to participate, and the resources they need. This is especially true of those who traditionally lack resources through distance (geographical location), poverty, lack of social institutions validating their participation, or poor language or numeracy skills.<sup>1</sup>
- *Access*: Individuals need access to social services. Well-structured access allows the service provider to respond more effectively to the needs and expectations of the target groups.

These four principles provide a useful starting point in developing a policy framework for remote Indigenous media and communications. They are utilised in section 6.4.2.

From a social framework perspective, policies need to utilise and promote effective social processes. A term that is used to describe the role and value of the networks and connections that arise from human interaction is ‘social capital’, coined by Robert Putnam (Althaus et al., 2013:120). Putnam describes how social capital “operates through psychological and biological processes to improve people’s lives” and that “people whose lives are rich in social

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<sup>1</sup> All of these factors apply to the majority of remote Indigenous people.

capital cope better with traumas and fight illness more effectively” (Putnam, 2000:289). Althaus et al. (2013) go on to argue that “[d]isintegration of social capital can cripple communities and place much greater demands on government to fill the void, however caused”. While Indigenous culture is traditionally rich in social capital, an important feature in cultural survival, this is no longer the case in many remote indigenous communities, where disempowerment, welfare dependency, poor health, under-employment, cultural degradation, substance abuse and violence are common features.

Media and communications provide important tools for building social capital and enhancing people’s connectivity, engagement and empowerment. This is a key value of the sector in improving the lives of remote Indigenous people. While there is a lot of anecdotal and observed evidence of this value, it is very difficult to measure using quantitative methods. A more appropriate evaluation framework is needed so that sound evidence can be fed into the policy-making cycle.

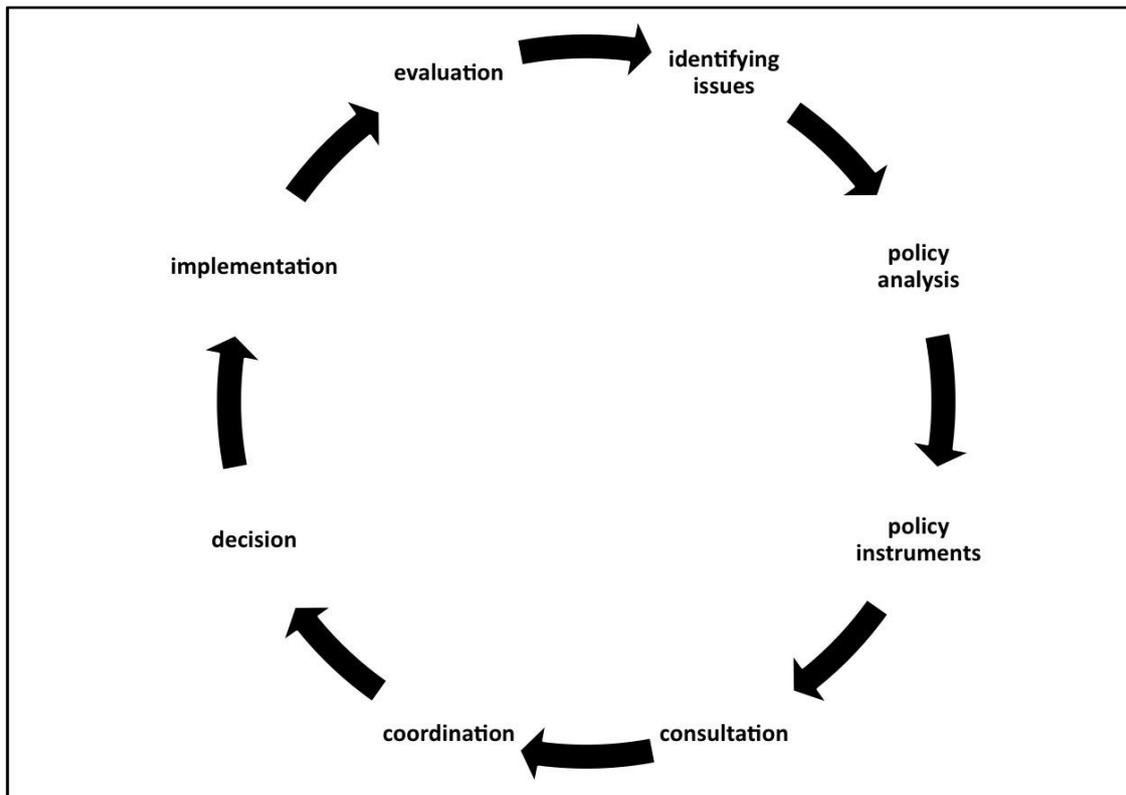
### **6.2.2 The Policy Cycle**

In *The Australian Policy Handbook*, Althaus et al. (2013:33) describe the ‘policy cycle approach’ wherein “policy develops through a series of tasks that can be framed as activities or questions”, with three key stages: ideation (thinking); realisation (doing); and evaluation (testing). While they acknowledge that policy-making is “a complex and fascinating matrix of politics, policy and administration”, that does not always follow this logical process<sup>2</sup>, they contend that “a policy process that does not include everything from problem identification to implementation to evaluation has less chance of success” (Althaus et al., 2013: 34).

Althaus et al outline the eight key stages within the Australian policy cycle (see Fig 6-1) beginning with ‘identifying issues’. “As the cycle proceeds, the policy issue is identified, analysed, matched with appropriate [policy] instruments, discussed with relevant interests, and tested against central policy and financial considerations” (ibid, 2013:39) before consideration by cabinet and, if successfully passed, progressed to implementation and ongoing evaluation.

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<sup>2</sup> Other policy models which recognise the complex nature of policy are the systems approach (e.g. Colebatch 2006, Scott and Baehler 2010), value-adding approach (e.g. Moore 1997) and risk-uncertainty management approach (Perrow 1984, Boi et al 2008). These approaches are not considered to be as relevant to this thesis as the Evidence-based policy approach.



*Figure 6-1: The Australian policy cycle (Althaus et al 2013:38 3)*

While this is a generic description of the policy development model, it is based on a government-driven or top-down policy development approach, with the consultation stage being the only aspect that involves any community input. This model provides little opportunity for contingent policy models that recognise differences in context or local needs and aspirations.

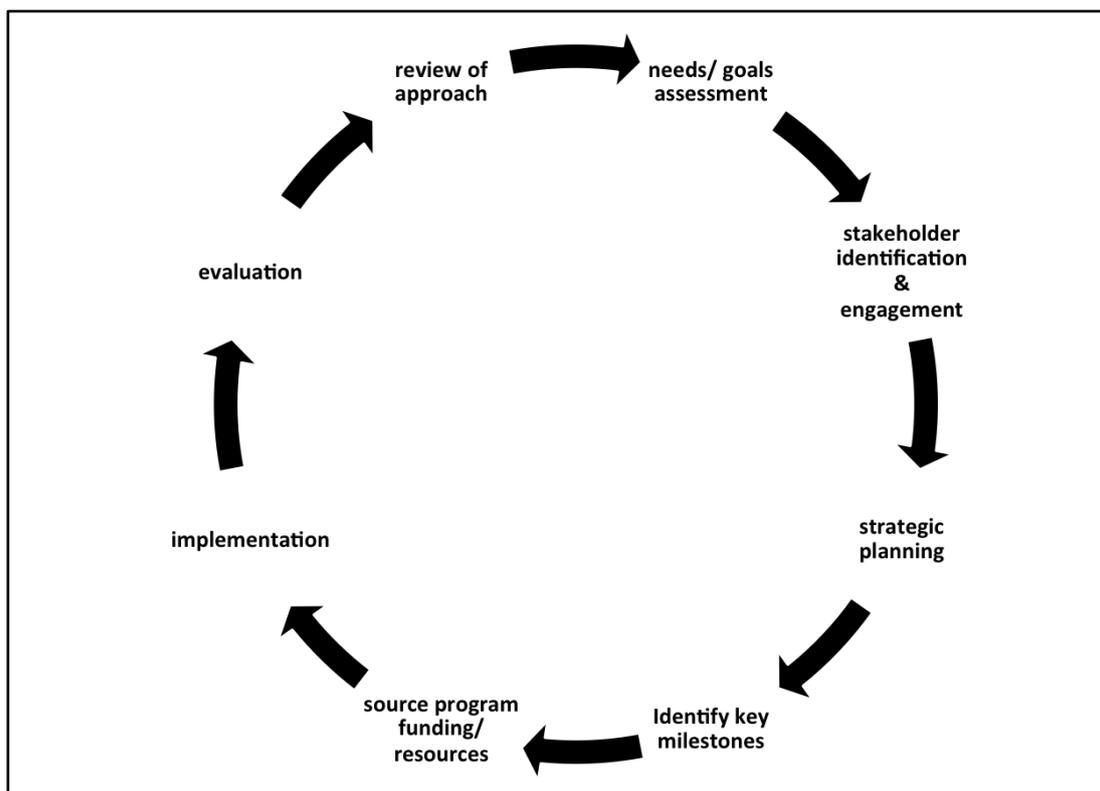
### **6.2.3 A Ground-level development model**

An alternative model to the policy cycle is a ground-level development approach (figure 6-2), which involves a community-based process with the following steps:

- assessment of needs or goals;
- stakeholder identification and engagement;
- strategic planning;
- determination of key milestones;
- sourcing of program funding or resources;
- implementation of program or activity;

<sup>3</sup> Diagram varied in style slightly.

- evaluation of outcomes; and
- review of approach.



*Figure 6-2: A ground-level program development cycle.*

The community or ground-level program development model is more suited to localised and relatively small-scale programs, whereas the top-down approach is more likely to be used for national public policies. The ground-level approach increases the possibility that policy development has community participation and ownership, is realistic and appropriate to the local context, addresses locally identified needs, is sustainable, and increases community capacity and empowerment.

However, this approach risks disappointment and waste of effort if funding partners and other stakeholders are not engaged to support the objectives with policy or program funding.

Therefore, an important step in the early stages of the process is to identify supportive stakeholders<sup>4</sup> and existing funding programs and build support for the program. Where the aim is advocacy to influence broader policy, it is difficult to achieve buy-in without partnerships or alliances with other like-minded agencies (including through peak bodies).

<sup>4</sup> That is, stakeholders that support the community's objectives and a model of delivery that promotes community engagement, capacity building and empowerment.

With the regional diversity, scale and contingency factors of the remote Indigenous media sector, the ground-level approach is the preferred model. However, the sector's reliance on government funding requires a partnership approach that provides relevant outcomes for all stakeholders, while recognising the sector's objective of meeting the needs and interests of the primary stakeholder base, the community. A diversified partnership model would enable the remote media and communications sector to provide broader development outcomes that support policy objectives across a range of areas: employment; training; health; land management; ICT programs; cultural heritage; arts; and so on.

#### **6.2.4 Evidence-based Policy**

There are various models used by governments to undertake policy analysis, however within Australia the current popular model is 'Evidence-based Policy'. Since the late 1980s, the Australian Government has increasingly used 'Evidence-Based Policy Making' as a mode of policy development (Banks, 2009:4). Evidence-based reviews and evaluations were used extensively in key economic policy reforms throughout the 1980s and 1990s, however this was less evident in the social and environmental policy areas. Since then the approach has become increasingly popular within Australia and other in countries with similar modes of government.

In April 2008, Prime Minister Kevin Rudd stated that "evidence-based policy-making is at the heart of being a reformist government" (Banks 2009:3), advocating for policy design to be driven by the analysis of all available options rather than ideology. While not a new concept, the term 'evidence-based policy-making' was popularised by the Blair Government in Britain in the late 1990s, which campaigned on a platform of ending ideologically-based decision-making<sup>5</sup> and "inherited ways of doing things", arguing that "what matters is what works" (Banks, 2009:3).

Gary Banks, the then Head of the Productivity Commission, argued that, in many past and current instances, public policy "effectively is experimentation" (Banks, 2009:7) and that:

Without evidence, policy-makers must fall back on intuition, ideology, or conventional wisdom—or, at best, theory alone. And many policy decisions have indeed been made in those ways. But the resulting policies can go

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<sup>5</sup> The earlier Thatcher Government (UK) and Reagan Government (United States) had favoured policy-making informed by ideology or belief, according to Althaus, Bridgman and Davis (2004), in *The Australian Policy Handbook*.

seriously astray, given the complexities and interdependencies in our society and economy, and the unpredictability of people's reactions to change. (Banks, 2009:4)

Banks describes how policy that has not been “informed by good evidence and analysis fall more easily prey to the ‘Law of Unintended Consequences’” (Banks, 2009:6), producing undesirable and unpredicted outcomes, with Indigenous affairs particularly prone to this problem. Banks describes how the *Overcoming Indigenous Disadvantage* report for COAG was “littered with examples” of disastrous results from such policy. Banks described, how, on a field trip to Alice Springs, he learnt of one instance of unintended consequences of policy, which:

involved children taking up petrol sniffing so that they could qualify for the various benefits and give-aways in a programme designed to eradicate it. That this might happen no doubt would not have occurred to any of us in Canberra, but it may well have occurred to some of the elders in the community if they had been asked. (Banks, 2009:6)

He goes on to describe:

the most calamitous and tragic example of all was the extension of ‘equal wages’ to Aboriginal stockmen in the late 1960s. Despite warnings by some at the time, this apparently well-motivated action led to the majority losing their jobs, driving them and their extended families into the townships—ultimately subjecting them to the ravages of passive welfare; with liberalised access to alcohol as the final blow. Good intentions, bad consequences; very, very difficult to remedy. (Banks, 2009:6)

In order to avoid such outcomes, the evidence-based policy movement advocates for stronger links between researchers and public policy decision-making, with policy being tested through rigorous research methods and practical application prior to being implemented. This has been mostly used in the fields of human services and medicine, with research findings regularly cited by policy makers. It is hoped that this thesis will encourage a higher level of engagement by policy makers with researchers and program delivery agencies in the area of remote Indigenous media and communications.

While the use of research to support policy seems an obvious one, there has traditionally been a disjuncture in approach between policy-makers and researchers, as Althaus, Bridgman and Davis describe:

[T]he research and policy worlds have different priorities, different languages, different timeframes, different reward systems and different ends (Burton 2006). Interface between these worlds is often fraught. Research emphasises knowledge advancement and understanding whereas policy is motivated to practical action. Politics rarely has the luxury of time and calm, scientific rationality. (Althaus et al., 2013:71)

Evidence-based policy requires evaluation of program delivery using relevant performance measures and data collection models to demonstrate value for money or outcomes against investment. These measures, typically quantitative in nature, need to align with identified government policy objectives in order for funding program recipients to access investment. In this way, government uses funding programs to engage funding recipients as ‘agents’ in implementing its policies through program delivery. However, this often means that the measures used are not effective in evaluating the outcomes for program recipients, as discussed below.

Banks describes how “[m]ost “evidence-based methodologies fit broadly within a cost-benefit (or at least cost effectiveness) framework, designed to determine an estimated (net) payoff to society” (Banks, 2009:10). This approach was taken in the recent Review into Australian Government Investment in the Indigenous Broadcasting and Media Sector, where the title and key questions are focussed on determining value for money and outcomes against government policies, such as ‘Closing the Gap’. The focus was clearly on the government’s own indicators of policy outcomes rather than community-defined outcomes or indicators of success.

By evaluating policy through the economic lens as the primary determinant of value risks isolating social, cultural and human-based programs and de-prioritising these compared with industry, education and productivity-focused sectors. This is a feature of economic rationalism, which preferences business and economic interests over social and cultural interests. Althaus et al. argue that the evidence-based process has its limitations, particularly when dealing with complex and ‘wicked’<sup>6</sup> or intractable issues, and where time and money are limited (Althaus et al., 2013:72), all factors common to Indigenous affairs.

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<sup>6</sup> In this context, ‘wicked’ refers to issues that are very difficult to manage or address.

In *The Australian Policy Handbook*, Althaus et al (2013:71-74) describe the strengths and weaknesses of the evidence-based policy-making process. The following table (6-2) summarises their assessment:

*Table 6-2: Strengths and weaknesses of the evidence-based policy-making process (summarised and adapted to table form from Althaus et al, 2013:71-74)*

Strengths	Weaknesses
<b>Asking the Right Questions:</b> A research approach helps to clearly define the problem, ask the right questions, collect and reflect on evidence before progressing;	<b>Time Pressures:</b> Policy-making is dominated by electoral cycle timeframes, rather than the longer timeframes often needed to collect evidence;
<b>Efficiency and Effectiveness:</b> Evidence-based research can improve value for money and transparency in the policy process and the result. Research-informed process should be more effective than ideology or convention;	<b>Temporal Disjunctures:</b> Complex social issues may require long-term research to assess potential policy outcomes. Electoral cycles lead governments to often choose swift policy action over research;
<b>Means of Inclusion:</b> The process is more inclusive, seeking input of researchers, policy-makers, decision-makers, the public and any stakeholders, potentially yielding more informed policy;	<b>Contesting Evidence:</b> Researchers can often produce contesting evidence from similar studies, especially where a qualitative research approach is used;
<b>Appraisal and Risk Minimisation:</b> The involvement of stakeholders presents an aspect of risk minimisation, where their reactions to policy elements can be measured before decisive action is taken;	<b>Subject Matter Limitations:</b> People, organisations and programs are complex, making policy assumptions and causality difficult to establish. Predictable policy outcomes may not be revealed by empirical research methods;
<b>Best Practice:</b> A research approach encourages best practice and a culture of learning through research;	<b>Public Sector Requirements:</b> Research must be cost effective, demonstrate value for money, and deliver useful evidence;
<b>Defensibility:</b> A research approach provides a rigorous framework to offer objective answers to policy problems.	<b>Politicisation and Downplaying Democracy:</b> Evidence-based policy-making can conflict with democratic participation and public opinion.

The strengths of evidence-based policy-making offer the potential for a more inclusive approach that engages community stakeholders and draws on the outcomes of on-the-ground experience in the policy process. This provides greater opportunity for bottom-up input and testing of policy models before implementation.

The weaknesses of evidence-based policy-making are primarily to do with the pressures on the public policy process of electoral cycles, news cycles, lobbying and budget pressures. As Banks acknowledges, there are a range of factors which impact on policy:

Policy decisions will typically be influenced by much more than objective evidence, or rational analysis. Values, interests, personalities, timing, circumstance and happenstance—in short, democracy—determine what actually happens. (Banks, 2009:4)

These problems will lessen if evidence-based policy-makers within the public arena actively engage with relevant smaller organisations, which lack the imperatives of restricted time, public sector requirements and democracy. This facilitates processes where the strengths outweigh the weaknesses.

Evidence-based policy making has also come under some criticism in recent years, with other models being proposed. ‘Intelligent Policy Making’ defines the key ingredients of good policy making as social intelligence, experimentation and learning (Sanderson, 2009) whereas advocates of ‘Evidence-informed Policy’ argue that evidence-based policy-making does not adequately recognise the *context* of evidence, performance measurement and evaluation (Althaus et al., 2013:71).

Even within government, evidence-based policy is often criticised as being idealistic or unrealistic, with policy-makers often tasked to find the evidence needed to support a pre-determined policy outcome<sup>7</sup>. Banks acknowledges the reality:

that much public policy and regulation are made [...] with evidence confined to supporting one, already preferred way forward. Hence the subversive expression, ‘policy-based evidence.’ (Banks, 2009:9)

Rather than supporting pre-determined policy, the significance or value of evidence is the extent of its effectiveness in supporting robust policy formulation with relevant and unbiased data and analysis. The methodology adopted needs to support these objectives. The proposed alternatives could be viewed as ways to modify the basic ‘evidence-based’ paradigm to make it more effective, especially in social and cultural domains. Althaus et al provide a ‘three-lens model’ as a framework for policy analysis:

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<sup>7</sup> Source: Personal Communication with DBCDE policy officer.

**Table 6-3: Three-lens model of a policy analysis framework (Althaus et al., 2013:76, adapted from Head, 2008)**

<b>Politics</b>	<b>Science</b>	<b>Practice</b>
<ul style="list-style-type: none"> <li>• judgment-based</li> <li>• biased to prioritisation</li> <li>• agenda setting</li> <li>• strategy and tactics</li> <li>• compromise</li> <li>• achievement focus</li> </ul>	<ul style="list-style-type: none"> <li>• research-based</li> <li>• qualitative bias</li> <li>• methodological</li> <li>• behavioural and hard science</li> <li>• systemic</li> <li>• outcome focus</li> </ul>	<ul style="list-style-type: none"> <li>• observation focus</li> <li>• qualitative bias</li> <li>• implementation</li> <li>• effectiveness</li> <li>• efficacy</li> <li>• task focus</li> </ul>
<ul style="list-style-type: none"> <li>• politicians</li> <li>• political parties</li> <li>• media</li> <li>• organised lobbies</li> <li>• diffuse in community</li> </ul>	<ul style="list-style-type: none"> <li>• academics</li> <li>• universities</li> <li>• think tanks</li> <li>• specialised entities (e.g. Productivity Commission)</li> <li>• some organised lobbies</li> </ul>	<ul style="list-style-type: none"> <li>• front-line staff</li> <li>• field managers</li> <li>• program managers</li> <li>• diffuse practitioner communities</li> <li>• some academic communities</li> </ul>
Enabled by positional authority	Enabled by funding	Enabled by inquiry
Constrained by public opinion	Constrained by access to data	Constrained by resources and hierarchy

Evidence-based policy tends to favour quantitative research and statistical data that is less prone to subjective analysis, thus favouring the Science approach. However, for a remote Indigenous context, with its inherent complexity and contingency, a Practice-based approach, using observation and qualitative measures, can provide more useful and relevant evidence than a Science approach.

Evidence-based policy-making provides a useful model for this thesis by linking policy development to program evaluation and a suitable research strategy. It also provides useful tools for community organisations to develop ‘community-based policy’ using relevant evaluation techniques, local indicators and planning, to directly feed into public policy making. This research project contributes towards the evidence base of current policy by addressing the relative lack of detailed analysis of the outcomes of community-based delivery of remote Indigenous media and communications programs.

### 6.2.5 Towards a remote focussed policy approach

Within remote Australia, policy failure is common because of the divergent context from the policy assumptions typically derived from urban or regional Australia. As Banks (2009:3) states, “Evidence that is directed at supporting narrow objectives – a particular group or sector [...] will generally look quite different to that which has as its objective the best interests of the general community.”

Therefore the usefulness of evidence-based policy-making is dependent on its ability to recognise this diversity and build flexibility and contingency into the policy instruments. The framework proposed in this thesis thus aims to achieve the modifications called for in ‘Intelligent Policy Making’ and ‘Evidence-informed Policy’ approaches<sup>8</sup>.

But how is the value of evidence determined, and what are the appropriate models for its collection and evaluation<sup>9</sup>? This question is particularly pertinent within the remote Indigenous context where external research is expensive, difficult, and fraught with cross-cultural issues (McGinley, 2012) and potential for subjectivity and inaccuracy.

Even within the remote Indigenous context there is considerable variation. The analysis of the Ngaanyatjarra Media case studies in Chapter 9 highlights the importance of recognising the context of this evidence, as this differs significantly from other regions. Indigenous media and communications is a very diverse sector, with wide variations in scope and model of program delivery, language and cultural factors and audience needs. A lack of policy consideration of these contextual differences can lead to program failure and waste.

For this reason, there is a need for a contingent approach in Indigenous media and communications policy to recognise the difference between the regional and urban Indigenous media sector, which has a broadcasting focus, and the remote sector, which delivers a much broader activity base to multiple locations across vast regions. Even within the remote sector, contingency of policy approach is required to recognise regional diversity and difference in needs, scope of activities, organisational structure, and intersecting State or local government programs. However, to date this has not been the case.

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<sup>8</sup> ‘Intelligent Policy Making’ incorporates social intelligence, experimentation and learning (Sanderson, 2009); ‘Evidence-informed Policy’ seeks to recognise the ‘context’ of evidence, performance measurement and evaluation (Althaus et al, 2013:71).

<sup>9</sup> Banks describes the essential ingredients of evidence as: Good methodology; Good data; Transparency – open to scrutiny; Time and effort; Good people; Independence; A ‘receptive’ policy-making environment. (Banks 2009:9-16)

However, organisational managers and practitioners typically have little time to undertake rigorous evaluation processes and analysis, with reporting primarily geared towards gaining or retaining funding. Noting the difficulties of collecting practice-based evidence, Althaus et al. suggest that “[a]ssessing practical knowledge needs structured inquiry in its various forms, including regular reporting and auditing, ad hoc investigation, and even grand commissions of inquiry” (Althaus et al., 2013:75). This suggests the need for external researchers or evaluators to work with remote media organisations and communities. However, research undertaken in remote environments has multiple challenges of cost, timeframes, complexities and ethical factors<sup>10</sup>.

Without funding, research is often limited to re-analysis of existing research or government data or organisational reports. A lack of verifiable, up-to-date data and on-the-ground observations, limits the usefulness of the evidence to support an argument for policy change. The reality is that for a small government program, such as the Indigenous Broadcasting program, there is little scope to evaluate the voracity of reports submitted by funded organisations, resulting in a lack of transparency of the real outcomes and the potential for under-performing recipients to go unnoticed.

A further challenge for researchers is gaining approval from the ‘subject’ organisation, with concern often expressed that scarce resources have gone to research (and reviews) rather than sector funding and development. With the lack of significant policy change in the sector in the last two decades, it is hard to argue that research has resulted in any measurable improvement for the sector<sup>11</sup>. Also, there is a history of research that primarily benefits the researcher with little reciprocity for the community, particularly in the field of anthropology<sup>12</sup>. Today, RIMOs commonly require researchers to provide useful outcomes for the organisation in order to approve their research applications.

Nonetheless, appropriate research and evaluation processes are needed to provide critical evidence to inform program and policy development. Chapter 8 outlines the various research methodologies, in particular focussing on qualitative research and the techniques used.

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<sup>10</sup> See section 8.5 for further description of challenges of research in remote Indigenous communities.

<sup>11</sup> This also indicates the low priority of remote area programs with primarily Indigenous constituents and low vote count, compared with larger national programs with headline-grabbing attention and powerful lobbyists.

<sup>12</sup> Ngaanyatjarra people in the Warburton and Karilywara area are particularly sensitive following an American anthropologist publishing sensitive men’s business information and photos in a book in the late 1960s.

### **6.2.6 Summary of Section**

This section has outlined key models and techniques used in policy-making in Australia, in particular that of evidence-based policy making. This approach relies on effective forms of evidence collection to inform policy making, providing an important role for research and evaluation of policy outcomes.

The aim of this analysis is to understand the policy making process in order for the sector to be able to effectively contribute and have some impact on this process. Table A4-5 in Appendix 4 summarises the key findings of section 6.2.

The era of protest as the primary means of seeking change in Indigenous affairs is long past. Indigenous leaders and organisations are becoming more aware of the political system and are vying for positions of influence within the policy making process. However, for the Indigenous media and communications sector, there is still not an effective feedback loop into the policy development process, limiting the recognition of value of the sector. While the Indigenous media sector is reliant on government funding for resourcing, it requires a partnership approach that provides relevant outcomes for all stakeholders, while recognising the sector's primary role in supporting community needs and interests. The need for recipient-based indicators within evaluation processes and as input into policy formulation is the main finding from the analysis of policy-making approaches in this section.

In order to invert top-down policy and establish modes for feedback into policy development, the Indigenous media and communications sector needs to proactively establish appropriate evaluation tools to provide compelling evidence on policy successes and failures. The 2010 IBMS review highlighted the need for an effective performance framework to provide the evidence needed to support the sector's calls for additional investment. Remote media organisations need to undertake strategic planning, evaluation and data collection and sharing in order to progress the sector and argue for increased resourcing. By developing an appropriate evaluation methodology, the sector can help to drive policy from bottom-up rather than be at the mercy of top-down policy.

## **6.3 Indigenous Affairs policy making**

### **6.3.1 Introduction**

Following on the general outline of policy-making processes, this section provides a brief overview and critique of Indigenous Affairs policy making in Australia, primarily focussed on the last two decades.

### **6.3.2 Indigenous affairs policy in Australia**

From Federation in 1901 until the 1967 referendum, the States and Territories had direct responsibility for all policy and programs relating to Aboriginal and Torres Strait Islanders. Western Australian policies included ‘breeding out of Aboriginality’ and removal of mixed-blood children from their families, leading to the ‘Stolen Generations’.

During the 1950s to late 1960s, national Indigenous Affairs policy was primarily focussed on assimilation. The 1967 referendum recognised Aboriginal and Torres Strait Islander peoples in the census and gave the Commonwealth the right to make laws about Indigenous issues. This facilitated the enhanced development of the long-standing Aboriginal rights movement in the early 1970s, including the Aboriginal Tent Embassy protest in 1972. In 1972, the Whitlam Government announced the policy of self-determination and facilitated the ‘homeland movement’, enabling people to return from missions and reserves to their traditional homelands. The self-determination policy proved difficult to implement, leading to the Hawke Government establishing the Aboriginal and Torres Strait Islander Commission (ATSIC) as a representative and administrative body for Indigenous Affairs policy in 1987<sup>13</sup>.

However, the Howard Government (1996-2007) gradually dismantled the policy of self-determination, replacing it with a more assimilationist policy described as ‘shared responsibility’ and ‘practical reconciliation’. In particular, this was achieved through the abolition of ATSIC in 2004, and mainstreaming Indigenous service delivery to existing government departments, and re-centralisation of policy-making concerning remote Indigenous peoples. This regressive period for Indigenous affairs was capped off by the Northern Territory ‘Intervention’ in June 2007, in response to the *Little Children are Sacred* report (Wild and Anderson, 2007), which named sexual abuse of children as the biggest issue in Indigenous communities.

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<sup>13</sup> See: G Hand, House of Representatives, Debates, 10 December 1987, p. 3152

On 13<sup>th</sup> February 2008, the newly elected Prime Minister Kevin Rudd gave a long-awaited formal apology to the Stolen Generations and outlined a policy shift to a more cooperative relationship with Indigenous Australians. The Rudd Government signed the United Nations Declaration on the Rights of Indigenous People and developed a proposal to create a new Indigenous representative body<sup>14</sup>. The new policy framework of ‘Closing the Gap’, included targets to reduce the gap between non-Indigenous and Indigenous Australians in a number of criteria, including literacy, numeracy, employment outcomes, imprisonment, general physical and mental health, infant mortality rates and overall life expectancy. This policy, which the Gillard Government continued from 2011 to 2013, has been described as a veiled form of assimilation, framing Indigenous people with respect to a non-Indigenous ideal, and potentially creating a bigger gap between Indigenous people and their preferred lifestyle, language, culture and value system.

The abolition of CDEP in favour of a new program of private jobs providers, work-for-the-dole and an enterprise incentive scheme is further evidence of the dismantling of support for remote Indigenous communities<sup>15</sup>. In recent times, this de-centralised approach was re-centralised under the Remote Jobs and Communities program in July 2013, harking back to some of the features of CDEP.

This ongoing re-visioning demonstrates an ad-hoc (experimental) approach to Indigenous affairs policy and a lack of clear policy direction for remote Indigenous communities to move beyond welfarism. Part of the issue is that Indigenous affairs has been increasingly viewed through the prism of economics rather than social justice principles of rights, equity, participation and access (Althaus et al 2013). The reality is that economic or market-based models clearly won’t work in remote areas due to low incomes, sparse populations, limited employment and economic opportunities, and high costs for goods and services. A value for money approach will never add up without revising what is defined as *value* to include cultural and linguistic diversity, Indigenous knowledge, cultural heritage, creative industries, and community capacity and cohesion.

Largely as a result of the abolition of ATSIC, Indigenous policy no longer prioritises local involvement in decision-making, local engagement in developing solutions to issues and locally defined determinants in assessing outcomes. The top-down policy development

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<sup>14</sup> The National Congress of Australia’s First Peoples was established in 2010.

<sup>15</sup> CDEP - Community Development Employment Program

approach risks building mistrust and non-engagement, developing inappropriate program delivery models, and waste of resources, leading to a breakdown in communication and a growing gap between remote Indigenous people and Canberra-based policymakers. Current policy is having a major impact on the viability of communities in the Ngaanyatjarra region, which was previously seen as a model of effective governance, regional program coordination and economic management.

However, Peter Sutton (2009) argues against a continuation of liberal policies based on rights and self-determination, arguing that these policies have failed remote Indigenous people and led to dysfunctional communities with violence, poor health and social problems. Sutton agrees with Noel Pearson, who argued that “of all the public-domain factors that a government can influence by policy decisions and by funding shifts, it was economic relations that would most effectively drive change” however he notes that “it is yet to be demonstrated that a regionally controlled system of funding would not reproduce the main social features of big-government welfarism.” (Sutton, 2009: 65).<sup>16</sup>

Batty (2003) warned of the risk of Indigenous organisations becoming overly dependent on government resourcing and, consequently, determined by government agendas and forced to adopt western governance models. Batty highlights the dangers for community organisations seeking to ‘play the government’s game’. The author acknowledges this double-edged sword but feels that few remote Indigenous communities and organisations could return to Indigenous governance structures and self-resourcing and thus need to develop contemporary survival skills to engage with the current political reality.

There are many similarities between the Indigenous affairs policy needs of Australia and those of other countries with similar colonial histories and forms of government. Based on an assessment of ICT programs and access in rural and remote communities in Canada, Ricardo Ramirez (2001) argued that for regional and remote Indigenous communities, the ‘business case’ will often not be there (e.g. for infrastructure upgrades or enterprise development), so a ‘development case’ is required, “which is only possible through regulatory mechanisms, governmental support and partnerships” (Ramirez, 2001:316). He goes on to argue that a

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<sup>16</sup> See also Peterson’s critique of Welfare Colonialism, building political dependency through welfare (‘Welfare Colonialism and Citizenship: Politics, Economics and Agency pp 101-116; chapter 5 in Peterson, N and Sanders, W. (1998) ‘Citizenship and Indigenous Australians: changing conceptions and possibilities.’ Cambridge: Cambridge University Press.)

“community development approach to rural and remote ICT development calls for the integration of economic and social development goals” (ibid, 2001:316-7).

Following election in September 2013, the Coalition government reversed some of the post-ATSIC changes by conflating 150 Indigenous programs from multiple departments into 5 programs re-centralised within the Department of Prime Minister and Cabinet. The five programs are: Jobs, Land and Economy; Children and Schooling; Safety and Wellbeing; Culture and Capability; and Remote Australia Strategies.

A letter from the Minister for Indigenous Affairs Nigel Scullion (15/8/14) announced the new ‘Indigenous Advancement Strategy’ guidelines and outlined that the \$1.2billion pa budget would be allocated to projects aimed at:

- Getting Indigenous Australians into work, fostering Indigenous business and ensuring Indigenous people receive economic and social benefits from the effective management of their land and native title rights;
- Ensuring Indigenous children regularly go to school, improving literacy and numeracy and supporting families to give children a good start in life;
- Increasing Indigenous Year 12 attainment and pathways to further training and education;
- Making communities safer so that Indigenous people enjoy similar levels of physical, emotional and social wellbeing as that enjoyed by other Australians;
- Increasing participation and acceptance of Indigenous Australians in the economic and social life of the nation; and
- Addressing the disproportionate disadvantage in remote Australia and the need for strategic grant funding for local solutions.

While this policy continues the Labor government’s policy focus of addressing ‘closing the gap’ statistics, the approach to funding allocation to achieve this was markedly different, with:

no more ‘off the shelf’ solutions designed in Canberra [...] No longer will organisations need to apply across multiple programmes and sign multiple contracts, each with different objectives and reporting requirements. Organisations or individuals can now apply for funding from one or more of the IAS programmes through a single application form, and have a single agreement with the Department. (Minister Scullion letter 15/8/14).

The ‘Indigenous Advancement Strategy’ guidelines (released August 2014) outline a significant departure from previous funding models with a flexible funding pool model<sup>17</sup>, and organisations able to apply to deliver a range of programs from one or more of the streams. The Indigenous Broadcasting Program was absorbed into the Culture and Capability program, which listed the activities: “Providing access to, and supporting or enhancing, Indigenous broadcasting and communications services” (Department of PMC, 2014:12), as well as activities to improve leadership and governance capacity, maintain culture and protect Indigenous heritage, strengthen the capacity of Indigenous organisations, and improve indigenous participation and engagement in decision-making on relevant matters (ibid, 2014:11-12). The Remote Australia Strategies program “supports the provision of infrastructure, housing, telecommunications and home ownership in remote Indigenous communities, as well as the development of local and regional place-based approaches. (ibid, 2014: 12). While the references to flexible, participatory and place-based solutions approach seem consistent with preferred approaches within this thesis, the significant change of direction risks many organisations failing to make the transition to the new model in the very short timeframe allowed<sup>18</sup>.

While the ‘Indigenous Advancement Strategy’ promised a shift towards ground-up policy response the reality seems quite different with greater Government control over organisational activities to align with top-down government policy objectives. The overall direction is a continuation of assimilationist policy aimed at normalisation, ‘closing the gap’ and economic development.

At the time of writing this thesis it was too early to assess whether this new policy approach would achieve its intended objectives, however the early signs are that the goalposts have shifted dramatically for both communities and program delivery agencies. There have been many protests as a result of the large numbers of organisations being de-funded, significant disruption to service delivery, and disarray within the Department charged with administering the new arrangements. Aboriginal and Torres Strait Islanders are feeling frustrated at the lack of consultation and engagement in the policy process and the uncertainty created across all sectors.

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<sup>17</sup> That is, there is no specific budget allocations to any stream or program. Funds can be applied for under a competitive funding round, or can be allocated by targeted or restricted grant rounds, a direct offer to organisations

<sup>18</sup> 7 weeks was allowed from the time of the guidelines being released to application closing date on 6/10/14.

As of June 2015, the Indigenous broadcasting sector has survived the process relatively intact, with virtually unchanged funding levels. However, none of the innovative project ideas that were encouraged to be submitted were funded, leaving organisation frustrated that the IAS has not delivered the changes it promised.

Appendix 9 provides a more detailed background on the Indigenous Affairs policy context in Australia and the impact on the lives of remote Indigenous people, particularly within the Ngaanyatjarra region.

### **6.3.3 Critique of Indigenous affairs policy making**

In the 2006 Social Justice report, ATSI Social Justice Commissioner Tom Calma claimed that there are:

significant problems with the federal Government's new arrangements in Indigenous affairs [...] due to an 'implementation gap' between the rhetoric of government and its actual activities" and "a top down imposition [with a] lack of effective participation of Indigenous peoples in the new arrangements. [It is] a system in a constant state of flux [and] a critical failing of leadership on Indigenous issues within the public service [which] is fostering a culture of control that perhaps unintentionally disempowers Indigenous communities. (Calma, 2006:17-18)

This criticism identifies key problems in the process of policy making in Australia. Calma goes on to note that:

Indigenous peoples are treated as problems to be solved, rather than as active partners in creating a positive life vision for current and future generations. The irony is that this fosters a passive system of policy development and service delivery while at the same time criticising Indigenous peoples for being passive recipients of government services. There needs to be a re-engagement with Indigenous Australians on the basis of mutual respect and equality, with clear processes and certainty of structures for Indigenous representation and advocacy. (Calma, 2006:17-18)

In a presentation to the Australia Council of Social Services (ACOSS) on 2<sup>nd</sup> April 2009, Professor Jon Altman (2009) described the national Indigenous policy framework at that time as based around two principles:

a continuation of a focus on remote Australia, especially the Northern Territory Emergency Response (NTER) Intervention; and 'practical

reconciliation’ or mainstreaming, assimilation or normalisation – now termed ‘Closing the Gap’ – which has been the dominant tenet of policy for decades, irrespective of the government of the day.

There have been some changes: a national apology to the stolen generations and a recognition that a greater investment will be needed to close the gap; an important collaboration between Federal and State/Territory governments to more equitably and transparently share the cost of Indigenous affairs; and tomorrow, a statement of support for the United Nations Declaration on the Rights of Indigenous Peoples, a highly symbolic act. (Altman, 2009:1)

The ‘Closing the Gap’ policy uses a primarily statistical approach to Indigenous affairs, by tracking key indicators in life expectancy, health, employment, education and housing relative to the average rates of each for non-Indigenous people and seeking to close the gaps, which in some cases are up to 50%. That is, Indigenous people are measured against the benchmark of non-Indigenous people.

Altman describes the three-fold approach being taken by the Government to achieve these policy goals as “more dollars, more coercion and more direct state involvement and oversighting” (Altman, 2009:3). He argues that Indigenous policy selectively focused on the sparsely populated communities in remote Australia, where only approximately 20% of the national Indigenous population is located, was unlikely to succeed<sup>19</sup>. Using projections based on ABS statistics, Altman described that policy targets were unlikely to be achieved in many areas, including life expectancy, unemployment rates, tertiary education, home ownership and household size, with some rates actually diverging (Altman, 2009:5).

This concern was confirmed in the October 2013 report of the Coordinator General for Remote Indigenous Services:

In almost every indicator, the level of disadvantage of Indigenous Australians in very remote areas is on a scale not seen by any other group in Australia today<sup>20</sup>. Without sustained investment, this gap will only continue to grow. (Gleeson, 2013:4)

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<sup>19</sup> According to ABS statistics from 2006 census, the national Indigenous population was 517,174.

<sup>20</sup> Gleeson cited the Indigenous infant mortality rate as 3.3 times as high as for other Australians and 10 times as high for preventable diseases, vast majority of remote Indigenous students not meeting national minimum standards for literacy and numeracy, and over two-thirds of 20-24 year olds not having completed Year 12.

Altman (2009:8-9) urged a policy approach based on “equitably addressing needs, recognising rights and meeting legacies [which] fundamentally respects human rights in accord with international requirements”. He argued that this required:

a diversity of delivery approaches including community-based bottom-up or participatory approaches[,] community partnerships and giving community voice [and] common sense approaches that support what works, that openly quantifies what is needed, that tracks what is being achieved and that ensures transparency in all Indigenous processes” (ibid, 2009:8-9).

The call for human rights as a key part of Indigenous policy was a central theme of the 2006 Social Justice Report (Calma, 2006). Tom Calma outlined the key elements for good Indigenous policy:

- A commitment to human rights<sup>21</sup>;
- Engagement and participation of Indigenous peoples in policy making<sup>22</sup>;
- A capacity building and community development approach;
- Supporting sound Indigenous governance;
- Fostering and recognising leadership;
- A learning framework/planning for implementation;
- Needs-based funding and planning processes;
- Monitoring and evaluation;
- A culture of implementation and government accountability. (Calma, 2006:2-14)

Calma’s policy elements and Altman’s ‘needs, rights and legacies’ model provide useful key bases for developing a new policy framework for media and communications. However, the specific issues with policy aimed at remote Indigenous communities need to be explored in developing a more targeted policy approach for remote Australia.

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<sup>21</sup> Includes: proactive measures to prevent violations from occurring; an accountability framework to target government resources to areas of greatest need; processes for ensuring the effective participation and real engagement of target group; and measures to respond and address violations of rights whenever they occur.

<sup>22</sup> Includes: Ensuring that transparent and accountable frameworks exist for engaging, consulting and negotiating with Indigenous peoples; Mutually agreed benchmarks are set that are time bound, specific and verifiable, with indicators to track progress over time; and Participation is based on the principle of free, prior and informed consent so that decision making is based on information that is accurate, accessible and in a language that Indigenous peoples can understand.

### **6.3.4 Issues and success factors for policy making for remote Australia**

Based on assessment of remote program delivery, the Coordinator General for Remote Indigenous Services argued in his October 2013 report that “[f]urther action is required in three priority areas:

- enhancing local governance capacity and local ownership of decision making;
- reforming funding arrangements to support decision making at the local level; and
- introducing simplified and meaningful monitoring and evaluation frameworks that can assess community perceptions of success. (Gleeson, 2013:1)

Gleeson (2013:10) described the failure of top-down policy processes and the need for governments to “take strategic risks through innovative systemic reform”. He argued for “flexible funding pools” which:

establish clear processes and timeframes for approval; involve community groups in collaborative strategic planning; and devolve decision making to the local level. [Remote funding should be allocated] on the basis of agreed outcomes rather than agreed outputs, with greater discretion given to local leaders on how these outcomes are achieved. Such approaches can be combined with sustained capacity development and shared performance targets to support the ability of local governing bodies to fully engage across community and governments and ensure that projects are well managed. (Gleeson, 2013:10)

Gleeson proposed the key measure of effective service delivery being “thriving communities”, or community wellbeing. This would provide a clear measure of outcomes and a common goal for joint decision-making between communities and governments. He also recommended “involving communities in the collection and reporting of data.” (Gleeson, 2013:13). Based on stakeholder consultation, Gleeson outlined key indicator groups: Resources; Participation; Quality of life. Some of the indicators he outlined include:

- Whether services are coordinated and integrated (including links to employment, health and community capacity building);
- Availability of key infrastructure and staff housing;
- Whether programs contribute to local employment and training;

- Local involvement in service and infrastructure design and delivery;
- Strength of local culture and language;
- Positive attitudes in the community including a willingness to work together;
- Understanding of how government and governance works;
- Adequate social housing, including maintenance, management and support;
- School attendance and educational attainment;
- A feeling of safety in the community, supported by low rates of domestic violence, alcohol and substance abuse. (adapted from Gleeson, 2013:13)

Gleeson's set of questions are included in the draft evaluation framework under the policy principle of 'effective service delivery' as community cohesion and wellbeing is an important element of an effective remote Indigenous media and communications sector. More importantly, however, effective community-based media and communications programs can play a crucial role in supporting community engagement, awareness and empowerment to achieve many of these indicators and build 'thriving communities'.

According to the Central Land Council (2009), the critical success factors include community ownership of the problem and solution, utilising existing community capacity, employment of community members as community development facilitators to work with skilled external facilitators, establishing trusting partnerships, which requires respect for local social and cultural values and processes, a strong local governance structure, and adequate internal and external resources (CLC 2009:10).

Fiona Stanley reiterated that a key component of successful program delivery is trust, arguing that:

most of us only use the services we trust, that we feel we have some control over and that benefit our families and ourselves. Aboriginal people in this country have little experience of exercising such a fundamental power over the services deemed appropriate for them. For many decades these services have been shaped by distant experts who thought they knew best. (Stanley, 2013:200)

Ownership, participation, trust and input into the policy making process are commonly referred to as critical elements for policy success (Calma, 20006; Gleeson, 2013; CLC, 2009; Stanley, 2013). This is consistent with the author's experience of program delivery in the Ngaanyatjarra Lands. Where Yarnangu were involved in the development of the program

and felt empowered to tailor the delivery model to suit their community needs and cultural and social context, the program had a much greater level of engagement and successful outcomes. Programs that were initiated by a staff member or ‘parachuted’ in from Canberra, without community input and ownership, typically do not succeed<sup>23</sup>. Further, programs that are not immediately relevant and clearly address a community-identified need are unlikely to be prioritised locally. There are commonly remnants of community orchards, vegetable gardens, tourism ventures or other enterprises in many remote communities.

In an article on delivery of ICT programs on the Ngaanyatjarra Lands, Featherstone (2013) outlined the following questions to consider when developing new program to improve likelihood of successful uptake and sustainability:

- Is this program a priority?
- Does it meet an identified need or interest?
- Is there local ownership and involvement in the program delivery?
- Is there an existing agency or facility to associate the program with?
- Is the program suitable for people with English as a secondary language and limited text-based literacy?
- Is the program sustainable beyond the funding program period?
- What ongoing training, support and maintenance are required?
- What resources are needed from the community for delivery and are these available?
- Is the choice of technology, interface and applications robust, relevant and user-friendly?
- Is the project timetable realistic and flexible?
- Have cultural issues been identified and addressed?
- Does the program promote creation and use of local content and resources?
- What are the local indicators of program success? (Featherstone, 2013:46)

While focussed on ICT programs, these questions provide a useful contribution toward development of an evaluation framework for media and communications programs.

### **6.3.5 Summary of section**

Table A4-7 in Appendix 4 provides a summary matrix of key themes and concepts from section 7.3 to inform the design of a policy and evaluation framework.

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<sup>23</sup> Many ‘whitefellas’ have left jobs in remote communities feeling ‘burnt out’ and disillusioned by trying to make their big idea work without community support.

This section has provided an overview of Indigenous policy making in Australia, and some of the issues and success factors for policy making specific to remote Indigenous communities. This provides some useful key principles for development of a new policy framework for remote Indigenous media and communications. This links with the key principles and lessons outlined in sections 5.4 and 5.6, which describe policymaking specific to Indigenous media and ICTs. In the next section (7.4), the summary matrices from all chapters 2 to 6 are combined to build an initial version of a policy framework for testing via the case studies.

## **6.4 Development of a remote Indigenous media Policy Framework**

### **6.4.1 Objectives and method of development of framework**

Based on the summary matrices in Appendix 4 of findings from chapters 2 to 6 and Appendix 9, this section seeks to develop a draft policy framework to promote the development of Indigenous media and communications across remote Australia. This policy framework will then inform the development of an evaluation framework in chapter 7. These frameworks will then be tested using the Ngaanyatjarra Case Studies in chapter 9 and reviewed in chapter 10.

It was clearly demonstrated in chapter 5 that there is a need for updated policy for the Indigenous media and communications industry, as well as specific policy consideration for the remote Indigenous media and communications sector due to its unique context, needs and challenges. The broadcasting focus of current policy has limited the ability of media organisations to adapt in response to the changing needs of remote community audiences in an era of digital convergence and the growth of diverse media forms (including ‘social media’). Therefore, there is a fundamental shift needed from an Indigenous broadcasting policy to an Indigenous communications policy to ensure the sector remains relevant to the communities it serves, as well as to government and other stakeholders.

Rather than seek to prescribe a common national policy model, as has been attempted in the past, a new policy framework needs to be more flexible to recognise and support the diversity, innovation and changing communicative ecologies within the sector. Despite current policy constraints, the remote media and communications sector has continued to evolve within a community cultural development context with diverse program and delivery models based on the cultural, linguistic, political, socio-economic, technological and

historical contexts of each region. If new policy recognised community-identified needs and contemporary communicative modes, the sector could effectively connect and empower communities and deliver outcomes across all policy areas. In order to achieve this potential, a remote-targeted policy approach is required.

The process of distilling the key aspects of a draft policy framework from the hundreds of findings outlined across all of the summary matrices in Appendix 4 is not a straightforward process. In order to aggregate the numerous matrices into a single summary matrix, the process will be undertaken in four steps to establish:

- A. Policy Principles (Section 6.4.2);
- B. Policy Topics (Section 6.4.3);
- C. Policy Implementation Guidelines (Section 6.4.4);
- D. Policy Contingency Factors (Section 6.4.5).

The methodology used has been to compile all of the tables into three meta-matrices—being theory, policy and evaluation—and then group findings into broad categories. From there, all key concepts are grouped into themes under a set of key principles, policy headings and sub-headings, with the source reference numbers listed to enable cross-referencing. The aim is to develop a common understanding of the ‘value’ of a program according to a range of criteria.

These steps are outlined below along with a Draft Policy Framework compiled from the Matrices in previous chapters.

## **6.4.2 Policy Principles**

### *6.4.2.1 Introduction*

A new framework needs to modernise and revitalise the sector to develop and flourish in a convergent media and communications environment. It should also acknowledge the importance of Indigenous languages and cultures, support the sector to remain independent and responsive to community needs, and promote the opportunities for professional development with appropriate remuneration and resourcing. While maintaining the basic principles of rights and equity, access and participation, self-representation, first level of service and capacity building, a contemporary policy framework needs to enable a ground-up approach to match program delivery to community needs and aspirations.

A new Indigenous communications policy should be premised upon Article 16 of the United Nations Declaration on the Rights of Indigenous Peoples as well as Object (n) of Australia's Broadcasting Services Act 1992, and draw on the key recommendations from the numerous Government commissioned reports, including the 1999 'Digital Dreaming' report and the Stevens Review (Stevens et al, 2011).

Drawing on key findings in earlier chapters, the key principles within the policy framework could be grouped under the following headings:

1. An Essential Service
2. Rights and Equity
3. Participation and Access
4. Promotes Reconciliation
5. Convergence and Two-Way Communications
6. Recognition of Sector Diversity
7. Building Partnerships
8. Industry Development
9. Capacity Building
10. New Models for RIMOs and RIBS
11. Cultural and Linguistic Development
12. Appropriate Technologies

These principles provide a range of theoretical, policy and practical approaches to inform the development of a Remote Indigenous Media and Communications Policy. Of these, the first nine parts have relevance to the broader Indigenous media and communications industry, whereas the final three sections are more specific to the remote sector.

These topics will be used as the headings for the draft Framework and then populated from the summary matrices with sub-topics, description and references to the source from the matrices in Appendix 4. In this way, a draft framework will be developed.

The reason for choosing each of these topics, and the subsequent sub-topics are outlined below.

#### 6.4.2.2 *An essential service*

A new policy framework needs to recognise that Indigenous media organisations provide a first level of service to remote Indigenous audiences, particularly for those who speak an Aboriginal or Torres Strait islander language as their first language. Indigenous media has been recognised as an *essential service* in numerous reports (ATSIC, 1999; Productivity Commission, 2000; Stevens et al., 2011) but this has yet to be enshrined in policy.

According to the *UN Declaration on the Rights of Indigenous Peoples (2007)*, Indigenous people have a right to reliable, professional media services in their relevant language, providing relevant news, information, viewpoints and content. The ‘Tuning into Community Broadcasting’ report (CITA, 2007) described the Indigenous community radio station as the primary source of news and information, providing an ‘essential service’ to the communities they serve. “In times of natural disasters they are most likely the only local information provider” (CITA 2007:83). However, most remote Indigenous communities and homelands do not receive an Indigenous radio service and many sites have no radio broadcast services at all, creating a significant public safety issue.

The Stevens Review (2010:Rec.4) recommended a discrete class of broadcast licences for Indigenous broadcasting and greater acknowledgement of its role as a professional component of the broader broadcasting and media sector. The *Broadcasting Services Act 1992* included the object:

to ensure the maintenance, and where possible, the development of diversity, including public, community and Indigenous broadcasting, in the Australian broadcasting service in the transition to digital broadcasting.

Despite being recognised as a discrete broadcasting class, Indigenous broadcasting has been grouped within the community broadcasting sector, limiting the resourcing available, access to broadcast licenses, and the ability to develop as a professional sector. Unlike community broadcasting, Indigenous media provides a primary service to its communities, especially in remote areas where there are few, if any, mainstream services. It is not an alternative or supplementary service to its audiences, and its staff are mostly paid, not volunteers (as they are in the community broadcasting sector).

#### 6.4.2.3 *Rights & equity*

Article 16 of the UN Declaration of the Rights of Indigenous Peoples, which calls for “the right to establish their own media in their own languages and to have access to all forms of non-indigenous media without discrimination” (UN, 2008:7). Equity of access to national and regional media services was also a key objective of the first broadcasting policy (ATSIC, 1993). Articles 11-13 and 31 from the Declaration (UN, 2008:6;7;11) are also relevant to new policy, outlining Indigenous peoples’ right to practise, revitalise and transmit their cultural traditions and customs, histories, languages, oral traditions, philosophies and traditional knowledge, and develop the Intellectual property over these.

*Rights and Equity* refers to the need for self-representation to address the poor representation of Aboriginal and Torres Strait Islanders by the mainstream media (Cunningham and Turner, 2009; Meadows et al, 2007) through sharing of Indigenous voices, perspectives, stories and histories. A key aspect of this principle is empowerment through access to the tools of media production and distribution platforms to convey relevant content and services, both to counter negative media representation, stereotyping and lack of awareness within the broader community and to provide relevant content for Indigenous audiences. Another aspect of this principle is self-determination, including community involvement in the governance and management of media organisations and control over content production.

#### 6.4.2.4 *Participation and access*

Participation and access is different now than 20 years ago. While it previously referred to access to media technologies, today it also refers to digital inclusion access to affordable and appropriate communication technologies. Full participation requires the expansion of media and communication programs beyond the limited number of communities supported under the BRACS program or other IT access and training programs, to provide relevant services to all 1113 remote communities and homelands.

Access and participation also refers to community engagement in all levels of policy and program development and implementation, and evaluation. Althaus, Bridgman and Davis (2013:81) ask whether “interested community groups and individuals been identified and empowered in the policy process?”, arguing that a goal of social policy is to support participation of those who “traditionally lack resources through distance, poverty, lack of social institutions validating their participation, or poor language or numeracy skills”. They

argue that policy should support *access* to services that meet the “needs and expectations of the target groups” (ibid, 2013:81-82).

#### 6.4.2.5 *Promotes reconciliation*

The Stevens Review (2011) argued that an adequately resourced sector can inform and educate non-Indigenous audiences and help build cross-cultural understanding and promote reconciliation. While the integrity and community relevance of the sector should not be compromised in seeking mainstream audiences, the sector can provide a valuable role in promoting reconciliation and cross-cultural communication as a secondary outcome. The remote sector has increasingly broadened its reach to include national and non-Indigenous audiences through delivering content over regional and national radio networks, Imparja TV, ICTV, NITV<sup>24</sup>, ABC TV, IndigiTUBE website, YouTube and other online networks.

Television programs such as the Nganampa Anwernekenhe<sup>25</sup>, PAW Media productions Bush Mechanics series (2000), Aboriginal Rules (2007) and Coniston (2012), and the TEABBA-produced Yarning Up series 1,2 and 3 have all helped to build the profile of remote media production and foster greater awareness and understanding of contemporary Aboriginal culture and community life.

Another feature of the remote Indigenous media sector is a history of effective cross-cultural collaboration in its development. There are a number of long-term ‘whitefellas’ who have worked side by side with Indigenous counterparts in mutually beneficial roles to establish and run remote Indigenous media organisations<sup>26</sup>. In the NPY region, this ‘working together’ relationship is referred to as ‘malparara way’, and is implemented through co-worker arrangements, skills transfer and recognition of cultural protocols and relationships to achieve locally determined outcomes. Central Australian organisations commonly employ non-Aboriginal staff in management roles, variously due to limited access to western education and computer literacy, limited management skills or familiarity with government funding processes, and/or family and cultural obligations. However, as organisations increasingly take a business or outcomes-focused approach there is a risk of staff positions being filled by

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<sup>24</sup> Since December 2012, NITV has been broadcasting as a free-to-air service via SBS’s fourth digital television channel. ICTV and NITV are now also distributed via the VAST satellite to over 270,000 households across remote Australia, gaining a much greater non-Indigenous viewership for both services.

<sup>25</sup> CAAMA-produced language series for Imparja Television over many years .

<sup>26</sup> The author being one of these ‘long-termers’.

non-Indigenous staff as a matter of expediency. This needs to be addressed through Indigenous employment policies, workforce ratios and succession strategies.

While ‘whitefellas’ can mediate between community interests and government funding and priorities, this results in an inverted hierarchy, where people with little or no cultural knowledge are in positions of authority and decision-making within Indigenous organisations. Western governance systems poorly recognise or incorporate cultural knowledge and authority, so it is important that organisations build in structures to cultural authority, protocols and policies. Strategies are needed to ensure cultural authority protocols are recognised and valued within organisations. Co-creative media production, which is common within the sector, also needs clear policies to ensure Indigenous people are in key decision making and creative roles.

#### *6.4.2.6 Convergence and two-way communications*

The Convergence Review report (Boreham et al., 2012) described the need for new communications policies to keep up with the changes resulting from the convergence of media, telecommunications and ICTs. Twelve years earlier, the *Digital Dreaming* report (ATSIC, 1999) recommended updated Indigenous media and communications policy to prepare for these changes. The sector remains constrained under a broadcasting policy that is not inclusive of the range of media and communicative modes of production, distribution and communication within a convergent environment. The Indigenous media sector risks obsolescence if it does not follow the broader media industry in transitioning to a convergent, two-way and multi-platform production and delivery model.

As more media and communication platforms and content become available, media consumption is increasingly being driven by the end (prod)user through selection of services (social media, streamed radio, podcasts, view-on-demand video sites, mobile apps, interactive games) and content. Communication is no longer centrally controlled and distributed via regulated delivery platforms. New policy models should promote a decentralised model where all people have access to media and communications technologies for two-way communications.

While this new media ecology is not as developed in remote communities where there is limited access to broadband communications, where services are available and affordable, remote Indigenous people are rapid adopters of new media. Therefore, new policy to

recognise convergence is intrinsically linked with ‘access’ policy to ensure digital inclusion and uptake.

As broadcast media is becoming less locally specific due to amalgamation of services and commercial imperatives, niche content is increasingly moving on-line and to local delivery platforms. With the loss of community TV broadcasting in late 2013<sup>27</sup>, the remote media sector faces the challenge of continuing to deliver language-based multi-media content via new distribution modes, such as WiFi networks, mobile apps and social media. New policy can assist this aim through supporting innovation to find new ways of sharing relevant community content using new technologies. Innovation is a key element of the remote Indigenous media sector, dating back to the pirate broadcasting at Yuendumu and Ernabella<sup>28</sup>.

A shift in policy approach from a broadcasting policy to a communications policy would enable new strategies to support the various ways people use communication technologies and create and share media today. While it could be argued that policy intervention is not needed to promote use of social media or mobile devices, by not incorporating these into community-targeted program delivery limits the opportunity to engage with people via active communication channels. The IBP’s continued focus on radio broadcasting in 120 licenced RIBS communities excludes the opportunity for community engagement in relevant media and communication activities in a further 1000 remote communities and homelands across Australia.

#### *6.4.2.7 Recognition of sector diversity*

The Stevens Review argued:

In the Indigenous broadcasting and media sector a “one size fits all” approach will not work given the significant differences between communities resulting from geography, history and custom. The government’s investment in and strategy for the sector must be flexible. (Stevens et al, 2011:2)

There has been a tendency in Indigenous affairs policy towards homogenisation and mainstreaming, rather than recognition of this diversity. Within the Indigenous media sector

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<sup>27</sup> Due to remote TV delivery becoming direct-to-home under Digital TV Switchover, eliminating community broadcasting.

<sup>28</sup> Personal communication with Francis Kelly (2010) and Rex Guthrie (2011).

there has been a push towards one-size-fits-all models, such as the Stevens Review recommendation of one peak body and the NITV model of a single national service. Past experience suggests that nationally centralised (pan-Aboriginal) models often divide the industry and typically fail to meet remote community needs, marginalising the remote sector. Recognition of diversity, reflected in policy and funding programs, is a more sustainable model for all aspects of the industry.

After 30 years of development, the Indigenous media and communications sector has grown and diversified significantly. The diversity and ability to be innovative and responsive to the community needs and interests is a strength of the Indigenous communications sector. There is, however, significant diversity of needs and context for media program delivery in remote, regional and urban areas. The majority of regional and urban media organisations supported by IBP specifically deliver radio broadcasting from a single station or workplace, whereas remote media is much more diverse in scope and delivery models.

Since the 1990s, the BRACS program has changed from a community-based broadcasting model to a regional coordination network model, with each RIMO developing a different service delivery model. There are vast contextual differences between regions—cultural, social, technological, geo-political, historical and communicative—throughout remote Indigenous Australia. Remote media organisations have to support communities across vast regions, coordinate regional radio networks, support language and culture programs, and address the challenges of remoteness, low socio-economic levels, lack of employment opportunities, limited services and infrastructure, poor health and social issues, and digital exclusion. There are many factors that impact on program delivery—cultural and sorry business, weather and flooding, rough roads, vehicle breakdowns, technical issues, staff safety—and make remote delivery more expensive and challenging.

Diversity of media practice is a reflection of both the diversity of Aboriginality and the context of socioeconomic, cultural, linguistic, political, geographic, technological and historical factors that influence the way people communicate. These factors provide the basis of a taxonomy of communications, which can be described through the prism of *communicative ecologies*, using the three layers: social (people, social/organisational structures, relationships/networks); discursive (themes or content of communication); and technological (communication media, applications and technologies/delivery modes) (Foth &

Hearn, 2007). The Communicative Ecologies approach is discussed in more detail in section 3.3.

If policy acknowledges and supports the diversity of context and delivery models, the sector will be able to become more sustainable and autonomous, driven by community needs and enterprise processes rather than by government funding.

#### *6.4.2.8 Building partnerships*

Effective and mutually beneficial partnerships with communities, local organisations and service providers, government agencies and funding bodies, and other stakeholders are critical to survival of the Indigenous media and communications sector. A ‘whole of community’ approach to service delivery can promote inter-agency collaboration between media organisations and other agencies with similar objectives – in areas such as libraries, arts, land management/ranger programs, health, education, language and culture – for mutual support and enhanced outcomes.

New policy can support linkages with other policy areas at national, state and local government levels – communications, culture/arts, Indigenous affairs, social justice, regional development/ infrastructure, environment, health, training and employment – to promote increased outcomes across all areas and industry development. A cooperative partnership between community and government agencies, built on trust, respect, shared goals and responsibility for risk, would enable regionally specific communications solutions.

Inter-organisational cooperation is also critical to sector development. A key strength of the remote media sector is its unity and cooperation, through sharing of knowledge, skills, resources technical innovation and content.

#### *6.4.2.9 Industry development*

The Stevens Review recommended, that the Indigenous media and communications sector should be adequately resourced to achieve its full potential through an increase of \$8 million per annum to IBP and a \$5 million content fund (Rec’s 8 and 10). 12 years earlier, the *Digital Dreaming* report (1999) similarly claimed that the government investment in the sector for Indigenous media programs was “demonstrably inadequate” (ATSIC, 1999:13) and recommended an increase from \$12 million to \$22.35 million per annum. With over 50% of

funding requests not able to be supported and funding levels for the sector effectively unchanged since the 1990s, current funding is inadequate to meet current needs (Stevens et al, 2011). For new policy and industry change management to be able to be implemented, significant additional resourcing will be needed.

However, by taking a whole-of-government approach and developing a best-practice, professional Indigenous media and communications industry that can support outcomes in a broad range of policy areas, this investment will likely lead to future savings. Strategies to achieve this could include:

- Integration of the Indigenous Broadcasting Program, Indigenous Communications Program and other Indigenous communications expenditure within Department of Prime Minister and Cabinet (PMC)<sup>29</sup>;
- Distinguish Indigenous media from community broadcasting, with recognition of award wages and career pathways, professional development and removal of sponsorship limits<sup>30</sup>;
- Establish preferred supplier arrangements for producing and distributing government information and awareness campaigns;
- Implement change management to a convergent media environment;
- Inclusion of sector as an ATO category for DGR status;
- Involve peak bodies in inter-departmental coordination;
- Promote effective representation of the diversified sector with best-practice governance and advocacy;
- Support organisational business planning.

The Indigenous media industry has long wanted to reduce reliance on government funding and develop business models with diversified income streams. Several larger organisations have developed business models to generate income from corporate productions, sales, sponsorship revenue, diversified program delivery, training, merchandise, and other business strategies. A business approach is more viable for urban and regional organisations where there are larger populations and more viable markets.

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<sup>29</sup> This proposal has been partly enacted with the creation of the Indigenous Broadcasting and Telecommunications section with the Department of Prime Minister and Cabinet in 2015.

<sup>30</sup> Community licenses limit sponsorship slots to 5 minutes per hour

In the remote sector, business opportunities are limited by market failure resulting from small populations with low incomes, lack of commercial entities operating, and high costs of delivery. Therefore, it is likely that government funding will remain necessary into the foreseeable future to ensure program continuity and community-focused outcomes. A commercial focus can conflict with a community service delivery model and reduce cultural authority, community development outcomes and lead to reduced Indigenous workforce (Ramirez, 2001). Rather than business plans, organisations can clearly outline their objectives, strategies and intended performance outcomes using a strategic planning approach. Again, the difference in potential business models for remote and regional/urban sectors points to the need for different policy consideration.

#### *6.4.2.10 Capacity building*

Following on from 6.4.2.9, the new policy framework for the remote media sector should be a holistic, integrated approach that uses media and communications to build or supplement community capacity and social capital. It sees media and communications as playing an integral role with other program delivery - health, education, employment, governance, land management, cultural – to support the development of functional, healthy sustainable communities.

Effective communications enables social, cultural and economic development of communities, which in turn enables people to continue living and working ‘on country’. New on-line and two-way communicative modalities spread this capacity to all people using accessible tools. It also supports connectivity with external communities, audiences and stakeholders nationally and even internationally.

A development communication approach would recognise that market and welfare models have limited value, instead facilitating programs based on local ‘agency’, ownership and inclusion. It identifies the obstacles and flows of communications and social networks for individual users, shifting the policy perspective from a national top-down technological approach to a more bottom-up community-based approach. This approach incorporates community needs, aspirations and desired program outcomes and provides tools for program development, delivery, evaluation & community engagement.

Despite its diversity, the remote and communications media sector would benefit from a shared framework to inform its strategic planning, organisational systems, governance,

staffing and professional development, networking and so on. This would help the sector to source philanthropic and development funding. It would be timely to incorporate this change management process concurrently with the shift to a convergent delivery model.

#### *6.4.2.11 New models for RIMOs and RIBS*

The Stevens Review recommended

The RIMOs be recognised and appropriately funded as the key provider of support for Remote Indigenous Broadcasting Services (RIBS) and as a cost effective multi-media hub. Funding for shires to support RIBS be phased out in favour of new or expanded RIMOs. (Rec 11; Stevens et al, 2011:15)

This recognises the sector concerns that the current RIMO hub-and-spoke delivery model is not sufficiently resourced to effectively support vast networks of RIBS communities. It also acknowledges both convergence and current reality that RIMOs are multi-media production and distribution hubs, and that Shires are not scoped or funded to deliver this role. However, given the diversity between media activities, regional context, technical infrastructure, partnership arrangements, and local communicative ecologies, there is no one model to suit all regions.

Already, RIMOs are adapting their delivery models in a convergent era, despite the lack of public policy to guide these changes. Apart from Ngaanyatjarra Media's multi-media delivery model, there are a number of alternate RIMO models being developed within the sector, including QRAM's wide-area-network delivered Black Star radio network, the commercial production house model of CAAMA, the language and culture centre model being developed by PAW Media, the central radio station with community journalists<sup>31</sup> at PY Media, the decentralised model of PAKAM and so on. Another approach being considered by larger RIMOs is a sub-RIMO or cluster model to improve RIBS support.

Each model is responding to the needs and interests of constituent communities, and pragmatic decisions based on the resources and income streams available. If media activities are expanded beyond the current RIBS sites, then RIMO networks will expand further and other coordination hubs may be required to support new regions or clusters of communities. With media production tools becoming increasingly accessible, and other agencies (art centres, ranger programs, schools, IKCs, cultural centres) producing multi-media and

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<sup>31</sup> Community journalist are being trained to record, edit and contribute stories using iPhones via WiFi

incorporating media training into their programs, the role of RIMOs is changing. There is greater need for partnerships and new approaches to providing regional coordination and support, content production, equipment management, employment and training delivery. Media is no longer the domain of media organisations but has become decentralised.

At a community level, RIMOs are setting up partnerships with art centres, ranger programs, community libraries (IKCs), training centres and other community-based programs to provide local facility sharing and support for media workers. For example, the Mulka Media centre in Yirrkala is collocated with, and managed by, the Yirrkala Art Centre, with a focus on cultural recording, archiving and local distribution of content. The Djarindjin RIBS is housed in the local Community Resource Centre, the Lajamanu RIBS is located in the Warnayaka Art Centre, and many other RIBS facilities are collocated in Shire or community office buildings.

This local partnership approach helps to address a key structural issue of RIBS being set up with regional support but no local support. Collocation with other activities also helps to address another issue of people working in isolation, by building energy at the RIBS to encourage community participation and embed value in media and communications as an important part of daily life. Without programs that meet community needs, the RIBS facility risks becoming redundant. RIBS facilities can become scalable community media and communication centres according to communicative needs of communities, enabling radio broadcasting, video and music production, ICT access, and community archives.

With the advent of new delivery platforms – online, mobile, satellite, WiFi – and uptake of personal devices for media production and sharing, the new role of RIMOS is increasingly to manage these delivery platforms and content distribution. As broadband infrastructure improves, online RIBS facilities can provide WiFi distribution of local multi-media content (connected to regional networks) as well as shared internet access. Also RIMOs can provide more remote training and support and technical monitoring and maintenance. For example, QRAM have established a Wide Area Network for distribution of radio programming via their Black Star radio network, and have set up remote monitoring and support of the broadcast equipment in most RIBS facilities.

#### *6.4.2.12 Cultural and linguistic development*

The *Digital Dreaming* report described Indigenous media services as “crucially important in maintaining and regenerating Indigenous languages and cultures” (ATSIC, 1999:9).

Language and cultural maintenance have been fundamental objectives of remote Indigenous media since its origins in the early 1980s. Consistent with the *UN Declaration of the Rights of Indigenous Peoples* and the 'Creative Australia' National Cultural Policy (Commonwealth of Australia, 2013), language and cultural maintenance and revitalisation should be central tenets of a new Indigenous media and communications policy. With over half of the original 250 Indigenous languages already lost and about 100 more considered endangered (NILS, 2005:132), new policy should link to the National Indigenous Languages policy (2009<sup>33</sup>), to recognise the critical role that media and broadcasting play in supporting the five policy objectives and revitalizing Indigenous languages<sup>34</sup>.

For over 30 years, remote media practitioners have played an important role in organising and documenting cultural dance, *Tjukurrpa* (Law) re-enactments and re-telling, and other cultural activities from an informed community perspective. Media acts as both a repository for cultural knowledge and a conduit for its inter-generational transfer. The whole process of documenting a cultural story provides a revitalising role for all involved. In order to preserve these recordings, many produced on analog video, and ensure ongoing knowledge transfer to future generations, there is a need for digitisation and archiving programs to support this area of cultural maintenance.

As media assets move into a digital and on-line environment, there are significant challenges associated with storing and distributing cultural knowledge, such as managing access to sensitive information and content including images or voices of deceased persons. An important role of policy is to ensure access protocols, ICIP rights and heritage laws associated with cultural knowledge are respected and legally acknowledged. This would assist the repatriation of cultural and linguistic knowledge and materials/ recordings, back to communities.

Oral, knowledge-based societies have different values, protocols and communicative modes for knowledge transfer to western information society. A new policy framework should seek to embrace cultural frameworks, such as the Warlpiri framework of *Ngurra-kurlu* (Pawu-

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<sup>32</sup> Department of Communications, Information Technology and the Arts (2005). *National Indigenous languages survey report 2005*. Canberra: Department of Communications, Information Technology and the Arts.

<sup>33</sup> See: <http://arts.gov.au/indigenous/languages>.

<sup>34</sup> Five objectives are: 1) National Attention; 2) Critically Endangered Languages; 3) Working with Languages to *Close the Gap*; 4) Strengthening Pride in Identity and Culture; and 5) Supporting Indigenous Language Programs in Schools.

Kurlpurlurnu et al, 2008<sup>35</sup>) in order to engage people and create a strong sense of ownership. This would recognise key cultural values - Land, Law, Language, Ceremony and Kinship- and the adaptive nature of Indigenous cultures, sustained by social and family relationships (Myers, 1986).

#### *6.4.2.13 Appropriate technologies*

Technology needs to be appropriate to the remote community context, including harsh climatic conditions, transporting via unsealed roads, usage conditions, power fluctuations and limited technical support. Appropriateness can refer to affordability, user-friendliness, robustness, low maintenance requirements and ease of replacement.

Communications infrastructure is critical to digital inclusion in remote Australia, by helping to overcome physical distance and remoteness and limited access to services. However, this needs to be appropriate to the location and needs. Capital projects without on-going operational funding can become a liability rather than an asset. A technology focus does not lead to community usage or continuity; other factors are socio-cultural, economic, educational, literacy and accessibility. It is important to focus on community needs rather than a technological focus, with equipment designed and supplied based on needs assessment of relevance.

Policy is too often driven by technology solutions rather than community needs, and by assumptions based on other contexts. The question of how communities will engage with this new technology and incorporate it into their societal and cultural frameworks is rarely addressed. For example, in sites where people don't even have basic telephony, 'leapfrogging technology' such as the Internet, may not be a priority<sup>36</sup>. The remnants of yesterday's technology lay scattered in the dirt while another truck drives in with the new technology. Infrastructure established in remote communities, without a plan to ensure its ongoing management<sup>37</sup> and a local agency to manage equipment and to develop skills, capacity and awareness of how this technology is relevant to people's daily lives. The rollout of the BRACS equipment without adequate training or support is a classic example of this,

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<sup>35</sup> The five key elements of Ngurra-kurlu are Land, Law, Language, Ceremony and Kinship, which provide Yapa with a strong sense of belonging and identity amidst change.

<sup>36</sup> In a presentation at the Regional Communications Forum in Canberra (2003), Bruce Walker of Centre for Appropriate Technology described how a small Indigenous community decided that fences to keep out feral animals were a higher priority than internet.

<sup>37</sup> Plan to include coordination agency, target user group, engagement strategy, ongoing funding or income stream, and maintenance program.

and there have been instances of rollouts of community access computers where equipment has ended up in storage for lack of an appropriate location and agency to manage it.

In the Ngaanyatjarra lands, *Yarnangu* are immersed in the local, the family, the now, and not as concerned with learning to use new technologies in order to prepare for an abstract future. New ICT initiatives that build upon existing communicative ecologies and are associated with community-owned agencies/ programs are more likely to promote engagement. There are lessons to be learnt from the rollout of the BRACS program, which was undertaken with little consultation to ensure local ownership, and was expected to continue operating without coordinated training, technical support or recurrent funding. Consultation and community ownership are critical to ensuring effective program delivery and ongoing outcomes.

### **6.4.3 Policy topics and draft Policy Framework**

Having defined the policy principles, the next step is to map the findings from the summary matrices from Chapters 2 to 6 into a draft policy framework (PF), based on the principles. The draft PF is included in Appendix 10 as Table A10-1.

In the draft PF, each Principle is broken down into a series of ‘Policy Topics’ based on key concepts derived from the summary matrices. While some topics are direct transfers (from earlier tables) of key concepts, most are amalgamations of concepts on a similar theme. The ‘Detail’ column provides summary notes from the ‘Guidelines’ or ‘Comments’ columns (of earlier tables), and the ‘References’ column identifies the source matrix references that support or inform the Policy Topic.

The table is set up with the broader Indigenous media and communications policy aspects first, followed by the remote-focussed aspects.

### **6.4.4 Policy implementation guidelines**

#### *6.4.4.1 Stakeholder perspectives and policy approaches*

In seeking to propose a policy framework, it is important to identify how it would be implemented using contemporary public policy-making methods, particularly evidence-based policy-making. A key challenge in developing a shared policy framework is that the needs and anticipated policy and program outcomes are likely to diverge significantly between the various stakeholders. Clearly the prioritisation of these topics, and measures of success, will

vary according to the requirements of the various stakeholders. This raises the issue of how to account for the multiple stakeholder perspectives in determining the policy framework.

Table 6-4 outlines two key stakeholder perspectives — the public policy or top-down perspective, and the community based or ground-up perspective. Of course, the range of stakeholders is even more multi-faceted than this simplified model suggests, and the policy aims, delivery model and measures can be different for each. For remote media and communications programs, there are a range of stakeholder groups: community member/media worker, RIBS community, RIMO/ Delivery organisation, regional stakeholders (council, shire, other agencies), other funding agencies or stakeholders, state government departments, federal government departments, policy makers, researchers, training organisations and international agencies. By necessity, this makes the framework multi-dimensional and variable.

Different policy models may be required for different stakeholder groups or levels. For example, in chapter 4 the PESTLE analysis (being *political, economic, socio-cultural, technological, legal and environmental* layers) was discussed for a regional or organisational level of planning and evaluation. However, as outlined in table 7-1, at a national policy level, the key policy frameworks are *political-economic-social-legal-environmental* (PESLE), with technological factors considered as outcomes of policy.

At a community level, the Communicative Ecologies model becomes more applicable, being focused on the locally specific *technological, social and discursive* layers (Foth & Hearn, 2007, as outlined in section 3.3) and less on the external layers of political, legal, economic and environmental. Table 7-8 below shows the indicative priorities of different stakeholders against policy layers. This indicates how implementation of a policy framework might vary according to stakeholder perspective.

**Table 6-4: Degrees of relevance of policy layers for various stakeholder groups/levels**

<b>Stakeholder</b>	<b>Political</b>	<b>Economic</b>	<b>Social/ Cultural</b>	<b>Technological</b>	<b>Legal</b>	<b>Environ- mental</b>	<b>Discursive</b>
<b>Local- community member/ media</b>	Low	Medium- Wages, affordability of services	High- Maintaining social and cultural networks	High- Needed for access	Low- Broadcasti ng Codes	Moderate	High
<b>Local- RIBS community</b>	Low	Medium	High	High Local transmission/ R&M	Medium Licensing, OH&S, Codes	High Affects equipment, supply of goods and services	Low
<b>Regional- RIMO/ Delivery organisation</b>	Medium	High Funding/ resource levels	High Supporting social and cultural networks, programs to support language and cultural maintenance	High Regional Infrastructure, production, broadcasting/ network/ distribution equipment, satellite network	High Licencing, OH&S, ICIP, Codes, Contracts/ Service Agreemen ts	High Affects equipment, supply of goods and services, service delivery	High
<b>Regional - stakeholders (Shire, land council, agencies)</b>	High	High	High See CLC concerns	High	High	High	Low
<b>State- funding agencies or stakeholders</b>	High Alignme nt with aims	High Contribution requires accountabili ty	Moderate	High	High	Moderate	Low
<b>National- policymakers, Government agencies (e.g. IBP)</b>	High See Alythus e et al	High See Stevens Review	Moderate- High (for specific social policy areas)	Moderate (not a policy driver, more an outcome)	High	Moderate	Low
<b>Intenational (e.g. UN)</b>	High	Low	High	Low	High	Low	Low
<b>Training organisations</b>	Medium	High	Medium, affects participation	High	High,	Medium, affects delivery	High
<b>Researchers<sup>38</sup></b>	High	High	High	High	High	High	High

<sup>38</sup> Relevance of each layer dependent on discipline and focus of research.

This consideration of stakeholder perspective helps to explain the different approaches and attitudes identified in the literature reviews, such as Eric Michaels' ethnographic (socio-cultural and discursive) perspective based on community observations, compared with the Willmot et al. (1984) approach which based policy recommendations primarily on external factors—political, economic, technological, and legal. Similarly, Batty (2003) described how government regulation and governance requirements shifted the focus of accountability of an Indigenous-run community media organisation (CAAMA) away from the community towards government<sup>39</sup>. Batty's thesis demonstrates how community stakeholders can see the political, economic and legal layers as intrusive and externally driven.

The potential for divergence between government and community-based stakeholders in expectation, understanding of needs, delivery methods and performance indicators is a recurring theme in this thesis. It is a key reason for poor outcomes, wastage of resources and unintended consequences in many remote Indigenous programs. Therefore, a policy framework that acknowledges these differences, tests the policy assumptions using an evidence base of previous community program outcomes and learnings, and considers the needs and community planning of the intended recipients, will result in more targeted and effective outcomes.

#### *6.4.4.2 The top-down public policy approach*

In developing a new Indigenous communications policy, an evidence-based policy approach would be appropriate to ensure best practice and effective outcomes for both government and for the recipient communities. However, given the unique context of remote Indigenous communities and the challenges of collecting research data, it would also benefit from the variations outlined in Intelligent Policy Making and Evidence-informed Policy perspectives.

In the past, Indigenous broadcasting and communications programs have been framed by deficit thinking around loss of language and culture, under-representation and digital exclusion. This externally-driven deficit approach does not acknowledge that remote Indigenous people's lives are already whole and that culture is adaptive, nor that communities have agency in their own planning and priorities. Well-intentioned top-down policy can

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<sup>39</sup> The concern about government control continues to be an issue within the sector with many organisations seeking to become more financially independent. Ironically, it is becoming government policy to promote independence from government funding or 'welfare models' and more economically sustainable organisations.

often run counter to community-identified priorities and needs, resulting in programs that can ‘miss the mark’. For example, in the late 2000s a large number of contracted job network providers made significant money signing people up for training for jobs that didn’t exist, while local agencies couldn’t get funding to provide training for the jobs that did exist.

An alternate approach is a positive re-framing of the way Indigenous media and communications can support a range of communicative modes, including broadcasting, to facilitate community planning outcomes and capacity building, as well as other program outcomes in health, education, land management, employment, enterprise development, and so on. Effectively, it can be an enabler for a range of local and national outcomes in remote communities. A positive approach would recognise the ‘value’ of Indigenous culture, capacity, ‘agency’ and wellbeing (what Gleeson described as “thriving communities”), and the important role that an adequately resourced and supported indigenous media and communications sector can play in enabling these broader outcomes.

In the convergent era, the fundamental shift needed is from an Indigenous broadcasting policy to an Indigenous communications policy. This contemporary approach would accommodate technological changes, the shift from one-way to two-way communication models, the full range of media and communications modes and platforms, and a greater understanding of the networks, flows and obstacles for communications for remote Indigenous people. This would incorporate communications between Indigenous people and organisations with service providers, stakeholders and all tiers of government.

A shift of public policy from Indigenous broadcasting to an Indigenous communications policy would have a number of profound implications:

- *A multi-modal and convergent approach:* While still a primary communicative mode, broadcasting would be seen as one option within a range of communication forms, including traditional modes (face-to-face), online and social media, two-way telephonic and video communications, and mobile applications;
- *Digital inclusion:* This policy shift would integrate digital inclusion and the need for broadband infrastructure and targeted programs to provide local access, affordability, digital skills and appropriate content and applications. This would also recognise the need for all Indigenous people and communities to be connected, regardless of location, population size or broadcasting licence.

- *Internal and external communications:* Rather than focus on Indigenous media being targeted at local community audiences, this would support communication to outside audiences, both Indigenous and non-Indigenous, promoting greater cross-cultural communication, awareness and reconciliation.
- *Improve government communications, service delivery and policy outcomes:* A key failure of Indigenous affairs policy has been inefficiency and unintended consequences due to one-way communications and lack of effective feedback loops. Convergent modes enable two-way communications between government policy-makers and Indigenous people and community agencies, enabling better consultation and participation in decision-making for policy and program design and implementation. Improved communications will improve recognition of local needs and challenges, leading to more community ownership, awareness, and more targeted and effective programs.
- *Rights agenda:* Policy would acknowledge the rights of Australia’s first peoples and build upon the UN Declaration of the Rights of Indigenous Peoples.
- *Greater role for remote media organisations:* This would shift the role of remote media organisations to an expanded role of facilitating and delivering a range of media and communications programs, rather than broadcasting only. This would also include identifying the type of communicative modes in use in communities and supporting these.

Outcomes for the Australian Government of effective remote-focussed policy would include: more targeted outcomes that address real needs; better value for money for Government investment; linkage of media and communications programs to other government programs (arts, culture, language, land management, education, health); and improved outcomes across all programs through inter-connectivity.

#### 6.4.4.3 *Ground-up strategies*

As outlined in 6.2.3, key guiding principle for this framework is a participatory approach that focuses attention on the needs of the end users, being remote Indigenous people. A recipient-based policy approach would seek to establish mechanisms to engage Indigenous participants in the policy and program development process<sup>40</sup>. This involves use of community-based

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<sup>40</sup> Dr Peter Twigg describes this re-framing as “turning the world the right way up” (pers. comm, 12/3/14).

methods to determine community needs and pre-assess likelihood of design programs based on the knowledge and experience of both delivery organisations and intended recipients. Consultation processes would be tailored to engage community stakeholders, including appropriate pace of discussion, location, language, facilitation process, concepts used, and avoidance of cross-cultural power relationships. This would improve trust, engagement, and communications between Indigenous people and policymakers and ultimately program outcomes.

A shift from an externally driven model to a participatory model of planning and program delivery would increase potential for:

- Meaningful outcomes on the ground;
- Community ownership and participation;
- Sustainable outcomes through increased capacity (built up in local people);
- Maximised efficiency and outcomes for investment.

Following the discussion of *alignment* of policy to community-determined outcomes in 6.4.4.2, some ground-up strategies to achieve this include: linking program outcomes to recipient-based priorities and outcomes via community or organisational strategic plans; program delivery by community-based organisations; and establishing continuous feedback loops to review and revise programs<sup>41</sup>.

A ground-up policy approach could incorporate and capitalise on the ‘rhizomatic’ nature of the sector (Meadows et al., 2007<sup>42</sup>), reflected through innovative use of technologies and changing program delivery and organisational structures and procedures. Instead of seeking to homogenise the industry, it would recognise regional and organisational diversity as a strength, and support locally appropriate delivery models and encourage collaboration, partnerships and networking. A rhizomatic policy approach would allow a flexible funding and program delivery model which is platform or technology agnostic and would promote use of relevant technologies, local decision making processes, and responsiveness to community priorities and demand. Under this model, each region or organisation may take different approaches to achieve the outcomes, from a centralised production house approach

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<sup>41</sup> Where the evaluation process is only undertaken at the end of the program, it is too late to make changes to improve program effectiveness.

<sup>42</sup> Meadows et al (2007) promoted the ‘Rhizomatic’ approach to community media which recognises the value of diversity in avoiding being categorised and defined by policy ( See section 2.4.8 for description).

to a decentralised community cultural development approach, from a business development model to a service delivery model, from a broadcasting focus to a digital inclusion or social media engagement approach.

In order to ensure community ownership and participation, a ground-up policy framework would draw on development communications and capacity building approaches. While there are limitations in applying overseas development models within an Australian context, participatory strategies are increasingly useful in moving away from a 'welfare' model of Indigenous affairs policy. An Ethnographic Action research methodology provides strategies to engage participants embedded within organisations to undertake the planning, program development and evaluation processes.

The Communicative Ecologies (CE) approach provides a contextual framework for evaluating the adoption of communication technologies, modes or programs and how they align to existing flows, knowledges and lifestyles. CE uses a three layered approach (social-technological-discursive) to investigate: media preferences and how these influence the relationships of individuals or groups; how communication changes according to the nature of people's relationships with one another; how different topics of communication affect choice of media and how different media shape communicative content. As a policy approach, this enables a far more targeted and nuanced delivery model that aligns precisely to the community needs and interests.

Another effective strategy within a ground-up policy approach is to encourage a partnership approach to ensure that all stakeholders see relevant outcomes. As Ramirez's research showed in section 4.4.1.2, effective inter-relationships between policy, organisational, community and technological dimensions are needed to generate effective outcomes in community-based communications projects. Community organisations should not be expected to operate in isolation but to have supportive partnerships with government agencies, other service providers and an effective sector support network. This requires a shift from government as the hands off funding provider, to taking an active role in ensuring effective delivery of media and communications programs, as with education, health and other essential services. However, the community ownership and autonomy still needs to be respected within this process. In this way, the onus of support is as much on the government as it is on the community organisation funded to deliver the program.

#### 6.4.4.4 *Implementation by strategic planning*

Having identified these two primary stakeholder perspectives – the top-down public policy approach and the ground-up approach – the challenge is how to establish an implementation interface that provides meaningful outcomes for both stakeholder groups, as well as community participation and ownership. A proposed mechanism is via a community strategic planning process that meshes with the policy framework. Already media organisations are required to undertake strategic planning to attain IBP funding, however, there is no process for linking these plans to policy aims, delivery outcomes or KPIs. This mechanism would place great emphasis on effective community consultation in the development of the strategic plans, and make the plan an integral development tool that places community objectives/outcomes within a national framework of delivery.

In the book *Indigenous Community Development and Self-Employment*, Fuller, Howard and Bultjens (2005) outline the importance of both consultation and strategic planning in the development of Indigenous economic enterprises. However, they recognise that the skills of business and strategic planning are western models unfamiliar to many Indigenous people, and that considerable effort needs to be placed into training people how to plan and of the importance of understanding the key steps of:

- setting objectives and measurable performance targets,
- developing strategies,
- implementation, as well as
- evaluation and control. (Fuller et al, 2005:47)

Increasingly the value of all programs in remote communities are being assessed by governments within an economic framework, requiring a shift for the remote media and communications sector to proactively engage with these processes or risk sector obsolescence.

It is proposed that the draft framework provide a ‘policy template’ with a list of key topics and sub-topics to select from and prioritise for a locally relevant model. Each policy topic has a range of options for delivery strategies. A strategic planning template enables organisations to select delivery strategies/ programs/ projects to implement the policy topics at a local level, and outline resources needed, timeframes and performance measures. While there would need to be an agreement negotiated between the delivery organisation and the

government agency around agreed outcomes and funding levels, this method enables a site-specific program that remains consistent with the broader policy objectives.

#### **6.4.5 Policy contingency factors**

A key feature in the policy framework implementation guidelines outlined in 6.4.4 is ‘contingency’, allowing flexibility to suit the local or regional context. In contrast to a one-size-fits-all or prescriptive policy model, this draft framework aims to recognise and accommodate the diversity of context and needs across remote Indigenous Australia and diversity within the remote media sector.

Many of the ground-up strategies outlined in 6.4.4.3, such as the rhizomatic and communicative ecologies approaches, are examples of contingency factors. For example, the rhizomatic approach includes innovative strategies that bypass regulated media space and government programs through use of social media, mobile devices, online content sharing tools, WiFi distribution and other new media modes.

While it is clear that contingency factors will play an important part in the proposed new policy framework, these will become more clearly defined following the analysis of the case studies. Thus far, the thesis has focussed on literature reviews, theory, regional and industry context and government policy models, with limited focus on the specific delivery strategies engaged at Ngaanyatjarra media. The challenges and strategies adopted in the case studies in chapter 9 will provide a greater understanding of the need for a contingency approach within the draft policy framework. The framework will be reviewed in chapter 10 and the learnings from the case studies adopted into a revised framework.

#### **6.4.6 Evaluating the draft Policy Framework**

The first test of the effectiveness of the policy framework principles and topics is built into the design of the table. The number of references that support or inform the topic and the variety of sources of these – theory, literature reviews, sector reviews, historical and contextual analysis, policy development – gives a good indication of whether these topics have been verified by other researchers, policymakers and commentators. This research project has involved a rigorous process of collating evidence relating to the remote Indigenous media and communications industry from a wide range of sources to inform the development of this policy framework.

The second test is to assess the framework against a series of case studies. This is undertaken using the Ngaanyatjarra Media case studies in chapter 9. This process seeks to determine the applicability and usefulness of the framework against the practical reality of design and delivery of media projects within remote communities. This process is the most effective way of testing concepts that have primarily been derived from sources external to the Ngaanyatjarra Lands or a similar community context.

A third test is to open this framework up to be tested by other remote media organisations and practitioners to determine its effectiveness beyond the Ngaanyatjarra lands. This step is beyond the scope of this PhD project and will be discussed in the section recommending future actions at the end of this thesis.

Beyond this, the policy model developed within this project will be put up for consideration by researchers, policy makers, industry representatives and commentators through this thesis, journal articles, presentations and other documents. With both peak bodies and a new Federal Government seeking to revise Indigenous media and communications policy, this public scrutiny should be a rather rigorous test of the framework. While there will be aspects in common with other frameworks, there may be contention with inclusion of the remote-specific elements in efforts to homogenise the Indigenous media sector under a common framework.

The key principle of sector diversity, regional context, a recipient-based or bottom-up participatory approach, and the contingency factors outlined within this framework are likely to make it stand apart from other models. These contingency factors are the critical elements in determining the effectiveness of future policy in supporting the development of remote Indigenous media and communications.

## **6.5 Conclusions**

This chapter has provided a literature review of the policy making models used in Australia, including evidence-based policymaking. It also developed an overview summary and critique of Indigenous affairs policy development over recent decades.

The chapter progressed to the development of a draft policy framework for Remote Indigenous Media and Communications based on 12 key principles. It then described the

implementation guidelines and the challenges associated with different stakeholder perspectives. A key tool for implementation is a community strategic planning process. This draft framework will be tested using the case studies in chapter 9 and reviewed in chapter 10, with more detailed consideration of contingency factors.

In the next chapter, a draft evaluation framework will be developed, following a summary of evaluation theory and methodologies. The two frameworks are intended to provide an integrated approach for developing media and communications programs and using these to support capacity building of remote Indigenous communities.

The framework proposed in this thesis thus aims to achieve the modifications called for in 'Intelligent Policy Making' and 'Evidence-informed Policy' approaches.

It is hoped that this thesis will encourage a higher level of engagement by policy makers with researchers and program delivery agencies in the area of remote Indigenous media and communications.

# Chapter 7. Evaluation Framework

## 7.1 Introduction

Building on the development of a draft Policy Framework (PF) in chapter 6, this chapter seeks to develop a draft Evaluation Framework (EF). The draft EF will then be tested against the case studies in chapter 9 (using the methodology discussed in chapter 8) and reviewed in chapter 10.

The EF is intended to assist both media organisations and government funding bodies to assess the utility of project proposals and the outcomes of projects<sup>1</sup> delivered in remote Indigenous communities. It also seeks to facilitate long term planning and policy development and more appropriate project design via interaction with the draft PF. Hence, these two frameworks must operate synergistically.

However, the PF and EF serve different functions. The PF operates at a meta-level, providing guiding principles for policy and program development and evaluation at a national or meta level. The EF, while informed by the key principles in the Draft PF developed in 6.4.3 (and included as Table A10-1 in Appendix 10), is intended primarily as an organisational tool, not a policy level tool. The primary role of the EF is to define a more tangible set of criteria to assist community organisations to measure project outcomes that meet the requirements of both the funding agencies and the recipients a localised level, although the EF does potentially have a role in policy evolution, in the context of an Evidence-Based Policy approach (see section 6.2.4).

This project aims to re-frame evaluation of Indigenous media and communications projects from a primarily Western top-down approach to incorporating Indigenous recipient-based indicators of success. The EF seeks to answer the question: how would a shift of focus towards project delivery that primarily addresses community-identified aspirations and needs change the level of ownership, engagement and outcomes? Further, will this shift lead to improved outcomes against broader policy objectives? Just as the projects are intended to build capacity and skills, community involvement in the evaluation process can also be empowering and capacity building. It is hoped that this will support all stakeholders involved

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<sup>1</sup> The term 'program' is used to refer to government or policy level interventions or recurrent or long-term development activities. The term 'project' is used to refer to on-the-ground delivery of the program, from short-term or one-off projects to recurrent programs. There is some cross-over in the use of this terminology.

in remote project delivery to have a partnership approach to assessment and mutual responsibility for the outcomes.

This chapter starts with a literature review of Evaluation theory and methodologies and some issues with evaluation in a remote indigenous community context. It then describes the selected methodology of Ethnographic Action research being proposed as an effective methodology for evaluation of remote media and communications projects, using a mix of qualitative and quantitative measures. It then maps the process of development of the EF through consideration of various options and review and refinement of an initial version. It also discusses how the draft framework will be trialled via the case studies, and further revised.

## **7.2 Evaluation theory and methodologies**

### **7.2.1 Introduction**

This section outlines the various evaluation theory and methodologies used in community development projects and assesses their applicability to remote Indigenous media and communications projects in an Australian context. This will facilitate selection of the most appropriate design for the EF.

With increasing competition for scant funding resources, evaluation is needed to demonstrate outcomes against investment, or value for money for funding agencies. However, evaluation tools are also important for funded delivery agencies to measure outcomes and improve effectiveness of programs. Without evaluation, it is difficult to assess if a program is achieving its intended aims, or in fact having negative or unintended impacts.

Scriven (1991, cited in Davidson 2005) defines evaluation as “the systematic determination of the quality or value of something”, with quality referring to whether the project “meets identified needs or other relevant standards” and value being a measure of the “usefulness or benefit” of a project within “a particular context”. The Australasian Evaluation Society (2010:3) states that evaluation “generally encompasses the systematic collection and analysis of information to make judgements, usually about the effectiveness, efficiency and/or appropriateness of an activity”<sup>2</sup>.

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<sup>2</sup> Australasian Evaluation Society: Guidelines for the Ethical Conduct of Evaluations, August 2010

The key question in determining the evaluation approach is what is the intended aim.

Australian evaluator John Owen describes two goals of evaluations:

1. Evaluation as the judgment of worth of a program;
2. Evaluation as the production of knowledge based on systematic enquiry to assist decision-making about a program. (Owen, 2006)

Evaluations can be either *formative*, providing information throughout the project's life cycle to enable improvements or refinements, or *summative*, where undertaken at the end of the project or budget cycle to assess the impact and future continuity (CDU, 2012:2).

The WK Kellogg Foundation (2004:3) argues that evaluation methodology should be designed to *improve* the projects through evaluation and review rather than seeking to simply *prove* the worth of the project in order to maintain funding. Further, the requirement of evidence to inform policy development and refinement requires that government-funded projects have evaluation methods in place to measure their effectiveness in achieving policy outcomes. This is addressed in more detail in section 7.5.

Further, the numerous evaluation methodologies can be broadly categorised as: *goals-based*, *process-based* and *outcomes-based*. In Australia, most government-funded projects require outcomes-based evaluations, using quantitative reporting typically undertaken at periodic intervals by the recipient organisation against performance indicators determined by the funding agency<sup>3</sup>. While this is a relatively simple and cost-effective approach, there is limited opportunity to include recipient-determined indicators, link project objectives to local needs or community planning, or refine project delivery.

In the context of this thesis, the key question in selecting relevant evaluation methodologies is the *applicability to the remote Australian Indigenous context for media and communications projects*. The aim is to improve project delivery, build local capacity and skills, link outcomes to strategic planning, and incorporate recipient-determined indicators. Based on the selection of the Communicative Ecologies theoretical model, and the delivery model used in the Ngaanyatjarra media case studies, the preferred evaluation model is a formative, goals-based, qualitative approach using participatory evaluation techniques and linked to community strategic plans. However, this needs to be tested, and other models

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<sup>3</sup> This is currently the case for the Indigenous Broadcasting Program, which requires self-assessment reports quarterly or six-monthly using a series of pre-determined and mostly quantitative performance indicators.

considered for usefulness. The next section provides more detail on the approach to developing an evaluation methodology.

The approach taken has been to preference a qualitative approach to evaluation, rather than the predominant quantitative approach used by most funding agencies. This recognises the limitations of qualitative models in the remote Indigenous community context where accurate data collection can be difficult and where projects are typically small-scale with small sample sizes, resulting in high degrees of error. The contextual variations (cultural and language difference, available infrastructure and services, education and literacy levels, communicative ecology and so on) are significant factors in the delivery approach and the outcomes, and need to be built into the evaluation process. Also, a formative approach is more useful than a summative one, allowing opportunity to review and revise the delivery models and expectations along the way. A qualitative approach can also recognise the unexpected outcomes/impacts, challenges encountered and solutions or innovations developed, and broader community outcomes beyond the immediate project outcomes.

### 7.2.2 Approaches to evaluation methodology

Evaluation models are often associated with theoretical or philosophical approaches and research methodologies. The US-based philanthropic organisation WK Kellogg Foundation (2004:5-6) critiques the usefulness of the dominant method of evaluation used in scientific research, based on *hypothetico-deductive* methodology, in evaluating social programs where there are complex factors and limited ability to control the environment. The WK Kellogg Foundation (2004) outlines a range of alternative paradigms using different theoretical approaches, including:

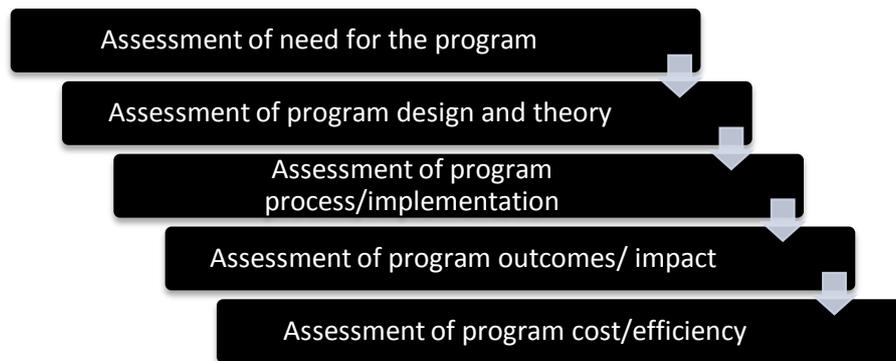
- **Interpretivism/Constructivism**, based on anthropological traditions, which looks at “the collection of holistic world views, intact belief systems, and complex inner psychic and interpersonal states” (Maxwell and Lincoln, 1990:508). This approach is particularly useful in looking at the process and implementation of development programs, and what the experiences have meant to those involved.
- **Feminist Methods**, which seek to change the focus of research and evaluation to be more inclusive of the experiences of girls, women and minorities within development theories; also to challenge the assumptions of research objectivity and that evaluation is value-free or unbiased.
- **Participatory Evaluation**, an increasingly popular approach which: (1) creates a more egalitarian and empowering process, in which the

perspectives of program participants or other stakeholders are prioritised over that of the evaluator; and (2) engages stakeholders in the evaluation process and makes the results relevant and useful in improving program implementation and outcomes.

- **Theory-Based Evaluation**, used in evaluating substance abuse programs (Chen, 1990) and comprehensive community initiatives (Weiss, 1995), and other projects that are not suited to statistical analysis. Based on the premise that every social program is based on a theory, whether explicit or implicit, this approach seek to identify this theory and develop a 'program logic model' to describe how the program works (Weiss, 1995). This enables proponents to determine intended outcomes, both interim and long-term, for the target population and development agencies, track the progress accordingly, and determine the effectiveness of this theoretical approach. (summarised from WK Kellogg Foundation, 2004:10-12)

Of these, the participatory evaluation approach is most closely aligned with the Ethnographic Action Research and capacity building models being considered within this thesis. However, before determining the appropriate evaluation methodology, a number of factors need to be considered, including: whether it is a bounded project or an open ended, ongoing project; the project timeframe and regularity of evaluation (e.g. annually, quarterly, ongoing); how the evaluation process can be embedded within the project planning and delivery model, with mechanisms for adjustment; potential external factors that can influence the project and outcomes; community development strategies to work with communities to bring about social and/or economic change (WK Kellogg Foundation). The Better Evaluation organisation ([www.betterevaluation.org](http://www.betterevaluation.org)) have also developed a useful online tool called the Rainbow Framework for helping organisations to design an appropriate evaluation process.

In order to assist organisations to design projects and evaluate them effectively, Rossi, Lipsey and Freeman (2004:80) have developed a hierarchy of questions, with each question building on the knowledge from the previous one:



*Figure 7-1: Hierarchy of questions for program design and evaluation (Rossi, Lipsey and Freeman, 2004:80)*

This hierarchy mirrors the ideal model of project (program) development, whereby a need is accurately identified, a project is designed to address that need, the project is implemented consistent with the design, and then the project has an impact which alleviates the need.

Once an evaluation model is chosen, there are a number of issues for further consideration:

- **Methodology**- quantitative, qualitative, or both; kinds of information needed; sources of information; how and when to collect it; resources available for collection;
- **Utilisation**- how the evaluation will be used or acted upon (i.e. audience for the evaluation/ reports, form of delivery, political dynamics of program etc);
- **Stakeholder Involvement**- identification and engagement of all stakeholders to improve knowledge sharing, decision making and program participation;
- **Valuing**- What are the criteria or indicators for program success and how to determine achievement of intended outcomes;
- **Governance**- governance arrangements of all stakeholders in evaluation process to ensure clear roles and processes. (adapted from CDU, 2012:6-7)

The challenge for small organisations is choosing the most appropriate and effective evaluation techniques from the dozens of techniques available (see some examples of Evaluation methods in Table 7-1 below). To assist this process, Owen (2006) has developed a framework that identifies the most appropriate approaches to use based on the stage or maturity of project development and the types of questions being asked. Owen identified five key types of evaluation:

- **Proactive Evaluation** is undertaken in the program synthesis stage to identify if there is a need for the program or if other attempts have been

made to address the problem. Techniques used include needs assessment, benchmarking (baseline data collection) and research review.

- **Clarificative Evaluation** is done during program scope and design stage to establish the intended outcomes and how the program will achieve these, but also considers the assumptions about why the program should work. Techniques include evaluability assessment, program logic/theory and accreditation.
- **Interactive Evaluation** seeks to assess the effectiveness of a program that is underway and propose improvements. Approaches include action research, quality review, empowerment and developmental evaluation.
- **Monitoring** is assessment of mature or ongoing programs to determine program performance, justify outcomes to funding agencies or fine-tune the program. Approaches used include component analysis, devolved performance assessment and systems analysis.
- **Impact Assessment** is typically undertaken at or near the end of a program cycle to determine overall outcomes against program objectives using process-outcome and needs-based or objectives-based performance audits. (adapted from Owen, 2006)

While most projects will utilise a single evaluation technique, some projects may require a combination of approaches during different stages of the project.

*Table 7-1: Process Evaluation Methods (Department for International Development, 2005:18-19; adapted into table form by author)*

Evaluation Method	Approach	Application	Difficulties
<b>Market-style audience research</b>	Classic audience research uses quantitative surveys to obtain data on audience numbers, characteristics and preference. Most cases use well-established tools of market research and involve large samples.	Audience research is one of the basics for monitoring communications projects: often essential for understanding audience size, distribution and preferences. It is especially useful in message-based, or campaign-type situations.	Hiring audience research firms can be expensive, and qualitative methods are often needed to give more depth to the findings.

Evaluation Method	Approach	Application	Difficulties
<b>Ethnographic action research</b>	Ethnographic action research looks specifically at how mass-media and ICTs work within local social networks. It is based on the concept of ‘communicative ecologies,’ which means the complete range of communication media and information flow existing within a community.	It involves training local researchers to use in-depth interviews, participant observation, diaries and surveys to uncover the structures and experience of poverty and media use in their community.	Ethnographic research is usually very time-consuming, because it takes place over several months - or even years. It is not a method suited to evaluating one-off behaviour-change campaigns.
<b>Outcome mapping</b>	Outcome mapping challenges more traditional approaches to monitoring and evaluation. Although it can be used at all stages of the project-cycle, it usually takes place while a project is ongoing. It moves away from assessing a project’s developmental impacts (such as policy relevance, poverty alleviation, or reduced conflict) toward changes in a target audience's behaviours, relationships, or activities.	Outcome mapping offers an evaluation alternative for projects where achievements are difficult to measure using traditional qualitative methods.	Because it is a relatively new method, it is still work in progress. It clearly will not be appropriate where qualitative proof of impact is required.
<b>Participatory monitoring and evaluation</b>	Participatory monitoring and evaluation (PM&E) is a term that covers any process that allows all stakeholders - particularly the target audience - to take part in the design of a project, its ongoing assessment and the response to findings. There are four key principles to keep in mind with this approach: <ol style="list-style-type: none"> <li>1. Local people are active participants, not just sources of information.</li> <li>2. Stakeholders evaluate, outsiders facilitate.</li> <li>3. The focus is on building stakeholders’ capacity for analysis and problem-solving.</li> <li>4. The process should build commitment to implementing recommended corrective actions.</li> </ol>	PM&E adds value to project design and contents. Stakeholders can help define a project’s key messages, set success indicators, and learn tools to measure success. Tools include outcome mapping, problem-ranking, surveys, oral testimonies and in-depth interviews. An example of a participatory media project is where radio listeners can not only provide feedback to broadcasters about radio programs, but also make programs about issues discussed on-air.	PM+E can be time-consuming and requires staff to be trained as facilitators. The monitoring and evaluation methodology needs to be established and implemented at the beginning of the project so that all data/observations collected is in the correct form for the evaluation at the end.

Evaluation Method	Approach	Application	Difficulties
<b>Participatory Ethnographic Evaluation and Research (PEER)</b>	For projects that are not about messages, but more about enhancing communication itself or about fostering social change, a Participatory Ethnographic Evaluation and Research (PEER) can be applied.	PEER is a rapid approach to program design, monitoring, evaluation, and research. It has been used in a range of cultural contexts, notably in HIV/AIDS programs.	Like PM&E, PEER can be time-consuming and requires staff to be trained as facilitators.
<b>Experimental impact studies</b>	<p><i>After only:</i> With this approach, the only research that takes place is carried out when a project finishes. This could be assessing a population's knowledge, behaviour or health status, for example. For findings to be valid, they must be compared to an external standard, such as: national or international goals; historical trends or patterns; precedents in the target geographical region.</p> <p><i>Before-and-after:</i> Baseline data is collected before or during a project and then compared to post-completion research (using the same indicators) to note changes or variations.</p> <p><i>Before-and-after with comparison groups:</i> This approach involves comparing groups - only one of which is exposed to the intervention; the other group acting as a control group.</p> <p><i>Time series:</i> This tracks behaviour over time, normally at one given location or with a given group, comparing pre- and post-project, to observe changes due to the project.</p>	Experimental methods are useful in showing how a project has affected behaviour. All four methods involve some kind of data collection on key indicators and involve a mixture of quantitative surveying and qualitative interviewing. They tend to work best when evaluating campaigns with a specific aim (such as improving awareness of an issue by a given percentage) or individual behaviour-change focus.	<p>All but the first approaches are technically demanding and can be expensive.</p> <p><i>Before-and-after:</i> The weakness of this method is that it cannot indicate whether changes are due to your project or another influencing factor.</p> <p><i>Before-and-after with comparison groups:</i> Control group needs to be closely matched to intervention group (age, gender, nationality etc) to effectively identify changes due to project.</p>
<b>Most significant change (MSC)</b>	This is a participative method that aims to draw meaning from actual events rather than indicators. MSC involves collecting stakeholders' stories about the most significant change a project has brought about. The stories are analysed, discussed and verified.	This method has the advantage of capturing the unexpected and also helps to identify why change happens.	It is a wholly qualitative approach and is therefore unsuitable if you need quantitative data to prove a project's impacts.

Participatory models, such as Ethnographic Action Research and Most Significant Change, help build ownership, capacity/ skills and draw on local knowledge and values to ensure relevant project design and outcomes. However, it is clear that the choice of evaluation method needs to be linked closely to project design and be based on project stage or maturity (Owen, 2006), timeframe, resources available, nature of project (technical, social, skills-based, content-based) and the intended use of the evaluation.

### **7.2.3 Challenges in Determining Appropriate Evaluation Models**

A critical issue for most remote Indigenous organisations is a lack of experience and capacity for undertaking evaluation, especially where onerous evaluation requirements are imposed. Where resources and time are already stretched, and community demand outweighs capacity, evaluation and reporting can seem a burden and distraction from project delivery rather than a strategic development tool. Contracting an evaluator may be an option, however the costs of fees, travel, accommodation and on-costs may be unrealistic within project budgets.

Further, with future funding dependent on performance outcomes, there may be a concern that detailed evaluation could lead to a project being seen to be ‘failing’, resulting in reduction or withdrawal of funding, or even ‘succeeding’ (therefore no longer requiring external support). It is crucial that funding agencies also ascribe to the same evaluation model and objective with a focus on critical and honest assessment and project development rather than requiring only positive outcomes.

There are also cultural challenges in undertaking evaluation and research in western desert communities, where Yarnangu are often reluctant to talk to strangers and participate in surveys or interviews, may not write or speak English, may provide the answers they think the interviewer wants to hear, or may not understand or trust the intent of the evaluator. Time is needed to develop familiarity and trust, understand cultural communication protocols, convey the purpose of the evaluation, and engage and train Yarnangu co-evaluators.

A key issue is that there are often multiple stakeholders involved in a project, including funding agencies, coordinating agency, community audience/ recipients, and other regional agencies or project partners. Each stakeholder may have differing (and even conflicting)

objectives for a project, and therefore differing indicators of success. As Parks et al. (2005:5) observe:

the question of “what indicators?” tends to grab our attention, whereas the equally important question of “who should develop and use these indicators?” is often overlooked.

This makes the development of a single evaluation tool challenging. A contingency-based evaluation approach that recognises the different stakeholder perspectives and requirements would help to address this issue.

Despite the challenges, Indigenous organisations are becoming increasingly aware of the need for effective planning, reviewing, monitoring and evaluation to promote project success.

The Central Land Council outline the difference between monitoring and evaluation:

Evaluation is about testing the value of a model or way of working. [...] Monitoring is about understanding what has happened – the activity – and then what has been the change experienced by people – the outcome. These may be outcomes that were planned for and expected as well as unexpected outcomes. Outcomes can include the tangible results of an activity (for example, as the result of building a building, people are now able to access better food; or as a result of purchasing a car, people are able to travel to important community events) and the less tangible changes such as what people have learned or how they are able to act differently or how they might feel differently about themselves or others. The important issue for monitoring it to go beyond the activity to understand what has changed as a result of that activity. (CLC, 2009:33)

CLC outlined the following key principles for a monitoring plan:

- The monitoring approach should promote the opportunities for Indigenous people to have more information and more control;
- The monitoring should promote accountability but also provide information for learning and program improvement;
- The monitoring information should be made available in a form that can inform and assist with decision making;
- The monitoring information should be accessible to all stakeholders;
- As far as possible the monitoring system should utilize existing information and systems for analysis rather than creating additional systems. (CLC, 2009:34)

The Indigenous Advancement Strategy guidelines, released in August 2014, heralded a significant change to Indigenous affairs program delivery, and requirements of funded organisations to link their activities to government policy outcomes. The guidelines, which require service providers “to collect data and maintain records to assist with performance monitoring” (Department of Prime Minister and Cabinet, 2014:21), outline the following principles to guide evaluation:

- independence, impartiality and transparency
- cultural respect, competence and ethical behaviour
- designing evaluation to support utilisation and build on what is already know [sic]
- avoiding duplication and minimising respondent burden
- learning and adaptation through a cycle of critical review and improvement
- strengthening capacity, using participative approaches and joint ownership. (Department of Prime Minister and Cabinet, 2014:21-22)

These requirements emphasise the importance of an effective evaluation framework to assist the compliance of organisations delivering remote media and communications programs. These guidelines also support many of the features of ground-level project development cycle (see figure 6-2) and a participative and capacity building approach, consistent with elements of the draft policy framework in chapter 6.

In developing an evaluation framework that allows for the diversity of context for remote Indigenous media and communications projects, all of these factors need to be considered to promote ownership, empowerment, flexibility and contingency. Nonetheless there has been some useful research undertaken that can help inform the development of the framework.

#### **7.2.4 Evaluation of ICT Projects and Interactive Policymaking**

Ramirez (2007) acknowledges the difficulty in measuring the contribution of ICTs (and government investment in ICT projects) to economic, social and cultural wellbeing beyond short-term indicators. He proposes that, rather than using an instrumental or technological approach to evaluation of ICT projects, an alternative model is required based on existing communicative processes, socio-technical systems and stakeholder engagement. He cites a United Nations study by Mansell and Wehn, who stated: “ICTs have many revolutionary implications, but in order to achieve their full potential benefits it is necessary to focus on user-oriented and cost-effective applications rather than on technology-driven applications”

(Mansell & Wehn, 1998:95). Mansell and Wehn argue the need for a participatory approach where the users' needs and capabilities are a key consideration in the choice of technologies and applications, and users play a key part in all stages of the project development.

Ramirez discusses the difficulty of evaluating the outcomes of ICTs. Using a 'systems thinking' approach, he describes the 'unpredictability' of outcomes of "social change initiatives [which] try to inspire community action, yet the reality is that the social context is often too complex, dynamic, and difficult to measure" (Ramirez, 2007:88). Similarly, the US philanthropic agency KW Kellogg Foundation (2004:6) argues that:

conventional evaluations have not addressed issues of process, implementation, and improvement [and] may very well be having a negative impact on the more complex, comprehensive community initiatives. [...Conventional evaluation methods] do not come close to capturing the complex and often messy ways in which these initiatives effect change (Connell, Kubisch, Schorr, Weiss, 1995; Schorr and Kubisch, 1995).

Rather than seek to identify change based on 'attribution', Ramirez proposes a theory of change based on 'contribution':

Contribution suggests that ICTs will be part of strategies where the broadband services and applications may enhance, enable, and provide options that were not there before. The term suggests an assumption that the intervention has good odds of contributing to the goals but that efforts to prove causality will not be a priority. (Ramirez, 2007:90)

Ramirez argues for policymaking that is both adaptive and inclusive of the various perspectives of multiple stakeholders, describing how the involvement of multiple stakeholders in project planning and tracking change "means that different "languages," intentions, expectations, and indicators need to be embraced" (ibid, 2007:88). Ramirez proposes the need for 'interactive policymaking', where ICT projects are seen as 'policy experiments' (ibid, 2007:90) that require 'adaptive management' (a natural resource management approach) to monitor according to the various stakeholder indicators and adjust approach – a 'reading system feedback' model. He acknowledges that this paradigm shift will not be an easy task:

It will also require a policymaker able to create an action-learning project where planning, adjusting and evaluation are focused on learning rather than *auditing*. For rural and remote communities that are building broadband

services, such conditions are rare, especially as the norm is a funding deadline that needs to be met with little or no room to alter the request for proposals (RFP), let alone to consult different future users. (Ramirez, 2007:92)

Ramirez's approach is based on practical research in cross-cultural environments. It is consistent with the model used at Ng Media and is directly applicable to remote Indigenous media and ICTs in Australia and the policy and evaluation framework being developed within this thesis. This approach is also consistent with the Participatory Action Research methodology used for this project.

### **7.2.5 Evaluating Communication for Development: A Framework for Social Change**

Based on learnings from a series of communications development and evaluation projects, June Lennie and Jo Tacchi (2013) developed a Communications for Development (C4D) evaluation framework that is aimed at promoting sustainable social change and to improve C4D initiatives. The framework has grown out of 15 years of experience by the authors with participatory research and evaluation projects and builds on Tacchi's involvement in developing the Communicative Ecologies model (see section 3.3). It draws on concepts and principles from systems and complexity theory, action research, feminist methodologies, new approaches to community development and social change, organisational change and Evaluation Capacity Development (ECD) (Lennie & Tacchi, 2013:142).

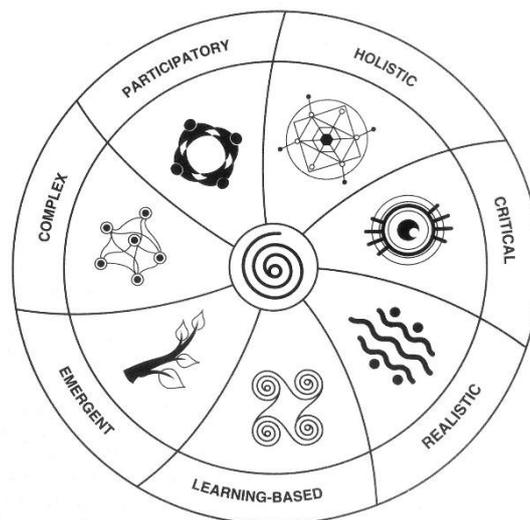
Four key concepts and shifts in evaluation practice underpin the framework:

1. Evaluation is best considered and most usefully practiced as an ongoing action learning and organizational improvement process.
2. There is a shift from proving impacts to developing and improving development practices.
3. Evaluative processes can effectively support the development of innovations.
4. There is a shift from external to internal and community accountability.  
(Lennie and Tacchi, 2013:142)

Lennie and Tacchi critique dominant approaches to development and “mechanistic approaches to monitoring and evaluation” aimed at funding efficiency, and propose a more holistic, participatory, mixed methods approach (ibid, 2013:2). In contrast to the “linear, logical framework approach promoted by many development organisations”, Lennie and Tacchi argue that “participatory approaches, complexity theories and whole systems

approaches understand social change as unpredictable, unknowable in advance, emergent, and something to learn from and adapt to” (ibid, 2013:2). It seeks to consider the broader context of social, cultural, economic, technological, organizational and institutional systems and factors (ibid, 2013:27), and the existing communication networks and information flows and barriers that are specific to that community or region.

Lennie and Tacchi’s evaluation framework is based on seven inter-related components, as outlined in the figure 7-2 below and detailed in table 7-2.



**Figure 7-2: Seven inter-related components of the framework for evaluating C4D (Lennie and Tacchi, 2013:22)**

**Table 7-2: Guiding principles for the framework for evaluating C4D (Lennie and Tacchi, 2013:24-37; adapted into table form by author)**

Component	Guiding Principles
Participatory (Lennie and Tacchi, 2013:24)	<ul style="list-style-type: none"> <li>• The evaluation approach is consistent with the values, principles and aims of C4D.</li> <li>• Evaluations are undertaken in partnership with community members and other stakeholders, and, wherever possible, involve long-term engagement with these groups.</li> <li>• The evaluation aims to facilitate continuous and active participation in all aspects and stages of the evaluation, through dialogue, feedback and mutual learning. Creative and engaging communication methods are used wherever possible.</li> <li>• Evaluations use processes that are culturally and socially appropriate, not rushed, and based on mutual trust, open communication and transparency.</li> <li>• The evaluation is as inclusive as possible of a diversity of social groups and every effort is made to include a range of voices and experiences.</li> <li>• The evaluation process respects, legitimizes and draws on the knowledge and experience of community members and stakeholders, as well as relevant experts and outsiders.</li> <li>• Evaluations are based on an appreciation of the long-term benefits of taking a participatory and inclusive approach.</li> </ul>

Component	Guiding Principles
Holistic (Lennie and Tacchi, 2013:26-27)	<ul style="list-style-type: none"> <li>• The evaluation recognises that social, cultural and economic systems within which C4D is implemented are dynamic, historical and capable of continuous transformation and change.</li> <li>• The evaluation aims to describe and understand how the wider systems and networks within which an initiative is implemented operate.</li> <li>• Evaluations include continuous monitoring of the local communication environment.</li> <li>• Evaluation capacity development (ECD) is seen as a long-term process that focuses on the whole organization and improves coordination, cooperation and collaboration between internal and external agents and groups.</li> </ul>
Complex (Lennie and Tacchi, 2013:28)	<ul style="list-style-type: none"> <li>• The evaluation recognises that social change is complex and that many social systems operate in ways that are non-linear, unpredictable, chaotic, disorderly and emergent.</li> <li>• The evaluation takes the challenges, contradictions and paradoxes that often characterise the process of social change into account.</li> <li>• The evaluation design recognizes that C4D is often undertaken in contexts with high levels of social conflict, and involves people and organizations with multiple perspectives and agendas.</li> <li>• Where appropriate, the evaluation attempts to understand how and why social change happens. This includes an analysis of social and organizational norms and other contextual factors that affect the process of social change.</li> <li>• The evaluation design and an initiative's theory of change are flexible and evolving and assume that the outcomes of C4D are often unpredictable or unknowable in advance.</li> </ul>
Critical (Lennie and Tacchi, 2013:29)	<ul style="list-style-type: none"> <li>• The evaluation openly and sensitively addresses issues of gender, ethnicity and other relevant differences, and unequal power in voice among participants.</li> <li>• Evaluation data is disaggregated by gender, caste, educational levels and other relevant differences.</li> <li>• Evaluation design is based on an understanding of the strengths and limitations of various approaches, methodologies and methods, including participatory methodologies and methods.</li> <li>• Evaluation methodologies and methods are culturally appropriate and used in culturally sensitive ways.</li> <li>• The evaluation includes processes that enable those involved to critically reflect on and learn from their experiences.</li> </ul>
Emergent (Lennie and Tacchi, 2013:33-34)	<ul style="list-style-type: none"> <li>• Evaluation processes, tools and methods (including theories of change) are dynamic and flexible, and can be adapted to the needs of C4D initiatives and organizations.</li> <li>• The evaluation is capable of capturing unexpected, unpredictable and self-evolving changes and wider ripple effects on both intended beneficiaries and others.</li> <li>• The evaluation focuses on progress towards social change and the contribution of C4D and is alert to critical incidents and tipping points.</li> <li>• The evaluation aims to contribute to developing effective, innovative and sustainable C4D initiatives and continuously improving them through feedback loops.</li> </ul>
Realistic (Lennie and Tacchi, 2013:35)	<ul style="list-style-type: none"> <li>• The evaluation is based on a realistic, long-term perspective of evaluation and social change.</li> <li>• Evaluation is fully integrated into organizations and the whole programme cycle from the conception, design and planning stages.</li> <li>• Evaluation methodologies, methods and tools are as simple, practical, responsive and rigorous as possible, and grounded in local realities (because of the recognition of the complex nature of social change).</li> <li>• Evaluation planning and the selection of methodologies, methods and indicators involves openness, freedom, flexibility and realism – it considers what is achievable.</li> <li>• Wherever possible, evaluations use a mixed methods approach and triangulation.</li> </ul>

Component	Guiding Principles
	<ul style="list-style-type: none"> <li>• The evaluation process produces action-oriented knowledge, consensus about further action, and agreed visions of the future.</li> <li>• The evaluation process ensures a high level of independence, integrity and honesty.</li> </ul>
Learning-based (Lennie and Tacchi 2013:37)	<ul style="list-style-type: none"> <li>• As far as possible, evaluations are based on action learning and participatory action research principles and processes.</li> <li>• The evaluation process aims to foster the development of learning organizations by improving organizational and M&amp;E systems and evaluation capacities, and contributing to the development of effective policies, strategies and initiatives that address complex development goals.</li> <li>• The evaluation aims to facilitate continuous learning, mutual understanding, creative ideas, and responsiveness to new ideas and different attitudes, values and knowledge.</li> <li>• The evaluation is open to negative findings and weaknesses, and learns from 'failures'.</li> </ul>

The framework recognises that all stakeholders play a role in addressing identified issues, drawing on the *self-organisation* concept developed by Ramalingam et al. (2008:62), which “shows that actors at all levels of a given system need to be empowered to find solutions to problems, challenging the existing dichotomies of “top-down” versus “bottom-up”” (quoted in Lennie and Tacchi, 2013:42). Lennie and Tacchi argue that this framework:

aims to overcome the limitations of false divisions, such as those between qualitative and quantitative methodologies or between indigenous and expert knowledge [and] advocates a more flexible, creative and pluralistic approach to evaluation which involves continuously and actively engaging people in all stages of an evaluation through open dialogue, feedback and mutual learning. The aim is to increase the utilization of evaluation results, which focus on intended, unintended, expected, unexpected, negative and positive change. (Lennie and Tacchi, 2013:43)

Lennie and Tacchi’s framework is not prescriptive about the evaluation methods and tools used, rather that these be as “simple, practical, responsive and rigorous as possible” (ibid, 2103:36). They suggest a mixed methods approach, including the use of participatory methods that are grounded in local realities such as EAR, Most Significant Change (MSC), digital storytelling, and use of drawings and photography. They describe performance indicators as one part of an evaluation strategy, but not the most important:

After all, indicators are unable to capture complex realities and relationships. They can be effective ways of measuring change but cannot capture the reasons behind such change or what this means to people's lives. As far as possible, locally derived indicators should be developed using dialogue and participatory methods, as well as externally derived indicators (Parks et al., 2005). (Lennie and Tacchi, 2013:36-37)

Lennie and Tacchi's framework provides a valuable contribution towards the development of an EF for use with remote Indigenous media and communications projects. It is an holistic, flexible model which addresses many of the issues (summarised earlier in this chapter) with existing evaluation models and development programs within a remote Australian Indigenous context by allowing for contingency and complexity in the model. However, it would involve a significant shift from current project delivery and evaluation models used by government and community organisations. It is this need for change management by all stakeholders, along with the associated re-allocation of resources, which poses the greatest risk in seeking to implement such a model. A transitional plan or a simplified interim model may be needed to achieve such a change.

### **7.3 Selected Evaluation Methodology – Ethnographic Action Research**

#### **7.3.1 Introduction to Ethnographic Action Research**

Ethnographic Action Research (EAR) is a methodology developed within the *Communicative Ecologies* field to look at how broadcast media, ICTs and other communication forms work within local social networks. Combining ethnographic methods such as observation, interviews and content analysis, with participatory methods and action research, this approach enables researchers to gain a rich understanding of the meanings derived from media and communication technologies. This approach draws on communication and development theory, but is grounded in grassroots communication practice.

The Ethnographic Action Research methodology was developed by Jo Tacchi and Greg Hearn of the London School of Economics as part of the UNESCO-funded 'Finding the Voice ICT project' in South-East Asian countries. It involves enlisting local people as researchers to collaborate in both data collection – through interviews, participant observation, diaries and surveys – and analysis, to feed back to both the research and project development agendas (Tacchi, 2006). As outlined by Tacchi and Hearn (2003:52), EAR provides a practical toolbox of research methods to draw on for different purposes or project types (i.e. a 'contingent' approach):

- Observation and participant observation;
- Field notes;
- In-depth interviews;
- Group interviews;

- Diaries and other ‘self-documentation’;
- ICT/Media content analysis;
- Questionnaire-based sample surveys;
- Public information and documentary material;
- Feedback mechanisms.

In a 2007 presentation, Jo Tacchi argued that:

one of the most interesting developments in our research is the emergence of data around what it means to participate in content creation, how to facilitate it, what its utility might be, and how creative engagement differs fundamentally to a more pragmatic skills-based approach to ‘access’ to computer technologies [...] The term ‘creative engagement’ captures our stance on issues of digital inclusion and access. Digital inclusion is increasingly measured, not by computer or internet access, but by technological fluency and multimedia content creation (Warchauer, 2003). (Tacchi, 2007:3-4)

Of particular interest within this project is the incorporation of the Capability Approach to develop strategies for shifting the focus of program development from top-down government initiation towards grass-roots recipient-based initiation and evaluation. Van De Fliert (2007:56) points out that, rather than development indicators being defined by the sponsoring organisation, they “need to be redefined based on what the primary stakeholders define as desirable and sustainable change for improved well-being.”

This shift in focus from a top-down approach to a bottom-up or recipient-based approach is a radical shift from conventional modes of program development, grounding the initiation and ownership of the project and its outcomes clearly with the community. In a remote Indigenous community context, this same shift away from top-down government-determined indicators towards recipient-based indicators can lead to a fundamental difference in community ownership and, therefore, the greater likelihood of a project’s success. In practice, however, either for pragmatic reasons or to achieve a more balanced overall evaluation, it will usually be best to utilise a strategic combination of both bottom-up and top-down evaluation strategies, techniques and measures. Indeed, the discussion below challenges the existing dichotomy between top-down and bottom-up approaches (Ramalingam et al, 2008).

### **7.3.2 Reasons for selecting EAR**

There are strengths and weaknesses with any evaluation approach, as shown in table 7-1.

The EAR approach is described as flexible, responsive and diverse, capable of giving a rich overall picture of how people respond to ICD projects, while leaving room for the unintended and unexpected (Tacchi, 2006). It provides a range of practical and relevant evaluation tools, which are linked to project design and engage participants in all stages of the process.

However, a criticism of ethnographic research is that it usually requires observation over several months, or even years, which suited the long-term embedded participatory approach used by the author for this project. EAR is not as suitable for evaluating short term or one-off projects, for which other methods such as Participatory Ethnographic Evaluation and Research (PEER) or Outcome Mapping (see table 8-1) may be more effective.

Despite this limitation, in many circumstances EAR provides a practical evaluation approach for the remote Indigenous media and communications sector. Remote media organisations generally deliver recurrent or long-term projects, have long-term relationships with participating communities, and strong community ownership and involvement in projects, making them appropriate for using an EAR approach. Although government agencies tend to determine the guidelines and evaluation models and indicators for funded media projects, there is a history of communities having ‘agency’ in adapting and expanding these projects to suit their local needs and interests. Further, the current evaluation model of funding agency proscribed quantitative Key Performance Indicators (KPIs) does not provide an adequate representation of the project outcomes and does not assist project development.

However, a shift to using an EAR evaluation model would require a significant change management process within the sector and within government program management to link evaluation to organisational planning and project delivery and perhaps ultimately to Evidence-Based Policy review. While there has been little use of participatory evaluation models in the past, it is within the capacity of media organisations to incorporate the skills required into training projects and project development. As part of media training, media workers typically learn interviewing and research techniques and develop confidence in public communications, with some also developing teaching skills. These foundation skills are transferable to use in many of the participatory evaluation techniques and tools outlined above.

For these reasons, EAR provides a useful and appropriate methodology to inform the EF. Also, the nature of the evidence developed around the Ngaanyatjarra Media case studies within this thesis, and the participatory action research approach taken over several years, make it a useful model for this thesis. It is important to note, however, that the author has used aspects of EAR as well as other participatory action research methodologies within the case study research. The author's 'embedded' role at Ngaanyatjarra Media during the research period (2001-2010) and in-depth understanding of the projects and context negated the need for many of the EAR research methods, and the methodology was consequently re-designed to suit this research situation.

## **7.4 Matrix of evaluation theory**

Table A4-8 in Appendix 4 provides a summary of the theoretical models of evaluations outlined within this chapter. This will feed into the development of the EF in the next section 7.5.

## **7.5 Overview of the Evaluation Framework (EF)**

### **7.5.1 Introduction**

An EF for the remote media and communications sector links the evaluation questions with the appropriate data collection strategy. The systematic process of developing an appropriate evaluation strategy for any specific project helps participants identify data sources and gaps and focuses discussion on the data collection methods available. The link to the evaluation questions ensures that only relevant data is gathered, keeping costs and effort to a minimum. Use of a number of different data collection techniques results in triangulation of data collected throughout the evaluation, ensuring reliability and validity of the results. Specifying who is responsible for data collection and agreeing on timelines keeps the data collection process realistic and practical (Letch et al., 2014:48).

As outlined in section 7.3, the model for the EF would:

- be a formative<sup>4</sup>, goals-based approach;
- use participatory evaluation techniques;
- recognise contextual diversity; and

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<sup>4</sup> Information is collected throughout the program's life cycle to enable improvements or refinements.

- promote ongoing project improvement, sector development and policy revision.

The EF is informed by the summary matrices and the key factors outlined in section 5.5.4, which describe the need for a contingent model, linkage to strategic planning, use of recipient-derived indicators, and ease of use by community ‘agents’. The evaluation methods will vary according to project type, but should include quantitative and qualitative measures in order to yield effective evidence of outcomes, both intended as well as unintended or unexpected outcomes. Communicative Ecologies and Ethnographic Action Research methodologies provide useful tools.

The Stevens Review recommended that an evaluation model should contain “relevant and measurable program performance indicators that include social, cultural and economic indicators and are linked to organisations’ strategic plans” (Stevens et al, 2011:68). The linkage to strategic plans provides a tangible and familiar tool for evaluation, as all organisations are required to develop strategic plans as a funding requirement. Evaluation can be linked to progress against the objectives, actions, milestones and timeframes laid out within the strategic plan. This approach grounds the project delivery in the local context by ensuring activities are linked to identified community needs. The strategic planning approach incorporates communicative ecologies thinking by building on existing media and communications activities, identifying flows and obstacles, and incorporating local ownership and participation into the process.

The challenge is to develop a framework that is useful to both government and community stakeholders. The framework will include indicators for both sets of stakeholders against each of the evaluation principles and topics. From a government top-down perspective (within an Evidence-Based Policy approach), an evaluation framework should be outcomes-oriented and performance-based, support policy agendas and demonstrate value for public investment. From a community recipient perspective (bottom-up), the framework needs to recognise community values by promoting communication between family and social networks, cultural maintenance, production and delivery of locally relevant content, meaningful skills and jobs, and local ownership. By understanding more of the recipients’ actual needs and aspirations and allowing a more flexible delivery model to allow for local variations, it may be possible to improve the outcomes and value of the projects for remote communities. Thus the EF is focussed primarily on the project delivery outcomes at a community level.

## **7.5.2 Purpose and use of the Evaluation Framework**

### *7.5.2.1 Key questions to address*

Lennie and Tacchi (2011:9) outline a number of questions that should be asked about the purpose and intended use of evaluation, in the context of Communications for Development (C4D), as an initial step:

- Who is the evaluation for?
- What is it for?
- Who are the intended users of the evaluation?
- What are the intended uses?
- What expectations do various groups have for the evaluation?
- How will the process itself empower those involved and strengthen wider C4D processes?

The responses to these questions will vary for each organisation or project. However, each of these questions is addressed below in order to define the purpose and scope of the EF being developed within this research project.

### *7.5.2.2 Who is the evaluation for?*

Ideally an EF would meet the requirements of all stakeholders, however in practice the evaluation methodology, criteria and purpose can vary significantly between stakeholders. Government and funding agencies are primarily focussed on meeting broader national policy outcomes, so evaluation focussed on these meta-level needs uses different methodologies to community level evaluation. While the evaluation is intended to meet the needs of funding agencies, it is primarily designed to be used by delivery organisations to ensure effective outcomes

The traditional ‘government-policy-focussed’ approach to evaluation can also be questioned in the context of the desire by Remote Indigenous Media organisations to broaden their sources of funding. Non-government funders may have different priorities and criteria of success and may be more responsive to calls for a more ‘community-focussed’ approach to project evaluation.

As described in 5.5.4.4, the EF developed in this thesis is primarily intended for use by remote Indigenous media organisations and recipient communities, and secondarily by

government or other sponsoring agencies or stakeholders. The aim is to promote greater involvement of the project delivery agency and local participants in project planning and evaluation. Local engagement is the key and so by meeting the needs and interests of recipients in the first instance, which in turn builds ownership and empowerment. Without engagement, the project has little chance of fulfilling broader policy outcomes.

This urges the questions: Is the project meeting the recipients' needs and expectations? Is it fitting with their planning outcomes? How do Indigenous media projects provide tangible and measurable development outcomes? Is the evaluation able to assist with project development or sector planning?

#### *7.5.2.3 What is it for?*

The purpose of the framework is to evaluate the utility of project proposals and the results of funded projects. For the recipient community, this means ensuring the project meets locally identified needs and aspirations. The framework is intended to improve service delivery and assist the media organisations and community RIBS themselves in order to reach their full potential.

For government funding agencies and policymakers, it seeks to provide evidence to demonstrate the needs for policy re-configuration and re-design of delivery mechanisms for media programs and infrastructure. The aim in developing the evaluation framework is to develop an effective tool to measure the outcomes of each program or project.

The framework is designed for use within a participatory model of media and communications. This is the most appropriate development model for a remote context, and provides project coordinators and participants with a tool to use in the planning, implementation and evaluation of the project. It incorporates the strategic directions of an organisation and locally specific KPIs for planned activities and milestones.

The EF will help to clarify the difference in respective indicators for assessment between a resourcing agency and the intended recipient. While a government agency may be interested in addressing an economical or technical approach, or assessment against 'closing the gap' indicators, local agents and participants tend to take a more social and cultural approach to the analysis. Therefore, the intended outcomes and target group are critical aspects of the assessment.

#### *7.5.2.4 Who are the intended users of the evaluation?*

The users will primarily be the remote Indigenous media workers, RIMOs and other organisations that will gradually build evaluation processes into everyday workflows and use for ongoing project refinement. The EF is intended to provide project coordinators and participants with a tool to help in the planning and implementation of new projects and to enhance the likelihood of success.

However, to promote Indigenous participation in the evaluation, the outcomes need to be tangible and relevant. The tool also needs to be user-friendly and use familiar language and concepts. By focussing on oral processes, engaging Yarnangu as facilitators, developing visual and common language tools, Yarnangu can play a more active role and be confident and empowered in the outcomes.

The framework is also intended for use by both funding agencies and project delivery agencies to evaluate the effectiveness of project delivery in remote Indigenous communities against the intended outcomes. The focus is on improving the project rather than simply proving its worth in order to maintain funding (Kellogg Foundation, 2004).

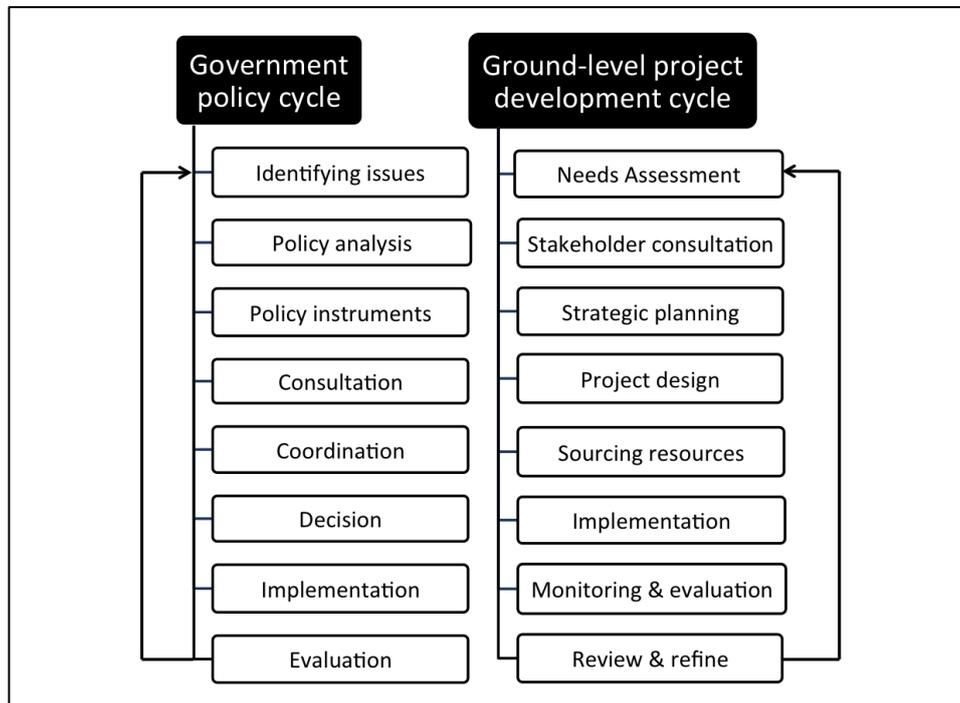
#### *7.5.2.5 What are the intended uses?*

The aim is to develop an effective framework to evaluate the outcomes of media and communications projects in a remote Indigenous community context. The challenge is that each project and context is different and will require a different evaluation approach. Thus a contingent approach is required, where the evaluation strategy is designed to reflect the circumstances of the particular project.

In planning and implementing new projects, an ongoing monitoring and evaluation program can maximise the potential for success. The aim is to provide more relevant and targeted projects, maximise community engagement and creative output, and promote sustainable local organisations and sector development.

A useful strategy is to link the evaluation method to strategic planning processes to enable project tracking and evaluation using meaningful indicators that are determined by the community based on local needs and interests.

Each regional organisation will have existing planning processes and management procedures in place, but this framework can be integrated into the planning, project development and evaluation cycle at any time. The EF needs to be integrated with the organisational ground-level project development cycle (see figure 7-2).



**Figure 7-3: Comparison of Australian policy cycle (Althaus et al, 2013:38) with ground-level project development cycle (by author)**

It is also important to be able to map the media production and consumption for each media type to show the correlation of local production to broader development outcomes (social, cultural and economic). Similarly, with respect to communications technologies, the framework should provide effective data to map access against usage and development outcomes for each community.

*7.5.2.6 What expectations do various groups have for the evaluation?*

The expectations of the various stakeholder groups can be vastly different. Government agencies and policy makers typically seek outcomes that support key policy agendas. For example, these may include ‘closing the gap’ indicators, training and employment outcomes, economic development outcomes, digital inclusion, community capacity building or sustainability (i.e. reduced reliance on funding over time). Other sponsoring agencies or donors may also seek ‘showcase’ outcomes against particular priorities, or one-off project outcomes.

Remote Indigenous media organisations and recipient communities may want the evaluation to assist in project refinement and to ensure ongoing funding and opportunities for diversified income streams, such as through philanthropic or generated income. They also want any evaluation process to be as simple, user-friendly and time-efficient as possible in order to focus resources on service delivery.

The increasing trend towards economic rationalism and tightening budgets for Indigenous projects necessitates that the Remote Indigenous Media sector adopts the language and evaluation methods used by policy-makers, derived from economics, and be moving towards reduced reliance on government funding. However, as outlined in 7.3.2, Ramirez noted that business models typically fail in remote and rural communities, and argued for a ‘development approach’, which integrated “economic and social development goals” (Ramirez, 2001:316-7). Therefore, reliable quantitative data is needed on participation, outcomes, impacts, organisational and individual capacity, and social, cultural and economic development to demonstrate value and support arguments for increased resourcing from a wider variety of sources.

#### *7.5.2.7 How will the process itself empower those involved and strengthen wider C4D processes?*

The process will seek to empower and build capacity of communities and community-based organisations through the development, delivery and evaluation of relevant media and communications activities. A strategic planning process will ensure local decision-making around choice of modes of communication, objectives, projects, and indicators for measuring outcomes. This will lead to new skills and processes for governance and project management, leading to opportunities for promotion within organisations. Having effective evaluation and data collection tools and skills empowers and builds the capacity of the sector.

## **7.6 First version of the Evaluation Framework**

### **7.6.1 Development of the Evaluation Framework version 1**

In order to work out the structure the EF should take, it is necessary to determine the key factors or layers that are relevant. From the perspective of a non-profit community organisation, there are two key objectives: to provide relevant and appropriate projects or services to people in Indigenous communities in an appropriate way, and second, to raise

funds and remain viable. Thus the strategic planning has the community-focussed elements identified by Communicative Ecologies – *social, technological and discursive layers* – as well as an *economic layer*. Where an objective is to implement or influence public policy, a *political layer* is also relevant. Organisations also have to consider legal and environmental factors in managing regional projects, infrastructure, staff, licensing and corporate and governance requirements.

The PESTLE analysis tool used in strategic planning incorporates all of these layers other than discursive, providing a useful starting point for arranging the vast number of evaluation topics into an EF matrix. The addition of a *discursive layer*, making it a PESTLED analysis, incorporates the communicative form and content as an important additional element in determining the effectiveness and local relevance of media and communication projects. Also the social layer needs to be expanded to being ‘socio-cultural’ to include cultural factors within a remote Indigenous Australian context.

This process involves assessing the usefulness of the principles from the Policy Framework in informing a model for program evaluation at the community level. Once an initial version of the framework is developed, it can then be reviewed for its effectiveness in addressing the various types of projects and refined accordingly.

The Evaluation Framework Version 1 (included as Table A10-2 in Appendix 10) sets out Evaluation Principles and Topics within the eight PESTLED categories. For each topic, it provides a comparison of typical evaluation questions or measures from the different perspectives of the two primary stakeholders, the government policy makers or agency funding the project (top-down indicators) and the community or project recipients. This is intended to indicate how evaluation differs significantly according to who undertakes it and the intended audience.

This first version, EF v.1, provides a comprehensive list of principles and topics for consideration when evaluating remote media and communications projects. However, this process has identified the challenge of seeking to develop a single EF that applies across the wide range of contexts, project types and stakeholder groups. It is now appropriate to review the EF v.1 to determine its effective application to the range of situations and users.

## 7.6.2 Review of first version of the EF

EF v.1 (in Table A10-2) provides a useful starting point in identifying the key evaluation principles and topics but has several weaknesses. In order to refine the framework it is necessary to critique the first version and determine the necessary changes required for improvement. The key issues are:

1. *Too complex*: There are too many fields (21 principles, 58 topics) and no clear process for prioritising criteria against project type or stakeholder perspective. Thus it does not directly support a contingent process.
2. *Some evaluation criteria not measurable*: Many topics drawn from the policy framework are not easily deliverable or measurable at a local level and should therefore be removed from the evaluation framework. The evaluation framework needs to focus on tangible aspects of project performance and outcomes, such as participation/ownership, increased capacity/ capability, content/ production outcomes, social or cultural outcomes, economic outcomes (efficiency/ value for money/ enterprise development) and technological outcomes (increased access to and use of ICTs, technical capacity, infrastructure)<sup>5</sup>. The framework needs to be able to generate evaluation tools with relevant measures using both quantitative and qualitative analysis.
3. *Not linked to project stages*: This first version includes a mix of evaluation criteria that relate to various stages in the life cycle of a project. The revised version should break the evaluation up into the five key project stages from planning to delivery to post-delivery. A staged evaluation process helps to ensure that issues are identified and any necessary changes are made after each stage before progressing to the next; i.e. a ‘formative evaluation’ process. In this way, it matches the process of strategic planning and implementation to address identified needs and objectives.
4. *Not linked to program or project type*: A one-off technical or infrastructure roll-out project will have a very different objective and evaluation approach to a content development or training program. Similarly, a recurrent broadcasting program will have a different approach and outcomes to a one-off social media campaign. Thus, the attempt by this framework to encapsulate all types of projects makes it susceptible to having

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<sup>5</sup> This is similar to the concept of the quadruple bottom line, which is an ‘his is similar to the concept of the quadruple bottom line, which is an ms against four pillars: social, cultural, environmental and economic outcomes.

limited effectiveness., What the EF v.1 does provide, however, is a library of measures from which to choose when designing an evaluation strategy for a specific project.

5. *Exclusion of project delivery organisation as primary stakeholder:* The framework currently primarily considers the perspectives of two primary stakeholder levels (funders and service recipients). There are in fact three primary levels: a) high level - project sponsor -state/ federal government agency or other donor; b) Intermediary level - project delivery organisation; c) ground level - individual recipient or community participants. The high-level may also be a policymaking level but is typically where projects are developed and funding allocated based on policy. All three levels need to be able to feed back into policymaking through relevant evaluation models. The description of the project delivery agency as an *intermediary* reflects its crucial role in seeking to meet the needs of two very different stakeholders – the funding agency and the community recipients – which can have vastly different criteria for determining value, relevance and outcomes. Local organisations provide the requisite trust, understanding of recipient needs and appropriate delivery models to ensure community engagement and ownership. However, these *intermediaries* must also provide effective project delivery, reporting and governance requirements to meet funding requirements.
6. *Duplication of topics across PESTLED categories:* While the 8-layer PESTLED analysis used in EF v.1 provides an effective structure for determining the key topics for evaluation, it does lead to some duplication of topics and questions. In seeking a simplified model, it would be useful to remove the PESTLED headings and focus on the key Evaluation Principles as the top level, rearranging the topics according to alignment with these principles. Some topics will be able to be omitted or combined in this process. Ideally there would be no more than ten principles.
7. *Framework not readily mapping to CE layers:* Being designed for use in Communications for Development projects in developing countries, some of the underlying assumptions of Communicative Ecologies do not directly apply to an Australian remote Indigenous context, where programs are heavily dependent on Commonwealth policy and funding. While this thesis seeks to develop a more participatory and recipient-focussed approach to project development and evaluation, it is important to recognise the significant role of government policy and increasing focus on economic indicators within all project evaluation. Therefore another approach is needed, perhaps based more on project type than layers.

In order to address the deficiencies of the EF v.1 outlined above, a set of revised versions are developed in the following section 7.7.

## **7.7 Developing version 2 of the EF**

### **7.7.1 Introduction**

This section addresses the key problems with the EF v.1, as identified in section 7.6, to the extent appropriate at this stage in the research process.

Based on the review above, some new guidelines about the EF are required:

1. A simplified EF would use key Evaluation Principles as the top level.
2. The focus of the EF is on the project design and delivery, as compared with the PF, which is focussed on policy design.
3. Policy-related criteria are confined to the policy framework, which effectively provides evaluation criteria for policy design.
4. Principles and topics within the EF must be both deliverable and measurable.
5. The EF is designed for primary use by the project delivery organisation/ 'intermediary', to address requirements of both the project recipients and the funding agency/ donor.

Based on these new guidelines and the critique in 7.6.2 above, a revised EF v.2 will be developed as the primary model for evaluation of the case Studies in chapter 9. Beyond that, the Contingency factors raised in 7.6.2 point to the need for development of Contingency version of the EF. Initial versions of this are developed in 7.7.3.

### **7.7.2 EF version 2: Simplified model**

In order to simplify and restructure the EF v.1, the PESTLED top-level criteria can be removed and Evaluation topics re-arranged according to common principles. The duplication of topics is removed and some principles are combined to come up with a revised framework with 11 key principles. Through this process, a revised EF v.2 was developed. A simplified version of this, without the stakeholder questions/ indicators, is included below in Table 7-3.

*Table 7-3: EF v.2: Simplified model*

<b>Ref No.</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>EF v.1 Ref. No.</b>
<b>EF2:1</b>	<b>Local Relevance</b>	Linked to strategic planning	EF1:8
<b>EF2:2</b>		Addresses community-identified needs and outcomes	EF1:9
<b>EF2:3</b>		Relevance of media content	EF1:4
<b>EF2:4</b>		Access to relevant information	EF1:58
<b>EF2:5</b>		Meets audience needs	EF1:26
<b>EF2:6</b>	<b>Capability and Social Capital</b>	Improved social and economic development opportunities	EF1:11
<b>EF2:7</b>		Builds Indigenous management & governance skills	EF1:17
<b>EF2:8</b>		Skills development / training outcomes	EF1:18
<b>EF2:9</b>		Build employment opportunities	EF1:19
<b>EF2:10</b>		Supports local production and self-representation	EF1:6
<b>EF2:11</b>	<b>Organisational Capacity</b>	Building organisational capacity	EF1:20
<b>EF2:12</b>		Effective governance	EF1:21
<b>EF2:13</b>		Building a business culture and enterprise approach	EF1:22
<b>EF2:14</b>		Diversified income streams, less reliance on government funding	EF1:13
<b>EF2:15</b>	<b>Participation &amp; ownership</b>	Engages local champions	EF1:31
<b>EF2:16</b>		Promotes participation/ ownership/ agency in all aspects of project	EF1:32
<b>EF2:17</b>	<b>Cultural frameworks</b>	Recognises cultural authority, rights, values and protocols	EF1:27
<b>EF2:18</b>		Promotes language and cultural development and knowledge transfer	EF1:28
<b>EF2:19</b>		Preservation, repatriation & revitalisation of recordings	EF1:29
<b>EF2:20</b>	<b>Communicative Ecology</b>	Builds on existing communicative modes and recognises flows and obstacles	EF1:36
<b>EF2:21</b>		Communicative styles supported	EF1:56
<b>EF2:22</b>		Scope and interactivity of communication	EF1:57
<b>EF2:23</b>		Improving cross-cultural awareness and dialogue	EF1:40
<b>EF2:24</b>		Strengthens existing social networks	EF1:39
<b>EF2:25</b>	<b>Partnerships</b>	Stakeholder engagement/ ‘Whole of community’ approach	EF1:42
<b>EF2:26</b>		Cross-sector cooperation	EF1:23
<b>EF2:27</b>		Effective cross-cultural collaboration/ ‘working together’	EF1:43

Ref No.	Evaluation Principles	Evaluation Topics	EF v.1 Ref. No.
EF2:28		Builds two-way communication between community and government agencies/ other stakeholders	EF1:41
EF2:29	<b>Flexibility</b>	Suitable/ adaptable to local context	EF1:7
EF2:30		Project flexibility & realistic timetables	EF1:30
EF2:31		Promote Innovation	EF1:50
EF2:32		Appropriateness to local conditions – geographic, climatic and land use factors	EF1:53
EF2:33	<b>Sustainability</b>	Program continuity	EF1:12
EF2:34	<b>Convergence</b>	Recognising convergence of Media and ICTs	EF1:44
EF2:35		Multi-platform delivery of content	EF1:45
EF2:36		Two-way communication modes	EF1:46
EF2:37	<b>Digital inclusion</b>	Builds Digital inclusion	EF1:2
EF2:38		Backhaul and last-mile delivery infrastructure	EF1:47
EF2:39		Access facilities/ equipment	EF1:48
EF2:40		Appropriateness of technology for remote community context	EF1:49

This EF v.2 is simpler, more user-friendly and project-specific than the EF v.1, but does not provide prioritisation or a way of addressing project stages or types. While it has general use, other models may be required for specific purposes.

### 7.7.3 Contingency Versions of the EF

#### 7.7.3.1 Introduction

The review of EF v.1 in 7.6.2 pointed to the need for a Contingency approach to be taken to recognise the different context and evaluation needs of different types of projects. In this section, three different Contingency versions of the EF are derived from Draft EF v.1 as follows:

1. EF-C1: Longitudinal model by project stages;
2. EF-C2: Evaluation by project type;
3. EF-C3: Digital Inclusion model.

While there is not the capacity to test these Contingency models against the Case Studies in chapter 9, they will be further reviewed in Chapter 10.

### *7.7.3.2 EF-C1: Longitudinal Model - Evaluation by project stages*

As recommended in 7.6.2, one aspect of a Contingency version of the EF would be a longitudinal model to enable evaluation of longer term projects. Using EF-C1 (included as Table A10-3 in Appendix 10), evaluation is undertaken at each stage of the project, using the five stages of the program lifecycle devised by Rossi, Lipsey and Freeman (2004:80) (see Figure 6-1).

EF-C1 (in Table A10-3) provides a number of key evaluation tasks within each phase, with a series of example questions under each. The example questions under each Evaluation Topic provide links to the identification numbers within Table A10-2 for cross-reference of stakeholder questions/indicators.

This is a practical and effective evaluation model because it ensures that any issues can be identified and addressed before progressing to the next project stage. It is closely associated with a strategic planning process of project development and delivery that organisation would already undertake, thus aligning evaluation with existing practice. It is primarily a qualitative process in the early stages, however would include quantitative measures in the Project Process/ Implementation stage.

This model is useful for undertaking longitudinal evaluation of projects from beginning to end, or at specific stages along the way. However it is not specific to any particular project type, which would require a different approach.

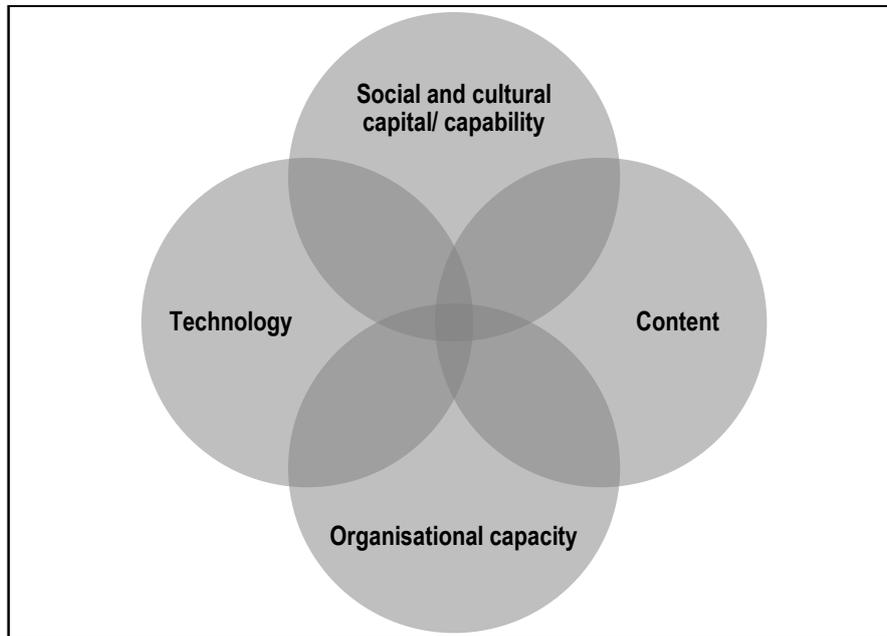
### *7.7.3.3 EF-C2: Evaluation by project type*

The critique of EF v.1 identified that not all PESTLED elements are relevant to all types of project. A more targeted EF can be developed through selecting relevant evaluation criteria and methods according to the project or project type.

A proposed approach is to assess remote media and communications projects according to four categories:

1. Content;
2. Technology;
3. Social and Cultural Capital/ Capability;
4. Organisational Development.

This provides a useful way of determining relevant evaluation criteria for different project types. However, with any such categorisation, there is often overlap, as indicated in Figure 7-4 below.



*Figure 7-4: Four project categories for EF-C2*

The *content* category refers to all tangible media and communication project outputs, from production to broadcasting to recordings and archiving<sup>6</sup>. Within the CE model, content relates primarily to the discursive layer, which includes content of communication, including language delivery, social/ cultural networks and specific communication styles or protocols (e.g. hand gestures, avoidance relationships, special language used during initiation ceremony). The discursive layer primarily affects the recipient but also relates to delivery organisations, as it is a key determinant of flows and obstacles to communication and therefore relevance of the media or delivery platform.

The *technology* category refers to projects that roll out or manage infrastructure, media or ICT equipment or facilities used for production, distribution or access, associated software and applications. This category relates primarily to the Technological layer of EF v.1. Projects will generally be capital intensive, time-specific, but followed by associated maintenance or upgrade projects.

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<sup>6</sup> While content could be broken into a range of media types (video, radio, music, print, photography, multi-media) or distribution mode (Radio, TV, online etc), this is not useful within a convergent environment.

The *social and cultural capital /capability* category refers to the outcomes for project recipients in areas such as training/skills development, capabilities, employment, participation, and digital inclusion. This relates primarily to the Socio-cultural layer of EF v.1, with some aspects of the Political and Economic layers.

The *organisational capacity* category refers primarily to the resources, skills, experience and delivery systems of the project delivery organisation, which is obviously related to the scope of the projects it delivers in the other categories. However, it also refers to its funding arrangements, strategic and business planning, management structure, governance, partnerships and marketing. The evaluation framework identifies a large number of criteria that are focused on the development of the delivery organisation or community agencies to support activities.

As the EF is intended for evaluating project delivery outcomes at a community level, the Policy layer from EF v.1 is largely excluded from this model. The PF is the appropriate instrument to evaluate these meta-level outcomes. Similarly industry development has been excluded, being a meta-level outcome aimed at building sector capacity and influencing policy. The key outcomes of this activity can still be assessed at a local level.

**Table 7-4: EF-C2: Contingency Model for evaluation by project type**

<u>Project Category</u>	<u>Examples of projects</u>	<u>Some Evaluation Topics (with codes from table A10-2)</u>	<u>Example Evaluation methods</u>
<b>Content</b>	Video/ audio/ multi-media productions Radio broadcasting Music recording Language and cultural recording Audio-visual archiving Performance/ exhibitions Sponsorship campaigns/ CSAs.	Relevant media content and services (EF1:4) Cultural value (EF1:25) Audience Needs (EF1:26) Promotes language and cultural development and knowledge transfer (EF1:27) Preservation, repatriation & revitalisation of recordings (EF1:29) Participation/ ownership/ agency in all aspects of project (EF1:31–35) Recognising cultural authority, rights and protocols (EF1:51)	Content analysis Audience research Impact assessment (Communication for Social Change) Program logic

<b><u>Project Category</u></b>	<b><u>Examples of projects</u></b>	<b><u>Some Evaluation Topics (with codes from table A10-2)</u></b>	<b><u>Example Evaluation methods</u></b>
<b>Technology</b>	<p>Communications infrastructure</p> <p>Production equipment/ studio equipment</p> <p>Broadcast facilities distribution platforms (radio network, TV station, website)</p> <p>ICT devices, software/ applications</p> <p>Network infrastructure</p> <p>Technical services / R&amp;M</p>	<p>Sustainability (EF1:12–15)</p> <p>Convergence and Two-way Communications (EF1:44–46)</p> <p>Infrastructure Needs (EF1:47–48)</p> <p>Appropriate Technologies (EF1:49–50)</p> <p>Appropriateness to local conditions (EF1:53–55)</p>	<p>Report appraisal</p> <p>Impact assessment</p> <p>Outcome mapping</p> <p>Usage monitoring</p> <p>Cost utility analysis</p> <p>Innovation history</p>
<b>Social and cultural capital/ capability</b>	<p>Agency/ capability</p> <p>Cultural knowledge and authority</p> <p>Training/ skills development</p> <p>Employment projects</p> <p>Digital inclusion/ ICT access</p> <p>Community participation/ engagement activities</p>	<p>Means of production and self-representation (EF1:6)</p> <p>Improved social and economic development opportunities (EF1:11)</p> <p>Builds Capability and Social Capital (EF1:17–19):</p> <p>Indigenous management capability; Skills development / training outcomes; employment opportunities</p> <p>Supports Cultural Frameworks (EF1:27–30)</p> <p>Participation/ ownership/ agency in all aspects of project (EF1:31–35)</p> <p>Builds on existing communicative ecology (EF1:36–38)</p> <p>Builds Communication Networks and cooperation (EF1:39–43)</p>	<p>Ethnographic action research</p> <p>Participatory monitoring and evaluation</p> <p>Empowerment</p> <p>Developmental evaluation</p> <p>Outcome mapping</p> <p>Most significant change</p> <p>Social network analysis</p> <p>Social return on investment</p>
<b>Organisational development</b>	<p>Strategic planning, business / enterprise development</p> <p>Funding arrangements/ resourcing</p>	<p>Improved social and economic development opportunities (EF1:11)</p> <p>Sustainability (EF1:12–16):</p> <p>Project Continuity; Diversified funding streams; Community viability; Recognition of</p>	<p>Needs assessment</p> <p>Strategic planning/ SWOT analysis</p> <p>Objectives based</p> <p>Performance audit</p> <p>Systems analysis</p>

<u>Project Category</u>	<u>Examples of projects</u>	<u>Some Evaluation Topics (with codes from table A10-2)</u>	<u>Example Evaluation methods</u>
	Marketing/ promotions Management structure / systems Governance/ leadership Partnerships/ engagement	failure of market-based models; Preferred supplier arrangements Industry Development (EF1:20–23): organisational capacity; governance; business culture and enterprise approach Economic, social and cultural value (EF1:24–25) Organisational/ corporate requirements (EF1:52)	Institutional histories

This initial approach to contingency in terms of project type serves to demonstrate this possibility. It will be reviewed with respect to the case studies (Chapter 9) and discussed further in Chapter 10. Using these (or alternative) categories it could be possible to implement a more elaborate contingency approach via assessing any specific project in terms of the four categories (criteria), assigning a priority to each (perhaps even a %). This would enable particular evaluation techniques from the full EF v.1 in Table A10-2 to be selected/prioritised to provide the most effective evaluation approach for that particular project. Whether this full method of contingency-based evaluation design is useful (and if it is possible to achieve within this thesis) will be discussed in Chapter 10.

A risk with this approach is to focus too narrowly on the short-term and pre-determined outcomes of the project. A more long-term and holistic view of the broader community development outcomes is a better approach. Also, delivery of a combination of inter-related projects can support and enhance the outcomes for each, adding further value than if the project was delivered in isolation. For instance, an infrastructure project that provides effective community access to broadband or mobile communications will result in greater outcomes for an ICT training project and future employment and enterprise opportunities. Therefore, it is important to acknowledge that media and communications project are not a closed system but part of a broader system of integrated project delivery and development within a community or region.

### 7.7.3.4 EF-C3: Digital Inclusion model

As outlined above, specific types of projects require a more targeted Evaluation Framework for different project types. The following Table 7-5 has been developed specifically for evaluating Digital Inclusion outcomes of ICT projects. It offers an alternative approach to the PESTLE analysis by using four obstacles to digital inclusion as the Key Principles, being Accessibility, Affordability, Awareness and Appropriateness, as developed in section A7.4 of Appendix 7.

**Table 7-5: Contingency evaluation framework for Digital Inclusion**

<b>Key Principle</b>	<b>Topic</b>	<b>Sub-topic</b>	<b>Questions/ Indicators</b>
<b>Accessibility</b>	<b>Availability of services</b>	Backhaul Infrastructure (e.g. fibre optic, microwave, satellite)	Available options, Market failure, government subsidised delivery models (eg USO, EZ)
		Last mile connectivity (e.g. ADSL, Mobile telephony, WiFi)	Enables home or person internet access Signal strength/ fade due to distance from node and interference
	<b>Models of individual access</b>	Access facilities (e.g. community access facilities, ICTs in training centres/ office/ workplaces)	Enables coordination and support of ICT use (training, technical support, software, content); Single space usage affected by kinship protocols (e.g. avoidance) and other groupings (e.g. women only spaces, youth spaces, elders spaces); Location of access site within community (wrt other facilities); Usage fees?, Peer learning opportunities; content filtering etc
		Personal / Unmediated Access (eg public phone, mobile telephony, WiFi hotspot, home internet, UHF/HF radio)	Supports mobility- mobile vs fixed connections; mediated vs. non-mediated use;
	<b>Interface design</b>	User-friendliness	Is the interface and software design suitable for new users and people with low literacy or ESL users (e.g. use of limited text, icons, self-help guides to assist new users)? Does the interface feel familiar and build on previous design/ user experience?
		ICT interface and peripherals design for access by disabled, vision or hearing impaired etc.	Specific equipment, interface, application and content design may be required; log-in pages and CAPTCHA tools may reduce accessibility;

<b>Key Principle</b>	<b>Topic</b>	<b>Sub-topic</b>	<b>Questions/ Indicators</b>
<b>Affordability</b>	<b>Individual Considerations: Usage costs</b>	Billing method (pre-paid/ pay as you use c.f. post-paid/ monthly bills)	Are there pre-paid options (better for shared households, reduces bill shock)? Are usage prices of pre-paid significantly higher than post-paid?
		Weekly costs for usage of services (relative to income)	What are weekly costs for usage of services (relative to income)? How much has this changed in last three years?
		Shared use arrangements (cost-sharing or subsidised community use by government or other large community users)	Are access facilities free for Indigenous community members & low income earners? What income generation opportunities exist (on-selling of services, enterprises, etc.)?
	<b>ICT device costs</b>	Device for access (e.g. phone, mobile phone, PC, iPad etc.)	What is the purchase/ replacement cost of ICT device? What % of weekly income is this? Are prices appropriate to client needs and means- current & future?
	<b>Organisational considerations</b>	Network or facility setup costs	What are the costs of equipment purchase/ installation costs across the network (capital, technical costs, travel, etc.)?
		Operational costs/ risks	What are the network operation costs- power, service fees, training, administration, staffing etc.? What are the risks to program sustainability? Is it dependent on recurrent funding? What options exist if funding changes?
		Maintenance costs	What are the costs for repairs to ICTs, satellite, WiFi, routers/ network equipment etc.?
		Replacement/ upgrades	What are the costs of replacing/ upgrading equipment, software and firmware?
<b>Awareness</b>	<b>Recognition of value or relevance of ICTs to daily life</b>		Does it provide relevant content or services that meet an existing need or interest?
	<b>Engagement and support</b>	Associated skills development	Is there associated training to encourage uptake and meaningful usage? Is there ongoing access to support (e.g. helpline, peer training, community or regional agency)
		Whole of community engagement	Is the program or technology targeted at specific groups within the community (e.g. young people)? Is this leading to divisions or

Key Principle	Topic	Sub-topic	Questions/ Indicators
			localized digital exclusion? What can be done to promote digital inclusion across whole community?
		Cultural Authority	Are there strategies to integrate project or technology into cultural authority or community management models?
	Online use issues	Risks/ issues- cyber-bullying, fraud, viruses, security, inappropriate content	Are there strategies in place to identify and address any negative impacts (e.g. cyber-safety issues)?
Appropriate ness	Backhaul/ delivery technology	Effective speed, symmetry, latency for community usage and applications Uses existing infrastructure where possible	Is there effective backhaul and last-mile distribution infrastructure to enable reliable access using the devices /facilities available to people in communities? Does new communications infrastructure connect to or build on existing infrastructure? Does the technology enable inter-community & emergency communications?
	ICT devices	Robustness, low maintenance, ease of replacement	Is the ICT design robust to withstand remote community conditions (power outages & spikes, extreme weather conditions, vandalism, dust, microwave or satellite backhaul, limited technical support) and ensure low maintenance? How “future proof” is it (i.e. expected lifetime, likely period before being superseded)? Is it possible to carry out self help maintenance via manual or phone support?
		Environmental impact	How much power or other resources are required to operate or house the equipment? Is it made of renewable materials? What is the local impact of its presence – size of footprint, visual impact? Does this require cultural clearances?
	ESL or low literacy usage	Enables communication in language for people with ESL or low literacy	Does it support cultural maintenance and traditional knowledge transfer systems? Are cultural controls possible for distribution of images (sorry business), names and stories (Tjukurrpa, men’s/women’s etc.), and access to information/ content? Are content and applications relevant and meaningful? Does it enable visual, face-to-face and group communications? Does it enable Indigenous language communications?

Key Principle	Topic	Sub-topic	Questions/ Indicators
	Training delivery and resources	Culturally appropriate delivery	Is training delivery tailored for local/cultural needs? e.g. gender-based; formal/ informal; on-the-job; practical hands-on; face-to-face; peer-supported; linked to familiar activities/ content/ skills etc.
		Training resources	Are resources designed for local Indigenous target group using relevant design, language, content etc.?
		Uses 'learning spaces' models	Can users access self-guided learning and peer learning? Is experimentation and creative tasks encouraged?
	Content/ applications	Culturally appropriate content	Does it promote access to locally developed and Indigenous- specific content available? Does it enable cultural and/or language development and knowledge transfer? How?
		Cultural management	Are cultural controls possible for distribution of images (sorry business), names and stories (Tjukurrpa, men's/women's etc.), management of access to information/ content?
		Relevant, user-friendly applications	Does it meet community needs and interests? Does it provide effective tools for accessing government, banking and other services?
	Adaptability (for technology providers)	Scalable to needs of community	Is the technology modular or expandable to accommodate future changes in usage?
		Inter-operability	Is equipment inter-operable with other technologies and future technology changes?
	Relevant usage options	Options available for all consumer needs	Are there relevant service/plan options to provide the connectivity speed, download and costs options for different user needs?

This framework for evaluating ICT projects for digital inclusion outcomes provides a good example of how the broader evaluation framework can be elaborated for a particular type of project and outcome. However, being an ICT-specific model, it does not apply to other types of media projects such as radio broadcasting or video production. The targeted nature of this EF is actually its strength rather than a weakness.

## 7.8 Conclusions

This chapter has sought to develop a robust Evaluation Framework (EF) for assessing the outcomes for a range of media and communications projects within a remote indigenous

community context. It also sought to include the indicators from a top-down/funding agency perspective and bottom-up/project recipient perspective.

However, critique of the EF v.1 (included in Table 10-2 in Appendix 2) identified that a one-size-fits-all model has limited direct application and that discreet and contingent models are needed for different applications, project types and stages. The Simplified model, EF v.2, has only 11 key criteria and is more user-friendly and project-specific, but does not provide prioritisation or a way of addressing project stages or types. The first Contingency version, EF-C1 (see Table 10-3 in Appendix 2), is a practical and effective model of evaluation by project stages, based on existing strategic planning processes, that ensures that issues are identified and addressed at each stage.

EF-C2 is a greatly simplified version of the Framework that determines evaluation criteria and methods according to four key project types: Content, Technology, Social and Cultural Capital/ Capability, Organisational Development. This approach could be used to implement a more elaborate contingency approach that enables particular evaluation criteria from the full EF table to be selected/prioritised to provide the most effective evaluation approach for that particular project. A risk is that this approach may be used to focus on short-term outcomes rather than holistic or long-term development outcomes. Also, it is important to acknowledge that media and communications project are mutually supportive and should not be seen in isolation as a closed system but part of a broader system of project delivery.

The final Contingency version, EF-C3, the Digital Inclusion model, provides an example of a more project specific framework, designed to evaluate Digital Inclusion outcomes of ICT projects according to four key principles: Accessibility, Affordability, Awareness and Appropriateness. This model demonstrates how criteria from the broader evaluation framework can be selected and applied to a particular type of project and outcome for more targeted use.

These revised versions provide a simpler method of determining relevant evaluation criteria and priorities and options for evaluation methods. However, there is not capacity to test all versions against the Ngaanyatjarra case studies in chapter 9. As such, only the Simplified version EF v.2 will be used to analyse the six Case Studies, and this version will be subsequently reviewed and refined in chapter 10. The next chapter 8 describes the research methodology undertaken for the case studies within this research project.

# **Chapter 8. Methodology**

## **8.1 Introduction**

This research project is seeking to address the research question:

Can review of the relevant literature and analysis of the case studies of media and communications programs in the Ngaanyatjarra Lands between 2001 and 2010, and other national programs delivered since that time, provide for development of appropriate complementary contingent frameworks for policy development and evaluation of such programs in remote Australia?

This chapter provides an overview of the research methods used within this research project to address that question, including those used to analyse the six case studies in chapter 9. It then provides a literature review of evaluation theory and methodologies used, and the challenges involved, in researching media and ICT projects in remote Australia.

While the research methods of literature reviews and case study analysis are embedded within the research question, section 8.4.3 proposes a mixed methods approach to inform the development of the draft policy framework PF v.1 and the draft evaluation framework EF v.2. The draft frameworks will then be tested against the case studies in chapter 9 and reviewed and refined in chapter 10.

## **8.2 Research Methods**

### **8.2.1 Introduction**

This section outlines the primary research methods used within this project:

- a) Qualitative meta-evaluation of literature on theory, policy and sector history
- b) Contextual Analysis
- c) Ethnographic Action Research
- d) Case studies from Ngaanyatjarra Media projects
- e) Interviews

### **8.2.2 Literature Review Analysis**

This research project sought to interrogate the research question initially through a qualitative meta-evaluation methodology (Sandelowski, 2004). This involved undertaking literature reviews and analyses of theory, review of the development of the remote Indigenous media sector in Australia, previous research into remote media and communications, and policy development in Australia. This approach provides a background understanding of the work done to date in this field, providing the context for the Ngaanyatjarra Media case studies within the broader sector development. The primary analytical tool used is summary matrices of key themes or learnings from each chapter. These matrices were used as the initial basis for development of the draft policy and evaluation frameworks.

This thesis uses policy analysis to seek to understand the local governance structures for Ngaanyatjarra Media and political context for the region (Appendix 8), the government policy development in this area (chapters 5 and 6), and to gain a broader understanding of policy models used by government. This is consistent with a Cultural Media Policy approach of understanding political mechanisms in order to use research to inform policy development.

### **8.2.3 Contextual Analysis**

Appendices 8 and 9 provides the context for the Ngaanyatjarra Media research site within the history of development and diversity of the remote Indigenous media sector. These sections provide an understanding of the regional specificity in order to determine the applicability of the Ngaanyatjarra Media locale and the specific case studies in informing broader policy and evaluation frameworks. It also points to the need for a contingency approach within both frameworks.

### **8.2.4 Ethnographic Action Research**

As outlined in section 7.3, this project used a Ethnographic Action Research (EAR) methodology, based on the author's participatory role in projects undertaken by Ngaanyatjarra Media from 2001- 2010. This is demonstrated via the case studies outlined in chapter 9 and Appendix 11. The EAR methodology provides an insider's view of all aspects of program delivery, using a mix of ethnographic observation, interviews, content analysis, outcomes analysis, and data on participation and skillsets. This long-term involvement over a

9-year period provides both a longitudinal view of program development and a lateral view of the way that programs integrate and support each other.

For this project, EAR techniques were used to engage the community participants in the development and evaluation of a project in order to build capacity and refine the program based on project outcomes and community needs. While the early case studies were initiated prior to this research project beginning, the EAR methodology provides a valid description of the collaborative working approach adopted by Ngaanyatjarra Media staff, *Yarnangu* media workers and community members.

EAR is a relatively new approach within the broader field of action research, which is commonly used in social science fields such as organisation development, community development and education. Rapoport describes action research as aiming “to contribute both to the practical concerns of people in an immediate problematic situation and to the goals of social science by joint collaboration within a mutually acceptable ethical framework” (Rapoport, 1970:499). There is a collaborative aspect of action research and possible ethical dilemmas that arise from its use. Compared with applied social science, where the goal is simply to apply social scientific knowledge, action research seeks to enlarge the stock of knowledge of the social science community (Clark, 1972).

An action or participatory research approach has been used by numerous key researchers in the field of remote Indigenous media, including Eric Michaels at Yuendumu in the early 1980s, Jennifer Deger at Gapuwiyak, NT, Frank Rijavec in his PhD study of Juluwarlu Media in Roebourne WA, David Tafler at PY Media and many others. Dr Inge Kral has used ethnographic research methods extensively to observe the uptake and usage of media and communication technologies for language and literacy outcomes in Ngaanyatjarra and other Central Australian communities. Kral (2010) found that direct engagement through project-based activity is the most effective tool for research.

The author’s ‘embeddedness’ within Ngaanyatjarra Media for a period of nine years enabled unique access to observe the outcomes, community engagement and issues involved in delivering these programs. It also allowed for long-term cross-cultural knowledge sharing, mutual trust, and an awareness of the complex forces – cultural, social, historical, personal, political and geographical – that affect people’s lives in remote communities and impact on program delivery and uptake. The strong relationships formed enabled in-depth discussion

and nuanced analysis of the engagement by *Yarnangu* with media and communications tools and programs, and the socio-cultural, technological and discursive factors for each communicative mode or project. In contrast, some researchers without established relationships have found that *Yarnangu* may say what they think the interviewer wants to hear or simply not respond to questions (McGinley, 2010).

The research period also covered the whole cycle of development and implementation of an organisational Strategic Plan (2003-2007) from the initial community consultation, development of the plan, and gradual implementation as funding and community engagement allowed. This ambitious Plan was almost fully implemented and was built upon in the next Strategic Plan developed in 2009. As outlined in section A9.3.7 in Appendix 9, the 7-year period from 2003 was a major developmental and capacity building period for Ngaanyatjarra Media, which grew from an organic community-driven process rather than an externally motivated theoretical framework. This enhances the utility of the case studies for the purpose of investigating the research question of this thesis.

Beginning in an under-resourced *Yarnangu*-owned organisation as the sole non-*Yarnangu* staff member required a community development approach in order to build engagement and develop sustainable community-driven programs. It was a case of learning on the job about cross-cultural engagement, the challenges of remote program delivery over a vast region with limited infrastructure, and the development of a community organisation with a diverse mix of stakeholders. A core principle of the organisation was that programs should meet *Yarnangu* needs and interests as a first priority. The Manager role included being an intermediary between two vastly different paradigms, seeking to align government funding programs and policy to community interests and expectations. The challenge of navigating the “crossed purposes” (Folds, 2006) of this interface led to an understanding of the contemporary challenges for *Yarnangu* and those for governments in devising and implementing Indigenous affairs and communications policy in remote Australia. This has resulted in the author’s desire to develop the policy and evaluation frameworks in this thesis.

In developing and implementing program delivery, the author relied heavily on the guidance of Ngaanyatjarra Media’s *Yarnangu* cultural leaders and the Board for planning and decision-making. They had a far more deep-rooted understanding of the social, cultural and developmental needs of Ngaanyatjarra people than the author. The research methodology

was thus a collaborative approach with the author as one part of the research team. We all learnt the lessons together and this informed our ongoing approach.

The *Yarnangu* program recipients also helped to determine and refine program selection and delivery models. *Yarnangu* tend to ‘vote with their feet’, providing a clear indication of whether program delivery is relevant or appropriate. By providing options for technology and applications, the author was able to observe engagement and usage patterns, leading to increasing ability to anticipate likely program outcomes and prioritise which to seek funding for.

While it is challenging to be both an active agent in delivery of these programs and an observer to objectively and accurately assess their outcomes and effectiveness, the author has sought to turn this dual role into an asset. There are a limited few with the level of access to observing the outcomes and responses by participants in communications programs in remote communities. Hence, it is desirable for those few, where possible, to reflect on their experiences and communicate their conclusions to other practitioners, governments and, where practicable, within the academic domain.

### **8.2.5 Case studies**

Yin describes a case study as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (Yin, 2002:13). Case study researchers primarily use interviews and documentary materials, but can also involve participant observation.

The case study research in this thesis involved both qualitative and quantitative approaches to analyse outcomes for six media and communications programs undertaken by Ngaanyatjarra Media between 2001 and 2010. These case studies arise from the unique context of Ngaanyatjarra Media and region, while contributing to the body of data for the national Indigenous media and communications sector. While most case studies were resourced through government funding, the delivery model was primarily locally developed in close consultation with *Yarnangu* media workers and intended recipients. One case study did involve a more top-down approach however.

For each of the six case studies described in chapter 9, the following information is provided for contextual and comparative purposes:

- Description of project or program activity;
- Proposed outcomes;
- Actual outcomes, including key findings and lessons learnt;
- Evaluation of Effectiveness of the Activity and Draft Evaluation Framework;
- Evaluation of Effectiveness of the Draft Policy Framework;
- Conclusions.

The author used a range of methods to collect evidence of the outcomes or benefits for these programs, as well as challenges and lessons learnt. While the methods differed between case studies, data was collected primarily using a selection of the following methods as appropriate:

- Participation Statistics and Outcomes from Case Study programs (included in training and project reports);
- Analysis of existing outcomes reports, data collections, project outputs (productions, documents, new skills, increased activity etc.) and other documents;
- Surveys, interviews, or focus groups with *Yarnangu* trainees/participants in selected communities;
- Interviews of Ngaanyatjarra Media trainers/ staff, to provide descriptions of outcomes and lessons learnt.

To ensure transparency and validity of the program outcomes, the author has identified data sources used in this project to enable independent assessment and verification. Where there is limited quantitative data relating to the case studies, the author has drawn on ethnographic observations of *Yarnangu* engagement, which were documented through regular reports, daily diary entries, photography and audio-visual recordings. Inclusion of any observations that cannot be externally verified has been avoided.

More detail on the methodology for evaluating the case studies and the Draft Policy and Evaluation Frameworks is provided in section 9.4.1.

## 8.2.6 Interviews

While working at Ngaanyatjarra Media and since, the author carried out interviews with key *Yarnangu* media workers and champions at Ngaanyatjarra Media, as well as program participants and facility users, staff, researchers and other stakeholders to provide a range of views and observations<sup>1</sup>.

The author's co-workers, particularly Belle Karirrka Davidson and Noeli Mantjantja Roberts, provided the cultural guidance for Ngaanyatjarra Media and this research project, helping to frame this work from a *Yarnangu* perspective. Rather than being research subjects (which suggests a power relationship with respect to knowledge), *Yarnangu* staff at Ngaanyatjarra Media were active participants in the research and the outcomes, and have helped to identify key issues that needed further exploration.

This research project did not include a broader survey of usage and outcomes of media and communications programs in the Ngaanyatjarra Lands for a number of reasons including: the cultural issues associated with this type of survey (see section 8.5); limited project resources to undertake and analyse a full survey; and small sample size of the research group limiting effective statistical analysis.

The author's close working relationship with *Yarnangu* enabled him to conduct in-depth interviews with a range of key people involved in the Case Study projects. These included *Yarnangu* media workers and program participants, as well as training staff, to assess the participation within programs, immediate and long-term outcomes, and appropriateness of program delivery to addressing user needs. The usage of specific ICT equipment and applications was investigated, regarding flows and obstacles to usage, relevance and ongoing creative engagement or production outcomes, including cultural or locally specific uses.

## 8.3 Other research methodologies considered

### 8.3.1 Overview

Some other research methodologies considered for use in this study were:

- Grounded Theory;

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<sup>1</sup> While direct quotes are used sparingly within the context and case studies sections of this thesis, they have been used in other spin-off articles and documents.

- Media Studies Research approach;
- Ethnography;
- Audience Research methods.

These methods, along with the reason for not selecting them, are outlined briefly below.

### **8.3.2 Grounded Theory methodology**

Grounded Theory Methodology (GTM), developed by sociologists Glaser and Strauss (1967), is a research methodology aimed at the generation of new theory, rather than the application or verification of existing theory. In their ground-breaking book, The Discovery of Grounded Theory, Glaser and Strauss (1967) demonstrated how qualitative research methodologies could produce outcomes of equal significance to the dominant statistical-quantitative model used within social science research at that time, by providing a method with a solid core of data analysis and theory construction. Bryant and Charmaz (2007:1) describe GTM as “a systematic, inductive, and comparative approach for conducting inquiry for the purpose of constructing theory”. It uses a successive approach of data collection, case study research and analysis to systematically develop, test and refine a new theory. This focus on the continuous interplay between data collection and analysis is what distinguishes grounded theory from other theory development methods.

GTM is being increasingly used in Information Systems research due to its utility in developing context-based, process-oriented descriptions and explanations of phenomena. Recent examples of the use of GTM include PhD studies by researchers Peter Radoll (2010) and Maurice McGinley (2010) in development of new theoretical approaches to Indigenous ICT adoption and Human Computer Interface design respectively. However, this methodology does not directly apply to the intended outcomes and research approach for this thesis.

### **8.3.3 Media Studies research approach**

Media studies research combines a range of approaches – such as historical comparative research, policy analysis and content analysis – to examine ‘the conditions under which a text is made, circulated, received, interpreted and criticised’ (Miller, Govil et al., 2005:65). Policy analysis and historical comparative research provides an understanding of the political context and changing place of community-based media in the national media environment.

However, a limitation of the media studies approach is that it can privilege text over other ‘institutional contexts in which people and systems mobilise and negotiate the political’ (Couldry, 2006). The text cannot be read in isolation of key factors for remote Indigenous media, including social, cultural, geographic and economic factors, along with community agency and ownership.

#### **8.3.4 Ethnography**

Ethnography is the observational study of culture with the objective of explaining the unconscious drivers for behavior common to members of a cultural or social group. It asks questions such as “What is going on?” and “What does this mean in the lives of the people involved?” (Tuhiwai Smith, 1986:264). Ethnographic research typically involves a significant amount of time in the field, with the researchers immersed in the lives of the people they study and seeking to place observed phenomena within their social and cultural context. The fieldwork notes and the experience of living in situ add to other data gathering techniques.

While this project draws on the tools of ethnographic research within the EAR methodology, it does not take a strictly ethnographic approach. Use of a purely ethnographic approach was limited by the author’s embeddedness within the organisation and program management and lack of time for extended observation.

#### **8.3.5 Audience Analysis methods**

Classic audience research uses quantitative surveys and other market research tools to obtain data on audience numbers, characteristics and preference. Statistics on audience numbers and preferences for Indigenous media services assist decision-making by both policy makers and the advertising industry. The sector uses audience data to demonstrate audience engagement and preferences and for marketing purposes. Therefore, the validity, accuracy and representative nature of the data is critical to its usefulness. This requires sufficient sample size and a level of consistency among the sample group to the broader demographic the survey is intended to represent.

There are significant challenges in using quantitative audience analysis approach in small remote communities, due to the limited sample size, diversity of media services available and communicative ecologies, poor access to communications to undertake survey and the

challenges of cross-cultural communication in conducting surveys. Use of local ‘researchers’ to undertake surveys is the most practical approach to data collection.

Qualitative audience analysis can provide more granularity on why people make particular media usage choices, and is a more effective approach in remote Indigenous communities. A best practice research methodology for qualitative audience analysis was outlined by Meadows, Forde, Ewart and Foxwell in the ‘Community Media Matters’ (2007) audience survey report, where the research team evaluated audience responses to community broadcasting across Australia. A qualitative approach enabled a deeper understanding of the subjective nature of audience choices for community broadcasting services over mainstream services. The Methodology section of that report describes three interview models: interviews of key people; interviews of key groups; focus groups; and face-to-face discussions. The final report drew heavily on quotations from participants to provide the evidence to back up the key analysis and draw useful conclusions across the whole community and Indigenous broadcasting sector.

Both quantitative and qualitative audience analysis can provide useful data on media use. However, these methods are focussed on assessing only audience engagement, where the author’s interest is more on community participation within all stages of media and communication activities. While a useful tool, it is already used and does not warrant further consideration within this thesis.

A more general consideration of the relative merits of both quantitative and qualitative approaches to data collection, particularly in providing effective evidence for policy makers, is provided in the next section.

## **8.4 Quantitative and qualitative approaches to evidence collection**

### **8.4.1 Quantitative research**

Quantitative research methods were originally developed to study phenomena within the natural sciences. Quantitative methods are also used in social sciences, such as psychology and sociology; however, they are not always appropriate for detailed, contextualised investigation of phenomena within groups or individuals, hence qualitative research methods were developed by the social sciences to study social and cultural phenomena (Myers, 1997). Myers describes the methods used by each approach:

Examples of quantitative methods now well accepted in the social sciences include survey methods, laboratory experiments, formal methods (e.g. econometrics) and numerical methods such as mathematical modeling. [...] Examples of qualitative methods are action research, case study research and ethnography. Qualitative data sources include observation and participant observation (fieldwork), interviews and questionnaires, documents and texts, and the researcher's impressions and reactions. (Myers, 1997:242)

Evidence-based policy relies heavily on quantitative data, with many government funding programs requiring statistical performance indicators to measure change or cost-benefit. Increasingly Indigenous affairs has shifted towards quantitative evaluation approaches, with the 'Closing the Gap' policy, for example, using statistical indicators in health, life expectancy, education, employment, housing etc. as key development measures.

Similarly, the Indigenous Broadcasting Program uses statistical indicators primarily<sup>2</sup>. As discussed in section 5.5, these provide a limited representation of the outcomes achieved by funded organisations. Meadows argues that this preference for quantitative data:

places the Indigenous media environment in an invidious position. All of the available research into Indigenous media processes and practice is qualitative - there are few, if any, numbers involved. It presents policymakers with the challenging task of making sense of 'values' rather than relying on 'evidence' in a narrow sense. (Meadows, 2012:26)

As outlined in Professor Julianne Schultz argued the need for the arts to adopt new quantitative measuring tools to demonstrate its 'value' within an era of economic rationalism (see section 5.5.2), the Indigenous broadcasting sector is being required to describe its value. This requires measuring the sector's outcomes in supporting cultural maintenance, community development, empowerment, conveying of important information, all of which are difficult to quantify and assess outcomes.

#### **8.4.2 Qualitative research methods**

Due to the PAR methodology and capacity building focus on the programs undertaken at Ngaanyatjarra Media, this research project has primarily used qualitative data collection. While qualitative data can require more time and resources to collect, and provides challenges in a remote Indigenous context such as cross-cultural communication, the results

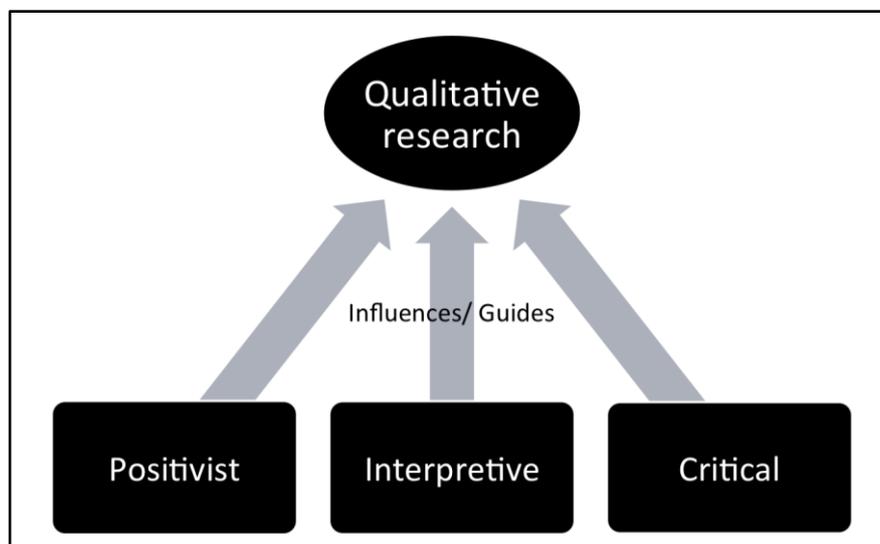
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<sup>2</sup> Key performance indicators include numbers of training workshops, training participants, technical service visits, hours of broadcast and so on.

are typically more accurate, complete and meaningful, providing more locally specific and contextualised results than those from quantitative approaches.

Qualitative research can be broken into three philosophical positions: positivist, interpretive, or critical (Orlikowski and Baroudi, 1991) as shown in Figure 8-1. Myers (1997) describes the characteristics of these three philosophical models:

- *Positivist research* assumes that reality is objectively given and can be described by measurable properties that are independent of the observer (researcher) and his or her instruments. Positivist studies generally attempt to test theory, in an attempt to increase the predictive understanding of phenomena. Orlikowski and Baroudi (1991:5) classified research as positivist if there was evidence of formal propositions, quantifiable measures of variables, hypothesis testing, and the drawing of inferences about a phenomenon from the sample to a stated population.
- *Interpretive Research* is based on the assumption that access to reality (given or socially constructed) is only through social constructions such as language, consciousness and shared meanings. Based on hermeneutics and phenomenology, interpretive studies seeks to understand phenomena through the meanings that people assign to them.
- *Critical Research* assumes that social reality is historically constituted, and that people's ability to change their social and economic circumstances is constrained by various forms of social, cultural and political domination. The main task is social critique, focusing on the oppositions, conflicts and contradictions in contemporary society, and seeking to eliminate the causes of alienation and domination. (paraphrased from Myers, 1997:243-244)



**Figure 8-1: Underlying philosophical assumptions for qualitative research (from Myers, 1997:243)**

Techniques used in qualitative research for collecting data (or empirical materials<sup>3</sup>) range from interviews, focus group discussion, observational techniques such as participant observation and fieldwork, archival research and analysis of documents including reports, correspondence, newspaper articles and so forth. Sources of data can be distinguished as primary or secondary, with primary sources being unpublished or sourced directly from the people or organization, and secondary sources being published materials (books, articles etc.). Direct quotes from people working at the coalface of program delivery, or as program participants, provide an immediate and honest form of research data, and can cut through as an effective mode of direct feedback to policy-makers.

Meadows et al (2007) drew extensively on the use of focus groups as a primary mode of data collection for their qualitative audience survey for community broadcasting. Having spent considerable time developing an appropriate research methodology for this field of study, they describe the focus group method as:

primarily a cycle of ‘shared activities and understandings’ (Kitzinger & Barbour, 1999:18) where relationships between the researcher and the researched are potentially transformed to enable a more democratic process — essentially, it is about shared responsibility, knowledge and power (Kitzinger & Barbour, 1999:18). This approach, with its emphasis on democracy, sits well with the sector’s own philosophies of democratic access and participation in broadcasting. [...] A critical aspect of this approach is to find ways to channel knowledge and findings into practical ends. In this configuration, the cycle of participation and sharing is satisfied by careful attention to the way the data is presented as well as ensuring the research has empowering practical possibilities for research participants. (Meadows et al, 2007:18)

Meadows et al have sought to develop an appropriate research methodology that is applicable to the field of study (community broadcasting), the diverse contexts of research subjects, and to provide mutually beneficial outcomes. In an under-resourced and time-poor sector that is research-fatigued, researchers need to adopt similar ‘best practice’ approaches or risk not being welcome. Media organisations are keen to have research that supports their local aims and planning, however, too often past research has not related to the needs of the organisations being studied and has been a one-way process. Agencies or researchers that adopt an action research methodology, with long-term engagement and mutually beneficial

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<sup>3</sup> The term ‘empirical materials’ is often preferred over the word ‘data’, which suggests numeric information.

outcomes, are more likely to gain deeper understanding and better research outcomes. This approach was adopted in this research project, rather than using focus groups.

### **8.4.3 A mixed method approach**

Social sciences and community-based fields, including Indigenous media and community development, are often difficult to assess using quantitative evaluation processes alone, requiring more qualitative methods. However, policy makers rely heavily on quantitative research/ statistics about remote communities, particular to inform government policy and justify funding. In order to provide evidence that will be of value to policy-makers, and provide useful data for program or sector development, it is important to provide a mix of quantitative and qualitative data. A well designed research strategy will provide both forms of data which work synergistically to support each other.

In the context of research regarding ICT in remote Indigenous communities, McCallum and Papandrea (2009) argue that:

research examining the digital divide needs to use multiple and culturally appropriate methods to provide textured and contextualized understandings of the use of internet technologies. (McCallum and Papandrea, 2009:1234).

Based on findings of research into internet usage by children undertaken by Livingstone (2003), they argue that a full understanding of internet use requires a combination of qualitative and quantitative research methods. A similar approach is required for research into Indigenous media and communications, where the outcomes of programs are not merely related to technological factors, but are affected by a complex mix of socio-cultural, geographic, environmental, historical, political and inter-personal factors.

However, gathering sufficient evidence to inform policy on remote Indigenous media and communications can be difficult for a range of reasons: gaining unmediated access to remote communities; vast contextual and regional variations and influencing factors; cross-cultural communication challenges; lack of statistical data for program outcomes; and low populations. High degrees of variability of determining factors, and issues in data collection can lead to unreliability of statistical or quantitative analysis. For example, the level of household internet access statistics for remote Indigenous Australians varies significantly from 20% (ABS, 2006) to 2.2% (Rennie, Crouch, Wright, Thomas, 2011) depending on the

size and location of the sample area, nature of the survey, and the intended outcome of the particular research (e.g. to demonstrate a widening or closing digital divide).

Therefore, a mixed quantitative and qualitative research methodology enables the two approaches to inform and assist each other in a synergistic manner, ensuring that data collection is efficient, effective, equitable and ethical. Quantitative information helps to inform public policy and provide a means of tracking program participation, development or change, whereas qualitative data provides a more holistic representation of the overall outcomes of a program. The methods used in this research project follow this approach.

## **8.5 Challenges of research in remote Indigenous communities**

There are significant cultural challenges in undertaking research and evaluation in western desert communities, which also apply to other remote Australian regions. In the mid-1980s, Eric Michaels' warned about the issues of conducting research and determining communications policy for remote Aboriginal communities:

How should we ask Aboriginal people who have no experience of electronic media (excepting limited access to HF radio) to choose between options of which they have limited or no experience? How do we evaluate their answers when they are first speakers of languages quite different from our own? These questions are familiar in development research of all sorts. They are highlighted especially in the case of applying Australian government policy regarding Aboriginal self-determination to the question of satellite services. These methodological questions which go to the heart of the present crisis in communications research theory also have real and immediate political consequences. (Michaels, 1985b:45)

In later writing, Michaels raised the issues of research methodologies that implicitly assume a shared world-view between researchers and participants:

Experimental simulations of viewing and questionnaire/survey methods which create new and unaccountable textual positions, are revealed to be inadequate and misleading for any audience. For audiences who negotiate their texts in unique and unfamiliar cultural settings, findings so produced are not only misleading; they may contribute to the problem of completing the circle of interpretation, further isolating and fragmenting the voice and experience of particular audiences. (Michaels, 1990)

The issues of cross-cultural communication was raised by interactive TV researcher Maurice McGinley from his research in Ngaanyatjarra communities:

Cultural misconceptions operate both ways: members of remote Indigenous Australian communities may also misinterpret the researchers. For many inhabitants of remote Indigenous communities, experience of western society is dominated by television, and “the very odd assortment of preachers, teachers, researchers, administrators and service workers who find their way into remote Australian communities” (Michaels 1990). This creates a hermeneutic problem for researchers, who must attempt to understand the image of themselves held by the communicator in order to decipher the communication. (McGinley, 2009:265)

It is difficult to access the Ngaanyatjarra communities unless employed by a community or service organisation. Based on negative experiences, Ngaanyatjarra people are suspicious of researchers and academics<sup>4</sup>. Ngaanyatjarra Council rarely approves applications for research unless there is a likely direct beneficial outcome for the community and a local agency to oversee the research. I did not set out to undertake research- this decision to undertake academic research came after more than five years of working at Ng Media.

Peter Radoll describes the chequered history of research in Aboriginal communities:

It is important to note that Indigenous communities are the most studied communities in Australia. For more than two centuries non-Indigenous researchers have examined every facet of Australian Indigenous life, utilising many different research methods and methodologies, some of which have been ethically unsound and detrimental to the Indigenous community being studied (Dodson and Smith 2003). (Radoll, 2004:8)

In Decolonizing Methodologies: Research and Indigenous Peoples (1999), Māori academic Linda Tuhiwai Smith describes how this issue is common to Indigenous communities worldwide:

In contemporary indigenous contexts there are some major research issues which continue to be debated quite vigorously. These can be summarised best by the critical questions that communities and indigenous activists often ask, in a variety of ways: Whose research is it? Who owns it? Whose interests does it serve? Who will benefit from it? Who has designed its questions and framed its scope? Who will carry it out? Who will write it up?

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<sup>4</sup> There is a history of researchers appropriating information or knowledge and using it for their own career development but not reciprocating, and in some cases, not respecting the protocols for use of information.

How will its results be disseminated? While there are many researchers who can handle such questions with integrity there are many more who cannot, or who approach these questions with some cynicism, as if they are a test merely of political correctness. What may surprise many people is that what may appear as the 'right', most desirable answer can still be judged incorrect. These questions are simply part of a larger set of judgements on criteria that a researcher cannot prepare for, such as: Is her spirit clear? Does he have a good heart? What other baggage are they carrying? Are they useful to us? Can they fix up our generator? Can they actually do anything? (Tuhiwai Smith, 1999:9-10)

Murri health academic Lorraine Muller describes research as a political process that

can be used to endorse or challenge a particular point of view; research is a purposeful activity that occurs within a political and social environment. (Muller, 2014:99)

Tuhiwai Smith (1999:176) goes further to describe research as “a powerful intervention” which tends to benefit the researcher and privilege “the knowledge base of the dominant group in society”. She describes the power relationship inherent in the researcher-subject relationship:

When undertaking research, either across cultures or within a minority culture, it is critical that researchers recognize the power dynamic which is embedded in the relationship with their subjects. Researchers are in receipt of privileged information. They may interpret it within an overt theoretical framework, but also in terms of a covert ideological framework. They have the power to distort, to make visible, to overlook, to exaggerate and to draw conclusions, based not on factual data, but on assumptions, hidden value judgements, and often downright misunderstandings. They have the potential to extend knowledge or to perpetuate ignorance. (Tuhiwai Smith, 1999:176)

Tuhiwai Smith goes on to advocate for Indigenous people to undertake their own research:

As indigenous peoples we have our own research needs and priorities. Our questions are important. Research helps us to answer them. (Tuhiwai Smith, 1999:199)

Lester Irabinna Rigney (1999) devised the term ‘Indigenist research’ to describe research undertaken by Indigenous researchers and whose primary informants are Indigenous Australians. Rigney argues the goal of Indigenist research is to serve and inform the Indigenous struggle for equality (Rigney, 1999, 2001). While an increase in research being

undertaken by Indigenous people using Indigenist research methodologies will help to address appropriation and distortion, it does not replace the need for all researchers to become aware of their own prejudices and values and to adopt appropriate cross-cultural research methods to reduce the potential impact of these.

## **8.6 Conclusions**

This chapter has outlined the methodology undertaken within this research project, and identified some of the challenges of undertaking research in remote Indigenous communities. In particular, the research for this project has used an Ethnographic Action Research methodology and case studies analysis. The data is a mix of qualitative and quantitative, using a mixed methods approach to data collection, including outcomes analysis, observations, interviews and content analysis.

The following chapter 9 outlines a series of case studies from projects undertaken by Ngaanyatjarra Media in the Ngaanyatjarra region between 2001 and 2010. It provides a diverse array of programs by which to assess the draft policy and evaluation frameworks developed in chapters 6 and 7, and refine these for use in a practical program delivery context.

## **Chapter 9. Case Studies**

### **9.1 Introduction**

Based on the findings from chapters 2 to 6, which outlined the theoretical, historical and contextual landscape, Chapters 7 and 8 formulated the draft evaluation and policy frameworks. Chapter 9 seeks to evaluate the effectiveness of those draft frameworks using the practical examples of six case studies undertaken by Ngaanyatjarra Media primarily within the 2001-2010 period.

This chapter provides the practical experience of a community organisation delivering media and communications programs in one of the most remote and under-serviced regions in Australia. It demonstrates the integrated approach to program delivery used by Ngaanyatjarra Media and the role of strategic planning and community-driven priorities. The selected case studies exemplify some of the models, outcomes and challenges of community-based program delivery as well as current sector directions.

An overview of each case study is provided in section 9.3, however the comprehensive description of each case study, including background, outcomes and analysis is provided in Appendix 11. For each case study, a detailed evaluation is undertaken to measure the alignment against the 40 topics in the Evaluation Framework v.2 and the 60 topics within the Policy Framework v.1 in Appendix 11. The Methodology used for measuring the alignment is outlined in 9.2.1 below, with the summary tables of ratings from included in section 9.4.

This evaluation process was used to not only assess the outcomes of the case studies, but also to evaluate the relevance and applicability of each of the draft framework topics and propose Amendments or Emergent Issues. Based on the outcomes of these case study evaluations and proposed changes, the PF v.1 and EF v.2 are reviewed and revised in chapter 10.

While draft EF-C1, the Longitudinal Model outlined in 7.7.3.2 (see Table A10-3 in Appendix 10), also warrants review, there was not the space within the constraints of this research project to undertake a comparative analysis of more than one EF version. This is not to reduce its relevance, as it recognises that different evaluation methods and topics are needed throughout the various project stages. This is one of the key limitations of EF v.2. EF-C1 will be discussed further in Chapter 10.

## 9.2 Selection of case studies

### 9.2.1 Selected case studies

The Case Studies selected for analysis are:

1. Ngaanyatjarra Radio Show on 5NPY;
2. Video Production and the Ngaanyatjarra Cultural Performance and Recording Project;
3. IT Training and Access Facilities;
4. Ngaanyatjarra Music Development Program;
5. National Jobs Package;
6. Ngaanyatjarra Language Recording and Archiving Project.

Many of the projects selected are similar to projects delivered by other remote media organisations. In order to reduce the number of case studies, some programs have been combined (e.g. IT Programs and Facilities incorporates the Irrunytju telecentre operation and website development). As this research aligns with a period of significant technological change and convergence of media and ICTs, several case studies reflect this shift towards more digital technologies and multi-modal approach that Ngaanyatjarra Media took to delivering media and communications programs. Some programs were developed over a longer period than others so the outcomes vary according to duration of operation, levels of funding support and resourcing and community engagement.

Each case study is outlined in detail in Appendix 11 according to the following structure:

- Background (where applicable);
- Outline of project;
- Proposed outcomes;
- Actual outcomes;
- Evaluation of Effectiveness of the Activity and Evaluation Framework v.2;
- Evaluation of Effectiveness of the Policy Framework v.1;
- Conclusions.

The results of the analysis of each case study against the draft EF v.2 and PF v.1 are compiled in sections 9.4. 2 and 9.4.3.

### 9.2.2 Excluded case studies

A number of activities have been omitted from being used as case studies, including:

- Administrative and governance activities;
- Regional media training delivery<sup>1</sup>;
- Establishment of Technical Services Unit as an enterprise from 2005;
- Corporate and education radio and video production as income generation;
- Establishment and fitout of the Ngaanyatjarra Media and Communications Centre;
- The Ngaanyatjarra Lands Telecommunications Project and associated infrastructure projects<sup>2</sup>;
- Social media usage<sup>3</sup>.

While most of these activities would have provided effective insights into the applicability of the draft evaluation and policy frameworks, they were not selected due to limited space primarily. Other considerations were whether the activities were also delivered by other RIMOs, whether sufficient data or evidence of outcomes was available, or whether the project was delivered during the research period.

### 9.2.3 Relationship of case studies to the Strategic Plan

All of the case studies outlined were initiated from the Ngaanyatjarra Media Strategic Plan 2003-6. The Strategic Planning process is a crucial element of the Ngaanyatjarra Media case studies analysis, as this process ensured that the projects undertaken were driven by community consultation and ownership and a coordinated planning methodology. While community needs may not necessarily align with available funding or donor priorities, the planning process provides a ground-up direction and focus for the organisation rather than being simply responsive to top-down funding and priorities.

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<sup>1</sup> This includes training delivered in partnership with Batchelor Institute as an auspicing RTO from 2003-6.

<sup>2</sup> The NLTP was described in section A9.4.4.1 and in a published article (see Featherstone 2011). The project also included installation of new broadcast towers, satellite dishes, and WiFi infrastructure. While an important regional project, it was unique to Ngaanyatjarra Media and not a common activity with other RIMOs. The NLTP was part of the integrated approach in that it provided critical infrastructure to enable a number of the projects that Ngaanyatjarra Media delivered, including IT access and training and establishment of a regional radio network, as well as broader communications access and service delivery outcomes.

<sup>3</sup> Facebook uptake across the Ng Lands has increased significantly since that time to become a primary mode of electronic communication. This is largely due to the establishment of the WiFi networks, increased uptake of smartphones and tablets and rollout of mobile telephony in the six major communities. However, this was excluded as a case study as it was not sufficiently advanced in the Ngaanyatjarra Lands during the research period, having only been introduced into the IT training in 2010.

The Strategic Plan provided the conceptual and temporal structuring for program delivery, as well as the intended outcomes and community identified performance measures. It also provided an holistic approach to ensure all programs (infrastructure, training, broadcasting, content production, technical projects) were cohesive and complementary. This requires an understanding of the local Communicative Ecology to ensure new projects are delivered incrementally, build upon existing activities and usage patterns and maximise community ownership and engagement.

Section A9.3.7 in Appendix 9 outlines Ngaanyatjarra Media's Strategic Plan 2003-6. The Plan had over-arching long-term priorities of language and cultural maintenance, increased Indigenous employment, and effective governance and management, but introduced the following priority activities:

- Lands-based training programs in media, IT, music and print;
- Community access to information and communications technologies (ICTs);
- Regional broadband infrastructure strategy;
- Purpose-built regional media and communications centre;
- On-line Communications offices in each of the 12 communities;
- Ngaanyatjarra archival project;
- Cultural performance and video recording program;
- Establish regional technical services unit;
- Dedicated Ngaanyatjarra radio network;
- Music development and recording program;
- Regional website.

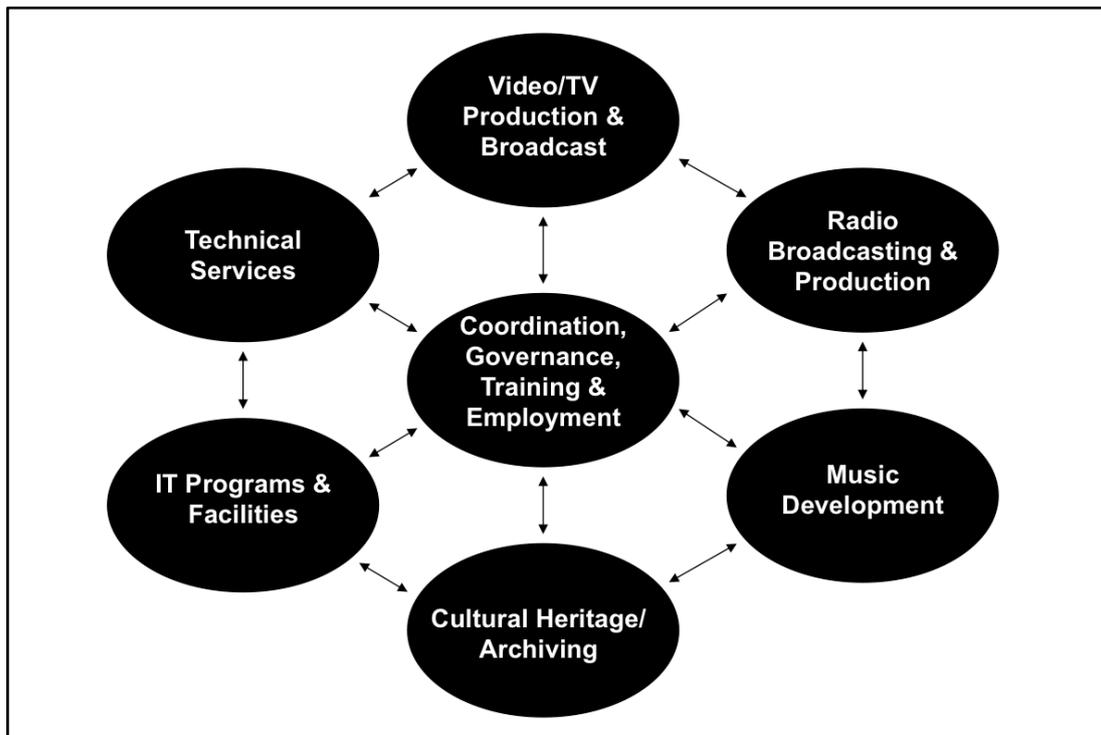
While the implementation of these activities took longer than the ambitious timetable set out in the Plan, most priorities were eventually addressed. From 2003 up to 2010, Ngaanyatjarra Media worked towards raising the necessary funds and delivering these projects, with varying degrees of success. Limiting factors included organisational resources, in-house skills and experience, existing infrastructure, relevant funding programs, community engagement and external stakeholder support and cooperation<sup>4</sup>. While the objective was to implement all of the projects, the journey to reach implementation also had numerous development outcomes

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<sup>4</sup> While the obstacles of lack of infrastructure or resources hindered project development at times, it allowed an appropriate timeframe to ensure *Yarnangu* had time to become familiar with use of media and ICTs and the pace of change did not discourage new participants.

in building local awareness, capacity, knowledge, participation and ownership. Even if a project was not fully implemented, the learnings along the way were often just as valuable<sup>5</sup>.

This led to the Integrated Delivery Model that Ngaanyatjarra Media gradually developed (see Figure 9-1 below). As described in section A9.3.8, the various media production and technical projects are inter-connected around a central core of coordination, governance, training and employment.



*Figure 9-1: The Integrated Delivery Model used by Ngaanyatjarra Media*

While specific projects may be separately funded and have discrete outcomes, the overall model is designed to ensure projects have multiple outcomes and are mutually supportive. For example, music development includes skills development, recording and performance opportunities, and potential income generation for local musicians. However, it also provides numerous other outcomes from other facets including local language music for broadcast on radio, music for video or online projects, video clip production, festival participation, cultural maintenance, digital literacy through recording software use, archiving of recordings, online distribution and sales, and potential cross-employment into broadcasting, technical and media production fields.

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<sup>5</sup> For example, the archival project was not fully implemented but a great deal was learnt along the way that has now helped to inform a national strategy.

Thus, the integration of activities means that the Strategic Plan provides a form of meta-level case study. Rather than evaluating projects in isolation, they need to also be seen as how they play an integral part within the broader range of activities delivered by Ngaanyatjarra Media. The draft frameworks reflect the importance of strategic planning, community consultation, and organisational capacity, but the focus on individual case studies limits the ability to see the added value and outcomes gained through their the integration into an holistic delivery model.

### **9.3 Overview of case studies**

#### **9.3.1 CS1 – The Ngaanyatjarra Radio Show**

Case Study 1 outlines the history of BRACS community broadcasting in the region and the challenges involved in introducing regional radio broadcasting to the Ngaanyatjarra Lands. As Ngaanyatjarra Media did not have a satellite radio channel like the other RIMOs, it shared the 5NPY regional radio network operated by PY Media and covering the APY and Ngaanyatjarra communities. The case study focuses on *The Ngaanyatjarra Radio Show*, the flagship radio program of Ngaanyatjarra content that began on 5NPY in 2002 and gradually grew to include shows by broadcasters from ten Ngaanyatjarra communities.

The twice-daily *Ngaanyatjarra Radio Show* was delivered primarily in language and provided audiences with a mix of local news, stories, targeted community service announcements, outside broadcasts, oral histories and pre-produced documentaries. The Show featured music by local bands and other popular Aboriginal bands, mixed with mainstream music from various genres, with audience members regularly sending requests to family and friends in the region. The *Ngaanyatjarra Radio Show* was the first regular program in Ngaanyatjarra language and led to greater audience engagement with radio and broadcasting activity in the region. It provided locally relevant content and improved awareness of issues and regional activities, while building the capacity of Ngaanyatjarra media and the team of broadcasters. It also paved the way to a dedicated Ngaanyatjarra Media satellite channel being established in 2013.

See section A11.2 of Appendix 11 for the full description and analysis of Case Study 1.

### 9.3.2 CS2 – Video Production and the Ngaanyatjarra Cultural Performance and Recording Project

This case study outlines the history of video production as the primary media production mode for Ngaanyatjarra Media since its inception, with a particular focus on recording *Turlku* performance and *Tjukurrpa* re-enactments. These recordings were intended primarily for local audiences to support cultural heritage, revitalise cultural performance and storytelling, and transfer knowledge to young people and future generations.

The *Ngaanyatjarra Cultural Performance and Recording Project (NCPRP)* built on this tradition, using *Indigenous Cultural Support* funding to organise and document a series of cultural events and *Tjukurrpa* documentaries in 2005/6 and from 2007/8-2010/11. The aims of the *Ngaanyatjarra Cultural Performance and Recording Project (NCPRP)* included:

- Providing a range of cultural performance and recording events spread throughout the region, with broad community participation in all aspects of the process from organising events, performing, recording, editing and broadcasting;
- Supporting the transfer of cultural knowledge, skills and expression through supporting *Turlku* performance and other events that attract young people, and encouraging young people to participate in *Turlku*;
- Using digital media technologies to record and distribute the performances to reach a broader audience on ICTV or Radio 5NPY or on Ara Irititja, provide a local alternative to mainstream media;
- Supporting the sustainability of Ngaanyatjarra communities through providing meaningful programs, training and employment.<sup>6</sup>

Ngaanyatjarra Media's Cultural Officers took the lead role in the project, engaging *Yarnangu* of all ages in the performance, production and broadcast activities, resulting in a series of high social and cultural value audio-visual recordings for Ngaanyatjarra audiences. The project engaged hundreds of people from across the region and promoted Ngaanyatjarra Media's role in facilitating language and cultural maintenance activities.

See section A11.3 of Appendix 11 for the full description and analysis of Case Study 2.

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<sup>6</sup> Ngaanyatjarra Media ICS Performance Report December 2009.

### **9.3.3 CS3 – IT Training and Access Facilities**

Following the establishment of the Irrunytju Telecentre in 2004 as a pilot site for ICT access and training, Ngaanyatjarra Media undertook a series of regional IT training and access projects from 2005 to 2010. These included the Future Skilling Outback project, Backing Indigenous Ability, and Indigenous Communications Program. These projects, collectively described within the *IT Training and Internet Access project* case study, diverged from the traditional media activities to establish a new area of regional engagement and service delivery for Ngaanyatjarra Media. They enabled Ngaanyatjarra Media to expand the use of RIBS facilities, provide a broader community engagement activity and significantly improve the digital awareness and Internet access for over 600 Ngaanyatjarra people.

The IT projects established community access ICT learning spaces (e-centres), mostly collocated in RIBS facilities, and provide relevant ICT awareness and skills at a critical time of rapidly changing communications technologies in the region. By building on an existing ecology of local media production and engagement in the region, these projects helped to develop a culturally appropriate training delivery model using male-female trainer teams and local peer trainer/ coordinators to maintain access and support with IT equipment. Initially participants used off-line applications and locally produced content on media production and viewing/listening programs, drawing and poster creation software, MS office applications, games and the Ara Irititja archive computer. As digital literacy and internet access improved, participants moved to on-line applications, such as searching, internet banking, accessing services, website contribution, on-line media applications and finally, social media use. This case study describes how Ngaanyatjarra Media introduced ICT use in the region, while maintaining community ownership and language and cultural maintenance in the process.

See section A11.4 of Appendix 11 for the full description and analysis of Case Study 3.

### **9.3.4 CS4 – Ngaanyatjarra Music Development Program**

Case Study 4, the *Ngaanyatjarra Music Development Program (NMDP)*, was developed in response to community demand for music performance, recording and industry development opportunities. While there was an active contemporary music ecology in the region, there was no consistent support agency for music development until the 2000s. Consequently there were no high-profile musicians or professional recordings of Ngaanyatjarra bands. Early efforts by Ngaanyatjarra Media to support music development included establishment of the

annual Ngaanyatjarra Music and Culture festival in 2003, basic music recording from 2004, Garageband recording training workshops from 2005 and rollout of GarageBand recording equipment within IT training from 2007. Based on the interest in these activities, in 2007 Ngaanyatjarra Media gained Arts WA funding to undertake community consultation to develop the Ngaanyatjarra Music Development Strategy including a 5-year plan.

After initial pilot projects in 2009, the three-year NMDP began in early 2010. It aimed to provide skills development, performance and recording opportunities and build the profile of Ngaanyatjarra bands and performers. Ngaanyatjarra Media employed alternating male/female Music Development Officers in three-month blocks to provide gender balance in the project. A *Yarnangu* Music Development Worker was also employed to support with peer training and provide ownership and continuity to the project. The MDOs coordinated music skills development activities, Garageband training, performance and recording opportunities, festival and tour coordination, community liaison re Equipment & Facilities management, and worked on development of a regional music industry. While based in Irrunytju, the MDOs travelled to other communities to deliver skills workshops and support the Festival and other music events. The project continued beyond the research period until late 2012, so only those activities undertaken to mid 2010 were assessed within the case study evaluation.

See section A11.5 of Appendix 11 for the full description and analysis of Case Study 4.

### **9.3.5 CS5 – National Jobs Package**

The *National Jobs Package* was introduced from mid-2009<sup>7</sup> as a transition program from CDEP employment, with 170 Indigenous broadcasting roles offered to RIMOs, RIBS, and radio stations across Australia. The positions were fixed 20 hours a week and offered a similar salary level to CDEP, with no allowance for tiered wage levels to recognise training, experience and position duties. The ‘one-size-fits-all’ program did not allow for the costs of regional multi-site delivery or align with the nature of media production activity or Indigenous work practice. However the NJP did provide a direct employment relationship between the RIMO and media workers in a range of roles, some funds for targeted training, and mainstream employment conditions, including superannuation, annual leave and other allowances.

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<sup>7</sup> Following a Ministerial press release in March 2009 promising the “creation” of 2000 new jobs in the Arts and culture sector, the program was hastily developed prior to the beginning of the 2009/10 financial year.

While outlining numerous concerns about the funding levels and inflexibility of the program, Ngaanyatjarra Media finally opted to take 20 positions for the region<sup>8</sup>. This required a significant organisational re-structure to implement, with a challenging first year of implementation to recruit media workers to the Package, especially as some were on higher wages under CDEP. It continued to be difficult to fill all positions but did provide Ngaanyatjarra Media with a steady workforce in a range of broadcast and media-related roles from up to 10 communities. This case study had the lowest alignment against both the EF v.2 and PF v.1, indicating that both frameworks favoured community-driven projects over top-down projects.

See section A11.6 of Appendix 11 for the full description and analysis of Case Study 5.

### **9.3.6 CS6 – Ngaanyatjarra Language Recording and Archiving Project**

The *Ngaanyatjarra Language Recording and Archiving Project* (2009-11) was funded under the Maintenance of Indigenous Languages and Recordings, which was focussed primarily on recording of endangered languages. While this was important for Ngaanyatjarra Media, the most urgent priority was to establish an archiving project to preserve its ageing collection of analog recordings dating back to the early 1990s. With only a small one-off funding allocation, Ngaanyatjarra Media supplemented the project with generated income to ensure it met its own objectives. As such the project included:

- recording of at-risk speech styles and culturally significant stories;
- rolling out *Ara Irititja* archive computers to six sites, with a tailored Ngaanyatjarra interface;
- undertaking an audit and prioritisation of Ngaanyatjarra Media's collection; and
- developing a Ngaanyatjarra Media archive strategy with culturally informed policy and procedures for archive management.

The project resulted in a significant collection of recordings of rare speech styles, oral histories, cultural storytelling and performance, including women's only recordings. The *AI* computers were set up and installed, enabling access to a social and cultural heritage collection. Ngaanyatjarra Media's audio-visual collection was catalogued and labelled, initial preservation actions undertaken, and an archiving strategy and a Policy and Procedures

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<sup>8</sup> RIMOs had been advise this was a one-off allocation of NJP positions which would be offered to another agency if they did not accept the offer. There were to be no additional positions available beyond that time.

document developed in consultation with the Cultural Officers. While this project had many successful outcomes, it highlighted the need for funding to support archiving to ensure materials produced under the numerous media production and cultural support projects are preserved for future generations.

See section A11.7 of Appendix 11 for the full description and analysis of Case Study 6.

## **9.4 Applying the Policy and Evaluation Frameworks to the case studies**

### **9.4.1 Methodology for evaluating case studies and frameworks**

Section 8.2.5 provides a basic description of the Methodology used in the research project to collect outcomes data. For each case study, the project outcomes of the project are initially assessed using a qualitative approach combined with qualitative data where available and relevant. As outlined in 8.2.5, much of this information was drawn from outcome reports, project outputs, participation statistics and other activity documentation<sup>9</sup>. The author has supplemented this evidence with ethnographic observations of Yarnangu engagement, participant and staff interviews, internal reports and audio-visual documentation.

However, a separate methodological approach was required to integrate these outcomes into the draft Evaluation and Policy Frameworks. This required a two-way process, whereby the case studies are being evaluated using the draft frameworks, but also the frameworks themselves are begin evaluated for their effectiveness to the various projects being reviewed.

In determining an approach to applying the EF to each of case studies, a means of measuring the alignment of the Case Study with each Topic or Criteria in the Framework is needed. This has to be both quantitative, with a rating system to enable comparison, as well as qualitative, to provide more descriptive analysis to contextualise the rating given. As such, the following rating system was devised with rating between 0 and 3, where 3 is a high level of alignment and 0 is not aligned.

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<sup>9</sup> To ensure transparency and validity, the author has identified sources of information used in this project. However, as many source documents such as funding reports to government and other internal documents are not in the public domain, the author can provide these for review upon request.

Key:

*Quantitative measure- Rating:* Level of activity alignment with Evaluation Topics:

3- High

2- Moderate

1- Low

0- Not at all

A = Amended (suggested change to Evaluation Topic included)

E = Emergent (row added for new Evaluation Topic)

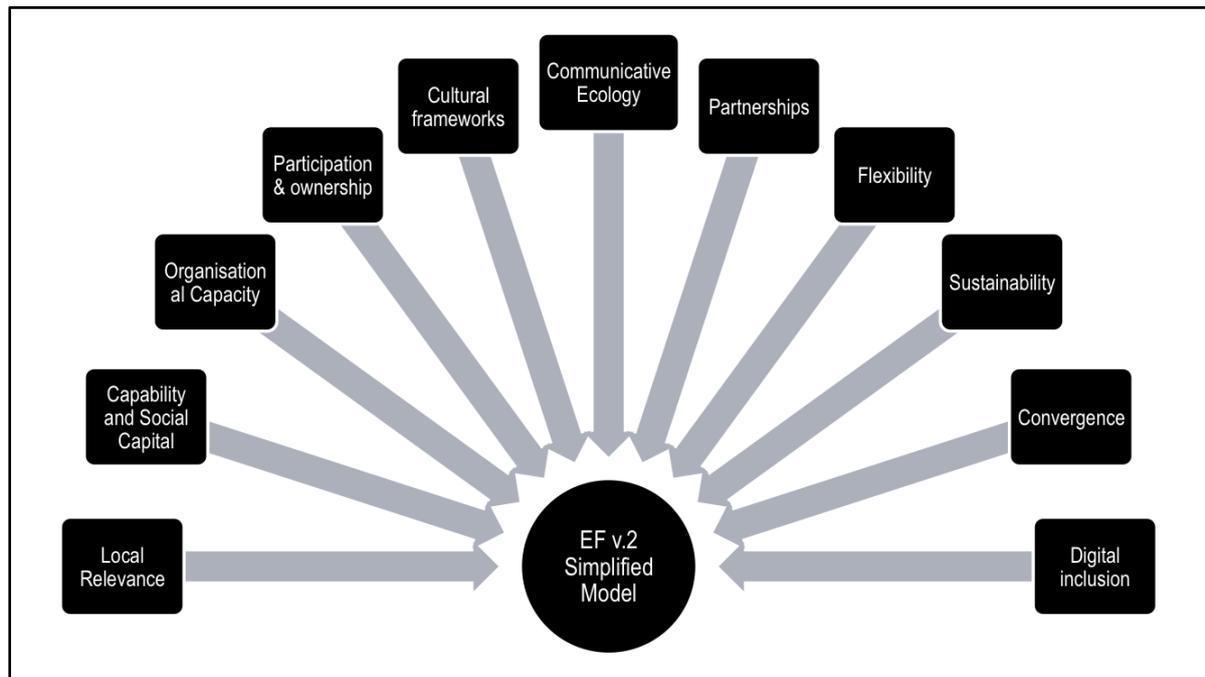
*Qualitative Measures:* Description of activity alignment against Evaluation Topic.

The rating of Case Studies against Evaluation and Policy Topics introduces a high level of subjectivity in determining the level of alignment. However, as it is a comparative process across various types of activities, this rating model is most effective if the same person undertakes the evaluation using the same decision making criteria. For this project, the author is the sole evaluator. The critical factor is the comparative rating between projects and topics.

As the analysis of the case studies is intended to evaluate and refine the draft Evaluation and Policy Frameworks, EF v.2 and PF v.1 and determine if all Topics are relevant, the rating process includes the opportunity to Amend topics and add Emergent topics.

## 9.4.2 Applying the Evaluation Framework

### 9.4.2.1 Alignment of case studies with Evaluation Framework v.2



*Figure 9-2: Evaluation Framework v.2 - The Simplified Model*

The Draft EF v.2 was chosen as the most appropriate version of the three draft EFs to test against each of the six case studies. Figure 9-2 above shows the eleven Evaluation Principles that make up Evaluation Framework v.2. The results, which are detailed with descriptions for each case study in Appendix 10, are summarised in Table 9-1 below.

*Table 9-1: Comparative evaluation of case studies using EF v.2*

Evaluation Principles	Evaluation Topics	Rating						Total
		CS1	CS2	CS3	CS4	CS5	CS6	
Local Relevance	Linked to strategic planning	3	3	3	3	1	3	<b>16</b>
	Addresses community-identified needs and outcomes	3	3	3	3	1	2	<b>15</b>
	Relevance of media content	3	3	2	3	1	3	<b>15</b>
	Access to relevant information	3	3	2	1	1	2	<b>12</b>
	Meets audience needs	2	3	2	3 (A)	1 (A)	3	<b>13</b>

Evaluation Principles	Evaluation Topics	Rating						Total
		CS1	CS2	CS3	CS4	CS5	CS6	
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	2	2	3	2	2	2	<b>13</b>
	Builds Indigenous management and governance skills	2	2	2	2	2	3	<b>13</b>
	Skills development / training outcomes	3	3	3	3	2	1	<b>15</b>
	Build employment opportunities	3	1	3	2	2	1	<b>12</b>
	Supports local production and self-representation	3	3	3	3	1	3	<b>16</b>
<b>Organisational Capacity</b>	Building organisational capacity	1	2	3	2	1	2	<b>11</b>
	Effective governance	1	1	2	2	1	3	<b>10</b>
	Building a business culture and enterprise approach	1	0	2	2	1	1	<b>7</b>
	Diversified income streams, less reliance on government funding	2	1	2	2 (A)	1	1	<b>9</b>
	Integration of activity with existing media projects (E)				(3) (E)	(2) (E)	(3) (E)	<b>(8)</b>
<b>Participation &amp; ownership</b>	Engages local champions	3	3	3	3	2	3	<b>17</b>
	Promotes participation/ ownership/ agency in all aspects of project	3	3	3	3 (A)	1	2	<b>15</b>
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols	3	3	3	2	1	3	<b>15</b>
	Promotes language and cultural development and knowledge transfer	2	3	2	3	2	3	<b>15</b>
	Support communication in language or by locally specific communication modes (E)						(3) (E)	<b>(3)</b>
	Preservation, repatriation & revitalisation of recordings	1	2	1	1	1	3	<b>9</b>
<b>Communicative Ecology</b>	Builds on existing communicative modes and recognises flows and obstacles	2	3	2 (A)	3	2	2	<b>14</b>
	Communicative styles supported	2	2 (A)	2	2	2	3	<b>14</b>
	Scope and interactivity of communication	1	2	2 (A)	2	1	2	<b>10</b>
	Improving cross-cultural awareness and dialogue	2	2	1	2	1	2	<b>10</b>
	Strengthens existing social	3	3	2	2	1	1	<b>12</b>

Evaluation Principles	Evaluation Topics	Rating						Total
		CS1	CS2	CS3	CS4	CS5	CS6	
	networks							
<b>Partnerships (A- CS5)</b>	Stakeholder engagement/ ‘Whole of community’ approach	2	2	2	3	2	2	<b>13</b>
	Cross-sector cooperation	2	1	1	2	1 (A)	1	<b>8</b>
	Effective cross-cultural collaboration/ ‘working together’	2	2	3	2	3	3	<b>15</b>
	Builds two-way communication between community and government agencies/ other stakeholders	2	2	2	2	2	2	<b>12</b>
<b>Flexibility</b>	Suitable/ adaptable to local context	2	3	2	3	0	2	<b>12</b>
	Project flexibility & realistic timetables	2	2	2	3	1	2	<b>12</b>
	Promote Innovation	2	1	2	2	0	2	<b>9</b>
	Appropriateness to local conditions – geographic, climatic and land use factors	3	3	2	2	2 (A)	2	<b>14</b>
<b>Sustainability</b>	Program continuity	3	1 (A)	2	2	2	1	<b>11</b>
<b>Convergence (A-CS3)</b>	Recognising convergence of Media and ICTs	2	1	3	2	1	2	<b>11</b>
	Supports multi-platform delivery of content	2	2	1 (A)	3	2	2 (A)	<b>12</b>
	Two-way communication modes	1	1	2 (A)	2 (A)	1	2 (A)	<b>9</b>
<b>Digital Inclusion</b>	Builds Digital inclusion	1	1	3	2	2	2	<b>10</b>
	Backhaul and last-mile delivery infrastructure	2	0	2	0	0	0	<b>4</b>
	Access facilities/ equipment	1	0	3 (A)	2	2	2	<b>10</b>
	Appropriateness of technology for remote community context	3	1	2	2	0	2	<b>10</b>
	User-friendliness (e.g. of equipment/ software/ interface) (E)			(2) (E)	(2) (E)	(0) (E)	(2) (E)	<b>(6)</b>
	<b>Total (of 120)</b>	<b>86</b>	<b>79</b>	<b>90</b>	<b>91</b>	<b>53</b>	<b>83</b>	<b>482</b>
	<b>Mean Average Rating</b>	<b>2.2</b>	<b>2.0</b>	<b>2.2</b>	<b>2.3</b>	<b>1.3</b>	<b>2.1</b>	<b>2.0</b>
	<b>No. Amendments</b>	<b>0</b>	<b>2</b>	<b>6</b>	<b>4</b>	<b>4</b>	<b>2</b>	<b>18</b>
	<b>No. Emergent Topics</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>3</b>

The evaluation of Case Study 1, *The Ngaanyatjarra Radio Show*, showed a high level of alignment of 71% using Draft EF v.2. This demonstrates the project's value in delivering locally relevant content of high social and cultural value to Ngaanyatjarra audiences and engaging local people in production and broadcast.

Case Study 2, the *Ngaanyatjarra Cultural Performance and Recording Project*, had a moderate level of alignment of 66%. However this rating increased to 81% when the four Principles that were not relevant to cultural projects were removed, making a strong case for a contingency model of the EF.

Case Study 3, *IT Training and Access Facilities*, had a high level of alignment of 75% using Draft EF v.2. This is the second highest level of alignment against EF v.2 of the six case studies, with all Principles rating above 60% and shows that digital inclusion and community engagement projects rate highly.

Case Study 4, the *Ngaanyatjarra Music Development Program*, had the highest level of alignment of the case studies with a 76% alignment against all Evaluation Topics. There was a consistently high level of alignment against all Principles, with only one rating under 66% (Digital Inclusion).

Case Study 5, the *National Jobs Package*, had the lowest level of alignment of the case studies against Evaluation Framework v.2 with 44% alignment (Mean 1.3) against all Evaluation Topics. There was a consistently low level of alignment against all Principles, with only two Principles over 60% – Partnerships and Sustainability (67%) and Capability and Social Capital (60%), and all other Principles below 50%. This indicated the low rating for top-down policy-based projects compared with community-driven projects that are tailored to meet the local needs and context.

Case Study 6, the *Ngaanyatjarra Language Recording and Archiving Project*, had a moderate level of alignment of 69% using Draft EF v.2 (Simplified Model). Further analysis by Evaluation Principle (see Table 10-2 below) showed a moderate to high level of alignment (above 66%) against most Evaluation Principles, particularly: Local relevance (87%); Participation and Ownership (83%); and Cultural Frameworks (100%).

In Table 9-2 below, the results from table 9-1 are condensed to provide ratings for each case study against the Evaluation Principles within EF v.2. This table provides an effective

comparison of the case studies, but also helps to demonstrate the effectiveness of EF v.2 as an evaluation tool.

*Table 9-2: Summary of ratings of case studies by Evaluation Principles within EF v.2*

No.	Evaluation Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4	Rating-CS5	Rating-CS6	TOTAL (%)
1.	Local Relevance	15	14	15	12	14	5	13	73/90 (81%)
2.	Capability and Social Capital	15	13	11	14	12	9	10	69/90 (76%)
3.	Organisational Capacity	12	5	4	9	8	4	7	37/72 (51%)
4.	Participation & Ownership	6	6	6	6	6	3	5	32/36 (89%)
5.	Cultural Frameworks	9	6	8	6	6	4	9	39/54 (72%)
6.	Communicative Ecology	15	10	12	9	11	7	10	59/90 (66%)
7.	Partnerships	12	8	7	8	9	8	8	48/72 (67%)
8.	Flexibility	12	9	9	8	10	3	8	47/72 (65%)
9.	Sustainability	3	3	1	2	2	2	1	11/18 (61%)
10.	Convergence	9	5	4	6	7	4	6	32/54 (59%)
11.	Digital Inclusion	12	7	2	10	6	4	6	35/72 (49%)
	<b>TOTAL</b>	<b>120</b>	<b>86</b>	<b>79</b>	<b>90</b>	<b>91</b>	<b>53</b>	<b>83</b>	<b>482/720 (67%)</b>

#### 9.4.2.2 Notes for review of the EF v.2

A key finding from the comparison in Table 9-2 is that the ‘total possible’ ratings for each Principle are somewhat ad hoc due to having different numbers of topics, and are not necessarily indicative of the importance of that Principle. For example, ‘Participation and Ownership’ currently has only 6 points, yet is at least as important as Partnership, which has 12 points. These discrepancies need to be addressed within a revised version of the

framework, through reduction or combining of Evaluation topics in Principles that are currently ‘over-valued’, or addition of Topics in ‘under-valued’ Principles. The ‘Sustainability’ principle has only 3 points, and while important, could be combined in another principle such as ‘Organisational Capacity’ to even out the ratings.

The aggregate alignment across all Case Studies against the Draft EF v.2 was 67%, with a Mean average of 2.0. Table 9-2 shows that two Evaluation Principles were more than 10% below the average of 67%: Organisational Capacity (-16%); and Digital Inclusion (-18%). Particular attention will be paid to these Principles in reviewing the EF v.2 in Chapter 10 as they appear to be not directly relevant to a number of the case studies. Some Principles varied by more than 10% above the average: Local Relevance (+ 14%); Participation & Ownership (+22%). These will also need some consideration to ensure the Topics are not generating overly high results for all situations.

Further to this overall analysis, Table 9-2 shows that a number of the Principles were less applicable to some case studies compared with others. This suggests the need for a Contingency version of the Evaluation Framework by grouping projects according to type types and filtering out non-relevant Principles for each project type. For example, four Principles were identified as having low relevance to CS2, Video Production. By removing these Principles, the alignment increased from 66% to 81%.

However, a low level of alignment against Principles did not necessarily mean that the EF Principles were not relevant or important to the community, but could simply mean that the project did not rate highly in achieving its intended outcomes. For example, the low alignment of CS5, the *National Jobs Package*, against EF v.2 indicated that it was not designed for the intended recipients or developed to address the identified issues of insufficient wages for skilled media work. While it did provide a direct employer relationship between Ngaanyatjarra Media and up to 20 employees across the region, the inflexible delivery model, low wages and lack of funding to support a regional delivery approach led to a significant drain on Ngaanyatjarra Media’s existing resources. This in turn impacted on other project delivery and led to reduced capacity to provide broader community training and support.

Surprisingly, the Music Development project (CS4) received the highest rating over the ICT and traditional media projects, given its relatively recent establishment as a full-time activity

and being an adjunct to the traditional media modes. Table 9-2 also shows a higher rating for the ICT projects in CS3 over the traditional media case studies, such as radio in CS1 and cultural video projects in CS2. This suggests that the framework has a communications development and digital inclusion focus. This may be perceived to reduce the value of radio broadcasting and video and television, which are currently the primary media modes used in remote Australia. This will be considered in Chapter 10 as part of the review of ratings points and development of more contingent models.

Eighteen proposals of Amendments to the draft EF v.2 and three Emergent Topic were identified within the evaluation of the case studies, as follows:

*Table 9-3: Proposed Amendments and Emergent Topics to draft EF v.2 from case study analysis*

<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Proposed Amendments/ Emergent Topics</b>
<b>Local Relevance</b>	Meets audience needs	CS4: This topic could be merged with ‘Relevance of media content’. CS5: This topic could be amended to include ‘recipients needs’.
<b>Organisational Capacity</b>		Emergent Topic from CS4: Integration of activity with existing media projects.
	Diversified income streams, less reliance on government funding	CS4: Merge with Topic above to become ‘Building a business approach and diversified income streams’.
<b>Cultural Frameworks</b>		CS6: Emergent Topic: Support communication in language or by locally specific communication modes (e.g. hand signals, facial or body language).
<b>Participation &amp; ownership</b>	Promotes participation/ ownership/ agency in all aspects of project	CS4: Remove ‘in all aspects of project’.
<b>Communicative Ecology</b>	Communicative styles supported	CS2: This Topic could be merged with topics above and below.
	Builds on existing communicative modes and recognises flows and obstacles	CS3: Topic should be split into two, with ‘Addresses communication obstacles and flows’ as new Topic.
	Scope and interactivity of communication modes	CS3: Remove; Similar to above and too vague a topic for effective evaluation.
<b>Partnerships</b>		CS5: Partnerships could be re-defined as Collaboration.
	Cross-sector cooperation	CS5: Merge with ‘Stakeholder Engagement’.
<b>Flexibility</b>	Appropriateness to local	CS5: Similar to first topic in this section and last

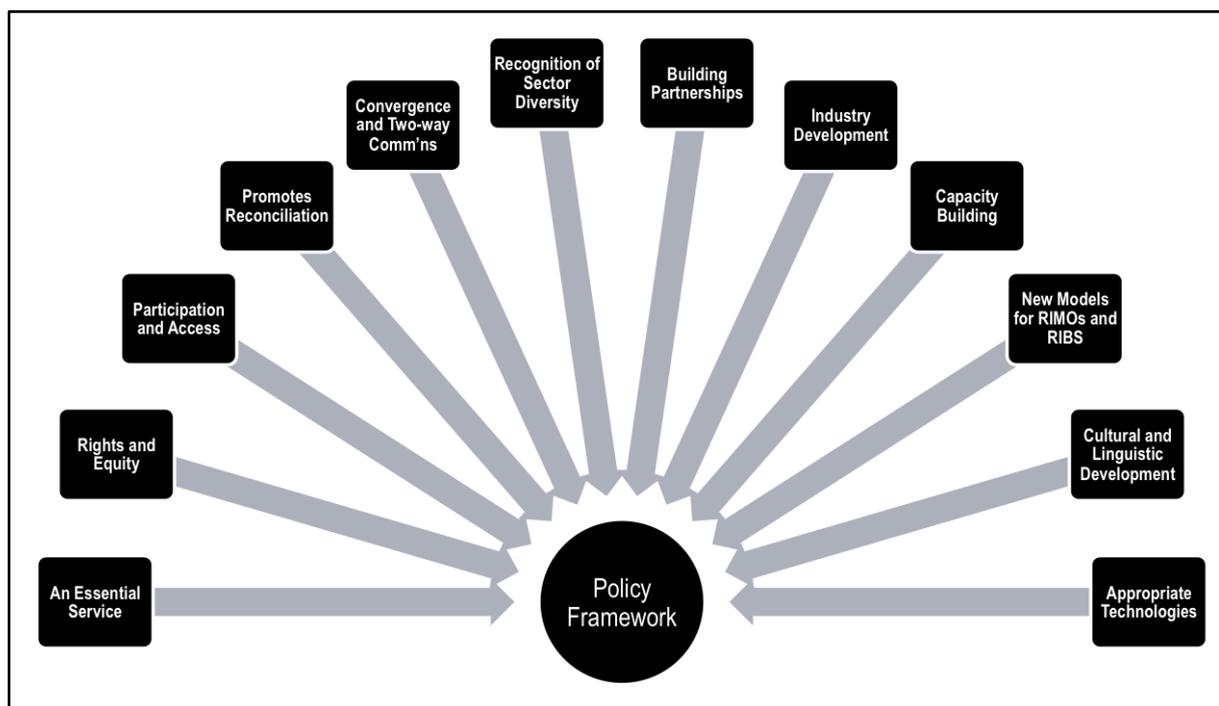
<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Proposed Amendments/ Emergent Topics</b>
	conditions – geographic, climatic and land use factors	topic in Digital Inclusion.
<b>Sustainability</b>	Program continuity	CS2: Being the only topic within the Sustainability Principle, this topic could be merged into the Organisational Capacity section.
<b>Convergence</b>		CS3: Convergence is more a Policy Topic than an Evaluation Topic. More meta-level, not specific to recipient needs. Suggest transferring the remaining Topics to other Principles.
	Supports multi-platform delivery of content	CS3: Add ‘and use of smart devices and new technologies’
	Supports multi-platform delivery of content	CS6: Overlaps with question above.
	Two-way communication modes	CS4: Similar to topics above and ‘scope and interactivity’ within CE section. CS6: Similar to Communicative Ecologies Topic 3 re ‘interactivity’.
	Two-way communication modes	CS3: Add ‘Supports’ at beginning and ‘smart devices and new technologies’ to end.
<b>Digital Inclusion</b>	Access facilities/ equipment	CS3: Should be ‘Community accessible facilities/ ICT equipment’.
	Backhaul and last-mile delivery infrastructure’	CS3: Move into Policy Framework, not a realistic expectation of community media projects.
		Emergent Topic from CS3: User-friendliness (of equipment/ software/ interface)

These proposed changes will be considered in Chapter 11 and, where relevant, adopted in a revised version of the Framework.

However, a primary issue with EF v.2 is the sheer number of topics, as this will limit its likely usage by time-poor staff of community organisations. Further simplification is required in order to make it a practical and user-friendly evaluation tool. This can be achieved by developing a convergent model that reduces the number of Principles that are applied to each type of case study.

### 9.4.3 Applying the Policy Framework

#### 9.4.3.1 Alignment of case studies with the Policy Framework v.1



*Figure 9-3: Policy Framework v.1 Principles*

The PF v.1, of which the Key Principles are shown above in Figure 9-3, was tested against each Case Study. The full analysis of the six case studies against each of the policy topics, including ratings and qualitative description, is included in Appendix 10. However, a summary of the quantitative ratings is included in Table 9-4 below.

*Table 9-4: Evaluation of all 6 case studies using the Policy Framework v.1*

Principles	Policy Topics	CS1	CS2	CS3	CS4	CS5	CS6
<b>An Essential Service</b>	First level of Service	3	1	2	1	2	1
	Community access to relevant news, information, and services	2 (A)	2	3	2	1	2
	Professional service	2	2 (A)	3 (A)	2	2	2
	Locally relevant content	2 (A)	3	3	3	2 (A)	3
	Discrete class of broadcasting	0	2	0	0	0	1 (A)
<b>Rights and Equity</b>	Social Justice principles	2	3	3	2	1	2
	Rights of Indigenous peoples	2	3	3	2	2	3
	Self-determination	3	2	2	2	1	3

<b>Principles</b>	<b>Policy Topics</b>	<b>CS1</b>	<b>CS2</b>	<b>CS3</b>	<b>CS4</b>	<b>CS5</b>	<b>CS6</b>
	Self-representation & enhanced self-image	3	3	3	3	2	3
	Increased representation in mainstream media	1	0	1	2	1	1
	Effective media and communications a key enabler for Indigenous policy and programs	2	1	3	2	2	1
<b>Participation and Access</b>	Equity of access to relevant media and communications tools	3	2	3	3	2	2
	Inclusive of all remote communities and homelands	3	3	3	3	1	2
	Community ownership and participation	2	3	3	3	1	2
	Engagement strategies	2	2	3	3	1	2
	Strong governance structures	2	2	2	2	1	3
	Digital inclusion	1	1	3	2	2	1
<b>Promotes Reconciliation</b>	Improving cross-cultural awareness and dialogue	2	2	1	2	1	2
	Reaching broader audiences	1	2	1	2	1	1
	Effective cross-cultural collaboration/ 'working together'	2	2	3	2	2	3
<b>Convergence and Two-way Communications</b>	Recognising convergence of Media and ICTs	1	0	3	2	1	2
	Multi-platform delivery of content	2	1	1	3	2	2
	Two-way communication modes	1	1	2	2	1	1
<b>Recognition of Sector Diversity</b>	Regional diversity	2	1	3	2	1	2
	Organisational diversity	2	1	2	2	1	2
	Diversity of needs and context between remote, regional, urban	2	1	3	3	1	3
<b>Building Partnerships</b>	A unified and cooperative remote sector	2	1	1	1	1	1
	Inter-agency collaboration/ 'Whole of community' approach	2	2	2	3	2	2
	Partnership approach between community and government	2	2	2	3	2	2
	Links to other policy areas at national, state and local government levels	1	1	2	2	1	2

<b>Principles</b>	<b>Policy Topics</b>	<b>CS1</b>	<b>CS2</b>	<b>CS3</b>	<b>CS4</b>	<b>CS5</b>	<b>CS6</b>
<b>Industry Development</b>	Increased economic independence	1	1	2	2	0	1
	Organisational and sector structure and sustainability	1	1	2	1	2	1
	Building a business culture and enterprise approach	1	1	2	2	1	1
	Meaningful employment/ career pathways with award wages	2	1	3	2	2	2
	Skills development with appropriate training delivery	3	2	3	3	2	1
	Recognition of failure of market-based models	1	0	2	2	2	0
	Preferred supplier for government messages	2	0	1 (A)	1 (A)	2 (A)	0
<b>Capacity Building</b>	Holistic, integrated approach	1	2	3	3	2	3
	Capacity Building & Social Capital	2	2	3	3	1	2
	Empowerment / ‘Agency’	2	3	3	3	2	3
	Supporting sustainable social and economic development of communities	2	1	2	2	2	2
	Capability Approach (Sen)	2	2	3 (A)	3 (A)	2	2
	Strengthening social networks	3	3	2	2	1	2
	Promotes health, wellbeing and functional communities	2	2	1	2	2	2
<b>New Models for RIMOs and RIBS (A)</b>	Multi-media production and applications	1	1	2	2	1 (A)	1
	Upgraded multi-media RIBS facilities	1	0	3	1	1	2
	Effective regional coordination models	2	2	3	2	1	3
	An alternate learning sector	1	1	2	2	2	1
	A Production Focus	1	3	1	2	1	2
	Decentralised model	2	3	3	3	2	2
	Recognition and promotion of knowledge society	2	3	2 (A)	2	2	3
<b>Cultural and Linguistic Development</b>	Embracing cultural frameworks	2	3	2	1	1	3
	Language and cultural maintenance and growth	2	3	2	3	2	3
	Preservation, repatriation & revitalisation of recordings	1	2	1	1	1	3

Principles	Policy Topics	CS1	CS2	CS3	CS4	CS5	CS6
	Recognising cultural authority, rights and protocols	2	3	3 (A)	2	1 (A)	3 (A)
	Recognising cultural adaptivity	1	2	2	3	2	2
<b>Appropriate Technologies</b>	Appropriate technology is needed for remote community context	2	1	2	2 (A)	0	2
	Promote Innovation	2	1	2	2	0	2
	Focus on communications needs not technologies	2	3	3	2	2	2
	Building on existing communicative modes	2	3	2 (A)	3	1	2
	<b>Total (out of 180)</b>	<b>108</b>	<b>106</b>	<b>136</b>	<b>130</b>	<b>84</b>	<b>117</b>
	<b>Mean Rating</b>	<b>1.8</b>	<b>1.8</b>	<b>2.3</b>	<b>2.2</b>	<b>1.4</b>	<b>2.0</b>

Table 9-5 below aggregates the results from table 10-4 against the Policy Principles from the PF v.1 for each case study. This table provides an effective comparison of the case studies, but also helps to show the effectiveness of the PF v.1.

*Table 9-5: Summary of ratings of the six case studies by Policy Principles within the PF v.1*

No.	Policy Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4	Rating-CS5	Rating-CS6	TOTAL (%)
1.	<b>An Essential Service</b>	15	9	10	11	8	7	9	<b>54/90 (60%)</b>
2.	<b>Rights and Equity</b>	18	13	11	15	13	9	13	<b>74/108 (69%)</b>
3.	<b>Participation &amp; Access</b>	18	13	13	17	16	8	12	<b>79/108 (73%)</b>
4.	<b>Promotes Reconciliation</b>	9	5	6	5	6	4	6	<b>32/54 (59%)</b>
5.	<b>Convergence &amp; Two-Way Communications</b>	9	4	2	6	7	4	5	<b>28/54 (52%)</b>
6.	<b>Recognition of Sector Diversity</b>	9	6	3	8	7	3	7	<b>34/54 (63%)</b>
7.	<b>Building Partnerships</b>	12	7	6	7	9	6	7	<b>42/72 (58%)</b>
8.	<b>Industry Development</b>	21	11	6	15	13	11	6	<b>62/126 (49%)</b>

<b>9.</b>	<b>Capacity Building</b>	<b>21</b>	14	15	17	18	12	16	<b>92/126 (73%)</b>
<b>10.</b>	<b>New Models for RIMOs and RIBS</b>	<b>18</b>	8	10	14	12	8	11	<b>63/108 (58%)</b>
<b>11.</b>	<b>Cultural &amp; Linguistic Development</b>	<b>18</b>	10	16	12	12	9	17	<b>76/108 (70%)</b>
<b>12.</b>	<b>Appropriate Technologies</b>	<b>12</b>	8	8	9	9	3	8	<b>45/108 (42%)</b>
	<b>TOTAL</b>	<b>180</b>	<b>108 (60%)</b>	<b>106 (59%)</b>	<b>136 (76%)</b>	<b>130 (72%)</b>	<b>84 (47%)</b>	<b>117 (65%)</b>	<b>681 (63%)</b>

The evaluation of Case Study 1, *The Ngaanyatjarra Radio Show*, showed a moderate level of alignment of 60% using PF v.1. This is lower than the EF v.2 alignment of 71%, suggesting that the PF v.1 is only moderately applicable to the content-based activities discussed in this case study.

Case Study 2, the *Ngaanyatjarra Cultural Performance and Recording Project*, had a moderate level of alignment of 59%, which was also low compared with 67% for the EF v.2.

Further analysis of CS2 by Policy Principle showed that the project did not score well against the Principles focussed on broader industry development and technological change. This points to a limitation of the applicability of the PF v.1 for projects targeted at cultural production and community engagement activities, suggesting the need for a Contingent model that filters out non-relevant Principles.

Case Study 3, *IT Training and Access Facilities*, had a high level of alignment of 76% using the PF v.1, slightly higher than the EF v.2 rating of 75%. This was the highest of the six case studies, with a consistent alignment of over 55% alignment against all Policy Principles. This suggests that the PF v.1, like EF v.2, has a high rating for digital inclusion and broad community engagement projects. However, as ICT projects are not currently core business within the remote media sector, this weighting of the PF v.1 towards new communication modes over traditional broadcasting and production modes needs to be reviewed.

Case Study 4, the *Ngaanyatjarra Music Development Program*, was tested against CS4, with the second highest rating of 72% alignment with the policy topics, compared with 76%

against EF v.2. There was reasonable alignment of over 53% alignment against all Policy Principles with only two Principles – An Essential Service, and Industry Development – not being as applicable to music development. This suggests that the PF v.1, like EF v.2, is an effective tool for music development activities.

The PF v.1 was tested against Case Study 5, the *National Jobs Package*, with the lowest level of alignment of the six case studies of 47%, compared with 44% against EF v.2. There was generally low alignment across all Policy Principles with a maximum of 57% for one of the Policy Principles – Capacity Building – and all others at 50% or below. While employment is recognised as an important priority at both local and policy level, the low rating indicated that the PF v.1 favours community-driven projects over top-down policy-based projects that are not designed for the local needs and context. This is consistent with the criticism outlined in Appendix 10 of the NJP being a one-size-fits-all program.

Case Study 6, the *Ngaanyatjarra Language Recording and Archiving Project*, had a moderate level of alignment of 65% against the PF v.1, compared with 69% using Draft EF v.2. CS6 demonstrates the relevance of PF v.1 to linguistic and cultural maintenance and community-focussed activities. However, further analysis by Policy Principle indicates that if five non-relevant Principles were removed, the overall alignment would increase to 75%.

The next section summarises the key findings from the evaluation of the six case studies using the PF v.1 to inform its review in Chapter 10.

#### 9.4.3.2 Notes for review of the PF v.1

The Policy Framework is intended for meta-level policy analysis and industry development rather than to replicate the role of the Evaluation Framework. Therefore, it is understandable that there will be some difference in the relative value of projects from a community-based evaluation approach, compared with the broader Policy perspective. Table 9-4 shows a variation in the order of the results for each of the Case Studies against the PF v.1 as per the draft EF v.2. For EF v.2, CS4 rated highest, then CS3, CS1, CS6, CS2 and finally CS5. The PF v.1 rated CS3 (IT Training and Access Facilities) highest, then CS4, CS6, CS1, CS2 and finally CS5. While this is not necessarily an inconsistency, it requires further analysis.

More importantly, the relative valuing of new project types is an area requiring careful consideration. Music and ICT projects are not core business for the remote media sector, yet

both have rated more highly than the radio and cultural video projects. This suggests that both the PF v.1 and EF v.2 are currently weighted towards new modes of communication that support digital inclusion, communications development and community-driven projects more than traditional modes of broadcasting and production. While there are reasons for these results, this bias needs to be reviewed within the revision of the PF v.1 in Chapter 10.

The aggregate alignment across all Case Studies against the PF v.1 was 63%, with a Mean average of 1.9. Table 9-5 shows that the Principles that varied by more than 10% from the average of 63% are: Convergence & Two-Way Communications (52%); Industry Development (49%); and Appropriate Technologies (42%). Particular attention will be paid to these Principles in reviewing the PF v.1 in Chapter 11 as they appear to be not directly relevant to a number of the case studies. Two other Principles rated exactly 10% higher at 73%: Participation and Access; and Capacity Building.

Further to this overall analysis, Table 9-5 shows that a number of the Principles were less applicable to some case studies compared with others, suggesting the need for a Contingency version of the Policy Framework. This could be developed by categorising the projects and filtering out non-relevant Principles according to each project type.

The review of the PF v.1 in Chapter 10 will also involve consideration of the proposed Amendments and Emergent Topics. The evaluation of the case studies resulted in 43 proposed Amendments to the PF v.1, but no Emergent Topics, as outlined in Table 9-6 below.

*Table 9-6: Proposed Amendments and Emergent Topics to PF v.1 from case study evaluation*

<b>Policy Principles</b>	<b>Policy Topics</b>	<b>Proposed Amendments/ Emergent Topics</b>
<b>An Essential Service</b>	Community access to relevant news, information, and services	CS1: Replace ‘services’ with ‘other content’
	Professional service	CS2: This topic could be amended to include ‘suited to target recipients’ to recognise the need for ‘appropriate’ production values for the intended viewers and viewing context CS3: This topic needs to be adapted to include specificity to the intended recipient group.
	Locally relevant content	CS1: Remove this topic- Combine with ‘Community access’ above CS5: Change to ‘outcomes’ rather than just

<b>Policy Principles</b>	<b>Policy Topics</b>	<b>Proposed Amendments/ Emergent Topics</b>
		‘content’
	Discrete class of broadcasting	CS6: This is more a sector-wide advocacy topic than a project-specific topic.
<b>Rights and Equity</b>	Increased representation in mainstream media	CS5: Combine within ‘Meaningful employment/ career pathways with award wages’ in Industry Development
	Effective media and communications a key enabler for Indigenous policy and programs	CS6: Move into ‘An Essential Service’
<b>Participation and Access</b>	Digital inclusion	CS3: Combine with ‘Equity of access to relevant media and communications tools’
	Inclusive of all remote communities and homelands	CS3: Move into ‘Recognition of Sector Diversity’ and add ‘Flexible strategies’ at beginning
	Strong governance structures	CS2: Change to ‘Effective and appropriate’ governance structures; move into Industry Development
<b>Promotes Reconciliation</b>		CS6: Make ‘Promotes Reconciliation’ a Topic within ‘An Essential Service’;
	Reaching Broader Audiences	CS6: Combine with ‘Improving cross-cultural awareness and dialogue’
	Effective cross-cultural collaboration/ ‘working together’	CS6: Move into ‘Building Partnerships’
<b>Convergence and Two-way Communications</b>		CS3: Remove: ‘and Two-way Communications’
	Two-way communication modes	CS3: Merge with ‘Recognising convergence of Media and ICTs’
<b>Recognition of Sector Diversity</b>		CS1: Re-name as: Remote-Specific Strategies
	Organisational diversity	CS1: Merge with ‘Regional Diversity’
<b>Building Partnerships</b>	Partnership approach between community and government	CS5; Add: delivery organisation as a partner also
<b>Industry Development</b>	Preferred supplier for government messages	CS3: This should be amended to ‘messages/ services’ at the end. CS4: Topic should expand to include ‘project or service delivery’ CS5: Topic should also include preferred service provider.
	Building a business culture and enterprise	CS3: Combine with ‘Increased economic independence’

<b>Policy Principles</b>	<b>Policy Topics</b>	<b>Proposed Amendments/ Emergent Topics</b>
	approach	
	Skills development and appropriate training	CS3: Re-name as: Skills development <i>using</i> appropriate training <i>and peer learning models</i>
	Recognition of failure of market-based models	CS5: Move into ‘Remote-specific Strategies’ and add ‘and one-size-fits-all models’
<b>Capacity Building</b>		CS4: Re-name as Community Capacity Building
	Supporting sustainable social and economic development of communities	CS4: Merge with ‘Capacity Building and Social Capital’
	Capability Approach (Sen)	CS3: This topic could be combined with Capacity Building and Social Capital above. CS4: Similar to social capital and empowerment/ agency topics above.
<b>New Models for RIMOs and RIBS</b>		CS3: Make this a Topic within Industry Development and re-allocate Topics CS4,5,6: Re-name as ‘Development for RIMOs and RIBS’
	Multi-media production and applications	CS5: This is similar to topic 1 under Convergence above.
	Upgraded multi-media RIBS facilities into above	CS3: Merge with new topic to become ‘ <i>Expanded role for RIBS as community communication hubs</i> ’
	Multi-media production and applications	CS3: Similar to Convergence Topics; Merge with multi-media delivery of content
<b>Cultural &amp; Linguistic Development</b>	Recognition and promotion of knowledge society	CS3: This topic could be included within next topic (cultural frameworks).
	Recognising cultural authority, rights and protocols	CS3: Similar to ‘cultural frameworks’ topic above. CS5: Similar to Topic 1 in this section. CS6: Similar to Topic 2 in this section.
<b>Appropriate Technologies</b>	Appropriate technology is needed for remote community context	CS4: remove ‘is needed’
	Building on existing communicative modes	CS3: This is not a Technology topic. Move to ‘Participation and Access’ and re-name to ‘recognise and build upon the existing local communicative ecology’.

As with the EF v.2, a primary issue with the PF v.1 is the sheer number of topics (60).

Without simplification, it is too unwieldy to become a practical and user-friendly evaluation

tool. This can be achieved by developing a convergent model that reduces the number of Principles that are applied to each type of case study.

## **9.5 Conclusions**

The selection and evaluation of the six Ngaanyatjarra Media Case Studies using both the Evaluation Framework v.2 and the Policy Framework v.1 has provided an effective means of determining their efficacy. Chapter 9, and the detailed Case Studies in Appendix 11, have evaluated the outcomes of a range of media and communications activities undertaken by Ngaanyatjarra Media during the research period (2001-2010). The outcomes of this evaluation will now be used in reviewing and refining both frameworks in Chapter 10.

A rating system was developed for the purpose of having a quantitative measure of alignment of the case studies against the Evaluation or Policy Topics. While this system proved to be reasonably effective, it had the limitation of treating all topics as having equal value, but the Principle ratings varied according to the number of Topics within each. Consequently, in developing a refined version of both frameworks (EF v.2 and PF v.1), the relative ratings of each of the Principles needs to be reviewed to better reflect stakeholder prioritisation.

The efforts to use the rating system within the frameworks have also reiterated the subjective nature of project evaluation and policy development. There are typically very different sets of desired outcomes and indicators between policy makers or funding agencies, project delivery agencies and the recipient communities. This is the key challenge in seeking to develop frameworks that are relevant to all stakeholders. However, the model created for this project is effectively a comparative evaluation tool, which if undertaken by the same person using the same criteria, can provide an effective tool.

The overall assessment is that both draft Frameworks are reasonable effective and inclusive of the relevant topics, with only a single Emergent Topic proposed for the EF v.2 and none for the PF v.1. The EF v.2 had 19 proposed Amendments and the PF v.1 had 43 proposed Amendments. Analysis of the average alignment of all Case Studies by Principle provided further insight into the Principles that need special attention in the review, that is, those Principles where the variation was greater than 10% from the overall average. These proposed changes will all be considered within the review and refinement of the Frameworks in Chapter 10.

The more significant change proposed is the need for a Convergent model of both the EF v.2 and the PF v.1, in order to evaluate projects according to their project type, as some Principles do not apply to all types of projects. This will also help to reduce the size of the frameworks and make them more user-friendly.

The analysis of the case studies has reinforced some recurring points made within this thesis that regionally specific solutions are needed, with community participation and ownership in all aspects of project development and delivery, and that one-size-fits-all models typically do not work in remote Indigenous Australia. This relates to the effectiveness of policy approaches to remote Australia in Indigenous Affairs as well as broadcasting and communications policy.

The following chapter 10 will involve the review and refinement of both the Evaluation and Policy Frameworks based of the Case Study analysis in Chapter 9.

# **Chapter 10. Review of Policy and Evaluation Frameworks**

## **10.1 Introduction**

This chapter reviews and refines the draft policy and evaluation frameworks in light of the findings of the case studies, as summarised in Chapter 9 and detailed in Appendix 11.

The two Frameworks are intended to be complementary and for use by different stakeholders groups and for different purposes. The Evaluation Framework focuses on measures relevant to the community/recipient and delivery organisation, while the Policy Framework focuses on donor/ government/ meta-level aspects. This section seeks to clarify the purpose through reducing overlap.

Based on the findings from Chapter 9, both the EF v.2 and PF v.1 still require further simplification and equalisation of value across all Principles. The EF v.2 needs to be less technologically focused and its Principles distinguished from those within the Policy Framework. This chapter sets out a process for reviewing and revising both Frameworks, based on these findings, and testing against the Communicative Ecologies theoretical approach and the Integrated Delivery method. The revised Frameworks are then used to re-assess the Case Studies and determine whether the issues raised with the draft versions have been addressed.

Beyond this, a process is outlined for the development of Contingency-based versions of both Frameworks. While there is not capacity within this project to fully develop and test these Contingency models, an approach to do this in future research is mapped out. The Contingency versions of the EF, developed in chapter 7, are also reviewed in the light of the knowledge gained from the case studies analysis. Options for integrating aspects from this analysis into the frameworks used in the case studies, or having alternative frameworks, is explored.

## 10.2 Review of Evaluation Framework

### 10.2.1 Process for reviewing and refining EF v.2

#### *10.2.1.1 Outline of process*

The initial task within this section is to revise EF v.2 based on the analysis against the Case Studies in chapter 10. There are a series of stages in revising the EF v.2 (to become EF v.3), as follows:

- Incorporation of relevant Amendments and Emergent Topics from chapter 10;
- Review maximum ratings for each Principle;
- Review EF v.3 against previously identified issues;
- Review EF v.3 against the Integrated Delivery approach;
- Review of Case Studies using EF v.3.

Having revised the EF v.2, the next task is to consider how a Contingency approach could effectively address the Contingency factors identified in Chapters 7 and 9. While there is not capacity within this project to fully develop an EF that addresses all contingency factors, the approach to developing and testing such a framework is discussed in section 10.2.2.

#### *10.2.1.2 Stage 1: Incorporation of relevant Amendments and Emergent Topics*

Based on the testing of the EF v.2 against the case studies, there were 19 Amendments and three Emergent Topics proposed as changes, as outlined in Table 9-3. All Amendments and Emergent Topics have been adopted unless they were not seen to be relevant beyond the specific case study. The resultant revised version of EF v.2.1 has 9 Principles and 35 Topics, as shown in table 10-1 below. In order to identify the changes made, the removed or moved Topics or wording are identified with strikethrough, and added or relocated Topics or text are in italics.

*Table 10-1: Revised EF v.2.1 following incorporation of the Amendments and Emergent Topics from the Case Studies analysis*

<b>Evaluation Principles</b>	<b>Evaluation Topics</b>
<b>Local Relevance</b>	Linked to strategic planning
	Addresses community-identified needs and outcomes
	<del>Relevance of media content</del>
	Provides access to <i>locally relevant content</i> / information/ activities
	<del>Meets audience / recipient needs</del>
<b>Capability and Social Capital</b>	Improved social and economic development opportunities
	Builds Indigenous management and governance skills
	Skills development / training outcomes
	Build employment opportunities
	Supports local production and self-representation
<b>Organisational Capacity</b>	Building organisational capacity <i>and sustainability</i>
	Effective governance
	<del>Building a business/enterprise culture and approach and diversified income streams</del>
	<del>Diversified income streams, less reliance on government funding</del>
	<i>Integration of activity with existing media programs (E)</i>
	<i>Program continuity</i>
<b>Participation &amp; ownership</b>	Promotes participation/ ownership/ agency <del>in all aspects of program</del>
	Engages local champions
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols
	Promotes language and cultural development and knowledge transfer
	Preservation, repatriation & revitalisation of recordings
	<i>Support communication in language or by culturally specific communication modes (E)</i>
<b>Communicative Ecology</b>	Builds on existing communicative modes <del>and recognises flows and obstacles</del>
	<i>Addresses communication obstacles</i>
	<del>Communicative styles supported</del>
	<del>Scope and interactivity of communication modes</del>
	Improving cross-cultural awareness and dialogue
	Strengthens existing social networks
	<i>Supports convergence of Media and ICTs, including multi-platform delivery, two-way communication modes and mobile devices</i>

<b>Evaluation Principles</b>	<b>Evaluation Topics</b>
<b>Partnerships</b>	Stakeholder engagement <i>and Inter-agency cooperation</i> / ‘Whole of community’ approach
	Cross-sector cooperation
	Effective cross-cultural collaboration/ ‘working together’
	Builds two-way communication between community and government agencies/ other stakeholders
<b>Flexibility</b>	<i>Culturally appropriate/ adaptable to local context &amp; conditions</i>
	Program flexibility & realistic timetables
	Promote innovation
	Appropriateness to local conditions — geographic, climatic and land use factors
<b>Sustainability</b>	Program continuity
<b>Convergence (A)</b>	<del>Supports convergence of Media and ICTs, including multi-platform delivery and two-way communication modes</del>
	<del>Supports multi-platform delivery of content</del>
	<del>Two-way communication modes</del>
<b>Digital Inclusion</b>	Builds Digital inclusion
	Backhaul and last-mile delivery infrastructure
	Community accessible facilities/ equipment
	Appropriateness of technology for remote community context
	<i>User-friendliness (e.g. of equipment/ software/ interface) (E)</i>

The Evaluation Principle of ‘Sustainability’ has been merged into ‘Organisational Capacity’ and the remaining Topic within ‘Convergence’ has been relocated to Communicative Ecologies. The Principle ‘Partnerships’ was not replaced (as proposed in Chapter 10) as the term ‘Collaboration’ did not adequately convey the various formal and informal relationships between the delivery organisation and recipient communities, local stakeholders, and donor agencies required for an inclusive and mutually beneficial approach to program delivery.

This process has simplified the EF, removed Topics with low alignment across all Case Studies, and reduced duplication or overlap between Topics. It has also addressed the bias towards new technologies and alternative communicative modes that was in the previous EF v.2 by making all Principles and Topics technology-neutral.

Table 10-2 below shows the relative ratings for each Principle in the EF v.2.1 compared with the EF v.2<sup>1</sup>.

*Table 10-2: Relative ratings for each Principle within EF v.2.1 compared with EF v.2*

No.	Evaluation Principles	Total Possible Rating- EF v.2	Total Rating for 6 case Studies (%)	Total Possible Rating- EF v.2.1	Total Rating for 6 case Studies (%)
1.	Local Relevance	15	73/90 (81%)	9	43/54 (80%)
2.	Capability and Social Capital	15	69/90 (76%)	15	69/90 (76%)
3.	Organisational Capacity	12	37/72 (51%)	15	58/90 (64%)
4.	Participation & Ownership	6	32/36 (89%)	6	32/36 (89%)
5.	Cultural Frameworks	9	39/54 (72%)	12	54/72 (75%)
6.	Communicative Ecology	15	59/90 (66%)	15	62/90 (69%)
7.	Partnerships	12	48/72 (67%)	12	48/72 (67%)
8.	Flexibility	12	47/72 (65%)	9	33/54 (61%)
9.	Sustainability	3	11/18 (61%)	0	NA
10.	Convergence	9	32/54 (59%)	0	NA
11.	Digital Inclusion	12	35/72 (49%)	12	41/72 (57%)
	<b>TOTAL</b>	<b>120</b>	<b>482/720 (67%)</b>	<b>105</b>	<b>440/630 (70%)</b>

This table shows that there is now greater alignment across all Topics, with the average rating increased from 67% to 70%. All Principles are now within 10% of the Average rating, other than Participation and Ownership (+19%) and Digital Inclusion (-13%). The next stage of

<sup>1</sup> The revised 'Total Ratings' above have been calculated by including ratings for Emergent Topics across all six Case Studies. Where there was no rating against the Emergent Topic for earlier case studies, so the ratings have been done retrospectively.

review will further consider the relative ratings between the Principles and seek to standardise their values. That alignment is affected by the nature of the particular case studies used in Chapter 9 and would be potentially different for other sorts of projects. This issue is addressed via the contingency approach discussed in sections 10.2.2 and 10.3.2.

#### *10.2.1.3 Stage 2: Review maximum ratings for each Principle*

The testing of EF v.2 against the case Studies in Chapter 10 found that the ‘total possible’ ratings for each Principle was somewhat ad hoc and did not adequately reflect the value and priority of that Principle. Following the changes to EF v.2 in 10.2.1.2, this section seeks to standardise the ratings across all Principles to reduce the variation, and where necessary merge Principles of lower priority.

Table 10-2 provides some clarity on opportunities to further merge Principles in order to simplify the EF further and equalise the maximum rating of all Principles to 15 by having 5 Topics within each. In the process, it is important to seek to ensure all Principles and Topics are of similar importance or value to the primary stakeholders for this Framework, the delivery organisation and community recipients.

The following changes are proposed:

- Merge ‘Participation and Ownership’, with its current two Topics, with Local Relevance, which has three topics, to create a combined Principle called ‘Community Ownership, Engagement and Relevance’;
- Merge ‘Digital Inclusion’ Principle with ‘Flexibility’ and re-name as ‘Accessibility & Appropriateness’. This will reduce the technology focus and aggregate similar Topics;
- Remove ‘Promote innovation’ from ‘Flexibility’ as it has low alignment and is ambiguous;
- Move Topic ‘Builds Digital inclusion’ from ‘Digital Inclusion’ to ‘Communicative Ecologies’;
- Move ‘Improving cross-cultural awareness and dialogue’ from ‘Communicative Ecologies’ to ‘Cultural Frameworks’;
- Add a Topic to Partnerships: Split ‘Stakeholder engagement’ from first Topic and revise as ‘Community stakeholder involvement in program design, delivery and evaluation’;

- Change ‘Cross-sector cooperation’ Topic to ‘Partnerships with industry and/or other remote media organisations’ to reduce ambiguity.

These changes have resulted in the number of Topics and relative values across all Principles being standardised and further simplification of the EF v.2.1. While the number of Topics remains at 35, the revised version of EF v.3, shown in table 10-3 below, has reduced from 9 to 7 Principles. Again, the moved/ removed Topics or text is identified with strikethrough, and new/ relocated Topics or text shown in italics.

**Table 10-3: Revised version EF v.3**

<b>Evaluation Principles</b>	<b>Evaluation Topics</b>
<b>Community Ownership, Engagement and Relevance</b>	Linked to strategic planning
	Addresses community-identified needs and outcomes
	Provides access to locally relevant content / information/ activities
	Promotes participation/ ownership/ agency
	Engages local champions
<b>Capability and Social Capital</b>	Improved social and economic development opportunities
	Builds Indigenous management and governance skills
	Skills development / training outcomes
	Builds employment opportunities
	Supports local production and self-representation
<b>Organisational Capacity</b>	Building organisational capacity and sustainability
	Effective governance
	Building a business approach and diversified income streams
	Integration of activity with existing media programs (E)
	Program continuity
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols
	Promotes language and cultural development and knowledge transfer
	Supports preservation, repatriation & revitalisation of recordings
	Support communication in language or by culturally specific communication modes (E)
	Improves cross-cultural awareness and dialogue

<b>Evaluation Principles</b>	<b>Evaluation Topics</b>
<b>Communicative Ecology</b>	Builds on existing communicative modes
	Addresses communication obstacles and flows
	Builds Digital inclusion
	Strengthens existing social networks
	Supports convergence of Media and ICTs, including multi-platform delivery and two-way communication modes
	Inter-agency cooperation / ‘Whole of community’ approach
<b>Partnerships</b>	<i>Community stakeholder involvement in program design, delivery and evaluation</i>
	<i>Partnerships with industry and/or other remote media organisations</i>
	<i>Promotes effective cross-cultural collaboration/ ‘working together’</i>
	Builds two-way communication between community and government agencies/ external stakeholders
	Culturally appropriate / adaptable to local context & conditions
<b>Accessibility and Appropriateness</b>	Program flexibility & realistic timetables
	Community Accessible facilities/ equipment
	Appropriateness of technology for remote community context
	User-friendliness (e.g. of equipment/ software/ interface) (E)

As shown in Table 10-4 below, these changes have resulted in equal numbers of Topics (5) within each Principle, and all Principles having the same maximum rating of 15:

**Table 10-4: Relative ratings of Principles using EF v.3 compared with EF v.2 and EF v.2.1**

No.	Evaluation Principles (v.3)	Total Possible Rating- EF v.2	Total Rating for 6 case Studies (%)	Total Possible Rating- EF v.2.1	Total Rating for 6 case Studies (%)	Total Possible Rating- EF v.3	Total Rating for 6 case Studies (%)
1.	<b>Community Ownership, Engagement and Relevance</b>	15	73/90 (81%)	9	43/54 (80%)	15	75/90 (83%)
2.	<b>Capability and Social Capital</b>	15	69/90 (76%)	15	69/90 (76%)	15	69/90 (76%)

<b>3.</b>	<b>Organisational Capacity</b>	12	37/72 (51%)	15	58/90 (64%)	15	56/90 (62%)
<b>4.</b>	<b>Cultural Frameworks</b>	9	39/54 (72%)	12	54/72 (75%)	15	64/90 (71%)
<b>5.</b>	<b>Communicative Ecology</b>	15	59/90 (66%)	15	62/90 (69%)	15	62/90 (69%)
<b>6.</b>	<b>Partnerships</b>	12	48/72 (67%)	9	40/54 (74%)	15	61/90 (68%)
<b>7.</b>	<b>Accessibility and Appropriateness</b>	12	47/72 (65%)	9	33/54 (61%)	15	54/90 (60%)
	<b>TOTAL</b>	<b>90</b>	<b>482/720 (67%)</b>	<b>105</b>	<b>440/630 (70%)</b>	<b>105</b>	<b>441/630 (70%)</b>

Table 10-4 shows the same overall level of alignment across all Topics for EF v.3 as per EF v.2.1 of 70%. However, the variation of the total ratings across 6 Case Studies from this median 70% has been reduced with all Principles now within 10% of the Average rating, except one, Community Ownership, Engagement and Relevance (+13%).

The next stage will review EF v.3 against issues identified with the EF v.1 in chapter 8 to see if these have been adequately addressed.

#### *10.2.1.4 Stage 3: Review EF v.3 against previously identified issues*

In section 7.6.2, EF v.1 was reviewed and a number of issues identified, leading to the simplified version EF v.2 and Contingency versions. Having tested EF v.2 against the Case Studies in Chapter 10 and made the proposed revisions, it is timely to check if the issues identified in 8.6.2 have been addressed. The following Table 10-5 outlines the issues raised in section 7.6.2 and the extent to which these have been addressed by the revised EF v.3:

***Table 10-5: How issues with EF1 are addressed by the revised EF v.3***

<b>Issue raised about EF1</b>	<b>Extent issues addressed by EF v.3</b>
Too complex (too many Principles/ Topics)	EF v.2 has been further simplified in Stage 1 and 2, with 11 Principles reduced to 7 and 40 Topics reduced to 35.
Lack of prioritisation of values	In EF v.3, the Principles have had their values standardised to reduce the variations from the median in Case Studies' ratings and between Principles.
Some evaluation criteria not measurable	While mostly addressed by EF v.1, this was further addressed by EF v.2 from the Amendments process.

Not linked to project stages	While still not addressed by EF v.2, this led to the development of EF-C1, the Longitudinal Model. This is addressed in 11.2.7 below, which outlines the need for a Contingency model suitable to different timeframes.
Not linked to project type	This was also brought out by the Case Studies. A Contingent approach is needed to rationalise the EF v.2 according to the project types. A basic version of this Contingent version EF-C2 is outlined in 11.2.7.2 below.
Exclusion of program delivery organisation as primary stakeholder	The EF v.2 has been designed for primary use by the delivery organisation. Different stakeholder perspectives is another factor for inclusion in a Contingency version of the EF.
Framework not readily mapping to CE layers	While EF v.2 shed the PESTLED structure, the CE layers – Social, Technological, Discursive – informed its ongoing development. The inclusion of Communicative Ecologies as a Principle in EF v.3 is recognition of its continued role in the framework in building on existing communicative modes and social networks, addressing communication obstacles, and engaging local people in all program delivery and evaluation.

In summary, many of the issues identified in section 7.6.2 have been addressed by the revised EF v.3, however there is still a need for further development of the Contingency versions of the EF to address project stage and types, and different stakeholder perspectives.

#### *10.2.1.5 Stage 4: Review of EF v.3 against the Integrated Delivery approach*

The Integrated Delivery model used by Ngaanyatjarra Media (see sections A9.3.8 and 9.2.3) and demonstrated in many of the Case Studies is an holistic approach to project delivery that incorporates convergence and stakeholder cooperation to increase outcomes, efficiency and value-for-money<sup>2</sup>. It highlights the important role of Strategic Planning in setting out guiding principles for project selection and delivery.

This approach can expand beyond the internal coordination of programs or activities by one organisation to include various organisations working cooperatively in a ‘whole-of-community’, mutually supportive approach. An integrated approach to media and communications activities would see them framed as key *enablers* of all service delivery, providing an effective means of two-way communication between service providers and the community.

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<sup>2</sup> Note: The multi-media delivery model of Ngaanyatjarra Media does not apply to the whole remote media sector, with a radio broadcasting being the primary media mode for RIMOs in much of northern Australia.

The Integrated Delivery approach can operate at a number of different levels, including:

- *Organisational*: Integration and of programs being delivered;
- *Community*: Integration of program design and delivery to suit cultural frameworks, community lifestyle and engagement, and local communicative ecology;
- *Regional*: Integration of media and communications programs with other service delivery and community activities;
- *Sector*: Integration and cooperation within the sector, including with RIMO network and peak bodies;
- *National/Policy level*: Increased linkages across multiple policy areas; Indigenous affairs, communications, digital inclusion, community & social services, language and cultural heritage, employment and training, infrastructure, regional development, health, etc.

While an Integrated approach may not always be easy to implement in practice, and often relies on other agencies or stakeholders taking a similar approach, it is worth promoting as a best practice approach<sup>3</sup>. Therefore, in developing the revised EF, it is important to consider whether these multiple levels of integration are adequately reflected within the Principles and Topics, and if not, what revisions or additions can be made to promote this approach.

Within the EF v.3, the Integrated approach for the delivery organisation is reflected in many of the Topics, including ‘Linked to strategic planning’ and ‘Integration of activity with existing media programs’. The cooperative approach to addressing community or regional development outcomes is also reflected in Topics such as ‘Inter-agency cooperation / ‘Whole of community’ approach. There are other Topics under the Principles ‘Community Ownership, Engagement and Relevance’, ‘Capability and Social Capital’, ‘Cultural Frameworks’, ‘Communicative Ecology’ and ‘Partnerships’ that support the Integrated Delivery approach. As such, the EF v.3 (in its current form) effectively supports and promotes the Integrated Delivery approach.

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<sup>3</sup> In Australia there is an increasingly competitive funding environment and move towards corporatisation of service provision that works against cooperation and a recipient-focussed delivery approach.

10.2.1.6 Review of case studies using EF v.3

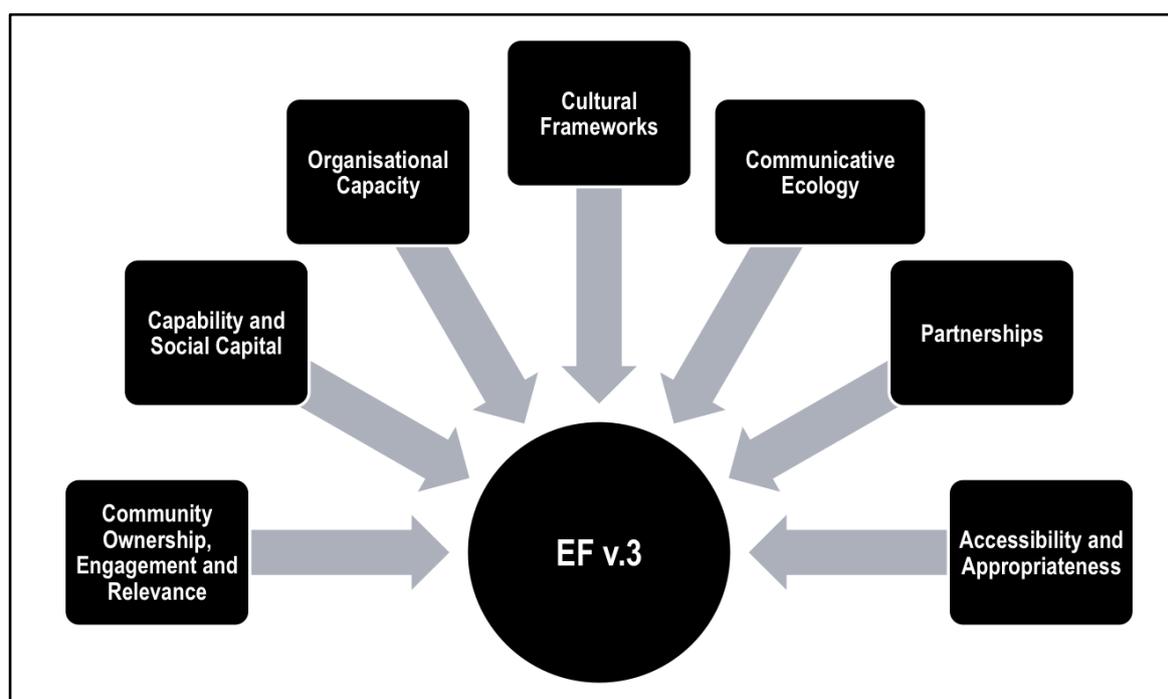


Figure 10-1: Revised EF v.3, incorporating changes based on Chapter 10 and review in 11.2

Using the revised EF v.3 (shown in Figure 10-1) the 6 case studies are now re-assessed to determine their alignment against the new list of 35 Topics. This is summarised in Table 10-6 below, with the overall percentage alignment compared with results using the EF v.2.

Table 10-6: Revised ratings for the six case studies using EF v.3

Evaluation Principles	Evaluation Topics	Rating						Total (/18)
		CS1	CS2	CS3	CS4	CS5	CS6	
<b>Community Ownership, Engagement and Relevance</b>	Linked to strategic planning	3	3	3	3	1	3	<b>16</b>
	Addresses community-identified needs and outcomes	3	3	3	3	1	2	<b>15</b>
	Provides access to locally relevant content / information/ activities	3	3	2	1	1	2	<b>12</b>
	Promotes participation/ ownership/ agency	3	3	3	3	1	2	<b>15</b>
	Engages local champions	3	3	3	3	2	3	<b>17</b>
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	2	2	3	2	2	2	<b>13</b>
	Builds Indigenous management and governance skills	2	2	2	2	2	3	<b>13</b>
	Skills development / training	3	3	3	3	2	1	<b>15</b>

Evaluation Principles	Evaluation Topics	Rating						Total (/18)
		CS1	CS2	CS3	CS4	CS5	CS6	
	outcomes							
	Builds employment opportunities	3	1	3	2	2	1	<b>12</b>
	Supports local production and self-representation	3	3	3	3	1	3	<b>16</b>
<b>Organisational Capacity</b>	Building organisational capacity and sustainability	1	2	3	2	1	2	<b>11</b>
	Effective governance	1	1	2	2	1	3	<b>10</b>
	Building a business approach and diversified income streams	1	0	2	2	1	1	<b>7</b>
	Integration of activity with existing media programs	3	3	3	3	2	3	<b>17</b>
	Program continuity	3	1	2	2	2	1	<b>11</b>
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols	3	3	3	2	1	3	<b>15</b>
	Promotes language and cultural development and knowledge transfer	2	3	2	3	2	3	<b>15</b>
	Preservation, repatriation & revitalisation of recordings	1	2	1	1	1	3	<b>9</b>
	Support communication in language or by culturally specific communication modes	3	3	2	3	1	3	<b>15</b>
	Improving cross-cultural awareness and dialogue	2	2	1	2	1	2	<b>10</b>
<b>Communicative Ecology</b>	Builds on existing communicative modes	2	3	2	3	2	2	<b>14</b>
	Addresses communication obstacles and flows	2	3	2	3	2	2	<b>14</b>
	Builds Digital inclusion	1	1	3	2	2	2	<b>11</b>
	Strengthens existing social networks	3	3	2	2	1	1	<b>12</b>
	Supports convergence of Media and ICTs, including multi-platform delivery and two-way communication modes	2	1	3	2	1	2	<b>11</b>
<b>Partnerships</b>	Inter-agency cooperation / 'Whole of community' approach	2	2	2	3	2	2	<b>13</b>
	Community stakeholder involvement in program design, delivery and evaluation	2	3	2	3	1	2	<b>13</b>
	Partnerships with Industry and/or	2	1	1	2	1	1	<b>8</b>

Evaluation Principles	Evaluation Topics	Rating						Total (/18)
		CS1	CS2	CS3	CS4	CS5	CS6	
	other remote media organisations							
	Promotes effective cross-cultural collaboration/ 'working together'	2	2	3	2	3	3	<b>15</b>
	Builds two-way communication between community and government agencies/ other stakeholders	2	2	2	2	2	2	<b>12</b>
<b>Accessibility and Appropriateness</b>	Culturally appropriate/ adaptable to local context & conditions	2	3	2	3	0	2	<b>12</b>
	Program flexibility & realistic timetables	2	2	2	3	1	2	<b>12</b>
	Community accessible facilities/ equipment	1	0	3	2	2	2	<b>10</b>
	Appropriateness of technology for remote community context	3	1	2	2	0	2	<b>10</b>
	User-friendliness (e.g. of equipment/ software/ interface)	2	2	2	2	0	2	<b>10</b>
	<b>Total (out of 105)</b>	<b>78</b>	<b>75</b>	<b>82</b>	<b>83</b>	<b>48</b>	<b>75</b>	<b>441</b>
	<b>Mean Average Rating</b>	<b>2.1</b>	<b>2.1</b>	<b>2.3</b>	<b>2.4</b>	<b>1.4</b>	<b>2.1</b>	<b>2.1</b>
	<b>%</b>	<b>70%</b>	<b>71%</b>	<b>78%</b>	<b>79%</b>	<b>46%</b>	<b>71%</b>	<b>70%</b>
<i>Comparative Alignment:</i>	<i>% for EF v.2</i>	<i>71%</i>	<i>66%</i>	<i>75%</i>	<i>76%</i>	<i>44%</i>	<i>69%</i>	<i>67%</i>

The overall alignment for the six Case studies increased for all case studies by 2% to 5% using EF v.3, except CS1 (Ngaanyatjarra Radio Show) which reduced by 1%. The relative order of alignment mostly remained the same, however CS1 dropped from third highest to fifth of the six ratings.

The reduction of the technical bias of EF v.2 resulted in increased ratings for the content-based activities (CS2, CS4 and CS6) using EF v.3. However, the radio broadcasting case study (CS1) remains low, reflecting the fact that radio was not the primary communicative mode during the research period<sup>4</sup>.

CS5, the National Jobs Package (NJP), continues to rate the lowest with a minor increase of 2% from EF v.2 to 46%. It has low alignment against most Principles with a particularly low rating against the Principle – 'Accessibility and Appropriateness'. While a Contingency

<sup>4</sup> Also the Ngaanyatjarra Radio Show was constrained from expanding its outcomes due to the limited timeslot within the 5NPY network schedule prior to a dedicated Ngaanyatjarra radio network being established in 2013.

model may assist this rating slightly, the low rating is primarily due to the fact that the NJP was introduced by government without community consultation using an inflexible one-size-fits-all model, whereas the other case studies were more community-driven or adapted to local needs and context.

In general the EF v.3 conveys similar or improved overall results to EF v.2 using a much simpler and more balanced framework, suggesting a successful revision process. However, EF v.3 is still highly conceptual and not ready to be used as an Evaluation tool in a practical situation. The next stage is to consider how this could be done.

#### *10.2.1.7 Considerations for turning EF v.3 into an Evaluation Tool*

While the development of the Evaluation Tools is beyond the scope of this project, it is useful to consider the pathway towards converting EF v.3 into practical evaluation tools.

Based on the points outlined in 5.5.4, an evaluation tool designed for use in a remote indigenous community context would:

- Be user-friendly;
- Integrate with current Strategic planning, project management, reporting and software applications;
- Include both qualitative and quantitative measures;
- Identify relevant evaluation methodologies for the project type and scope;
- Provide relevant questions and indicators for different stakeholders: recipients (based on community needs assessment), delivery agency, funding agency/ donor (based on project KPIs);
- Promote Indigenous involvement in program development, delivery and evaluation;
- Enable pre-assessment of new project ideas and delivery models;
- Include a common set of key data fields to enable comparative and cumulative analysis of sector outcomes, needs and gaps;
- Demonstrate the benefits and enhanced outcomes from using formative monitoring and evaluation.

Clearly, EF v.3 is not currently ready to convert into an evaluation tool that meets these criteria. The primary limitation is that it does not yet address the Contingency factors identified in Table 10-5 and from the Case Studies analysis. Therefore, section 10.2.2 will

outline a process for developing a Contingency-based framework and evaluation process, including appropriate tools.

## **10.2.2 Towards a contingency-based Evaluation Framework**

### *10.2.2.1 Approach to developing a contingency-based EF process*

While there is not capacity within this research project to fully develop a Contingency-based Evaluation Framework, this section outlines the key elements and an approach for its development in future research.

As identified in sections 7.2.3 and 7.7.3 and reinforced by the Case Studies' analysis in chapter 9, the key contingency factors relating to the Evaluation Framework are:

1. Project duration and/or stages;
2. Project type;
3. Scale of project;
4. Stakeholder perspective;
5. Contextual factors.

The first factor is addressed by EF-C1, the Longitudinal Evaluation model outlined in 7.7.3.2. The second factor listed has also been recognised and addressed with the development of EF-C2, the Project Type framework, in section 7.7.3.3. Both of these frameworks are reviewed and revised below based on the Case Studies analyses and revisions to the EF v.2 to produce EFv.3. The other three factors are discussed below.

An initial version of a Contingency-based Evaluation Process is developed in section 10.2.2.7. Beyond this, the approach required to consolidate these various contingency models into an over-arching Contingency version of the Evaluation Framework is discussed, as well as next steps towards developing practical tools for industry use.

### *10.2.2.2 Contingency factor 1: Project Duration and/or Stages*

The Longitudinal Contingency model EF-C1 was designed to address the fact that different projects have different durations and life cycles, with various stages of development, and therefore require different evaluation models. For example, there are differences in the

evaluation approach required for an existing recurrent program compared with a project that is initiated from scratch and is followed through to completion.

In addition, different stages of a project may require different types of evaluation. The longitudinal evaluation model EF-C1 provides a series of key evaluation topics and questions according to the five stages of the program lifecycle as devised by Rossi, Lipsey and Freeman (2004:80; see Figure 7-1). It recognises that the relevant topics and appropriate evaluation methodologies vary greatly according to the stage of the project's development, from its inception to implementation to finalisation. Because of time and thesis length limitations, EF-C1 was not tested against the Case Studies, however the importance of having a longitudinal model for evaluation via project stages was identified in a number of the Case Studies, particularly the multi-year projects. The outcomes of the Case Study analysis and revision of EF v.2 do not directly apply to the EF-C1, however a cursory review suggests that all of the Project Stages and Evaluation Topics remain relevant.

While EF-C1 was developed as a Contingency model to accommodate long-term projects, it could be argued that it has relevance to almost all projects, even recurrent projects. An evaluation model that is based on the project stages provides a reminder of the cyclical nature of all projects (as per the Community Program Cycle in Figure 6-2) and the need to regularly review the need, objectives, delivery approach, community engagement and resourcing, and subsequently refine or re-define the project. This is consistent with the strategic planning process undertaken by most organisations on a 3-5 year cycle, as well as the government policy cycle (see also Table 6-1).

A further point that is recognised by the Longitudinal model is that evaluation should not end when the project or infrastructure rollout is completed. Stage 4 of EF-C1 is the '*Assessment of Project Outcomes/ Impact*', which covers: Social and Capital Outcomes; Economic Outcomes; Project Outputs; and Digital Inclusion Criteria. However, some of these outcomes or impacts may only become apparent in the months or years after the project is completed. For infrastructure rollouts and capacity building projects, post-completion reviews at relevant intervals are needed to effectively capture these long-term outcomes.

For example, the Ngaanyatjarra Lands Telecommunications Project, completed in 2008, has since enabled mobile telephony to be introduced into six communities<sup>5</sup> and a much more

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<sup>5</sup> Mobile tower installed in Warburton 2009, additional 5 installs (Wingellina, Blackstone, Jameson Warakurna

digitally connected and literate population. It has enabled a range of potential new applications (VoIP, cloud-based Ara Irititja, SAM arts database, regional radio network), services (tele-health, education, on-site training) and enterprise opportunities (art centre sales, e-tourism).

Many of the Case Studies outlined in Chapter 9 have led to ongoing activity in the region, employment and enterprise, and broader awareness and capacity. While some of these extended outcomes are referred to in the project descriptions, the evaluation using EF v.2 has limited ability to effectively capture these longitudinal outcomes. The fact that EF-C2 maps closely to the Strategic Planning processes used by many organisations makes it applicable to existing practice. Also, it incorporates both qualitative and quantitative measures and can include funding agency indicators or outcomes where relevant.

In summary, the EF-C1 is in many circumstances a more practical and directly relevant evaluation model than EF v.3 as it links to an existing strategic planning model and considers specific Evaluation Topics when they are most relevant within the Project lifecycle. It draws attention to the EF v.3 being a summative model for comparison of the broad outcomes of various projects, rather than a formative evaluation tool for practical use in project management. Given this relevance, EF-C1 warrants further development and testing (including integration of the modifications incorporated in EFv.3), however that work is beyond the scope of this research project. This will be included in the suggestions of future research in Chapter 11.

In order to identify the most relevant EF version and methodology to use, a Contingency Evaluation Framework process could be developed that begins with a questionnaire about the project. To ascertain if EF-C1 was appropriate, the questionnaire could ask whether the project was being developed for the first time or already established, and whether it was initiated externally (government/ donor) or internally (community/ organisation). For projects in development, the questionnaire would ask which of the five stages will be implemented and the current stage of the project. To assist with project tracking, it could seek the project duration and milestones, performance indicators and intended outcomes provided by the funding agency and if there are any alternate community- determined indicators and milestones.

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and Wanarn) in 2013.

### *10.2.2.3 Contingency factor 2: Project Type*

The Case Study analysis in chapter 10 found that a number of Principles were less applicable to some case studies, demonstrating the need for a Contingency-based Evaluation Framework that grouped projects according to type and filtered out non-relevant Principles and Topics. This aligned with the analysis of the limitations of EF v.1 in 7.6.2, which led to the development of a Contingency EF version EF-C2: Project Type.

A first version of EF-C2 was developed in section 7.7.3.3 (see Table 7-4) using the following four types of remote media and communications projects:

- I. Content;
- II. Technology;
- III. Social and Cultural Capital/ Capability;
- IV. Organisational Development.

While acknowledging the overlap between the categories, EF-C2 outlined examples of projects suited to each Project Category, along with relevant Evaluation Criteria/Topics and recommended methods. Using this categorisation, EF-C2 is a much simpler and more user-friendly Evaluation model.

However, the Evaluation Topics selected in EF-C2 were selected as random examples and not based on a process of considering all Evaluation Principle and Topics. Having now undertaken the Case Study analysis and identified a final set of Principles and Topics in EF v.3, it is time to review EF-C2 and develop a revised version that outlines relevant Principles for each Project Type.

The first step, shown in Table 10-7 is to determine the relevance of each Topic to each Project Type. This will draw on the learnings from the Case Study analysis, identifying Topics where there is low rating against Topics for a particular project type.

**Table 10-7: EF-C2 v.2 showing relevance of Evaluation Principles and Topics for the four Project Types**

Evaluation Principles	Evaluation Topics	Project Type			
		1.Content	2.Tech	3.SCC/C	4.Org.Dev't
<b>Community Ownership, Engagement and Relevance</b>	Linked to strategic planning	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Addresses community-identified needs and outcomes	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Provides access to locally relevant content / information/ activities	<input type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Promotes participation/ ownership/ agency	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Engages local champions	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Builds Indigenous management and governance skills		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Skills development / training outcomes	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Builds employment opportunities	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Supports local production and self-representation	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Organisational Capacity</b>	Building organisational capacity and sustainability		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Effective governance			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Building a business approach and diversified income streams			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Integration of activity with existing media programs	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Program continuity	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Promotes language and cultural development and knowledge transfer	<input type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Preservation, repatriation & revitalisation of recordings	<input type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Support communication in language or by culturally specific communication modes	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Improving cross-cultural awareness and dialogue	<input type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Communicative Ecology</b>	Builds on existing communicative modes	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Addresses communication obstacles and flows		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Evaluation Principles	Evaluation Topics	Project Type			
		1.Content	2.Tech	3.SCC/C	4.Org.Dev't
	Builds Digital inclusion		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Strengthens existing social networks		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Supports convergence of Media and ICTs, including multi-platform delivery and two-way communication modes		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Partnerships</b>	Inter-agency cooperation / 'Whole of community' approach	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Community stakeholder involvement in program design, delivery and evaluation	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Partnerships with Industry and/or other remote media organisations				<input type="checkbox"/>
	Promotes effective cross-cultural collaboration/ 'working together'	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Builds two-way communication between community and government agencies/ other stakeholders	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Accessibility and Appropriateness</b>	Culturally appropriate/ adaptable to local context & conditions	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Program flexibility & realistic timetables	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Community accessible facilities/ equipment		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Appropriateness of technology for remote community context		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	User-friendliness (e.g. of equipment/ software/ interface)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

This revised EF-C2 v.2 is a more comprehensive version of the Contingency EF by Project Type. It demonstrates that the Topics within EF v.3 are most directly applicable to Organisational Development project (35 Topics), followed by 'Social and Cultural Capital/ Capability' (30), Technical (26) and Content (24).

As such, a Contingency evaluation framework would include a question about project type in the initial section, which would lead to a filtered set of questions related to that project type. Where more than one type is selected, the combined set of Topics would be listed.

It would also provide a checklist of relevant program areas that the project may provide outcomes in (e.g. education, health, housing, employment, language, cultural projects, youth

development, ICT use, telecommunications, etc.). This will inform the level of qualitative compared with quantitative measures that are likely to be required.

#### *10.2.2.4 Contingency factor 3: Scale of Project*

The size and complexity of the project, intended coverage or audience reach, timeframe, and resourcing are all factors in the type of evaluation model and methodology required. More funding or investment generally requires more stringent monitoring and evaluation procedures to track project outcomes against performance indicators, or to identify delivery issues after each phase and revise the approach if required.

Large budget projects may also require external evaluation, instead of, or as well as, internal evaluation, to reduce subjectivity in the process and to demonstrate appropriate governance. Larger projects may also have more stakeholders connected to the project, at resourcing and delivery levels. Also, performance measures are more likely to be externally determined and quantitative, particularly if related to national policy agendas such as ‘Closing the Gap’ targets, to enable comparison of data between regions, states or even countries.

There are no simple ways of determining a Contingency approach to address project scale, other than to say that evaluation techniques are likely to vary with scale and budget, according to the risk and the need to demonstrate reliable data and quality assurance of project outcomes. Hence more work is required.

A Contingency evaluation framework would have a preliminary section that seeks information about the project timeframe (duration in weeks, months or years), budget range (and in-kind resources) and coverage (number of communities, area, population). This information would help to inform recommendations of appropriate evaluation tools, methodologies and relevant measures.

#### *10.2.2.5 Contingency factor 4: Stakeholder Perspective*

As outlined in 7.2.3, there can be numerous stakeholders involved in a project who can all have different expectations or required outcomes from a project. Therefore the evaluation measures, questions and methodologies may vary according to the stakeholder group. By way of demonstration, the EF v.1 in Table A10-2 in Appendix 10 compared questions and indicators for each Topic that related to two stakeholder perspectives: 1) Top-down-

government/ funding agency; and 2) Bottom-up- Community organisation/ recipient-determined.

The EF v.3 has been designed primarily for use by the delivery organisation, this was primarily a pragmatic approach to reducing the variables in stakeholder needs<sup>6</sup>. However, the analysis of the Case Studies suggest that it is more appropriate for the purposes of developing a Stakeholder Perspective Contingency approach, to broaden this to three primary stakeholder groups, being: 1) funding agencies/ donors; 2) project delivery organisation; and 3) community audience/ recipients. Other stakeholders, such as regional agencies or project partners, will generally align closely with one of these positions.

As a final stage, the Contingency framework would include a different set of questions against each Topic relevant to the various stakeholders. This enables the framework to be multi-faceted while still maintaining a common linkage through the set of Evaluation Principles and Topics. It also provides an opportunity to input relevant measures into the Evaluation Tool specific to the different stakeholders.

As such, the Contingency questionnaire would ask which stakeholders are involved in the project and, most importantly, which stakeholder group is undertaking the evaluation and the 'audience' it is intended for (e.g. for reporting purposes). The project delivery agency may complete the set of questions that relates to the funding agency stakeholder perspective as part of their outcomes reporting. These may be more quantitative in nature. A different report may be prepared for the recipient community that is more qualitative and relates to their identified needs and indicators of success. The delivery agency questions may relate to organisational strategic planning and integrated delivery outcomes. Therefore, stakeholder perspective and outcomes become a critical aspect of the Contingency-based approach.

#### *10.2.2.6 Contingency factor 5: Contextual Factors*

There are many variations in context in Australia that impact on project or service delivery models, costs and potential outcomes. These include:

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<sup>6</sup> The assumption is that the delivery agency is seeking to address the needs of both other stakeholder groups- the funding agency and the recipients- which are mutually linked. That is, if recipient outcomes are not being met, engagement generally drops leading to low results for funding agency measures or policy outcomes.

- *Remoteness:* Project delivery and support services are significantly affected by whether the location is remote, regional or urban, as defined by the ABS remoteness index<sup>7</sup>. Remoteness impacts include population spread, access to infrastructure and services, delivery costs, maintenance needs, living conditions and so on. Education levels, English literacy and employment levels also tend to be lower in remote communities than in regional areas, affecting relevant media modes, training delivery and employment options. Urban and regional centres typically have larger but more dispersed Indigenous populations with more diversified media ecology through access to a range of communication modes and services. This context creates a very different set of programming and service delivery needs and operational challenges. Training delivery models differ according to location, with a face-to-face, practical and gender-specific approach required in some remote areas, yet classroom-based or online training may work in regional or urban areas.
- *Organisational Structure:* A hub-and-spoke RIMO/ RIBS structure delivering multiple activities across vast regions requires different structure and resourcing to a more discreet activity such as a regional or urban radio station, production house, or training agency.
- *Delivery mode:* While most of the sector uses a radio broadcasting mode, the convergent and multi-modal nature of the industry has some agencies are involved in television production and/or broadcast, online content production/distribution, music development and recording, ICT and telecommunications services, and so on. An online content delivery model is different to community broadcasting in its potential audience reach and delivery costs, however requires the target audience to have on-line access. Also some modes, such as online or mobile delivery, may not be available in some locations. An example of this was the lack of radio satellite channel for the Ngaanyatjarra region limiting the potential outcomes of a radio broadcasting program.
- *Socio-cultural and linguistic factors:* Most remote communities have majority Indigenous populations and, in many regions, a high percentage of people speaking a local Indigenous language and maintaining some level of cultural continuity. Language-based broadcasting and service delivery requires more locally or regionally specific content and services and less opportunity for cross-regional sharing. The socio-cultural and historical impacts of colonialism, cultural dislocation and stolen generations have

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<sup>7</sup> See the Remoteness Structure and ARIA+ (Accessibility/Remoteness Index of Australia) values on the ABS website: <http://www.abs.gov.au/websitedbs/d3310114.nsf/home/remoteness+structure>

significantly affected community wellbeing and functionality. Welfare dependency and low socio-economic conditions are also features of many Indigenous populations across all remote, regional and urban Australia. This provides different roles, modes and strategies for Indigenous media and communications providers to address their local community needs and interests. Being a more qualitative question, this may prove difficult to categorise, however, it is an important contingency factor to include.

- *Seasonal Factors:* There are significant variations in the ability to deliver projects according to season. For instance, desert regions are typically very hot and prone to heavy rains in the summer months (December–March), making travel and outdoor projects very challenging. Also cultural business is most active during leading to road closures and limited movement, especially by women. This tends to be down time for most Central Australian organisations with the most productive periods usually between April and October. Similarly, in the Top End the wet season (between December and April) can lead to flooding, road closures, communications outages and low engagement, making the dry season is the most productive period.

There are other contextual factors that can impact on the project delivery and outcomes. While it is useful to have an understanding of the key contextual factors, the critical element is that programs need to be flexible and responsive to local community needs and interests. For this reason community-based organisations, which have an understanding of the contextual factors, are best placed to determine the most effective local delivery model.

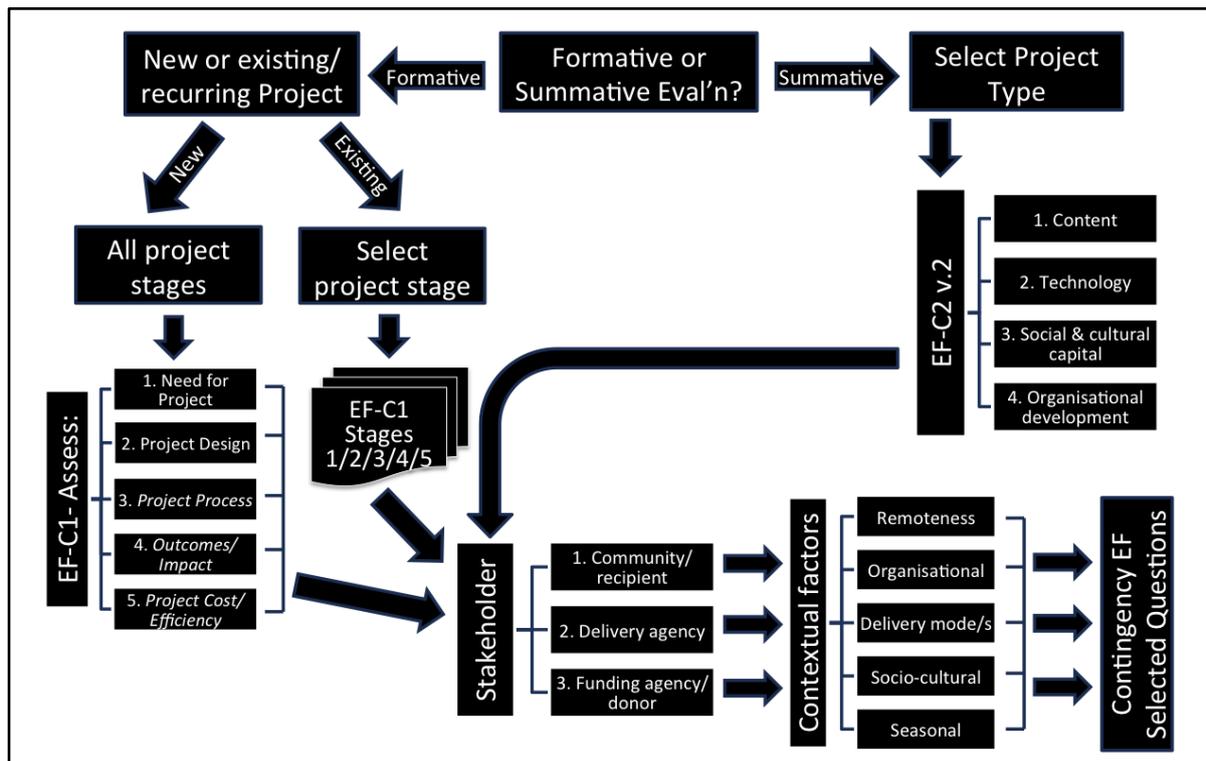
Therefore the Contingency process outlined in the next section would include a final stage relating to Contextual Factors. While it is difficult to accommodate all of the variations within each of the five key contextual factors, this step would seek to identify the key factors that may have potential impact on the project and seek to ensure these are addressed accordingly.

#### *10.2.2.7 Developing a Contingency-based Evaluation process*

To develop a Contingency-based Evaluation process, a series of question are needed that help to identify the relevant EF variation and evaluation methodologies and tools to suit the project. This section has identified a series of relevant questions to inform recommendations of appropriate evaluation tools, methodologies and relevant measures, as follows:

- Evaluation Purpose and Perspective:
  - What is the purpose of the evaluation?
  - Is the evaluation formative (ongoing) or summative (upon completion)?
  - Which stakeholder (or set of stakeholders) is undertaking the evaluation?
  - Who is the intended audience for the evaluation?
  
- Project Development:
  - Is the project being developed for the first time or is it an existing or recurring project?
  - For projects in development:
    - Which of the five stages will be implemented?
    - What is the current stage of the project?
  - For project tracking:
    - What is the project duration (start date, end date) and milestones?
    - What are the intended outcomes and performance indicators (external and internal versions)?
  
- Project Type:
  - What is the most applicable Project Type: Organisational Development; Social and Cultural Capital/ Capability; Technology; Content?
  
- Project Scope:
  - What is the coverage (number of communities, area, population)?
  - Has it been initiated externally (government/ donor) or internally (community/ organisation)?
  - Which stakeholder groups are involved in the project?
  - What is the project timeframe (duration in weeks, months or years)?
  - What is the total budget range; and percentages of: government funding, philanthropic funding; sponsorship; in-kind contribution; and income generation?

These questions can then be arranged into a relevant hierarchical order to form a Contingency Evaluation process, as shown in Figure 10-2:



*Figure 10-2: Draft Contingency-based Evaluation Process*

This draft Process has not been tested but provides a starting point for developing a Contingency Evaluation tool which provides recommendations of relevant evaluation frameworks, such as EF-C1 and EF-C2 v.2, as well as relevant evaluation methodologies to use.

As outlined in the Stakeholder section of Figure 10-2, a series of evaluation Topics and questions specific to each stakeholder group is needed, comprising both qualitative and quantitative data that relates to their required performance measure of expectations (e.g. Set A/B/C for Community/Delivery Agency/ Funding Agency).

### 10.2.3 Summary of the review of the Evaluation Framework

This section has reviewed and refined the Evaluation Framework and Contingency versions based on the learning from the Case Study analyses.

A key outcome of this process has been a significant simplification of EF v.2 from 11 to 7 Principles in the new EF v3. The revised Principles have been given an equivalent number of

Topics and equal value using the Ratings systems. The final ratings seemed more consistent with the qualitative analysis undertaken of the case studies, suggesting the EF v.3 was a more effective and reliable tool, although further testing is needed. However, it was noted that EF v.3 is still highly conceptual and not ready to be used as an Evaluation tool in a practical situation.

The need for a Contingency-based framework and evaluation process was reinforced through the Case Study analysis, with the following key contingency factors identified:

- Project duration and/or stage;
- Project type;
- Scale of project;
- Stakeholder perspective;
- Contextual factors.

The Longitudinal Contingency model, EF-C1, requires further development and testing but was still a relevant tool to address the stages of a project's lifecycle. EF-C1 recognises the cyclical nature of projects and the need to regularly review the need, objectives, delivery approach, community engagement and resourcing and, based on this review, refine or re-define the project. This helps to link the evaluation with the strategic planning process, which is also undertaken by organisations on a 3-5 year cycle, as well as the government policy cycle (see also Table 7-3). Another recommendation was that evaluation should not end when the project or infrastructure rollout is completed, but continue to assess long-term impacts.

The Project Type Contingency framework, EF-C2, was reviewed based on the relevance of all Topics within EF v.3 for different types of projects in the Case Studies, resulting in the revised version EF-C2 v.2. The Topics within EF v.3 were found to be most directly applicable to Organisational Development project (35 Topics), followed by 'Social and Cultural Capital/ Capability' (30), Technical (26) and Content (24).

Descriptive analysis was provided for the Contingency factors of project scale, stakeholder perspective and contextual factors. These led to a series of questions that would be used to help guide the evaluator with recommended approaches to the evaluation.

Based on the questions identified, a draft Contingency-based Evaluation process was developed which laid out a hierarchical process to help to identify the relevant EF variation and evaluation methodologies and tools to suit the project. This needs to be further developed and tested in a range of situations, but has set out a platform on which to base future research.

## **10.3 Review of Policy Framework**

### **10.3.1 Issues to be incorporated**

#### *10.3.1.1 Process for reviewing and revising PF v.1*

Having tested the PF v.1 against each of the Case Studies in Chapter 9, there was a proposal to reduce the number of Principles (currently 12) and Topics (currently 60) in order to make the framework more practical and user-friendly. This can be achieved through incorporation of the Amendments (suggested in Chapter 9) and further reduction processes, as well as by developing a Contingent model that specifies the Topics applicable to each type of project.

There was also an observation that the PF v.1 had a bias towards digital inclusion and new communications modes such as ICTs and music, with lower ratings for current industry media modes of broadcasting and production. This bias will be addressed through this revision process.

The same review and refinement stages used for the EF v.2 (in section 10.2) will now be applied to the PF v.1, as follows:

1. Incorporation of relevant Amendments and Emergent Topics;
2. Review maximum ratings for each Principle;
3. Review PF v.1 against previously identified issues;
4. Review PF v.1 against the Integrated Delivery approach;
5. Review of Case Studies using PF v.1.

Having revised the PF v.1, a Contingency approach will be developed in section 10.3.2 to address the Contingency factors identified in Chapters 7 and 9.

### 10.3.1.2 Stage 1: Incorporation of relevant Amendments and Emergent Topics

Based on the case study analyses of the PF v.1, there were 43 Amendments proposed but no Emergent Topics, as outlined in Table 9-6. A revised version, PF v1.1, has been developed, incorporating all proposed Amendments. The resultant revised version of PF v.1.1 is significantly reduced with 9 Principles and 43 Topics, as shown in table 10-8 below. The removed or moved Topics or wording are identified with strikethrough, and added or relocated Topics or text are in italics.

**Table 10-8: Revised Policy Framework PF v.1.1**

<b>Principles</b>	<b>Policy Topics</b>
<b>An Essential Service</b>	First level of service
	Community access to relevant news, information, and <del>services</del> <i>other content</i>
	Professional service <i>suited to target recipients</i>
	<del>Locally relevant content</del>
	<del>Discrete class of broadcasting</del>
	<i>Promotes reconciliation and cross-cultural awareness through reaching broader audiences</i>
	<i>Effective media and communications a key enabler for Indigenous policy and programs</i>
<b>Rights and Equity</b>	<i>Social justice principles and rights of Indigenous peoples</i>
	<del>Rights of Indigenous peoples</del>
	Self-determination
	Self-representation & enhanced self-image
	<del>Increased representation in mainstream media</del>
	<del>Effective media and communications a key enabler for Indigenous policy and programs</del>
<b>Participation and Access</b>	<i>Digital inclusion and access to relevant media and communications tools-modes/-services</i>
	<del>Inclusive of all remote communities and homelands</del>
	Community ownership and participation
	Engagement strategies
	<del>Strong Effective and appropriate governance structures</del>
	<del>Digital inclusion</del>
	<i>Recognise and build upon the existing local communicative ecology</i>
<b>Promotes Reconciliation</b>	<del>Improving cross-cultural awareness and dialogue</del>
	<del>Reaching broader audiences</del>
	<del>Effective cross-cultural collaboration/ 'working together'<sup>2</sup></del>
<b>Convergence and Two-way Communications Appropriate</b>	Recognising convergence of Media and ICTs <i>enabling two-way communications</i>
	<i>Multi-media production and multi-platform content delivery of</i>

<b>Principles</b>	<b>Policy Topics</b>
<b>Technologies</b>	<del>content</del>
	Two-way communication modes
	Appropriate technology is needed for remote community context
	Promote Innovation
	<i>Focus on communications needs not technologies</i>
<b>Recognition of Sector Diversity</b> <b>Remote-specific strategies</b>	<i>Recognition of regional and sector diversity</i>
	<del>Organisational diversity</del>
	Diversity of needs and context between remote, regional, urban
	<i>Effective regional coordination 'hub and spoke' models</i>
	<i>Flexible strategies to be inclusive of all remote communities and homelands</i>
	Recognition of failure of market-based and one-size-fits-all models
<b>Building Partnerships</b>	A unified and cooperative remote sector
	Inter-agency collaboration/ 'Whole of community' approach
	Partnership approach between community, <i>delivery organisation and government</i>
	Links to other policy areas at national, state and local government levels
	<i>Effective cross-cultural collaboration/ 'working together'</i>
<b>Industry Development</b>	Increased economic independence through business strategies
	<i>Building organisational sustainability and sector capacity</i>
	<del>Strong</del> <i>Effective and appropriate governance structures</i>
	<del>Building a business culture and enterprise approach</del>
	Meaningful employment/ career pathways with award wages
	Skills development <i>using appropriate training and peer learning models</i>
	<del>Recognition of failure of market based models</del>
	<i>Expanded role for RIBS as community communication hubs</i>
	<i>RIMOs as referred supplier/service provider for government messages/ media projects</i>
<b>Community Capacity Building</b>	Holistic, integrated <i>delivery approach</i>
	<i>Building community capacity, social capital in communities and sustainability</i>
	Empowerment / 'Agency'
	<del>Supporting sustainable social and economic development of communities</del>
	<del>Capability Approach (Sen)</del>
	Strengthening social networks
	Promotes health, wellbeing and functional communities
<b>New Models Integral Role for RIMOs and RIBS (A)</b>	Multi-media production and applications
	Upgraded multi-media RIBS facilities
	<del>Effective regional coordination models</del>
	<del>An alternate learning sector</del>

Principles	Policy Topics
	A Production Focus
	Decentralised model
<b>Cultural and Linguistic Development</b>	Recognition and promotion of knowledge society
	Embracing cultural frameworks, <i>protocols and authority</i>
	Language and cultural maintenance and growth
	Preservation, repatriation & revitalisation of recordings
	Recognising cultural authority, rights and protocols <i>Recognition of Indigenous knowledge and Indigenous Cultural Intellectual Property (ICIP) rights</i>
	Recognising cultural adaptivity
<b>Appropriate Technologies</b>	Appropriate technology is needed for remote community context
	Promote Innovation
	Focus on communications needs not technologies
	Building on existing communicative modes

This process has simplified the PF, removing some Topics with low alignment across all Case Studies, and reducing duplication between Topics. It has also reduced the bias towards digital inclusion and new communications modes that was in the previous PF v.1, although the relative order of ratings of the Case Studies has remained the same.

Table 10-9 below shows the relative ratings for each Principle in the PF v.1.1 compared with the PF v.1.

*Table 10-9: Relative ratings for each Principle within PF v.1.1 compared with PF v.1*

No.	Policy Principles	Total Possible Rating- PF v.1	Total Rating for 6 case Studies (%)	Total Possible Rating- PF v.1.1	Total Rating for 6 case Studies (%)
1.	<b>An Essential Service</b>	15	54/90 (60%)	15	62/90 (69%)
2.	<b>Rights and Equity</b>	18	74/108 (69%)	9	45/54 (83%)
3.	<b>Participation &amp; Access</b>	18	79/108 (73%)	12	55/72 (76%)
4.	<b>Convergence &amp; Appropriate Technologies</b>	9	28/54 (52%)	15	52/90 (58%)
5.	<b>Remote-specific strategies</b>	9	34/54 (63%)	15	59/90 (66%)
6.	<b>Building Partnerships</b>	12	42/72 (58%)	15	56/90 (62%)
7.	<b>Industry Development</b>	21	62/126 (49%)	21	61/108 (56%)
8.	<b>Community Capacity Building</b>	21	92/126 (73%)	15	68/90 (76%)

<b>9.</b>	<b>New Models for RIMOs and RIBS</b>	18	63/108 (58%)	0	NA
<b>10.</b>	<b>Cultural &amp; Linguistic Development</b>	18	76/108 (70%)	15	63/90 (70%)
<b>11.</b>	<b>Appropriate Technologies</b>	12	45/108 (42%)	0	NA
	<b>TOTAL</b>	<b>180</b>	<b>681 (63%)</b>	<b>129</b>	<b>521 (67%)</b>

This table shows that there is now greater alignment across all Topics, with the average rating increased from 63% to 67%. There is also reduced variation from the Mean rating in PF v.1.1, with only one Principle more than 10% below the Average rating, being ‘Industry Development’ (-12%), and one more than 10% higher, being ‘Rights and Equity’ (+15%).

The removal and merging of some of the Principles with only a few Topics has led to most of the remaining Principles having 5 Topics. However, there are three exceptions, being ‘Rights and Equity’ with three Topics, ‘Participation and Access’ with four and ‘Industry Development’ with six Topics. As with the EF, the ideal model is to have equal numbers of Topics for all Principles. This will be addressed in the next stage.

The incorporation of the Amendments has gone some way towards simplifying the PF, however it still requires further simplification and refinement.

#### *10.3.1.3 Stage 2: Review maximum ratings for each Principle*

This stage seeks to further reduce the number of Topics and standardise the ‘value’ of all Principles. First, those Topics with the lowest ratings across all case Studies will be dropped or merged, as these have generally low alignment or relevance. Any other Topics that are of relatively low priority will also be dropped or merged to equalise the value of Topics. Further, the number of Topics for each Principle will be standardised at five. The wording of Topics will also be reviewed for clarity and consistency of style.

This review process resulted in the following major changes:

- *An Essential Service:*
  - The Topic ‘Effective media and communications a key enabler for Indigenous policy and programs’ was revised to ‘Supports and enables other Indigenous policy and program delivery’.

- *Industry Development:*
  - The three lowest rating Topics within Industry Development (‘Preferred supplier/service provider’; ‘Increased economic independence’; and ‘Building organisational sustainability’) merged to become: ‘Supporting organisational business development and income diversity for sustainability’.
  - This reduced Industry Development to 4 Topics.
  
- *Rights and Equity:*
  - This Principle will be combined with ‘Participation and Access’ to make the new Principle: ‘Rights, Equity and Access’.
  - The Topic ‘Engagement Strategies’ was merged into ‘Community Ownership and Participation’
  - The Topic ‘Recognise and build upon the existing local communicative ecology was moved to ‘Industry Development’
  
- *Convergence and Appropriate Technologies:*
  - Topic ‘Focus on communications needs not technologies’ changed to ‘Focus on user needs and interactivity’
  
- *Remote Specific Strategies:*
  - Merge ‘Recognition of failure of market-based and one-size-fits-all models’ with ‘Diversity of needs and context’ to create new Topic: ‘Recognition of remote delivery challenges and failure of top-down and market models.’
  - Local engagement strategies to address local challenges.
  
- *Industry Development:*
  - Merged 3 topics: ‘Increased economic independence’, ‘Building organisational sustainability and sector capacity’ and ‘Preferred supplier/service provider’ to become: ‘Supporting organisational business development and income diversity for sustainability’

Other minor changes to wording were also undertaken. The revised PF v.2 is shown in Table 10-10 below. As for previous tables, strike-through or italics identify changes.

**Table 10-10: Revised Policy Framework PF v.2**

<b>Principles</b>	<b>Policy Topics</b>
<b>An Essential Service</b>	First level of Service
	Community access to relevant news, information, and other content
	Professional service suited to <i>needs of</i> target recipients
	<del>Promotes</del> Reconciliation and cross-cultural awareness through reaching broader audiences
	<del>Effective media and communications a key</del> <i>Supports and enables other</i> Indigenous policy and program <i>delivery</i>
<b>Rights, Equity and Access</b> (merged with Participation and Access)	Social Justice principles and rights of Indigenous peoples
	Self-determination
	Self-representation & enhanced self-image
	<i>Digital inclusion and</i> access to relevant media and communications modes/ services
	Community ownership and participation
	<del>Recognise and build upon the existing local communicative ecology</del>
<b>Convergence and Appropriate Technologies</b>	Recognises convergence of Media and ICTs
	Multi-media production and multi-platform content delivery
	Appropriate technology for remote community context
	Promotes Innovation
	Focus on <del>user communications</del> <i>needs and interactivity</i> <del>not technologies</del>
<b>Remote-specific strategies</b>	<i>Recognises and builds upon the existing local communicative ecology</i>
	Recognises <del>of</del> regional and sector diversity
	<del>Diversity of needs and context between remote, regional, urban</del> <i>Recognition of remote delivery challenges and failure of top-down and market models.</i>
	<del>Effective regional coordination ‘hub and spoke’ model and delivery models</del>
	Flexible strategies to be inclusive of all remote communities and homelands
	<i>Local engagement to address local challenges</i>
	<del>Recognition of failure of market based and one size fits all models</del>
<b>Partnerships</b>	<i>A unified and cooperative remote sector</i>
	Inter-agency collaboration/ ‘Whole of community’ approach
	Partnership approach between community, delivery organisation and government
	Links to other programs at national, state and local government levels
	Effective cross-cultural collaboration/ ‘working together’
<b>Industry Development</b>	<del>Increased economic independence through business strategies</del>
	<del>Building organisational sustainability and sector capacity</del> <i>Supporting organisational business development and income diversity for sustainability</i>
	<del>Effective regional coordination ‘hub and spoke’ model and delivery models</del>
	Effective and appropriate governance structures
	Meaningful employment/ career pathways with award wages
	Skills development using appropriate training and peer learning models

Principles	Policy Topics
	Preferred supplier/service provider for government messages/ media projects
<b>Community Capacity Building</b>	Holistic, integrated delivery approach
	Building community capacity, social capital and sustainability
	Empowerment / ‘Agency’
	Strengthening social networks
	Promotes health, wellbeing and functional communities
<b>Cultural and Linguistic Development</b>	Embraces cultural frameworks, protocols and authority
	Language and cultural maintenance and growth
	Preservation, repatriation & revitalisation of recordings
	Recognises of Indigenous knowledge and Indigenous Cultural Intellectual Property (ICIP) rights
	Recognises cultural adaptivity

This process has reduced the number of Principles from 9 to 8 and the number of Topics from 43 to 40, with all Principles now having equivalent maximum rating of 15.

Table 10-11 below shows the relative ratings for the remaining Principles in the PF v.2 compared with the previous versions.

*Table 10-11: Relative ratings for each Principle within PF v.2 compared with PF v.1 and PF v.1.1*

No.	Policy Principles	Total Possible Rating- PF v.1	Total Rating for 6 case Studies (%)	Total Possible Rating- PF v.1.1	Total Rating for 6 case Studies (%)	Total Possible Rating- PF v.2	Total Rating for 6 case Studies (%)
1.	<b>An Essential Service</b>	15	54/90 (60%)	15	62/90 (69%)	15	61/90 (68%)
2.	<b>Rights, Equity and Access</b>	18	74/108 (69%)	9	45/54 (83%)	15	74/90 (82%)
3.	<b>Participation &amp; Access</b>	18	79/108 (73%)	12	55/72 (76%)	0	NA
4.	<b>Promotes Reconciliation</b>	9	32/54 (59%)	0	0	0	NA
5.	<b>Convergence &amp; Two-Way Communications Appropriate Technologies</b>	9	28/54 (52%)	15	52/90 (58%)	15	52/90 (58%)
6.	<b>Recognition of Sector Diversity Remote-specific strategies</b>	9	34/54 (63%)	15	59/90 (66%)	15	65/90 (72%)
7.	<b>Building Partnerships</b>	12	42/72 (58%)	15	56/90 (62%)	15	56/90 (62%)
8.	<b>Industry Development</b>	21	62/126 (49%)	21	61/108 (56%)	15	60/90 (67%)

9.	<b>Community Capacity Building</b>	21	92/126 (73%)	15	68/90 (76%)	15	68/90 (76%)
10.	<b>New Models for RIMOs and RIBS</b>	18	63/108 (58%)	0	0	0	NA
11.	<b>Cultural &amp; Linguistic Development</b>	18	76/108 (70%)	15	63/90 (70%)	15	63/90 (70%)
12.	<b>Appropriate Technologies</b>	12	45/108 (42%)	0	0	0	NA
	<b>TOTAL</b>	<b>180</b>	<b>681/1080</b>	<b>129</b>	<b>521/774</b>	<b>120</b>	<b>499/720</b>
	<b>%</b>		<b>63%</b>		<b>67%</b>		<b>69%</b>

This table shows that there is now greater alignment across all Principles with the sum of the six case studies increasing from 67% to 69%. There is reduced variation from the Mean rating of 69%, and some Principles better aligned (e.g. Industry Development). However two Principles are still more than 10% from the Average rating, being ‘Convergence and Appropriate Technologies (-11%) and ‘Rights, Equity and Access’ (+13%). This is most likely a reflection of the nature of the case studies themselves more than the policy Topics, so no further changes will be made at this time.

This process has simplified the PF, with the number of Principles reduced to 8 and Topics to 40, and has standardised the ratings across all Principles. The next stages are to review this version against previously identified issues and the Integrated Delivery approach before reviewing the Case Studies ratings against all PF Topics.

#### *10.3.1.4 Stage 3: Review PF v.2 against previously identified issues*

The aim of the Policy framework is to guide the development of policy that will provide improved access and use of communications and information to support increased capability, access to services, and employment and inclusion opportunities for remote Indigenous people. It is important to review the previously identified issues to determine whether these have been adequately addressed in the current draft framework.

As outlined in in 9.4.3.1, many of the Case Study analyses showed a low level of alignment against certain Principles, and proposed the need for a Contingency-based model of the PF to recognise the differences between projects. It was found that PF v.1 was weighted towards digital inclusion and communications development projects more than traditional modes of broadcasting and production. While the relative prioritisation across different project types

has been partly addressed in the development of PF v.2, it will be further addressed through development of Contingency approach by Project Type in section 10.3.2.3 below.

A key issue identified in section 7.4.4.1 was how a new PF would interface with existing government policy models, including evidence-based policy-making, while also promoting community involvement and local needs. Section 7.4.4.2 explored this use further by identifying two key stakeholder perspectives — the public policy or top-down perspective, and the community based or ground-up perspective. It was determined that a Contingency approach was needed to accommodate the relevant issues and indicators for different stakeholders. This is addressed in section 11.3.2.2 below.

The other considerations outlined in 6.4.4.1 have already been incorporated into the PF:

- *Shift from broadcasting policy to an Indigenous communications policy approach:* This is a fundamental principle within the Policy framework design, and reflected in a number of the Principles such as ‘Convergence and Appropriate Technologies’ and ‘Industry Development’. A technology-neutral approach has been taken in the Policy Topics to re-focus the policy away from broadcasting towards addressing communication needs.
- *Recognition of Value of Indigenous communications based on culture, capacity and wellbeing:* This is recognised by the Principles ‘Cultural & Linguistic Development’, ‘Community Capacity Building’ and ‘Rights, Equity and Access’.
- *Communicative Ecologies (CE) Approach:* CE takes a more locally targeted approach than a policy approach so is not a specific Principle within the PF, as it considers the alignment of new communication technologies, modes or programs according to existing flows, knowledges and lifestyles. A CE approach informs many aspects of the PF through promoting community-focussed needs, appropriate technologies, and community engagement at all levels. Also the Topic ‘Recognises and builds upon the existing local communicative ecology’ is included in the ‘Remote-targeted Strategies’ Principle.
- *Rhizomatic approach:* The Rhizomatic nature of the industry is promoted through several Principles and Topics, particularly in the Principle ‘Remote-targeted Strategies’ and a focus on user-controlled communication modes, innovative use of technologies, business development to seek alternative income streams, and flexible approaches to delivery. Regional and organisational diversity are recognised as strengths of the sector, as well as collaboration, partnerships and networking. As previously described, some keywords for success in remote communities are small, mobile, flexible and adaptive.

However, the Integrated Delivery model proposed in this thesis as an effective model for sustainability and efficiency requires a level of scale to the organisation. Also, there is a need to link remote media and communications to other government programs and policy directions in order to ensure ongoing sector funding and support. This limits the autonomy of the sector and its development with a convergent approach, creating an ongoing tension for the sector moving forward.

- *Recipient-based policy approach based on strategic planning:* The linkage of the framework with community-based strategic planning is more directly applicable to the EF than the PF. However, use of strategic planning is a practical way of linking policy to community-based activity and priorities. This is addressed in more detail in section 10.3.1.5 below.
- *Encourage a partnership approach:* ‘Partnership’ is included as a Principle within both the PF v.2 and the EF v.3. It is also a key aspect of the Integrated Delivery model which promotes coordination and mutual support between media and communication activities as well as through stakeholder partnerships, including other service providers and all levels of government. The alignment of the PF with the Integrated Delivery model is discussed further in section 10.3.1.5.

The issues raised in previous sections have either been incorporated into the Policy Framework already or are to be addressed within the Contingency approach.

#### *10.3.1.5 Stage 4: Review of PF v.2 against the Integrated Delivery approach*

This section builds on the review of the EF against the Integrated Delivery approach in section 10.2.1.5. The same points apply as to how this cooperative and holistic model can be applied at multiple levels – organisational, community, regional, sector and national/policy level.

Within the PF v.2, the Integrated Delivery approach for the delivery organisation is reflected in most of the Topics within the Principles of ‘Remote-specific Strategies’, ‘Partnerships’ and ‘Industry Development’ and ‘Community Capacity Building’, which include the specific topic ‘Holistic, integrated delivery approach’. The model is also embedded within many of the other Principles, connecting policy, organisational, community and technological dimensions. As such, the PF v.2 incorporates and promotes the Integrated Delivery approach.

The challenge however is how to implement this approach at both an organisational level and a policy level. As outlined in 6.4.4.4, a tool operationalising a two-way process is needed to link the PF with locally specific needs and priorities, delivery models and project outcomes. This would ensure meaningful outcomes for both key stakeholders, the community and government/ donor, and ensure promote community participation and ownership.

At an organisational level, the Integrated approach begins at the Strategic Planning stage. Organisations are already required to undertake strategic planning as a 3-5 year cycle. If this is aligned with triennial funding cycles, the strategic plans could include both the policy or funding agency requirements as well as the community-determined outcomes. Current strategic planning often includes no (or limited) processes for linkage to policy or funding agency objectives, delivery outcomes or KPIs. An Integrated planning approach would emphasise community consultation in the development of the strategic plans, and treat the Plan as a development tool that places community objectives/outcomes within a national framework of delivery.

A proposal within 6.4.4.4 was to develop a strategic planning template that linked to policy priorities and outcomes but enables organisations to determine the locally relevant delivery model. Thus, the government or funding agency would outline the key policy outcomes and funding levels but the delivery agency would determine the project design, delivery strategies, timeframes and performance measures that would most effectively meet local needs. Thus, ‘top-down’ meets ‘bottom-up’ in an cooperative way.

The aim with using a consistent strategic planning template approach would also be to enable a feedback loop into national policy making. Effectively, by having a consistent model for measuring key outcomes, this can provide meaningful evidence to feed into policy decision-making. It would also enable a clearer recognition of the ‘value’ of the sector across a range of indicators and fit the desired Evaluation-Based Policy approach.

The development of this template is not possible within this thesis but this will be included within the suggested directions for future research in Chapter 11.

10.3.1.6 Review of case studies using PF v.2

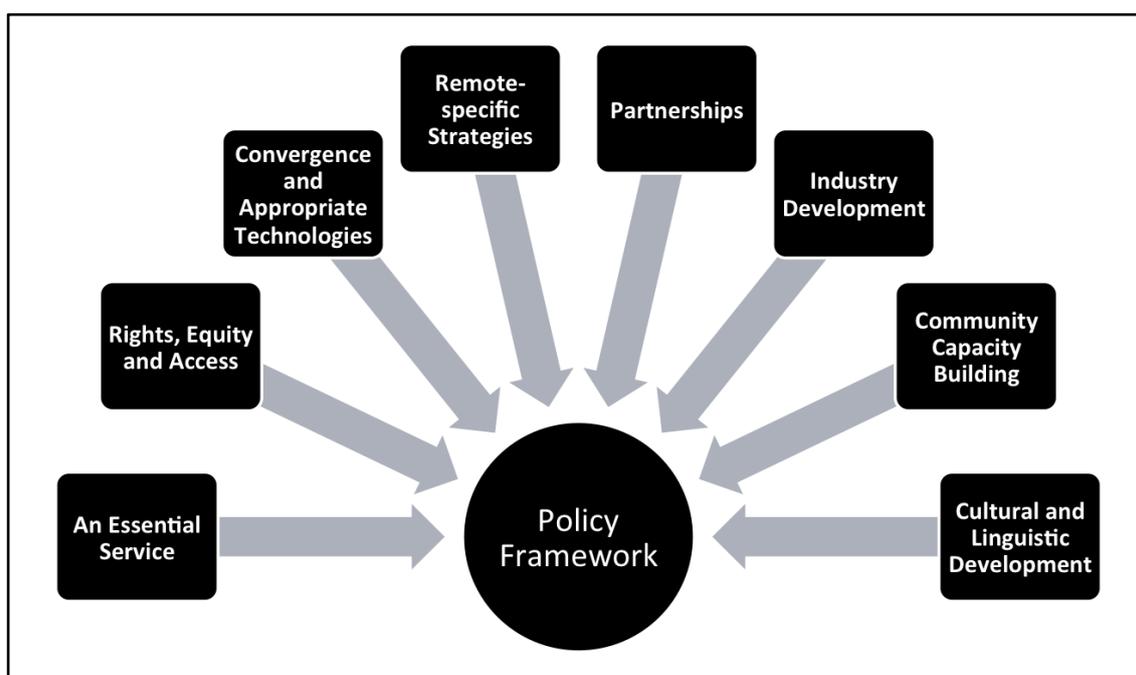


Figure 10-3: Revised PF v.2, incorporating changes based on Chapter 10 and review in 11.3

As shown in Figure 10-3, no further changes have been made to PF v.2 through the last two stages. Therefore the 6 case studies will now be re-assessed to determine their alignment against the 40 Topics within PF v.2. This is summarised in Table 10-12 below, with the overall percentage alignment compared with results using the previous PF versions.

Table 10-12: Revised ratings for the six Case Studies using PF v.2

Principles	Policy Topics	CS1	CS2	CS3	CS4	CS5	CS6	Total
<b>An Essential Service</b>	First level of Service	3	1	2	1	2	1	<b>10</b>
	Community access to relevant news, information, and other content	2	3	3	3	3	3	<b>17</b>
	Professional service suited to needs of target recipients	2	2	3	2	2	2	<b>13</b>
	Reconciliation and cross-cultural awareness through reaching broader audiences	2	2	1	2	1	2	<b>10</b>
	Supports and enables other Indigenous policy and program delivery	2	1	3	2	2	1	<b>11</b>

Principles	Policy Topics	CS1	CS2	CS3	CS4	CS5	CS6	Total
<b>Rights, Equity and Access</b>	Social Justice principles and rights of Indigenous peoples	2	3	3	2	2	3	<b>15</b>
	Self-determination	3	2	2	2	1	3	<b>13</b>
	Self-representation & enhanced self-image	3	3	3	3	2	3	<b>17</b>
	Digital inclusion and access to relevant media and communications modes/ services	3	2	3	3	2	2	<b>15</b>
	Community ownership and participation	2	3	3	3	1	2	<b>14</b>
<b>Convergence and Appropriate Technologies</b>	Recognises convergence of Media and ICTs	1	0	3	2	1	2	<b>9</b>
	Multi-media production and multi-platform content delivery	2	1	1	3	2	2	<b>11</b>
	Appropriate technology for remote community context	2	1	2	2	0	2	<b>9</b>
	Promotes Innovation	2	1	2	2	0	2	<b>9</b>
	Focus on user needs and interactivity	2	3	3	2	2	2	<b>14</b>
<b>Remote-specific strategies</b>	Recognises and builds upon the existing local communicative ecology	2	3	2	3	1	2	<b>13</b>
	Recognises regional and sector diversity	2	1	3	2	1	2	<b>11</b>
	Recognition of remote delivery challenges and failure of top-down and market models.	2	1	3	3	1	3	<b>13</b>
	Flexible strategies to be inclusive of all remote communities and homelands	3	3	3	3	1	2	<b>15</b>
	Local engagement to address local challenges	2	2	3	3	1	2	<b>13</b>
<b>Partnerships</b>	A unified and cooperative remote sector	2	1	1	1	1	1	<b>7</b>
	Inter-agency collaboration/ 'Whole of community' approach	2	2	2	3	2	2	<b>13</b>
	Partnership approach	2	2	2	3	2	2	<b>13</b>

Principles	Policy Topics	CS1	CS2	CS3	CS4	CS5	CS6	Total
	between community, delivery organisation and government							
	Links to other programs at national, state and local government levels	1	1	2	2	1	2	<b>9</b>
	Effective cross-cultural collaboration/ 'working together'	2	2	3	2	2	3	<b>14</b>
<b>Industry Development</b>	Supporting organisational business development and income diversity for sustainability	1	1	2	2	2	1	<b>9</b>
	Effective regional coordination and delivery models	2	2	3	2	1	3	<b>13</b>
	Effective and appropriate governance structures	2	2	2	2	1	3	<b>12</b>
	Meaningful employment/ career pathways with award wages	2	1	3	2	2	2	<b>12</b>
	Skills development using appropriate training and peer learning models	3	2	3	3	2	1	<b>14</b>
<b>Community Capacity Building</b>	Holistic, integrated delivery approach	1	2	3	3	2	3	<b>14</b>
	Building community capacity, social capital and sustainability	2	2	3	3	2	2	<b>14</b>
	Empowerment / 'Agency'	2	3	3	3	2	3	<b>16</b>
	Strengthening social networks	3	3	2	2	1	2	<b>13</b>
	Promotes health, wellbeing and functional communities	2	2	1	2	2	2	<b>11</b>
<b>Cultural and Linguistic Development</b>	Embraces cultural frameworks, protocols and authority	2	3	2	2	1	3	<b>13</b>
	Language and cultural maintenance and growth	2	3	2	3	2	3	<b>15</b>
	Preservation, repatriation & revitalisation of recordings	1	2	1	1	1	3	<b>9</b>

Principles	Policy Topics	CS1	CS2	CS3	CS4	CS5	CS6	Total
	Recognises Indigenous knowledge and ICIP rights	2	3	3	2	1	3	<b>14</b>
	Recognises cultural adaptivity	1	2	2	3	2	2	<b>12</b>
<b>PF v.2 Rating</b>	<b>Total (out of 120)</b>	<b>81</b>	<b>79</b>	<b>96</b>	<b>94</b>	<b>60</b>	<b>89</b>	<b>499/720</b>
	<b>Mean Rating</b>	<b>2.0</b>	<b>2.0</b>	<b>2.4</b>	<b>2.4</b>	<b>1.5</b>	<b>2.2</b>	<b>2.1</b>
	<b>%</b>	<b>68%</b>	<b>66%</b>	<b>80%</b>	<b>78%</b>	<b>50%</b>	<b>74%</b>	<b>69%</b>
PF v.1.1 Rating	%	66%	62%	78%	76%	50%	70%	67%
PF v.1 Rating	%	60%	59%	76%	72%	47%	65%	63%

The comparative ratings clearly show an increase in alignment for all Case Studies through each revision stage, with the overall ratings increasing by between 3% (CS5) and 9% (CS6) since PF v.1. This has brought the ratings for the broadcasting and content production case studies closer to those case studies focused on digital inclusion and new modes of communication. Between PF v1.1 and PF v.2, all case studies increased alignment ratings by between 2% and 4% except CS5, which remained at 50%. The relative order of the case studies remained the same, indicating that the simplified PF v.2 produces reasonably consistent outcomes to PF v.1, while reducing the number of Principles and Topics and the new media bias in the PF.

The revised ratings for the six Case Studies against all Principles in PF v.2 is shown in Table 10-13 below.

*Table 10-13: Summary of Case Studies ratings using the PF v.2 and relative results using EF v.3*

No.	Policy Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4	Rating-CS5	Rating-CS6	TOTAL (%)
<b>1.</b>	<b>An Essential Service</b>	<b>15</b>	11	9	12	10	10	9	<b>61/90 (68%)</b>
<b>2.</b>	<b>Rights, Equity and Access</b>	<b>15</b>	13	13	14	13	8	13	<b>74/90 (82%)</b>
<b>3.</b>	<b>Convergence &amp; Appropriate Technologies</b>	<b>15</b>	9	6	11	11	5	10	<b>52/90 (58%)</b>
<b>4.</b>	<b>Remote-specific strategies</b>	<b>15</b>	11	10	14	14	5	11	<b>65/90 (72%)</b>
<b>5.</b>	<b>Partnerships</b>	<b>15</b>	9	8	10	11	8	10	<b>56/90 (62%)</b>
<b>6.</b>	<b>Industry Development</b>	<b>15</b>	10	8	13	11	8	10	<b>60/90 (67%)</b>

7.	<b>Community Capacity Building</b>	<b>15</b>	10	12	12	13	9	12	<b>68/90 (76%)</b>
8.	<b>Cultural &amp; Linguistic Development</b>	<b>15</b>	8	13	10	11	7	14	<b>63/90 (70%)</b>
	<b>TOTAL</b>	<b>180</b>	<b>81</b>	<b>79</b>	<b>96</b>	<b>94</b>	<b>60</b>	<b>89</b>	<b>499/720</b>
	<b>PF v.2 Alignment %</b>		<b>68%</b>	<b>66%</b>	<b>80%</b>	<b>78%</b>	<b>50%</b>	<b>74%</b>	<b>69%</b>
	EF v.3 Alignment % (for comparison)		70%	71%	78%	79%	46%	71%	70%
	Difference		-2%	-5%	+2%	-1%	+4%	+3%	

As shown in the comparative ratings of the case studies using PF v.2 compared with EF v.3, this refinement process has successfully brought the alignment closer between the two frameworks. There are minor variations in ratings between Case Studies using the two different frameworks, with the maximum variation being 5% (CS2). The order of the case studies is also slightly different between the PF v.2 and the EF v.3, with CS 3 and CS4 swapping the highest rating and CS2 dropping from equal third to fifth using the PF v.2.

The relative difference between CS2 and CS6 is the most surprising difference, with both matched at 71% using the EF v.3, yet an 8% variation using the PF v.2. This is mostly due to variations in the areas of ‘Convergence and Appropriate Technologies’, ‘Partnerships’ and ‘Industry Development’. This suggests that PF v.2 remains less favourable of content-based projects than the EF.

A Contingency-based approach, which is developed in the next section, should help in addressing this issue.

### **10.3.2 Towards a contingency-based Policy Framework**

#### *10.3.2.1 Approach to developing a contingency-based PF*

As outlined in Section 6.4.5, a Contingency-based approach is needed for the Policy framework. This was reinforced by the Case Studies analysis in Chapter 9, which identified that some of the Policy Principles and Topics were not as applicable to some project types. While there is not capacity to fully develop a Contingency-based Policy framework in this thesis, this section outlines the key contingency factors and some recommendations for further development in later research.

Some of the EF contingency factors identified in 10.2.2, such as Project Type and Stakeholder Perspective, are also applicable to the PF, however, others are less relevant to policy development. For instance, the Longitudinal model and Project Scale factors used for the EF are more evaluation-specific.

Another key recurrent factor within this thesis is the diversity of context between remote, regional and urban settings. Therefore, the inclusion of a Delivery Context category in the Contingency version would help to make the PF more broadly applicable.

Therefore the three key Contingency factors are:

- I. Stakeholder Perspective;
- II. Project Type;
- III. Delivery Context.

These are outlined in more detail below, followed by a proposed Contingency-based Policy Process.

#### *10.3.2.2 Contingency factor 1: Stakeholder Perspective*

As outlined in 6.4.4.1, a key challenge in developing a shared policy framework is that the needs and anticipated policy and program outcomes are likely to diverge significantly between the various stakeholders. Therefore, the relevant policy Topics and rating may vary according to the stakeholder group.

Different stakeholders are likely to have different intended outcomes and hence measures of success for projects, and possibly different uses for the PF. Government agencies are more likely to require quantitative data related to high-level policy targets, whereas community may be more interested in qualitative data that is specific to local program delivery and community needs. This suggests the need for a policy maker version and a community version and/or a way of incorporating the two sorts of requirements in an integrated approach that gives appropriate weight to community needs. This latter approach may assist future policy-making to not make as many mistakes as have been made in the past.

The potential for divergence between government and community-based stakeholders in expectation, understanding of needs, delivery methods and performance indicators is a recurring theme in this thesis. It is a key reason for poor outcomes, wastage of resources and

unintended consequences in many remote Indigenous programs. Therefore, a policy framework that acknowledges these differences, tests the policy assumptions using an evidence base of previous community program outcomes and learnings, and considers the needs and community planning of the intended recipients, will result in more targeted and effective outcomes.

While a range of possible stakeholder groups were identified in 6.4.4.1, it is appropriate to limit this to the three primary stakeholder groups identified in the EF contingency model, being: 1) funding agencies/ donors; 2) project delivery agency; and 3) community/recipients. As such, a Stakeholder Perspective contingency approach would include a different set of questions against each Topic relevant to the various stakeholders, enabling the common framework to be adapted to their specific needs.

As with the EF version, the Contingency Questionnaire would ask which stakeholders are undertaking the policy analysis – Community/recipients; delivery agency; or Funding agency/donor – and which stakeholder group is the intended ‘audience’ for the analysis to inform or influence. Thus, stakeholder perspective and outcomes are the first aspect or layer of the Contingency-based Policy approach.

#### *10.3.2.3 Contingency factor 2: Project Type*

The Case Study analysis in chapter 9 found that a number of Principles in the PF were less applicable to some case studies, pointing to the need for a Contingency model of the Policy Framework by project type which filters out non-relevant Principles and Topics. For example, the CS1 and CS2 found limited applicability of the PF for content-based project and those targeted at cultural production and community engagement activities. As these are important parts of the sector’s work, this needs to be addressed through a Contingency model. Grouping the project types and filtering out non-relevant Principles according to each project type could develop this.

The same set of project types developed in EF-C2 will be applied for PF-C1, being:

- I. Content;
- II. Technology;
- III. Social and Cultural Capital/ Capability;
- IV. Organisational Development.

The same approach used in Table 10-7 will now be applied to determine the relevance of each of the Policy Principles and Topics to each Project Type, based on the learnings from the Case Study analysis, in Table 10-14.

**Table 10-14: Contingency model PF-C1 showing relevance of Policy Principles and Topics for the four Project Types**

Evaluation Principles	Evaluation Topics	Project Type			
		1.Content	2.Tech	3.SCC/C	4.Org.Dev't
<b>An Essential Service</b>	First level of Service		<input type="checkbox"/> ✓	✓	<input type="checkbox"/> ✓
	Community access to relevant news, information, and other content	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Professional service suited to needs of target recipients	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Reconciliation and cross-cultural awareness through reaching broader audiences	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Supports and enables other Indigenous policy and program delivery		<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
<b>Rights, Equity and Access</b>	Social Justice principles and rights of Indigenous peoples	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Self-determination	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Self-representation & enhanced self-image	<input type="checkbox"/>	✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Digital inclusion and access to relevant media and communications modes/ services		<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Community ownership and participation	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
<b>Convergence and Appropriate Technologies</b>	Recognises convergence of Media and ICTs		<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Multi-media production and multi-platform content delivery	<input type="checkbox"/>	<input type="checkbox"/> ✓	✓	<input type="checkbox"/> ✓
	Appropriate technology for remote community context	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Promotes Innovation		<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Focus on user needs and interactivity		<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
<b>Remote-specific strategies</b>	Recognises and builds upon the existing local communicative ecology	<input type="checkbox"/>	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Recognises regional and sector diversity		<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓
	Recognition of remote delivery challenges and failure of top-down and market models.		<input type="checkbox"/> ✓	✓	<input type="checkbox"/> ✓
	Flexible strategies to be inclusive of all remote communities and homelands		<input type="checkbox"/> ✓	<input type="checkbox"/> ✓	<input type="checkbox"/> ✓

Evaluation Principles	Evaluation Topics	Project Type			
		1.Content	2.Tech	3.SCCC	4.Org.Dev't
	Local engagement to address local challenges	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Partnerships</b>	A unified and cooperative remote media sector		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Inter-agency collaboration/ 'Whole of community' approach	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Partnership approach between community, delivery organisation and government	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Links to other programs at national, state and local government levels		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Effective cross-cultural collaboration/ 'working together'	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Industry Development</b>	Supporting organisational business development and income diversity for sustainability		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Effective regional coordination and delivery models	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Effective and appropriate governance structures	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Meaningful employment/ career pathways with award wages	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Skills development using appropriate training and peer learning models	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Community Capacity Building</b>	Holistic, integrated delivery approach	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Building community capacity, social capital and sustainability	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Empowerment / 'Agency'	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Strengthening social networks	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Promotes health, wellbeing and functional communities	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
<b>Cultural and Linguistic Development</b>	Embraces cultural frameworks, protocols and authority	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Language and cultural maintenance and growth	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Preservation, repatriation & revitalisation of recordings	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Recognises Indigenous knowledge and Indigenous Cultural Intellectual Property (ICIP) rights	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	Recognises cultural adaptivity	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

Table 10-14 outlines PF-C1, a Contingency version of PF v.2 by Project Type. It demonstrates that the Topics within PF v.2 are most directly applicable to Organisational

Development project (40 Topics), followed by ‘Social and Cultural Capital/ Capability’ (36), Technical (35) and Content (29). This is a similar result to the EF-C2 v.2.

As such, a Contingency-based policy process would include a question to determine which project type/s are most applicable: Organisational Development; Social and Cultural Capital/ Capability; Technology; Content. This would lead to a filtered set of questions related to the project type/s selected. However, beyond the project type there is still another contingency layer to consider.

#### *10.3.2.4 Contingency factor 3: Delivery Context*

The five key Contextual Factors outlined in 10.2.2.6 in relation to the Evaluation Framework also apply to the Policy Framework. These are: Remoteness; Organisational structure; Delivery mode/s; Socio-cultural and linguistic factors; Seasonal factors. However, there may be other contextual factors that are also relevant for any particular project type, location, organisation or delivery model. This closely aligns with the Communicative Ecologies approach which recognises the locally specific socio-cultural, technological and discursive factors. CE also recognises that numerous factors affect people’s usage of media and communications modes, and that locally specific strategies to address local needs and local participation at all levels creates the most effective and long-lasting outcomes.

The inclusion of Contextual Factors within the Policy Contingency Process is intended to draw the attention of policymakers and funding agencies to the need to design programs that are flexible and adaptable to the local context. There are likely to be different delivery costs, timeframes, and obstacles or opportunities specific to the delivery context. In short, there are no one-size-fits-all solutions. This in turn points to the need for a partnership approach between the funding agency and the delivery organisation in order to ensure the most effective local delivery model and meaningful outcomes for all stakeholders.

In order to provide a contingency layer relating to Delivery Context, the contingency questionnaire would include questions relating to the five key contextual factors as follows:

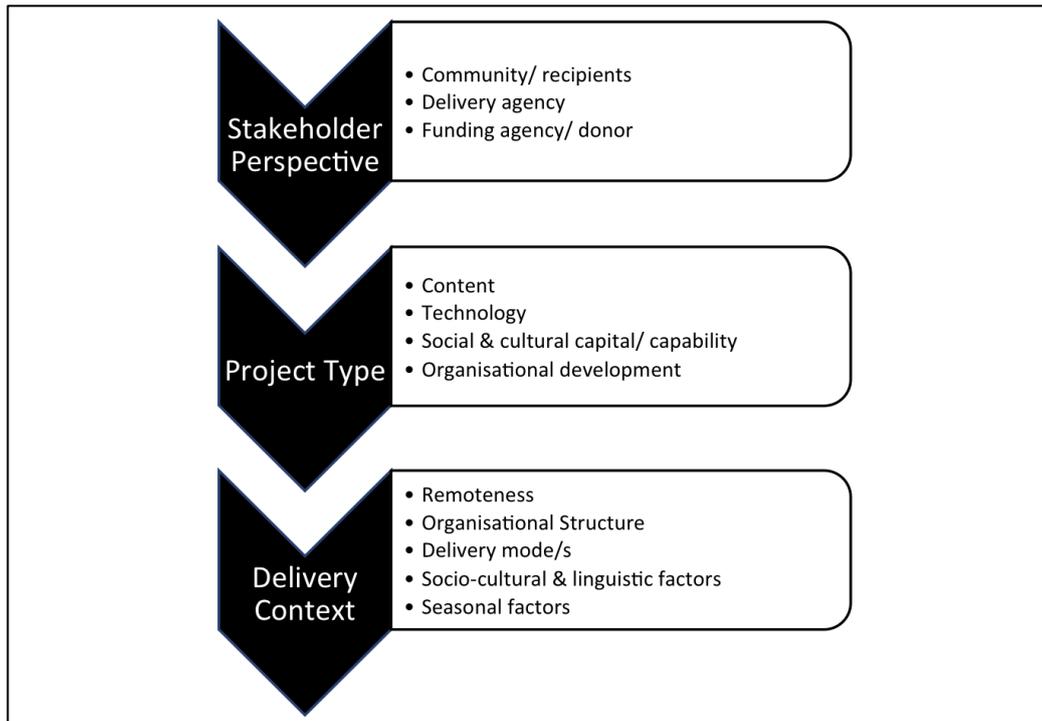
- *Remoteness*: Is the delivery location remote, regional or urban? Single or multi-site? Number of communities supported and coverage area? What other related services are available?

- *Organisational Structure*: What type of organisation is doing the delivery: RIMO/ RIBS (Hub-and-spoke); Regional radio network; Urban radio station; Production facility; Content aggregator/ distributor; Training organisation? Does this project align with its business model and structure?
- *Delivery mode*: Which modes are being used for delivering content or services - Radio broadcasting, video production, TV, music, ICT/on-line, mobile, other?
- *Socio-cultural and linguistic factors*: What are the key factors that affect project or service delivery and outcomes?
- *Seasonal factors*: What is the intended delivery period and timeframe? Is this likely to be impacted by seasonal factors (wet season, hot or windy weather, cultural business etc.)?

These questions would help to ensure that these factors have been considered in the program design and delivery.

#### *10.3.2.5 Developing a contingency-based policy process*

The three Contingency factors outlined above can now be arranged as a Contingency-based Policy process. Each stage would involve a series of questions that help to identify the Contingency factors relevant to the project or service. These in turn would lead to a filtered set of questions relevant to that project. The proposed order of the Contingency layers and key variables is represented diagrammatically in Figure 10-4:



*Figure 10-4: Draft Contingency Policy Process*

This process provides a starting point for developing a Contingency-based Policy tool that filters the questions according to the responses at each stage. It enables a more targeted and relevant set of questions and a means of more effectively determining a project's alignment to the relevant Policy Principles and Topics.

This process needs further development and testing, along with development of a set of questions, based on the stakeholder and the intended use of the framework, as discussed in Chapter 11.

### **10.3.3 Summary of the review of the Policy Framework**

This section has reviewed and refined the Policy Framework and developed a draft Contingency process based on the learnings from the Case Study analyses.

A key outcome of this process has been a significant simplification of PF v.1 from 12 to 8 Principles and the number of Topics reduced from 60 to 40. The revised Principles in the new PF v.2 have an equivalent number of Topics and equal value using the Ratings systems. The ratings for the Case Studies using PF v.2 are now similar to the EFv.3 ratings, with a maximum variation of 5%. Following this review process the PF v.2 is more robust and effective, although further testing is needed.

The need for a Contingency-based Policy process was reinforced through the Case Study analysis. Figure 10-4 sets out a Contingency process with the following key contingency factors:

- Stakeholder perspective;
- Project type;
- Delivery Context.

This process would help to determine the appropriate Policy Principles and Topics from the PF v.2 relevant to the specific stakeholder group, project type and context. For example, PF-C1 (see Table 10-14) outlines which of the 40 Policy Topics from PF v.2 are relevant for the four different Project Types. It demonstrates that all 40 Topics are applicable to Organisational Development projects, with 36 for Social and Cultural Capital/ Capability, 35 for Technical and 29 for Content projects.

The Contingency-based Policy process, which needs further development and testing, sets out a starting point for future research and development. A set of questions related to each of the Policy Topics, both quantitative and qualitative, is yet to be developed.

#### **10.4 Intended future revision and use**

As outlined in 10.2.3 and 10.3.3, further development of the EF v.3 and PF v.2 and the Contingency processes is needed, as these are works in progress. The next stage is to develop an Evaluation Toolkit and a Policy Feedback mechanism that is user-friendly and tailored to the needs and capacity of the intended users. This process is beyond the scope of this research project, but could be undertaken within a future project.

The Evaluation Toolkit would build on the Contingency-based Evaluation process to set out appropriate methods, data collection tools, and sets of questions or indicators relevant to the particular stakeholders, project types and timeframes, and contexts. The Contingency-based Policy process also needs further development, with the Topics expanded into questions with both qualitative and quantitative measures to enable data analysis and reduce subjectivity. It would be useful to review the Ngaanyatjarra Media Case Studies again once these tools are developed. The linkage between the PF, EF and community-based strategic planning and project management processes also needs to be clarified to indicate the relevant framework

and tools for different purposes, and to provide a feedback loop to policy makers using the evidence of community-based project outcomes.

For now, the existing frameworks and Contingency processes can be put out for external assessment and feedback from remote media organisations and practitioners to determine their effectiveness beyond the research site. The research finding and frameworks will also be presented for critical feedback from academics, policy makers, industry and other commentators through journal articles and presentations.

The remote-specific focus of these frameworks may draw criticism by those who would prefer the national Indigenous media and communications sector activities be neatly managed under a common framework. The Contingency-based Policy process has begun a process of expanding the potential application of the frameworks beyond the remote context. However, a recurring theme of this thesis is that ‘one size doesn’t fit all’ and that remote Indigenous Australia requires contingency-based policy approaches and delivery models, with greater involvement by community-based agencies to address local needs and contextual variations.

It would also be useful to undertake a mapping exercise between the PF v.2 and Contingency process and the current government policy under the Indigenous Advancement Strategy<sup>8</sup>. The introduction of the IAS in 2014 led to the abolition of the IBP and shift of Indigenous broadcasting and communications programs under the broader Indigenous Affairs policy model. While the potential for linkages with other program areas is improved, the recognition of the important role that communications can play and the sector funding levels have not improved. Also the fundamental right of Indigenous people to their own media and broadcasting is significantly impacted by this decision.

The development of a new policy framework that is not within the IAS framework and Closing the Gap policy focus may seem to have little relevance in the current context. However, the regularly changing tide of Indigenous affairs policy, along with the fact that the IBP has been moved between Commonwealth departments at least five times in the last decade suggests that there is always potential for change. Meadows’ assessment of Indigenous broadcasting policy based on an ad-hoc approach of “when the stars align” (Meadows, 2012:23) rather than an ongoing strategic development or evidence-based approach suggests it is worthwhile having new policy ideas ready for implementation.

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<sup>8</sup> See: <http://www.indigenous.gov.au/indigenous-advancement-strategy>

## **10.5 Review of theory**

### **10.5.1 Role of theory in thesis**

#### *10.5.1.1 How the theory informed the development of the EF and PF*

This project has taken a multi-disciplinary approach to inform the development of the policy and evaluation frameworks. Chapter 2 reviewed a range of mass communications theory approaches, particularly Political Economy and Cultural Media Policy, but found that many of the underlying assumptions relating to media and communications usage patterns, production, consumption and market forces, did not readily apply to a remote Indigenous community context. Alternative and participatory communications theories were found to have greater relevance in this context, including the Rhizomatic Approach (see section 2.4.8).

Chapter 3 looked at Community Development theory, including Sen's Capability Approach (section 3.2.3), and Development Communications Theory, including Communications for Development (C4D) (see sections 3.2.4 and 3.2.5 and Table A4-2 in Appendix 4). From this review, Communicative Ecologies (discussed in section 3.3) was selected as the primary theoretical model to apply and evaluate within this thesis. The reasons for this selection, and evaluation of CE following the case studies analysis, are discussed in more detail in 10.5.1.2 below.

Chapter 4 provided a review of previous research into Indigenous media, including the extensive use of media anthropology as the primary lens for describing the development of remote Indigenous media in Australia. The author argued the need for theoretical approaches that recognise contemporary reality, such as Cultural Media Policy and Development Communications, that would support industry development and recognise convergent communications modes and the need for digital inclusion, employment and enterprise opportunities and personal creative expression. (See Table A4-3 in Appendix 4).

Chapter 5 looked at the literature specific to the development of remote Indigenous media and communications, and argued the need for new public policy with specific strategies for the remote Indigenous community context (see Table A4-4 in Appendix 4). Chapter 6 looked at theory relating to policy-making, particular referring to Evidence-based Policy-making and the modifications of Intelligent Policy-making and Evidence-informed Policy, as well as

approaches taken to Indigenous affairs policy making in Australia (see Table A4-6 within Appendix 4).

Chapter 7 looked at evaluation theory and methodologies (see section 7.2 and Table A4-3 in Appendix 4), and described the selected methodology of Ethnographic Action Research used in this project (see section 7.3). Chapter 8 looked at research methodologies and outlined the primary methods of data collection used to review the case studies in this project (see section 8.2). The analysis of the six case studies in chapter 9 was used to assess the applicability of the draft frameworks EF v.2 and PF v.1 and inform their revision in chapter 10. This is discussed further in 10.5.2 below.

The findings from the theory and literature reviews helped to inform the development of the first versions of the Policy framework in chapter 6 and the Evaluation Framework in chapter 7. All of the key concepts, guidelines and references within the summary matrices from chapters 2 to 6, and Appendix 9, were compiled into two Master matrices – one for Policy or meta-level topics and one for Topics related to project delivery and evaluation. For the Policy Framework, similar concepts or themes were grouped under representative Topics, and the Topics were in turn grouped within a set of key Policy Principles (described in section 6.4.2). Concepts with low relevance or applicability were discarded. This process led to 12 Principles and 60 Topics within PF v.1 (see Table A10-1 in Appendix 10).

The process for the EF began by grouping the Evaluation Principles and Topics within the eight PESTLED categories; Political, Economic, Socio-cultural, Technological, Legal, Environmental, and Discursive (see EF v.1 in Table A10-2 in Appendix 10). A review was undertaken of EF v.1, which had 21 Principles and 58 Topics, in section 7.6.2. Based on the issues identified, a simplified version was created with 11 Principles and 40 Topics (see Table 7-3 in section 7.7.2). This version was used to assess the six Case Studies in Chapter 9 (full descriptions of Case Studies and evaluations are in Appendix 11). Based on the Case Study analysis, this was further simplified as EF v.3, in section 10.2.1.3, to 7 Principles and 35 Topics. The Policy framework was also simplified following case study analysis from PF v.1 with 12 principles and 60 Topics to PF v.2 with 8 Principles and 40 Topics.

The need for Contingent versions of both frameworks was identified in chapters 7 and 8 to accommodate contingency factors such as different project delivery contexts, project types and stakeholder perspectives. In section 7.7.3, three initial contingency versions of EF v.1

were developed, being a Longitudinal model EF-C1 based on five project stages (see Table A10-3 in Appendix 10), a model that filtered the EF topics for different project types (EF-C2; Table 7-4), and a Digital inclusion model EF-C3 (Table 7-5). EF-C1 and EF-C2 were revised in chapter 10 (see section 10.2.2) and three other contingency factors – scale of project, stakeholder perspective, and contextual factors – were discussed. A contingency version was also developed for PF v.2 in 10.3.2, to allow for variations in project type, stakeholder perspectives and contextual factors. Contingency-based processes were mapped out for both the EF (section 10.2.2.7) and the PF (section 10.3.2.5).

These reviews and refinements will also help to inform the next stage of converting the frameworks into practical tools, with recommended methodologies and research questions to be addressed within future research.

#### *10.5.1.2 Relevance and limitations of Communicative Ecologies theory*

At this stage of the research it is possible to review the utility of the theoretic propositions used. While designed for an international development context, Communicative Ecologies (CE) was deemed to have potential applicability to the remote Indigenous context and to the practical case studies within this thesis. CE provides a 3-layered framework – Social, Technological, Discursive – to help understand media and communications usage (channels and networks), flows and obstacles at the ‘micro’ level of the community or individual ‘agent’. CE takes a holistic multi-modal approach to consider all forms of media and communications usage within the community, including personal communications, mainstream media, local broadcasting and production, and ICT usage. It goes beyond a technological approach to communications to consider the social and discursive functions, focusing on the purpose and usage of communications and how this supports, or builds upon, existing modes and social networks.

CE provides a useful model for considering the case studies undertaken via Ngaanyatjarra Media projects and their effectiveness in building on the existing communicative ecology and cultural expression in the region. This approach is encapsulated in the Integrated Delivery model, which seeks to promote the inter-connection of the various media and communications activities into daily life, work and cultural practice.

With a key aim of this project being the development of a policy and evaluation frameworks in a remote Indigenous context, Communicative Ecologies has provided an effective

theoretical approach. CE is of particular value to the Evaluation Framework, which is primarily focused on program delivery outcomes at the community level. CE provides tools for describing the existing and past usage of communications modes and the likelihood of uptake of new ones. CE analysis can be used to identify key determinants for effective projects, such as relevance, familiarity, user-friendliness, language delivery, linkages to cultural frameworks and existing social networks, delivery by trusted organisations, integration with existing communicative modes and so on. It also accommodates local and regional variations, enabling comparison of similar projects within different contexts to help inform evidence-based policy development. This understanding of contextual factors supports the need for a contingency-based approach to the evaluation framework, local delivery models and recipient-based indicators; all key elements of this thesis.

As such, CE provides some useful ‘macro’ understandings of communications usage to inform the meta-level Principles and Topics within the PF. About 12 of the 35 Topics in PF v.2 could be described as directly related to CE. This includes the Topic ‘Recognises and builds upon the existing local communicative ecology’ and a number of other Principles and Topics that seek to focus policy on the community needs and practical experience. However, the primary application of CE is at the local or community level through consideration of the local specificity of communicative modes and engagement, which is the antithesis of most mass communications theory. The CE approach is embedded within many of the EF Topics. Of the 35 Topics in the Evaluation Framework EF v.3, at least 22 are derived from, or are consistent with, a CE mode of thinking. EF v.3 include ‘Communicative Ecologies’ as one its 7 principles in recognition of the importance of this approach.

However, there are also limitations to the use of CE. As outlined in sections A5.1 and A5.2 in Appendix 5, there are issues in applying international development models to a colonised developed country and a welfare-based economy, that is, a ‘fourth world’ context. Many of the fundamental factors – poverty, lack of access to essential services and information, high motivation to change circumstances – are less relevant in this context. For this reason, other theoretical models are useful to supplement CE. For example, Capability Theory, which focuses on the individual as ‘agent’, provides a theoretical approach to describe how local, regional, national and international structures are needed to support capability. Capability Theory derives from economic theory and recognises the importance of an economic and political approach to development of progress away from dependency models.

By its own definition, CE becomes less applicable at the political, economic and legal layers, where policy decisions about infrastructure, economics and funding allocation, regulatory models, and social and cultural engineering, are being determined. This is the domain of the Policy Framework, and while CE has helped to inform some of the Topics, there is less direct linkage. The limitation of CE evaluation to only 3 layers (of the 8 layers within PESTLED) was found to be overly simplistic for the Australian context and government funded project delivery.

CE is also less applicable to understanding the organisational level factors, including structure, governance, business model, and partnerships with other agencies and the broader sector. This political and industry meta-level is where Cultural Media Policy and Political Economy are more applicable, as they propose mechanisms for how on-the-ground experience and practical application can inform policy development. These approaches recognise the practical need for efficiency and sector coordination in delivering government funded programs. Also, communications theory that relates to the convergent nature of communications is useful in informing the Integrated Delivery model, which recognises the multi-modal nature of remote media activities.

Evidence-based Policy-making takes a similar approach, but is framed more from the policy-maker perspective than the local or community experience. It basically seeks to ensure that policy incorporates the learnings from the real-world experience of program delivery, needs analysis and research to ensure it is targeted, effective and responsive. The Policy Framework developed in this thesis seeks to build a bridge between policy development and on-the-ground community needs, context and practical application. The PF is effectively a check and balance tool for both community organisations and policy makers to ensure that projects address identified needs and provide relevant outcomes for the various stakeholders, have local ownership and engagement, and a high likelihood of ongoing benefit and change.

Having now undertaken the case study analysis and review of the frameworks, the applicability of CE to the case studies is discussed within section 10.5.2 below.

#### *10.5.1.3 Discussion of role of methodology theory*

As outlined in section 8.2, the research methodology used for this project drew on a number of research methods. The approach to the development of the frameworks was largely

through literature reviews in chapters 2 to 6 as well as contextual analysis, and was informed by Communicative Ecologies evaluation methods.

The case study analysis methods used in chapter 9 varied according to the nature of the project and reporting requirements. Given the author's embeddedness in the organisation and direct role in the development and delivery of most of the case study projects, the Ethnographic Action Research (EAR) methodology was used primarily, involving ethnographic observations of participant engagement and output, interviews, content analysis and other feedback mechanisms (see section 7.3). EAR, which is linked to CE theory, was chosen as it provides both a research approach and practical evaluation tools, and is capable of giving a rich overall picture of engagement with communication modes and projects, while leaving room for the unintended and unexpected (Tacchi, 2006). The participatory engagement in project-based activity enabled both privileged access for observation while ensuring relevant outcomes for all stakeholders. The EAR method was supplemented by outcomes reporting assessment, stakeholder interviews and longitudinal impact analysis.

The data collected for the case studies was primarily via a mixed methods approach using both qualitative and quantitative techniques. As outlined in section 8.4, quantitative data is preferred in evidence-based policy as it provides reliable measures for comparative outcomes analysis and longitudinal change, whereas qualitative data can provide a more holistic and contextualised representation of the overall outcomes of a program. Collection of reliable quantitative data in a remote community can be very difficult due to low sample sizes, high variability of context, and cross-cultural factors in undertaking surveys or data collection. Hence, the mixed methods approach used within this research project sought to address this limitation by providing other means of testing the validity of the data and more effectively assess project outcomes and learnings.

The approach within the EF and PF has primarily focussed on developing Principles and Topics that use qualitative analysis but convert this to a numeric rating system for ease of comparison between projects. While there is a degree of subjectivity in the model, this was reduced partially through refinement of the frameworks, but is addressed through seeing the rating system as a comparative tool, with the rating values decided by the same evaluator, using the same criteria. This issue was further addressed through the development of the contingency-based version and draft contingency processes, as outlined in 10.2.2 and 10.3.2.

The chosen research and evaluation methodologies provided a useful set of tools for evaluating the case studies in chapter 9. While the type and amount of available data varied, the mixed methods and EAR approach provided a robust and consistent evaluation. While further work needs to be done to work out a way of linking strategic planning into the project evaluation approach, the selected theoretical models are flexible enough to incorporate the contextual and project variations. A more site-specific research project would be useful to further assess the application of CE theory and EAR methodology in a more applied way in the remote Australian Indigenous context.

The research approach to this project and the case studies analysis utilised a wide range of theories and, based on their application within the remote Australian context, provided some learning relevant to some of these theories.

## **10.5.2 Learnings from case studies**

### *10.5.2.1 Effectiveness of case studies in assessing frameworks*

The review of the case studies has enabled review and refinement of the evaluation and policy frameworks. This required selection of the six case studies based on several factors pertinent to the key aspects of the frameworks and industry needs, including:

- Reflecting the key projects delivered by Ngaanyatjarra Media during the research period;
- Representativeness of current industry practice and program delivery, including ICT and new media modes;
- Demonstrating the inter-relationship of projects using the Integrated Delivery approach;
- Including a mix of research methods and evidence, including both quantitative and qualitative data;
- Providing a variety of project types – training and employment, cultural maintenance, content production, broadcasting, technology-based – and project scale/ timeframe;
- Inclusion of at least one externally initiated (top-down) project for comparison with locally initiated projects.

The main learnings from the six case studies were used to review the draft frameworks as per the project methodology. As such, EF v.2 and PF v.1 were used to assess and compare the case studies in chapter 9. The case studies were also used to assess the effectiveness of the

two frameworks, enabling their refinements as new versions EF v.3 and PF v.2. The comparative ratings following these revisions are shown in Table 10-15 below.

**Table 10-15: Comparison of case studies ratings against PF v.1, PF v.2, EF v.2 and EF v.3**

Case Study #	CS1	CS2	CS3	CS4	CS5	CS6	Average
<b>PF v.1 Alignment %</b>	60%	59%	76%	72%	47%	65%	<b>63%</b>
<b>PF v.2 Alignment %</b>	68%	66%	80%	78%	50%	74%	<b>69%</b>
<b>EF v.2 Alignment %</b>	71%	66%	75%	76%	44%	69%	<b>67%</b>
<b>EF v.3 Alignment %</b>	70%	71%	78%	79%	46%	71%	<b>70%</b>

CS1, the *Ngaanyatjarra Radio Show on 5NPY*, involved local content creation, skills development and broadcasting, which is the primary mode of Indigenous media that receives government support in the Australia context (see full description in section A11.2 of Appendix 11). Despite limited engagement with BRACS radio broadcasting in the region prior to the early 2000s and the lack of a regional radio network (see section A9.3.5), CS1 aimed to demonstrate the importance of community radio as a cost-effective and immediate communicative mode. The *Ngaanyatjarra Radio Show* broadcast to 26 communities across the *Ngaanyatjarra* and *APY* lands and provided twice daily shows with locally relevant content (music, news and information, interviews/ oral histories, OBs of events/ activities, CSAs etc.) in language, by presenters from up to 10 communities. While radio is popular, it has the limitation of being primarily a one-way communications mode which positions the community as audience/receivers and a limited number of people as producers/ presenters/ contributors. As such it is an effective information delivery mode and communications network but not as effective for broad-based community engagement and capacity building. CS1 rated highly against the EF v.2 (71%) and moderately well against PF v.1 (60%), but the low alignment with several Principles pointed to the need for Contingent versions of each framework, specific to content-type projects. While other case studies increased their scores against EF v.3, CS1 reduced by 1% to 70%, however it increased by 8% against PF v.2 to 68%.

CS2 described the *Ngaanyatjarra Cultural Performance and Recording Project*, which aimed to organise and document cultural events and *Tjukurrpa* recordings, with intermittent funding from 2005 through to 2010 (see section A11.3 in Appendix 11). The use of video production for cultural maintenance and rejuvenation was a primary activity of *Irrunytju Media* (the

forerunner of Ngaanyatjarra Media), building on the 1980s EVTV/ PY Media model (see section A9.3.2). CS2 tracked how Ngaanyatjarra Media continued this activity and role in the region. The outcomes of the project were: language and cultural maintenance; community engagement; supporting connections to country; skills development; employment through cultural leadership roles; and content production with high social and cultural values. CS2 rated moderately well against the EF v.2 (66%) and PF v.1 (59%), but the low alignment with several Principles pointed to the need for Contingent versions of the frameworks, each specific to content-type projects. The ratings increased against both the EF v.3 (71%) and PF v.2 (66%). Video production, like radio, engages a limited group of people at the production stage but reaches most people in the region as audiences through broadcasting on ICTV or local broadcast or DVD distribution. Video has the limitations of higher production costs, longer production timeframes and lack of immediacy, but the content can be shared via a range of platforms beyond broadcasting (video/DVD, online, LAN, archive servers etc.), enabling ongoing interaction and knowledge sharing.

CS3 (section A11.4 of Appendix 11) outlined the introduction of *IT Training and Access Facilities* in the region. Following the establishment of the Irrunytju Telecentre in 2004, Ngaanyatjarra Media began regional culturally appropriate IT training delivery and establishing community access e-centres in 15 communities from 2006, staffed by local supervisor/ peer trainers. Initially using offline media applications and local content to promote the relevance of ICTs, the project introduced use of online applications that supported community needs, enabled access to services and connection to social networks, and promoted creative and cultural outcomes. Due to CS3's broad community engagement, skills development, digital inclusion, support of cultural frameworks and capacity building outcomes, it scored second highest against the EF v.2 (75%) and highest against the PF v.1 (76%). The ratings increased against both the EF v.3 (78%) and PF v.2 (80%).

CS4 (section A11.5 of Appendix 11) describes the *Ngaanyatjarra Music Development Strategy*, which grew from community demand for Ngaanyatjarra Media to assist with music recording and to organise an annual cultural and contemporary music festival in 2003. Following Garageband music recording workshops as part of IT training, a strategy was developed for a regional music program involving skills development, recording, performance opportunities and business development. Music fits within the Integrated Delivery model for Ngaanyatjarra Media and increasingly the broader sector. Following

CAAMA's lead since the 1980s, RIMOs have become increasingly engaged in music recording and development due to demand by local musicians, relatively accessible music production equipment and software, and the linkage with other media activities. The effective support of an existing music ecology, with high levels of participation and outcomes by an otherwise disengaged group (young men primarily), resulted in the highest score for CS4 against the EF v.2 (76%) and second highest against PF v.1 (72%). The high levels of alignment of CS4 and CS3 compared with radio and cultural video projects suggested that both frameworks were biased towards communications development and community-driven programs. While this bias was reduced in the revised versions of the frameworks, CS4 increased its rating to become the highest score against EF v.3 (79%) and second to CS3 against PF v.2 (78%).

CS5 (section A11.6 of Appendix 11) describes the introduction by the Commonwealth of a new direct employment program called the *National Jobs Package* in 2009 as part of the gradual abolition of CDEP and effort to increase employment statistics under 'Closing the gap' indicators. Ngaanyatjarra Media reluctantly took on employment of 20 media positions in the region, despite the rushed implementation and one-size-fits-all nature of the program. While there were advantages in moving to a direct employer relationship with media workers, Ngaanyatjarra Media had to re-structure its staffing and activities over the next year. It struggled with insufficient funding for a regional delivery model and to fill all of the positions due to wages being lower than CDEP in many instances. CS5 scored lowest against both the EF v.2 (44%) and PF v.1 (47%), indicating that both frameworks favoured community-driven projects over top-down projects. The ratings increased slightly but it remained lowest against both of the revised framework versions; EF v.3 (46%) and PF v.2 (50%).

CS6, the *Ngaanyatjarra Language Recording and Archiving Project* (section A11.7 of Appendix 11), was funded under the MILR program, aimed at preserving endangered languages. Beyond addressing this objective, Ngaanyatjarra Media used this small project to purchase and install six Ara Irititja computers in communities, and using generated income, begin the urgent task of establishing an archiving project. The project resulted in a significant collection of recordings of rare speech styles, oral histories, cultural storytelling and performance, as well as cataloguing and preservation of its ageing analog audio-visual collection and preparation of an Archiving Policy and Procedures document. The need for

archiving projects and funding has been identified as an urgent issues among most of the RIMOS and many other remote organisations with culturally unique audio-visual collections that have a limited life before being lost. CS6 rated reasonably well against the EF v.2 (69%) and PF v.1 (65%), but also pointed to the need for Contingent versions of each, specific to content-type projects. The ratings increased against both the EF v.3 (71%) and PF v.2 (74%). While this project had many successful outcomes, it highlighted the need for funding to support archiving to ensure materials produced under the numerous media production and cultural support projects are preserved for future generations.

#### *10.5.2.2 Learnings with respect to theory*

The review of the case studies has validated the propositions of the primary theoretical models selected for use in this project and the learnings from the literature. Many of the key Principles and Topics derived from the literature reviews have been maintained in the final and (proposed) contingent versions of the frameworks.

In particular, the case studies support the adoption of the Communicative Ecologies (CE) theory (Foth and Hearn, 2007; Tacchi, 2005; 2006). Although CE has had limited past application to the Australian Indigenous context, it has provided a robust theoretical framework for the local community context and case studies in this project. However, as was found in developing the Policy Framework (see section 6.4.2), the three-tiered analysis model of CE had limitations at a meta policy level (as discussed in 10.5.1.2). The ICT4D and C4D theories (Lennie and Tacchi, 2013) are also about empowering the ‘voiceless’ (Servaes, 2008) (see section 3.2.4). The case studies reinforce the need for this to be achieved through diffusion and participation, via a synergistic amalgamation of top-down and bottom-up processes that build consensus for sustainable development. The Capability Approach (CA) theory (Sen 2001; Grunfeld, 2009) (discussed in section 3.2.3) emphasizes development of the capabilities of targeted individuals and communities to help them develop the types of lives that they want to live. The case studies (especially 2, 3 and 4) demonstrate how this theory can be applied effectively in Australian remote Indigenous communities. The importance of facilitation of ‘voice’ (Lister, 2004; Tacchi, 2007), one of the approaches suggested by CA theory, can be facilitated via media and ICTs, as demonstrated in the case studies. This is a key principal of both the EF and PF.

The case studies also support the use of key aspects of the Ethnographic Action Research methodology for this project (Tacchi, Slater & Hearn, 2003), as discussed in 10.5.1.3. However, the author's 'embedded' role as Manager of Ngaanyatjarra Media limited the potential for focussed ethnographic observation, resulting in the use of other Participatory Action Research practices (see Section 4.2.2 and section 8.2). PAR can be very effective, however, potential ethical issues can arise (see section 7.2.3). The case studies show the ways that such potential problems were encountered and dealt with in the Ngaanyatjarra projects, especially regarding CS2 and CS4, through involvement of *Yarnangu* in all aspects of project design, delivery and evaluation, based on community-determined measures. The importance of community-driven projects (Ginsburg et al, 2002), including research, was reflected in the implementation and findings of the case studies. Michaels' emphasis on reflective practice by researchers informed the case studies, which demonstrate how this approach can be put into practice via collaborative methodologies and frequent feedback from participants.

Further, all case studies identified the reality of remote Indigenous media being a cross-cultural collaborative activity, where non-Indigenous agents (such as this author) can assist, provided that they act appropriately. This points to the omission in Michaels' 'Cultural Future' thesis (1987; discussed in section 4.3.2) of the role of non-Indigenous agents, such as himself (Hodge, 1990; Hinkson, 2002; Deger, 2006). Hinkson's (2002) critique of Michaels' binary 'culture/ lifestyle' model and positioning of Indigenous media as 'political resistance' is endorsed by the Ngaanyatjarra Media case studies, where *Yarnangu* are active agents in selectively engaging with new technologies for creative and cultural expression (CS2; 3; 4 and 6), but rarely used media for overtly political purposes (see CS1). Buchtmann (2000) noted that Warlpiri rapidly adopted a variety of technologies, which were effectively integrated with pre-existing cultural practices (see section 4.3.2). The case studies replicate these findings for *Yarnangu* in the Ngaanyatjarra Lands. The case studies indicate complex motivations for particular media practices beyond 'political resistance' (Rodriguez, 2001; see section 2.4.7). The rhizomatic nature of remote Indigenous media practices is demonstrated, with high levels of elusiveness and contingency (Carpenter et al, 2008).

The case studies discuss the potential for new relationships with the state, markets and mainstream media, especially via digital convergence (Meadows et al, 2007), as discussed in section 2.4.8, and to reduce the limitations of government policy on industry development

(see section 6.4.2.9). Ngaanyatjarra Media's diversified income stream (see A9.3.9) and increased focus on business models (service delivery, sales, sponsorship and corporate production; see CS1; 2; 3 and 4) provide an example of the changing nature of the sector from its community broadcasting origins. The transformative and empowering aspects of community TV are demonstrated, facilitating community organisation and cultural activities and, hence, operating as a 'critical service' (Meadows et al, 2007; see section 4.2.9). This facilitates community survival, a key issue in light of current federal and state government increased moves to close down non-viable remote communities. Deger's (2006) concerns with the implementation of the BRACS program (discussed in section 4.2.2) reflects a broader issue with any program that introduces infrastructure and operational modes without recurrent funding to support its ongoing staffing, training, maintenance and coordination. Also, as identified in all case studies (especially CS1 and 3), particular ICT projects/programs will thrive or fail based on different local context and implementation practices, including trust in the delivery agency and embedding of community ownership.

Case Study 3 (section A11.4) highlighted the relevance of the theory relating to 'digital divide' (Norris, 2002, in section 2.4.2) and the three theoretical positions regarding the value of ICT for Indigenous peoples (Ginsburg, 2002; see section 4.4.1) – 'Technophilic', 'Sceptical' and 'Concern' – to the Ngaanyatjarra context. The locally specific approach taken to the IT training programs discussed in CS3, and Ngaanyatjarra Media's role in the Ngaanyatjarra Lands Telecommunications Project (described in section A9.4.4.1), provide evidence of the multifarious ways that the key obstacles to digital inclusion – affordability, accessibility, awareness and appropriateness (described in section A7.4) – were addressed through inter-connected ICT infrastructure and training projects.

The introduction in CS3 of ICTs as a communication tool in the Ngaanyatjarra Lands has enabled new modes of social networking and interaction with dispersed family and friends (see Social Network Theory in A3.10), providing potential applications for further research. The 'relationships paradigm', described by Myers (1986; section 4.2.1), emphasises the importance of communication between (extended) family members. This was confirmed in all regional consultation and case studies (especially CS1 and 3) as a key driver to uptake of communicative modes by *Yarnangu*.

The results of the case studies inform a review of the utility of the three models of Aboriginality outlined by Michaels (1986) (see section 4.3.1) and show how a 'Cultural

Future' approach is still a priority for *Yarnangu*. However, community access to media and ICTs has expanded greatly since the 1980s, enabling personal devices and connectivity and a range of new cultural production modes (see Kral, 2010, in section A7.3). While Michaels' (1987) list of differences between Yapa and western media production (see section 4.3.1), including restrictions on who makes or views cultural content, is still pertinent to the Ngaanyatjarra context (see CS2 and 6), there has been a significant cultural adaptation to incorporate these new communicative modes in the last 30 years. Over time, modifications are occurring regarding the nature of restrictions, especially regarding viewing of deceased content, as a result of the advent and familiarity with new technologies and tailored modes of viewing and sharing media content.

The analysis of the case studies validates the multidisciplinary approach adopted for this thesis. The case studies provided strong tests of the chosen theoretic propositions (via the frameworks) and, as demonstrated above, contributed to heightened understandings of the relevance and application of these theories. This satisfies one of the key objectives of this PhD thesis.

## **10.6 Conclusions**

Based on the outcomes of the Case Study analysis in Chapter 9, this chapter has resulted in refined versions of the Policy and Evaluations frameworks, with reduced numbers of Principles and Topics and equal weighting for each of the Principles using the rating system. EF v.3 has 7 Principles and 35 Topics, down from 11 and 40, PF v.2 has 8 Principles and 40 Topics, down from 12 and 60. The Case Studies were reviewed again using the revised versions, with higher levels of alignment generally across all Principles and similar scoring levels for the Case Studies between the two frameworks.

Both the EF v.3 and PF v.2 are now more effective and reliable, although both were still identified as requiring contingency-based versions to be more applicable to the contingency factors of project type, stakeholder perspective, and contextual factors. The EF had additional contingency factors of project duration and/or stages, for which the longitudinal model EF-C1 was developed, and project scale.

The Project Type Contingency frameworks, EF-C2 v.2 and PF-C1, were developed by assessing the relevance of all Topics against four types of project. This process found the

Topics most directly applicable for Organisational Development projects (35/35 EF Topics; 40/40 PF Topics), followed by ‘Social and Cultural Capital/ Capability’ (30/35; 36/40), Technical (26/35; 35/40) and Content (24/35; 29/40).

Having established draft Contingency approaches, a draft Contingency Model development process was outlined for each. While these require further testing and development, they propose a hierarchical process to determine the relevant contingency factors and relevant frameworks, methodologies and tools or questions to suit the project.

Having concluded the development of the frameworks to the capacity of this project, the Conclusion chapter 11 will summarise the main findings of this project against the research questions and outline the limitations of the project and future research directions.

## **Chapter 11. Conclusions and Future Directions**

### **11.1 Introduction**

The first section of this chapter outlines the objectives and context for this research project. It describes the relationship between the proposed Policy Framework (PF) and Evaluation Framework (EF), future directions for remote media and theoretical positions, and how these need to be considered together. Section 11.3 restates the research objectives and questions, followed by a summary of the main findings and conclusions in relation to these research questions in section 11.4.

Section 11.5 outlines the main contributions to knowledge, and the application of theory within this research project. The limitations of the research findings and the implications for society and practical applications of the research are outlined in section 11.6 and 11.7. Finally, the chapter concludes with a section on future directions for research and final remarks.

### **11.2 Project objectives and context**

#### **11.2.1 The relationship between the EF & PF**

This research project set out to develop appropriate and flexible policy and evaluation frameworks to build the capacity and scope of the remote Indigenous media and

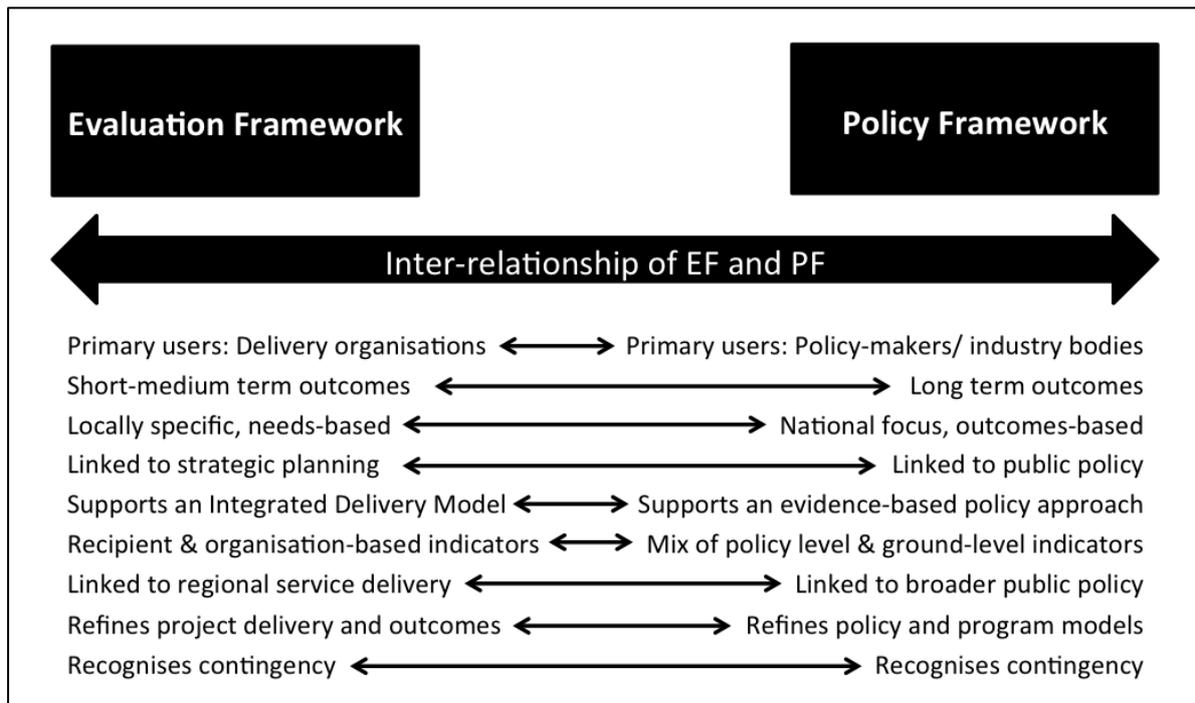
communications sector in a contemporary convergent era. Poor understanding of the value and operations of the sector has constrained its growth and potential for decades.

Public funding is required to support the Indigenous broadcasting and media sector, resulting in a necessary link between project delivery outcomes and policy and funding requirements. However, the transfer of IBP to the IAS has effectively resulted in the abolition of specific Indigenous media policy and increased expectation upon the Indigenous media sector to actively support and deliver government policy agendas, rather than be afforded the independence and press ‘freedoms’ afforded to the public and community broadcasting sectors. The independent role of Indigenous media to provide a mouthpiece for Indigenous people and communities needs to be reinstated within future policy. This thesis develops the relationship between the EF and the PF in a mutually beneficial way; for effective interaction between the two frameworks (to support evidence-based policy) and for productive relationships between policy-makers / funders and remote community members.

The literature reviews and case study analysis both identified that top-down and one-size-fits-all policy models are ineffective and inefficient in a remote Indigenous context and can result in unintended negative consequences.

The key to identifying the local needs and ensuring effective delivery is a robust and well-managed community-owned organisation with an Indigenous Board to provide cultural guidance and good governance. The use of strategic planning is useful in determining community needs, ensuring efficiencies and mutual outcomes across projects through an integrated delivery approach, understanding effective delivery models and timeframes, and ensuring responsiveness to contextual variations and changes along the way. The criteria for achieving this via the EF and PF are outlined in sections 10.2.1 and 10.3.1.

The two frameworks are designed for use by different stakeholders based on different criteria and intended outcomes, but are intended to be complementary. This is shown in Figure 11-1:



*Figure 11-1: The inter-relationship of the EF and the PF*

The EF seeks to address both short-term project outcomes and long-term development outcomes. However, the long-term and meta-level or national objectives that go beyond the capacity of what the community organisation can influence fall into the domain of the PF, hence these two frameworks operate synergistically; providing an evidence-based policy feedback loop.

Investment in the development of regional organisations and effective facilities can increase local capacity and capability, connect remote communities into the broader economy and discourse, and enable government policy and service delivery outcomes. By partnering with community organisations, Government agencies can improve program design, efficiency of outcomes against investment and relevance of performance measures. A partnership approach to program design and evaluation promotes mutual responsibility for outcomes and ongoing policy refinement, reducing the need for major upheaval in policy direction and the consequent impacts at the community level.

The EF and PF work together to provide a contingency-based feedback loop to reduce the misalignment of one-size-fits-all programs in remote Australia. Reliable evaluation and data collection is very difficult in a remote community context. Thus, the contingency based EF and PF support both an evidence-based policy process and the sector's capacity to improve the connectivity, empowerment, wellbeing and opportunities for remote Indigenous people.

### **11.2.2 Future directions for Indigenous remote media industry**

The potential role of the remote Indigenous media and communications sector as an enabler of capacity building, language and cultural maintenance, employment and skills development, digital inclusion and improved service delivery across multiple fields has not been adequately understood or supported over the last three decades. The policy and evaluation frameworks developed within this project aim to support the direction and growth of the remote media and communications industry and promote its importance and integration within all areas of Indigenous public policy.

This research project has outlined six case studies of projects undertaken by remote Indigenous media organisation Ngaanyatjarra Media, developed through community consultation and engagement to deliver mutually beneficial outcomes using an integrated delivery model. However Ngaanyatjarra Media did not operate in isolation throughout the research period, but in close collaboration with other organisations within the small but innovative remote media industry spanning central and northern Australia. While the context and communicative ecology may differ from other regions, there are useful learnings from these case studies to inform development opportunities across the remote media and communications industry.

The remote media sector has built a reputation for efficient program delivery and high return on investment using flexible and innovative models that have community ownership and are responsive to community needs and interests. In spite of limited funding and a lack of updated policy, remote media organisations have diversified their delivery models in response to the regional variations in context, communicative ecology and program delivery gaps.

However, policymakers have consistently struggled to find where Indigenous media and communications fits within the broader policy spectrum, resulting in its ongoing constraint as a broadcasting program. In the mid 2000s during a period of industry transformation due to convergence, the lack of effective policy led to the only government program for Indigenous media being scaled down to radio broadcasting only. Five years after the remote sector had established a full-time remote television service ICTV, the government funded NITV as a mainstream equivalent, which replaced the service it was meant to build upon.

A paradigm shift is needed in the policy and the theoretical approaches taken to the planning, delivery and evaluation of Indigenous media and communications in remote Australia. This

shift is needed to incorporate the changes of convergence, increasing online and mobile access, and technological change, and the resultant changes in communicative ecologies in remote communities. It would be prudent to consider the international changes in communications for development activities which focus on ICT programs, digital inclusion and two-way and personal communication modes. It is also time to recognise the growing professionalism and business acumen within the sector and encourage enterprise development and a diversified service delivery approach. New policy needs to be equitable by broadening the access to relevant Indigenous media services, local production opportunities and digital inclusion programs to all 1,113 remote communities and homelands (ABS, 2006).

With effective policy and evaluation the industry may finally have an opportunity to reach its full potential.

### **11.2.3 Future directions for theoretical positions**

Communication theories relating to alternative and participatory media played a big role in discussion of the need for the Indigenous media sector in the 1980s to provide access to the means of production and transmission of messages amidst a hegemonic mass media landscape, and provide a space for alternative or radical voices. Similarly, media anthropology, post-colonial theory and media consumption theory were used as theoretical tools to argue the need for Indigenous media to fight the impacts of globalisation and mass media upon the language and culture of remote Indigenous people in Australia.

However, there has been a changing understanding within media consumption theory about the ‘impact’ of western media through the filters of selective choice and alternative interpretations, as well as greater recognition that ‘culture’ is adaptive and responsive to context rather than fixed in time or space. It is now apparent that Indigenous people have agency in use of media technologies through creating, appropriating, adapting and re-inventing media forms and language to suit their own needs and creative cultural expression.

Another major change has been the advent of the ‘digital age’, with technological changes resulting in democratisation of media access, relative ubiquity of a range of media and communications technologies, niche on-line content by view-on-demand, and a shift to personal communications via social media and mobile devices.

With a government policy shift away from self-determination and towards assimilation and normalisation through economic participation, the contemporary challenges have changed. Remote Indigenous communities typically have poor outcomes against health and education indicators and have high incidence of unemployment, incarceration, substance abuse, domestic violence, and suicide. In a policy context, there has been a shift away from a cultural maintenance agenda towards ‘closing the gap’ and economic development strategies aimed at reducing welfare dependency and poverty cycles. While aspects of community development theory are seen to be out-dated or not applicable in a remote Australia context, there is a growing emphasis on economic development theory such as Sen’s Capability theory and ‘Poor Economics’.

Internationally, there has been a shift within communications development theory and practice away from a focus on one-way transmission modes such as broadcasting towards two-way and personal communication modes using ICTs.

The use of the ‘ecologies’ concept reflects an increasing use within communications of theoretical models from other disciplines. Another example is the scientific model of network theory being effectively applied to humanities and communications through social network theory, which has found particular application in the study of social media use.

The challenge is to better utilise the theoretic developments to produce more efficient, effective, equitable and sustainable policy and evaluation practices.

### **11.3 Restatement of research objectives and questions**

This project set out to demonstrate the unique context and challenges for the remote Indigenous media sector and the need for a discrete policy and evaluation framework based on a communications development model. The research question was:

Can review of the relevant literature and analysis of the case studies of media and communications programs in the Ngaanyatjarra Lands between 2001 and 2010, and other national programs delivered since that time, provide for development of appropriate complementary contingent frameworks for policy development and evaluation of such programs in remote Australia?

and three sub-questions:

1. Can theory and project reports from the literature be integrated in an effective way to produce a coherent and reasonably comprehensive set of issues?
2. Can review of Ngaanyatjarra Media case studies relevant to these issues clarify the issues and potential solutions?
3. Can complementary contingent policy and evaluation frameworks be developed from the literature review and case study analysis?

This thesis has demonstrated how the review of literature across a range of theory and relevant fields has been used to inform the development of draft policy and evaluation frameworks that are both complementary and contingent. It has further demonstrated how the analysis of the Ngaanyatjarra Media case studies was used to review and refine these frameworks and the contingent versions. Despite the diversity of Indigenous media and communications programs across remote Australia, these frameworks have been designed to cater for the variations in context and program type, duration and scale and the difference in stakeholder perspectives. In short, this project has given an affirmative response to the research question and the three sub-questions.

#### **11.4 Summary of main findings and conclusions re research questions**

The main findings in response to the primary research question are outlined in Chapter 6 with the development of the PF, Chapter 7 with the development of the EF and initial contingency versions, Chapter 9 with the Case Study analysis and Chapter 10, with the review and refinement of the EF and PF and contingency versions of each. While the final versions of the EF and PF have yet to be peer assessed or trialled beyond the research site, the case study analysis and ratings using the revised versions in Chapter 10 suggest that both frameworks are serving the purpose for which they were intended. Further development is needed to develop practical user-friendly tools and contingency-based versions of both.

The first sub-question refers to the process by which the key Policy and Evaluation Principles and Topics were formulated from the summary matrices from Chapter 2 to 6. This process was not straight-forward in terms of prioritising and condensing down a vast range of issues and considerations into a coherent framework, and involved a process of filtering and refinement, testing against the case studies, and finally review and further refinement.

The method used to determine the key Principles and Topics within the draft policy framework from the hundreds of findings in the summary matrices is outlined in section 6.4.1. The first version of the Evaluation Framework was developed using the eight PESTLED categories as a means of initially grouping the key Evaluation Principles, as outlined in 7.6.1. The PESTLED layers were then dropped for the simplified Version 2, outlined in 7.7.2. Following testing of EF v.1 and PF v.2 against the case Studies in chapter 9, both were refined in chapter 10 and the final versions EF v.3 (see section 10.2.1) and PF v.2 (see section 10.3.1) were developed. Approaches for contingency-based versions of the EF and PF were also developed (see sections 10.2.2 and 10.3.2).

In response to the second sub-question, the review of the six Ngaanyatjarra Media case studies in chapter 9 was an important step in the process of testing the draft versions of the EF and PF against a range of projects using different media types, development processes, delivery models, timeframes and resourcing. This enabled an effective means of comparative evaluation of both the projects and the frameworks.

There are several responses to the third sub-question, regarding an integrated contingent policy and evaluation framework. Firstly, the policy and evaluation frameworks are integrated in that they have been developed from the same source material, reviewed and refined through the same process, and have significant overlap in the Principles and Topics. Section 11.2.1 above describe the relationship between the EF and PF, as well as the difference of purpose and primary user group. Three of the contingency factors are shared by each, with an additional two for the EF, as outlined in sections 10.2.2 and 10.3.2. The project delivery approach used by Ngaanyatjarra Media was an Integrated Delivery method based on strategic planning (outlined in section A9.3.7 and A9.3.8 in Appendix 9), and this approach is proposed within this thesis to be relevant as a broader partnership model and a coordinated approach across policy areas. There is also extensive reference to the need for contingent approaches to policy and remote service delivery due to contextual, technological and socio-cultural differences.

The thesis has effectively addressed the research objectives and hypothesis / research questions. However, along the way, it has raised a range of other issues and questions that require further investigation, as outlined in 11.8 below.

## 11.5 Summary of main contributions to knowledge

This research project has a number of unique elements compared with other research in the area of remote Indigenous media and communications. Firstly, it describes a region and organisation that has not been previously documented in detail with respect to Indigenous media and communications development and project delivery<sup>9</sup>. It is also a contemporary case study based on a multi-media delivery model, which updates the primary writing about the sector written in the pre-convergent era of the 1980s and 1990s and focussed on the pioneering RIMOs of CAAMA, PAW (Warlpiri) Media and PY Media (EVTV)<sup>10</sup>. It documents a significant period of growth of an Indigenous media organisation during a period of change associated with the introduction of broadband and ICTs and convergence, and the associated change in the media ecology in the region. Therefore it fills a significant gap in literature about the sector's changes since 2001.

Another key difference is that this research project has been written from the perspective of an industry 'insider' based on a 9-year period as Manager of Ngaanyatjarra Media. This allowed a development approach to work with communities to identify and address needs and challenges where possible, and enabled a longitudinal observation using an ethnographic action research methodology. Compared with research undertaken in short visits, mostly using an anthropological research approach, this period of embeddedness provided a deep understanding of the socio-cultural, geographic, political and technological factors, and provided a first-hand view of the changing communicative ecology in the region as a result of implementation of a number of inter-related projects; enabling the six case studies to be detailed and informative.

A key contribution within this research project has been the application of Communicative Ecologies (CE) theory to the remote Australian Indigenous context. This theoretical model was developed for communication development programs in developing countries, and has not previously been applied in an extensive way to the remote Australian Indigenous

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<sup>9</sup> Dr Inge Kral has written extensively on the engagement of Ngaanyatjarra people with media and communications technologies and new modes of literacy and learning using an ethnographic methodology (see 6.2.1). However, this was more of a sociological study than the industry development approach taken in this project. Dr Ellie Rennie has also described some projects undertaken by Ngaanyatjarra Media, and has written about changes within the sector relating to the introduction of NITV and digital TV switchover.

<sup>10</sup> An exception is Dr Jennifer Deger's writing on Gapuwiyak community in 'Shimmering Screens' (2006), however, this was also based on 1990s research.

context<sup>11</sup>. It was selected as it provided a participatory approach to program initiation and delivery and tools for monitoring and evaluation of projects, including the EAR evaluation methodology, which could be used to inform the development of both the EF and PF.

A range of implications for other relevant theories is discussed in section 10.5.1. Thus the thesis has aided in understanding of how a range of theories (across different disciplines) can be integrated within an inter-disciplinary research project and applied to guide practical outcomes.

## **11.6 Limitations of the research context and findings**

Ngaanyatjarra Media is a relatively new RIMO compared with others in the sector and differs from other RIMOs due to not having a dedicated satellite radio network until 2013<sup>12</sup>. While it still contributed radio programming to Radio 5NPY since 2002, there was a greater focus on video, IT projects and other media modes than the predominant radio focus of other regions. The trend within the sector is of video and TV production being a higher priority in Central Australian RIBS and RIMOs, building on a video-based ecology since the early 1980s, than in the Top End of NT and in Queensland and Torres Strait, where the focus is more on radio broadcasting. From the beginning, there has been a strong relationship between activities in the Ngaanyatjarra Lands in WA and the neighbouring APY region of South Australia.

Some of the contextual factors relating to the Ngaanyatjarra region are its remoteness from regional centres, relatively recent contact history, linguistic and cultural continuity, lack of mining or pastoralism or other industry (i.e. few non-government funded jobs or enterprises), and a politically cohesive group of communities within the Ngaanyatjarra Council. These contextual factors have affected the development of media and communications activity as compared with other remote regions of Australia.

There are numerous other cultural and traditional communicative differences between the nomadic Western and Central Desert peoples and the more sedentary coastal northern

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<sup>11</sup> Virginia Watson did undertake a pilot research project in an Aboriginal community in NT in 2009, and there has been some initial research undertaken with youth ICT engagement in Queensland, but these were not followed up with more extensive research using the methodology.

<sup>12</sup> Irrunytju Media began in 1992 but did not become a regional coordination hub until 1996, much later than most other RIMOs. Only three communities in the region have BRACS CBL licenses. While most RIMOs were allocated a satellite channel in 1996-8, the lack of available channels led to PY Media establishing a cross-regional radio network 5NPY.

Aboriginal and Torres Strait Islanders, owing in part to geography, climate, and access to food resources and trading relationships. The different cultural context, colonial histories and communicative ecologies mean that the Ngaanyatjarra Media case studies are likely to be more reflective of Central Australian RIMOs and PAKAM than Top End and Queensland RIMOs.

While this thesis argues the need for improved recognition of the role of media and communications organisations, the reality is that communications tools, applications and platforms are increasingly democratised, with personal access to devices and the means of production and distribution of content. Thus, the era of media organisations dominating media and communications delivery is changing, with an emerging role for RIMOs in providing ICT training and support, online platforms, apps and providing portals for sharing local content.

There is also an issue in that the EF and PF need more development prior to application in the field. The frameworks do not yet map to specific strategic planning templates or to government policy outcomes and indicators. Further work is needed to integrate the frameworks into an effective industry development model.

## **11.7 Implications for society and practical applications of the research**

Indigenous Affairs policy is currently based on a deficit model, focussed on normalisation, ‘closing the gap’ on difference, and participation within a western economic-based social order. The current IAS policy takes a reductionist approach by focusing on simplistic targets around schooling, employment and community safety. Meanwhile, the transfer of responsibility for municipal services from the Commonwealth to the States and Territories has led to threats to close remote Indigenous communities due to their cost to the public purse and lack of viability<sup>13</sup>.

An alternate approach could re-frame remote communities as vibrant examples of Australia’s rich living cultural heritage, where people can maintain linguistic and cultural diversity, social and kinship networks, custodianship of traditional homelands, and share Indigenous cultural knowledge and resource management. Rather than withdrawing all services, there

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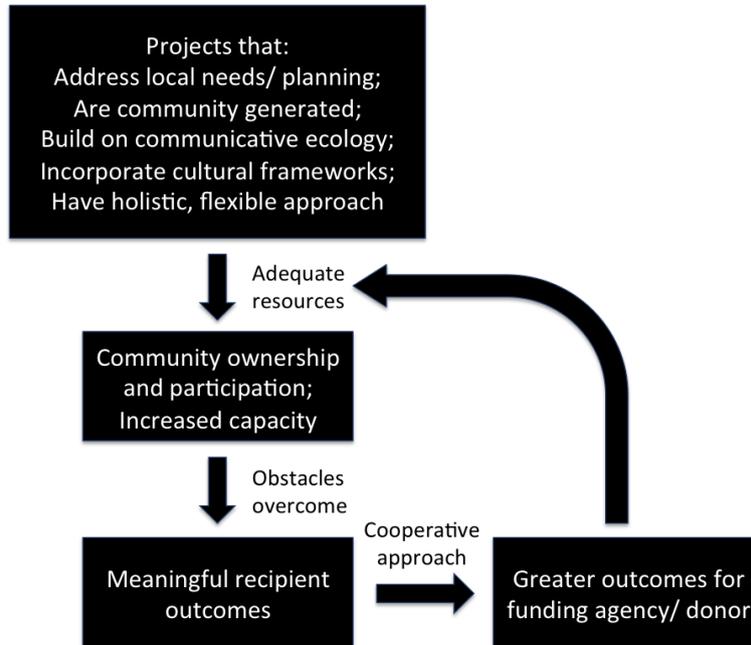
<sup>13</sup> No cost analysis has been done on the social, cultural and economic impacts of relocating people from their homelands to regional or urban centres that do not have the housing, employment or services to accommodate these people. In seeking to address an economic issue, a huge social issue could be created similar to the Stolen Generations or the relocation of people from cattle stations following the 1968 Equal Wages legislation.

could be appropriate, scalable and sustainable infrastructure and services according to population size and proximity to other services. Effective communications infrastructure can be a part of the solution in providing cost-effective on-line service delivery in areas such as health, education, and local enterprise.

There is a need for improved awareness and representation of remote people and stories by national media and broadcasters. This can be partly addressed through increased employment of Indigenous people as journalists, researchers and production crew, and forming partnerships with remote media organisations as story contributors. Internally, this requires a focus within the sector on building journalism skills and establishing a network of community journalists for various outlets.

With respect to policy-making, this thesis argues that for evidence-based policy to deliver relevant programs in remote Australia, it requires effective feedback loops to accommodate community-based strategic planning and project delivery. It argues the need for ground-up policy determinants, recipient-based indicators of success, and locally devised project delivery models to ensure projects align with community needs and the local context. This points to the important role of local delivery organisations, which have community ownership and stakeholder relationships, with a good understanding of the communicative ecology and effective delivery models, in local implementation of programs.

Figure 11-2 below describes a cooperative program delivery approach between the funding agency and local delivery agency. This approach of using a flexible delivery model that provides relevant services that meet local needs incorporate cultural frameworks, and promote community involvement, will result in increased effectiveness, mutually beneficial outcomes and value for money.



**Figure 11-2: Cooperative program delivery approach.**

This thesis outlines the variations between the remote, regional and urban context within the Indigenous media and communications sector and argues for specific policy strategies to recognise these contextual variations and local specificity. It argues for policy and evaluation frameworks that recognise this diversity through a contingency-based approach that accommodates the variations in delivery context, project types, stakeholder perspectives, project scale and timeframe.

The most sustainable pathway for the industry going forward is through reduced reliance on government funding and associated policy, and a shift towards an economic development approach. While market failure, socio-economic issues and the tyranny of distance will continue to constrain full independence, a diversified income model would reduce the vagaries of policy changes and government funding priorities. This could be achieved through an increased focus on service delivery (production, CSA broadcasts, training, technical services), product sales, government contracts, philanthropic partnerships and other strategies<sup>14</sup>. It also requires better promotion and marketing, cooperative partnerships or networks to create efficiency, and in order to reach self-sufficiency, integration of this sector with other viable remote area industries (i.e. mining, tourism, pastoralism etc).

<sup>14</sup> The sector is already involved in business development, seeking diversified income streams (including corporate, philanthropic, crowd sourcing etc.), enterprise activities such as corporate production and broadcasting, product sales, training delivery, and preferred supplier arrangements for government contracts.

A better resourced and coordinated industry would enable increased employment, skills, career pathways, digital inclusion, and access to relevant media services, tools and content. It would play an important role in improving education, literacy, health, housing, and community safety. It would empower local people to use the tools of media to tackle chronic issues of disempowerment and displacement and the resultant symptoms of domestic violence, substance abuse, incarceration and suicide.

## **11.8 Future research directions**

As the case studies used for reviewing the EF and PF relate to one RIMO – Ngaanyatjarra Media – and time period –2001 to 2010 – future research could involve testing the applicability of the frameworks and underlying assumptions in other regions. While the unique elements of the Ngaanyatjarra region, organisational model, and communicative ecology have been described, as well as the changes since the research period, it is useful to assess the validity of the frameworks using different organisational contexts and case studies<sup>15</sup>.

To facilitate this process, it could be appropriate to develop a short survey tool to test the key principles and concepts in other regions, and based on this sampling, develop a more in-depth research project to apply to two or three test sites where new media or communications projects were being implemented. An initial stage of this research could also be to undertake a baseline study of the communicative ecology in the selected sites, using the methodology adopted by Virginia Watson as outlined in section 3.2.4. This would have a dual outcome of identifying the media and communications usage, networks, flows and obstacles prior to any interventions, as well as determining any further limitations in applying Communicative Ecologies to a remote Australia context.

The communications development models described in this project are a relatively new approach for the remote media sector. It would be useful to build knowledge and skills in this area by holding industry forums with case studies of how these models have been applied internationally and could be adapted to an Australian context. Training in evaluation methodologies, including participatory models is also needed. Beyond this, training

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<sup>15</sup> It is important to note that the frameworks are aimed towards developing a next-generation approach to Indigenous media and communications delivery in Australia based on changes in communications ecology, technology, and using communications development concepts.

resources and short courses would support more in-depth understanding and practical application of the models.

There were a number of recommendations outlined in section 11.4 regarding further development of EF v.3 and PF v.2, and the contingency versions, into user-friendly tools. In particular this applies to development of an Evaluation Tool that addresses the criteria outlined in 5.6.4, such as enabling input of community needs, being user-friendly, linked to strategic planning and project management systems (including on-line tools or apps), and enable comparative analysis across the industry. The tool would allow for qualitative and quantitative data collection for different stakeholder needs, and support project review and refinement<sup>16</sup>.

As outlined in section 11.5, further work also needs to be done to determine how to integrate the evaluation tool within existing organisational strategic planning (and/or business planning) processes<sup>17</sup>. A future project proposed in section 11.3.1.4 was development of a strategic planning template that enables input of government or funding agency program priorities and measures but enables the delivery agency to determine the locally relevant project design, delivery strategies, timeframes and recipient-based indicators.

The Policy Framework is to be developed into a feedback mechanism tool that links on-the-ground delivery by organisations to decision-making and program development by policy-makers and donors (see also section 11.3.1.4). As part of this process, it would be useful to map the PF v.2 and Contingency process against current government policy and implementation under the Indigenous Advancement Strategy (IAS).

The question remains as to what the effective feedback mechanisms are back to policymakers to generate truly evidence-based policy. The IAS mapping project would help in refining a feedback strategy for the sector to support its development in the current political environment. Beyond this, it is relevant to do further research on how the PF can inform the development of an Integrated Policy Model, which promotes an holistic approach to program delivery in remote communities with media and communications embedded in a central role.

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<sup>16</sup> If required, a purpose-designed software application could be developed that integrated with existing planning and project management software such as Smartsheet but allowed for off-line use.

<sup>17</sup> The focus on the organisational level does assume that there is an active consultative relationship with target recipients at a community level, which needs to be tested.

The other possible future research identified in the review of communication theory in Chapter 2 was a study of remote communications use in remote communities using Social Network Analysis. With dispersed populations, the rapid uptake of social media and mobile technologies (where these are available), and the unique cultural context of kinship and avoidance relationships, this could provide some interesting insights.

There would be significant value in seeking research partners to undertake a national research project similar to the ‘Aboriginal and Torres Strait Islander Art Economies’ project being undertaken by the remote arts industry<sup>18</sup>. This would use contemporary economic modelling to measure the economic value of the remote Indigenous media and communications industry across a range of indicators, including social, cultural and political measures.

## **11.9 Final remarks**

This research project has taken eight years to complete from its inception in 2007. It began while the author was living in Irrunytju Community working as Manager of Ngaanyatjarra Media, immersed in implementing a diverse slate of projects across the region. It is being completed in 2015, where the author is now living in Alice Springs with a young family, and working as General Manager of the remote media sector peak body Indigenous Remote Communications Association.

Many things have changed since 2007. The NBN was announced and fast satellite internet is being rolled out to remote Australia in 2016, digital TV switchover replaced local TV broadcasting with a direct-to-home satellite delivery model, smartphones and tablets have taken over traditional ICT usage, apps and online games are being developed for language and cultural maintenance, social media platforms such as Facebook have become a primary communications mode for many young remote Indigenous people, NITV and ICTV both have full-time channels, and so on.

The Ngaanyatjarra Lands has changed from one of the most telecommunications poor regions in Australia to having a fibre network and mobile telephony in six communities and shared Internet access via WiFi in 12 communities. A \$2.5million state-of-the-art Media and Communications Centre was built in 2008 to replace the small office in the back of the Irrunytju community administration building.

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<sup>18</sup> See <http://crc-rep.com/research/enterprise-development/aboriginal-and-torres-strait-islander-art-economies>

This research project is being finalised amidst the greatest period of upheaval in Indigenous Affairs in Australia since the abolition of ATSIC, with the introduction of the IAS in 2014. The sector now has to justify its existence against competing priorities of health, education, housing, employment, and municipal services and describe how it is supporting the delivery of government policy.

While this change poses a threat to the independence of Indigenous media, the removal of the out-dated policy provides an opportunity for re-invention and growth in a contemporary convergent environment. More importantly, by building on its fundamental values of community ownership, self-representation, language and cultural maintenance, empowerment and capacity building in remote communities, the sector could re-invent itself as a key facilitator of community communications, Indigenous capability and effective service delivery.

The Ngaanyatjarra Media case studies provide a good example of how the original values of the sector can be implemented using new technologies and communicative modes. This thesis sets out new policy and evaluation frameworks that seek to support industry development based on a ground-up approach of understanding local needs and communicative ecologies of the target communities.

This has not been a theoretical exercise. The research has been actively undertaken to develop relevant knowledge, skills and tools that can play a role in the ongoing development of the remote Indigenous media and communications sector. This is the value of an action research approach. The learnings from this research project are already being applied and will continue to inform industry development. While it is satisfying to be completing a journey, it appears that a new journey is just beginning.



## **Appendix 1. Author's personal motivation for this research**

My interest in remote Indigenous media began with a post-graduate research project into Aboriginal Film and Television at Curtin University in Perth in 1990. As a young film student, the project introduced me to the works of Aboriginal filmmakers at that time, mostly deeply personal or political documentaries. I read about the cultural impact debates sparked by the impending launch of the AUSSAT satellite in the early 1980s, Eric Michaels' research and polemical report *The Aboriginal Invention of Television* (Michaels, 1986), and Eric Willmot's report 'Out of the Silent Land' (Willmot et al, 1984), which led to the establishment of the Broadcasting for Remote Aboriginal Communities Scheme (BRACS). I was inspired by descriptions of the early pirate TV broadcasting in Yuendumu and Ernabella, seeking to 'fight fire with fire', and the 'David and Goliath' battle by CAAMA to establish *Imparja* television.

Having grown up in the regional town of Geraldton and seen the challenges and racism that my Aboriginal friends experienced, I questioned my own attitudes. My research introduced me to the emerging Aboriginal media industry and the determination by Aboriginal people to create their own films and representation. In my final report, entitled *Aboriginal Film and Television: Looking from the Other Side*, I righteously argued that the contemporary role of non-Indigenous filmmakers was not to continue external representation of Aboriginal people and the issues they face, but to assist Aboriginal people to gain access to the tools and skills to tell their own stories in their own way. While I had little to contribute at that time, the project planted a seed which grew over time.

From 1991, I worked in the mainstream film and TV industry in Perth, while directing and shooting short films. In 1995 I moved to Sydney to study cinematography at the Australian, Film, TV and Radio School (AFTRS), where I met many of the emerging Indigenous film-makers<sup>1</sup>, before working as a cinematographer in Sydney for four years. I became disenchanted with the commercialism of the film industry and lack of meaningful projects to work on. In mid-2001, I successfully applied for the role of Media Coordinator at

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<sup>1</sup> Many of these film-makers have gone on to win awards nationally and internationally and take leading roles in the industry, including Warwick Thornton, Ivan Sen, Steven McGregor, Rachel Perkins, Catriona McKenzie, Erica Glynn, and cinematographers Allan Collins and Murray Lui.

Ngaanyatjarra Media, a small remote Indigenous media organisation (RIMO) in the Western Desert region of my home state of Western Australia to 14 communities in a region covering over 400,000 square kilometres. I initially thought I would stay for about two years, but left in May 2010, after nine of the most challenging and rewarding years of my life.

My trial by fire into the Indigenous media sector was to attend an industry meeting in Rockhampton just prior to my official start date. The meeting, hosted by ATSIC and peak body NIMAA, was to discuss the proposal to establish a new National Indigenous Broadcasting Service. I was introduced to many of the key players of the national sector, as well as the remote media organisations, and the passion and politics that epitomise the sector. However, I also witnessed the collapse of NIMAA, the early discussions about establishing a remote sector specific peak body<sup>2</sup>, the challenges of introducing a convergent communications approach compared with the traditional broadcasting model for the sector, and the fiery debate over the proposal to establish a national coordination model over the locally autonomous Indigenous community radio and TV services spread around Australia. I also realised that being a ‘whitefella’ in this sector was going to have its challenges. However, my steep learning curve was only just beginning, and has yet to level out.

I started at Ngaanyatjarra Media in September 2001 and moved to Irrunytju (Wingellina) community<sup>3</sup>, 10km west of the tri-state border of WA, SA and NT, where I was initially the only full-time non-*Yarnangu* staff member. Ngaanyatjarra Media was the most recently established of the eight RIMOs. The Ngaanyatjarra region did not have a dedicated satellite radio service and lacked the BRACS program development of other regions across Australia. I quickly realised that my film industry experience and research had done little to prepare me for the role of managing a regional cross-cultural communications development program.

However, my *malpas*<sup>4</sup> and cultural guides, senior media workers Noeli Mantjantja Roberts and Belle Karirrka Davidson (and other media workers and locals), taught me about *Yarnangu* media practice, cultural protocols and the basics of language<sup>5</sup>. I feel very fortunate to have had such good mentors and guides who taught me how to work *malparara* way (side

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<sup>2</sup> Indigenous Remote Communications Association was formed a month later at the 3rd National Remote Video Festival at Umuwa in October 2001.

<sup>3</sup> Irrunytju community is located 700km from the nearest regional town Alice Springs, and 1200km from Kalgoorlie.

<sup>4</sup> *Malpa*: friend/ co-worker

<sup>5</sup> Regrettably I never found time to focus on developing my language skills beyond a basic level of understanding.

by side), based on mutual respect and two-way sharing of knowledge and experience. As my name was the same as someone who had passed away, Noeli assigned me another name, ‘Utjutja’<sup>6</sup>. This is what I have been known as across the Lands ever since.

Noeli and Belle had played a key role in establishing Irrunytju Media in 1992, growing out of the pioneering cultural media work undertaken in the Anangu Pitjantjatjara lands by Ernabella Video and TV workers Simon Tjiyangu (deceased) and Pantjiti McKenzie (Belle’s sister) with coordinator Neil Turner. Noeli and Belle continued this cultural video recording work by organising and documenting traditional dance (*Turlku*) events and *Tjukurrpa* re-enactments (Law/songlines), and distributing the tapes for local broadcast and viewing.

After an initial visit to all communities upon arriving and realising that there was little active media work underway in the region, I was somewhat overwhelmed by the enormity of the task ahead. The self-motivated cultural media activity that Michaels had described was either a fiction or based on a specific time and place. A more active development approach was needed to generate activity. However, this required small steps involving *Yarnangu* in all stages of the process.

The small media team worked hard together to ‘grow up’ Ngaanyatjarra Media and provide meaningful projects, tools and skills for *Yarnangu*. With regular assistance from my partner at the time, broadcaster and film-maker Valerie Bichard, we established training programs and began producing a regular Ngaanyatjarra Radio Show on cross-regional network 5NPY and a slate of community and corporate video productions. This gradually developed into a multi-faceted program of media production, community broadcasting, training, language and cultural activities, and technical maintenance.

The telecommunications infrastructure in the Ngaanyatjarra lands was among the worst in Australia, with very limited Internet or email access in many community facilities. The primary modes of communication were phone and fax, with documents distributed via the weekly inter-station mail plane service. *Yarnangu* communicated primarily via public phones, however these were often not working. In community consultations undertaken by Ngaanyatjarra Media in 2002-3, home telephony was identified as a higher priority for many people than broadcast media or ICT access. There was very low familiarity with media and

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<sup>6</sup> The generic replacement name is ‘kunmanara’, but as many people have this name, *Yarnangu* often assign a new name based on the adopted kinship relationships. I was assigned as a ‘*karimarra*’ kinship group, which made Noeli my ‘brother’ and Belle my ‘mother’.

communication technologies, and no Indigenous media services on radio or TV, beyond the occasional BRACS local broadcast in a few communities. We used the community meetings to raise awareness about potential communicative modes such as UHF radio (a regional network was funded under NTN), ICTs, mobile telephony, satellite Internet and videoconferencing.

We incorporated Ngaanyatjarra Media in 2002 and established a Media Committee with representatives from the 12 communities. In 2003, we developed an ambitious three-year Strategic Plan, which set out targets to build a regional media centre and a network of active online media centres, advocate for improved communications infrastructure, develop training and employment, and undertake a range of media and communication programs (see section A9.4). Over the next 5 years nearly all of the major objectives in the plan were implemented<sup>7</sup>.

In my work at Ngaanyatjarra Media, I witnessed first-hand many of the issues that Indigenous people face in remote Western Desert communities:

- Social, economic, education and health issues for *Yarnangu*, including lack of employment and enterprise opportunities;
- Significant obstacles to digital inclusion, including limited access to ICTs;
- Design and delivery of projects and services often inappropriate for a remote Indigenous context;
- Cross-cultural issues and miscommunication between *Yarnangu* and non-Indigenous community staff and service providers;
- Issues of poor organisational management, governance and financial oversight;
- Impact of ad hoc and changing government policy and funding programs.

Conversely, I had the opportunity to see:

- The continued importance of language, culture, family and connection to country in the daily lives of *Yarnangu*;
- The role that media and communications facilities and activities played in supporting language and cultural maintenance, communication, self-representation, empowerment and knowledge transfer;

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<sup>7</sup> The details of the development of Ngaanyatjarra Media and the projects is included in section A9.3, with the case studies outlined in Chapter 10.

- The importance of community ownership, participation and governance in all aspects of planning, decision-making and effective program delivery;
- The value and ownership that *Yarnangu* place on their media organisations and facilities;
- The significance that program continuity and accessibility has on outcomes;
- The importance of partnerships between government funding bodies and local Indigenous organisations to support innovative and successful programs.

The decision to begin this research project came after more than five years of working at Ngaanyatjarra Media and, while supported by Ngaanyatjarra Council and the Ngaanyatjarra Media Board, was undertaken entirely in my own time and using my own resources<sup>8</sup>. My ‘embeddedness’ within the organisation allowed me unique access to observe the outcomes and issues involved in delivering these programs and ask *Yarnangu* about their experience of the projects. While it is challenging to be both an active agent in project design and delivery and an objective observer of the project’s outcomes and effectiveness, I sought to turn this dual role into an asset to help improve the projects.

After 9 years Ngaanyatjarra Media, I left in May 2010, with a primary objective of completing this thesis while undertaking project and consultancy work. Also my partner Bronwyn Taylor, who had been running an art centre in nearby Kalka community, had recently left her job. We decided to relocate to Alice Springs where we started a family – we now have two children, Anuwa (4) and Senna (2). The thesis writing dropped in priority for a few years as a result.

From mid 2010, I was offered a part-time role as Policy and Projects Officer with Indigenous Remote Communications Association (IRCA), the peak body for the remote Indigenous media sector. In this capacity, I undertook sector consultation to write the IRCA submission to the 2010 Indigenous Broadcasting and Media Sector Review<sup>9</sup>. This submission outlined the potential outcomes for remote Indigenous people and communities of a well-resourced, convergent media and communication industry, drawing on the example of Ngaanyatjarra Media’s integrated regional delivery model. In this role, I worked on several RIMO support projects, industry events, and wrote submissions to the 2011 Convergence Review, Regional Telecommunications Review 2011-12 and several other government reviews.

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<sup>8</sup> Ngaanyatjarra Council rarely approves applications for research unless there is a likely direct beneficial outcome for the community and a local agency to support and oversee the research.

<sup>9</sup> This joint review by DBCDE, DEWHA and FaHCSIA was headed up by Mr Neville Stevens. The IRCA submission was entitled ‘Joining the Dots: Dreaming a Digital Future for Remote Indigenous Media’.

After a short stint as Interim Manager, I successfully applied for the full-time position of General Manager of IRCA in June 2012. Since that time, IRCA has facilitated industry development and cooperation, developed new partnerships, increased the profile of the sector and IRCA's online presence, initiated the Broadband for the Bush Alliance, coordinated the annual National Remote Indigenous Media Festival, managed a number of equipment rollout and data collection projects, supported Indigenous Community Television's (ICTV) bid for a full-time national satellite channel, developed an archiving strategy.

My position at IRCA involves providing a leadership role in industry development. This requires knowledge of the policy and evaluation models used by government and donors, sector history and lessons learnt, and an understanding of the diversity of communications needs and aspirations across remote Australia. The research and analysis undertaken within this project has helped me significantly in better understanding these diverse areas and being able to navigate them during this time of change in the industry.

## Appendix 2. Acronyms and Definitions

### A2.1. Acronyms

5NPY	5 Ngaanyatjarra Pitjantjatjara Yankunytjatjara (satellite radio network)
ABA	Australian Broadcasting Authority
ABBA	Aboriginal Bush Broadcasters Association
ABC	Australian Broadcasting Corporation
ABT	Australian Broadcasting Tribunal (1980s)
ACA	Australian Communications Authority
ACMA	Australian Communications and Media Authority (amalgamation of ACA and ABA)
ADSL	Asymmetric Digital Subscriber Line
AFC	Australian Film Commission
AFTRS	Australian Film, Television & Radio School
AIAS	Australian Institute of Aboriginal Studies (later AIATSIS)
AIATSIS	Australian Institute of Aboriginal and Torres Strait Islander Studies
AICA	Australian Indigenous Communications Association
ARDS	Aboriginal Resources and Development Service
AP	Access Point
APY	Anangu Pitjantjatjara Yankunytjatjara (Lands)
ATM	Automated Teller Machine
ATSI	Aboriginal and Torres Strait Islander
ATSIC	Aboriginal and Torres Strait Islander Commission
ATSIS	Aboriginal and Torres Strait Islander Service
BAMA	Broome Aboriginal Media Association
BDSL	Business Digital Subscriber Loop (Telstra product)
BIA	Backing Indigenous Ability scheme
BIITE	Batchelor Institute of Indigenous Tertiary Education
BIMA	Brisbane Indigenous Media Association
BRACS	Broadcasting for Remote Aboriginal Communities Scheme
BRS	BRACS Revitalisation Strategy

BSA	Broadcasting Services Act 1992
C4D	Communications for Development
CA	Capability Approach
CAAMA	Central Australian Aboriginal Media Association
CAT	Centre for Appropriate Technology
CB	Citizens' Band (radio)
CBAA	Community Broadcasting Authority of Australia
CBF	Community Broadcasting Foundation
CBL	Community Broadcast Licence
CCIF	Coordinated Communications Infrastructure Fund
CDA	Community Development Adviser
CDEP	Community Development Employment Program
CEP	Community Employment Program (1980s)
CLC	Central Land Council
COAG	Council of Australian Governments
CPI	Consumer Price Index
CTG	Closing the Gap
CTN	Consumers' Telecommunications Network
DAA	Department of Aboriginal Affairs
DBCDE	Department of Broadband, Communications and the Digital Economy
DCA	Department of Communications and the Arts (1990s)
DCD	Department of Community Development (WA)
DCITA	Department of Communications, Information Technology and the Arts (late 1990s to 2007)
DEWHA	Department of Environment, Water, Heritage and the Arts
DEEWR	Department of Education, Employment and Workplace Relations
DEET	Department of Employment, Education and Training (1980s)
DET	Department of Education and Training (WA Government)
DETYA	Department of Education, Training and Youth Affairs (1990s)
DEWR	Department of Employment and Workplace Relations
DFID	Department for International Development (UK)

DLGRD (now DRD)	Department of Local Government and Regional Development (WA Government, now Department of Regional Development and Lands)
DIMIA	Department of Immigration, Multiculturalism and Indigenous Affairs
DNS	Domain Name System
DOC	Department of Communications (1980s)
DoIR	Department of Industry and Resources (WA Government)
DoJ	Department of Justice (WA Government)
DOTAC	Department of Transport and Communications (1980-90s, later DCITA)
DRCS	Digital Radio Concentrator System
DTF	Department of Treasury and Finance
DTH	Direct to home
EF	Evaluation Framework
EoP	Ethernet over Power
EPG	Electronic Program Guide
EVTV	Ernabella Video and Television
FaHSCIA	Department of Families, Housing, Community Services And Indigenous Affairs
FATSIL	Federation of Aboriginal and Torres Strait Islander Languages
FSO	Future Skilling Outback WA (IT Training and Technical Support)
GB	Gigabyte
GBIP	Government Broadband Internet Protocol Services
GBM	Government Business Managers
GPS	Global Positioning System
GSM	Global Standard for Mobiles (digital phones)
GWN	Golden West Network (WA)
HCRC	High Capacity Radio Concentrator (microwave telephony system)
HF	High Frequency (Radio)
HREOC	Human Rights & Equal Opportunity Commission
IBMS	Indigenous Broadcasting and Media Sector
IBP	Indigenous Broadcasting Program
ICA	Indigenous Communications Australia (proposed by NIMAA 1999)

ICC	Indigenous Coordination Centre
ICS	Indigenous Cultural Support program (DEWHA)
ICT	Information and Communications Technology
ICT4D	Information and Communications Technologies for Development
ICTV	Indigenous Community Television
IMA	Irrunytju Media Association
IMA	Indigenous Media Authority (proposed in 1999, later renamed ICA)
INTRAC	International NGO Training and Research Centre
IP	Internet Protocol
IPTV	Internet Protocol Television
IRCA	Indigenous Remote Communications Association
IRDP	Indigenous Regional Development Program (WA Government funding program)
IRRR	Indigenous Remote Radio Replacement project
ISA	Indigenous Screen Australia
ISDN	Integrated Services Digital Network
ISP	Internet Service Provider
ITV	Indigenous Television service
KABN	Kimberley Aboriginal Broadcasters Network
kbps	Kilobits per second
KPI	Key Performance Indicators
LAN	Local Area Network
Mbps	Megabits per second
MFPF	Multi-Function Police Facility
MILR	Maintenance of Indigenous Languages and Recordings program (DEWHA)
MITE	Modular Interactive Technology Environment
MMS	Multimedia Message Service (images on mobiles)
MoU	Memorandum of Understanding
MPEG	Motion Picture Expert Group
NAC	National Aboriginal Conference
NAIBA	National Aboriginal and Islander Broadcasting Association (1982-85)

NBN	National Broadband Network
NDC	Network Design and Construction (a subsidiary of Telstra)
Next G	Next Generation (Telstra mobile product, based on 3G)
Ng	Ngaanyatjarra
Ng Media	Ngaanyatjarra Media
NGO	Non-government Organisation
NHS	Ngaanyatjarra Health Service
NIBS	National Indigenous Broadcasting Service (proposed in 2000)
NIMAA	National Indigenous Media Association of Australia (1992-2001)
NIRS	National Indigenous Radio Service
NITV	National Indigenous Television
NITVC	National Indigenous Television Committee
NLTP	Ngaanyatjarra Lands Telecommunications Project
NOIE	National Office of the Information Economy
NT	Northern Territory
NTN	Networking the Nation (the Commonwealth Government's Regional Telecommunications Infrastructure Fund)
ODN	Outback Digital Network (NTN-funded project)
ORIC	Office of the Registrar of Indigenous Corporations
PAW Media	Pintubi Anmatjere Warlpiri Media and Communications (formerly Warlpiri Media Association)
PAKAM	Pilbara and Kimberley Aboriginal Media
PC	Personal Computer
PC	Productivity Commission
PF	Policy Framework
PMC	Prime Minister and Cabinet (Department of)
POP	Point of Presence
POTS	Plain Old Telephone Service
PY Media	Pitjantjatjara Yankunytjatjara Media Aboriginal Corporation (formerly Ernabella Video and Television)
GRAMAC	Queensland Remote Aboriginal Media Aboriginal Corporation
RCTS	Remote Commercial Television Service

RFDS	Royal Flying Doctor Service
RIBS	Remote Indigenous Broadcasting Service (formerly BRACS)
RICA	Remote Iian Communications Association
RIMAQ	Remote Indigenous Media Association of Queensland
RIMO	Remote Indigenous Media Organisation
R&M	Repair and maintenance
RPA	Regional Partnership Agreement
RTI	Regional Telecommunications Inquiry
RTIF	Regional Telecommunications Infrastructure Fund (late 1990s)
RTO	Registered Training Organisation
RX	Receive
SA	South Australia
SBS	Special Broadcasting Service
SMS	Short Message Service (mobile text service)
SRA	Shared Responsibility Agreement
STEP	Structured Training and Employment Projects scheme
STS	Standard Telephone Services
TAFE	Technical and Further Education
TAPRIC	Telecommunications Action Plan for Remote Indigenous Communities
TCBL	Temporary Community Broadcasting Licences
TEABBA	Top End Aboriginal Bush Broadcasting Association
TAIMA	Townsville Aboriginal and Islander Media Association
TAFE	Technical and Further Education
TIO	Telecommunications Industry Ombudsman
TSIMA	Torres Strait Islander Media Association
TSRA	Torres Strait Regional Authority
TX	Transmit
UHF	Ultra High Frequency
UN	United Nations
UNCTD	United Nations Conference on Trade and Development
UNDP	United Nations Development Programme

UNESCO	United Nations Educational, Scientific and Cultural Organization
UPS	Uninterruptable Power Supply
US	United States of America
USO	Universal Service Obligation
VAST	Viewer Access Satellite Television
VCR	Video Cassette Recorder
VET	Vocational Education and Training
VHF	Very High Frequency
VoIP	Voice over Information Protocol
VPN	Virtual Private Network
WA	Western Australia
WAAMA	Western Australian Aboriginal Media Association

## **A2.2. Definitions of terms used**

Community	This term is used in various ways within this thesis to represent both a specific site and to a group connected by kinship, language or belonging to a particular place or "country". For instance, it is used to refer to a remote Indigenous community or homeland (see below), to community development, to community broadcasting or media, and to building a virtual community using social networks. The context is usually self-explanatory.
Indigenous	This term is used throughout the thesis as an inclusive term for Aboriginal and Torres Strait Islander (ATSI) people. This is for word efficiency and because the term has currency in policy and academic discourse. I recognise that the term 'Indigenous' acts to homogenises over 250 (120-145 active) language groups and diverse circumstances under a single homogenising label, it is commonly used within Australian public policy, current literature and remote sector terminology. I note the common use of the terms First Nations and First Peoples (particularly by the national representative organisation National Congress of Australia's First Peoples), however these terms currently have limited uptake in Central Australia. In fact, some remote people take issue with the term Nations as they identify as language groups or estates, not nations. Where possible I refer to people by their language group, or as <i>Yarnangu</i> for Ngaanyatjarra people or <i>Anangu</i> for Pitjantjatjara people.

Indigenous media and communications	This generic term represents a broad range of media production and broadcasting activities as well as communicative modes enabled by ICTs and telecommunications. While the distinction may seem arbitrary in an era of convergence, it is highly relevant to this thesis due to the current policy focus on broadcasting. I refer to media as the traditional modes of such as radio, video, TV, music, photography and print, and communications as the applications requiring delivery via telecommunication infrastructure, such as mobile and fixed telephony, Internet, social media, smartphone applications, videoconferencing, VoIP etc.
Ngaanyatjarra	This variously refers to the Ngaanyatjarra language, people or region, or the political collective of communities or people within the Ngaanyatjarra Lands of south-east WA.
Ngaanyatjarraku	Means ‘belonging to Ngaanyatjarra people’ (the possessive suffix ‘-ku’ means ‘belonging to’).
Remote	The term remote and very remote are defined by the ABS statistics, which uses population size and distance from a regional service centre to determine remoteness. This is determined using the Accessibility/Remoteness Index of Australia (ARIA+). However, within a remote region, the sense of remoteness may be determined more by distance from or difficulty in accessing relevant services within the region, such as schools, clinics, stores, RIMO hub, telephony or Internet services.
Remote Indigenous communities	These are about 1113 remote Indigenous communities and homelands in Australia as identified by the ABS (2006).

### **A2.3. Ngaanyatjarra and Pitjantjatjara language terms**

<i>Malpa</i> (Pit.)/ <i>Yamatji</i> (Ng.)	<i>Yarnangu</i> co-worker, friend, cultural advisor
<i>Malpararra</i> (Pit.)	Used to describe an effective cross-cultural co-working relationship, meaning two-way or side-by-side working, rather than a power-based boss ( <i>mayatja</i> ) -worker relationship.
<i>Walytja</i>	family
<i>Yarnangu</i> (Ng.)/ <i>Anangu</i> (Pit.)	Person from the Ngaanyatjarra Lands who typically speaks Ngaanyatjarra or one or more of the neighbouring languages (Pitjantjatjara, Yankunytjatjara, Ngaatjatjarra, Pintupi, Wongatha, Martu)

Note: Translations for other terms used are provided within the text.

# **Appendix 3. Literature Review of Mass Communications Theory**

## **A3.1. Introduction**

This is an appendix to the review of communications theory literature in Chapter 2, as referred to in section 2.3. The theoretical approaches outlined in this section are not directly relevant to this thesis and the development of the evaluation framework but provide detail to Table A4-1 in Appendix 4. This Appendix also outlines relevance of the various theories, or limitations, to a remote Indigenous media context.

This Appendix provides an overview of the following communications theories and fields:

- Hegemony;
- Post-Modernism;
- Post-Colonial Theory & Discourse;
- The ‘Bias of Communication’ Theory;
- Cultural Theory;
- Audience Theory;
- Uses & Gratifications Theory;
- Reception Theory;
- Social Network Theory;
- Communication Accommodation Theory;
- Modernisation Theory;
- Diffusion of Innovations Theory;
- Convergence and the ‘Global Village’.

## **A3.2. Hegemony**

Central to mass communications is the concept of ‘hegemony’ (Gramsci, 1971) which “connects questions of culture, power, and ideology” (Croteau and Hoynes, 2000). As Croteau and Hoynes (2000:163-4) describe:

Gramsci argued that ruling groups can maintain their power through either force or consent, or a combination of the two [...] power can be wielded at

the level of culture or ideology, not just through the use of force [...] Hegemony operates at the level of *common sense* in the assumptions we make about social life and on the terrain of things that we accept as “natural” or “the way things are”.

‘Hegemony’ also provides a way of describing what is in the ‘centre’ - the ‘norm’ or ‘status quo’ - and what is at the edges - peripheral, marginal, fringe dwelling or remote, either in cultural, social or geographical terms. ‘Remoteness’ is primarily used in reference to geographical space, describing distance from regional support centres for instance, but could also be useful in referring to ideological space, the distance from the dominant cultural paradigm.

### **A3.3. Post-Modernism**

Post-modernism is a wide-ranging (and variously interpreted) term used in a diverse range of disciplines from art to architecture, economics, literature and media. Postmodernist theory claims that there are no absolute truths, viewing apparent ‘realities’ as social constructs that are subject to change. It identifies the subjective role of personal or cultural perception, language, power relations, and motivations in shaping the formation of ideas and beliefs.

Tomaselli (2009) describes these “‘post’ times” of post-structuralism and post-colonialism. Post-modernism questions the notion of truth as something fixed and unchanging.

In the unashamedly contradictory ambit of post-modernism, truth is subjective and relative to time, place and culture, all of which are dynamic moments in the global information society. Post-World War II societies are characterized by consumerism, mass media, computerization and bureaucracy, where technology – particularly information technology – is changing the way knowledge is stored, accessed and consumed. While breaking with the past, this new era does not negate it. At the heart of postmodernism is a paradoxical dualism, or double coding that is both the continuation of Modernism and its transcendence (Doll 1993). (Tomaselli, 2009:10-11)

Post-modernism holds realities to be plural, relative, and subjective, challenging the use of binary classifications such as male / female, straight / gay, white / black, and imperial / colonial. It provides a framework to consider how social dynamics, such as power and hierarchy, affect the way knowledge is constructed and used.

Anthropologist Claude Levi-Strauss developed the post-modern art concept of ‘bricolage’ within cultural studies to refer to the creation of new cultural identities through a process of selection and assembly of combined and recombined cultural forms collected from the dominant culture. Fry and Willis (1989), two art critics, argued for Indigenous cultural re-invention using a ‘bricolage’ of contemporary media technologies and ideas:

Making a new culture which knowingly embraces the future is a more viable form of cultural bricolage...Resistance to ethnocide is not seen as trying simply to defend an existent cultural identity but the forging of a new one which rejects the models sought to be imposed. Radio, television and video have become significant media in this cultural strategy. And what is particularly significant is that these media break the circuit of producing products for circulation and consumption within the culture of dominance (as opposed to works of art). Aboriginal radio, video and TV producers are producing ideas and images that circulate in their own cultures. (Fry and Willis, 1989:160)

### **A3.4. Post-Colonial Theory & Discourse**

Evolving from post-modernism (including critical theory) and post-structuralism, Post-colonial theory brings together theoretical approaches across various disciplines to analyse the legacies and discourses of colonialism and imperialism. It explores how cultural identity, gender, race (and racism), and power interact in the development of a post-colonial society and national identity.

Post-colonialism “refers to the body of thinking and writing that seeks to move beyond colonialist oppression, to find a voice for those who have been silenced by that oppression, and to challenge the perpetuation of structure and discourses of colonialism” (Larsen, 2000). Post –colonial theorists such as Edward Said, Homi K. Bhabha, Trin T. Min-ha, Abdul JanMohamed have sought to de-construct colonial discourse and investigate post-colonial theory along the lines of language, place, history, ethnicity, hybridity, body and performance, representation, education, production and consumption. They describe the process of colonisation and the discourse used by the ‘colonisers’ to assume ‘knowledge’ of the ‘colonised’ (as ‘primitive’ / ‘noble savage’ / ‘Oriental’) and therefore a position of dominance or power. Through articulating the processes of representation and coding inherent within the colonial discourse, post-colonialism creates a discursive space for the

‘subaltern’ peoples to speak for themselves in their own voices and from alternative viewpoints (Gramsci, 1971; Spivak, 1988).

Colonial discourse takes on different forms as it progresses from the ‘dominant’ phase of colonisation (subjugation) to the hegemonic phase of interpellation, seeking to first ‘civilise’ and then ‘assimilate’ colonised peoples. Within colonial literature and media, the ‘anti-conquest narrative’ is used to redefine the ‘colonised’ as victims, rather than foes of the ‘colonisers’, in order to legitimise the imperial domination of a people and write history from the perspective on the victors. An example of the colonial discourse in an Australian context is the myth of Terra Nullius, effectively negating the existence of a structured society of Aboriginal people (with laws) and legitimising the British Imperial narrative of European discovery and colonisation of Australia. This discursive trickery led to not only the claiming of all land by the ‘settlers’ (‘invaders’) but the brutal domination of Aboriginal and Torres Strait Islanders with limited recourse due to their limited legal status (until the 1968 referendum).

There has been extensive writing on the representation of Indigenous people by mainstream media and literature within Australia (Stam and Spence, 1983; Moore and Muecke, 1984, Meadows, 1992; Hartley & McKee, 2000), informed by international post-colonial studies concepts of ‘Orientalism’, difference and the ‘other’ (Said, 1978; Bhabha, 1983; JanMohammed, 1985). As JanMohammed states in ‘The Economy of the Manichean Allegory’ (1985), the perception of racial ‘difference’ was influenced by economic motives, such as the claiming of land or the exploitation of colonised people as slaves.

Homi Bhabha (1983) claimed that the stereotype is the main currency of colonial discourse, providing an ideologically based identification or knowledge of the colonised ‘other’. Just as the material practices of colonialism exploit native resources, the colonial discourse “commodifies” the native into a stereotype (object) for use as a resource in colonial texts (film/literature/media). Bhabha claims that the stereotype depends on a process of ‘ambivalence’ (the co-existence of opposite and conflicting feelings towards the same person or object) whereby it “vacillates between what is already ‘in place’, already known and something that must be anxiously repeated” (Bhabha, 1983:18). He sees this ambivalence as enabling the colonisers to see the natives simultaneously as the ‘savages’ that they ‘know’ from their media and literature representations, as well as an ‘other’, an unknown. “It is this

otherness that is at once an object of desire and derision, an articulation of difference contained within the fantasy of origin and identity” (Bhabha, 1983:19).

Bhabha makes the connection between racism and sexism, arguing “the body is always simultaneously inscribed in both the economy of pleasure and desire and the economy of discourse, domination and power” (Bhabha, 1983:19), with the means of identification through voyeurism and fetishism. Bhabha sees the ‘difference’ in colonial discourse as an apparatus of power “that turns on the recognition and disavowal of racial/cultural /historical differences”. It functions to create a subject space through a production of knowledges, of both coloniser and colonised which are stereotypical but opposed and contrasted, inciting a complex form of “pleasure/ unpleasure” (ibid, 1983:23).

Bhabha agrees with Said’s theory that colonial (“Orientalist”) discourse has ‘opposing’ latent and ‘manifest’ knowledges, but rejects the view that this system of representation is “unified through a political-ideological intention” (Bhabha, 1983:24). JanMohamed (1985) criticises Bhabha’s suggestion that colonial discourse is innocent in its representations as being naïve and repressing the “political history of colonialism” (JanMohamed, 1985:60). For JanMohamed, any ambivalence is a deliberate imperialist duplicity based on the central trope of the ‘Manichean allegory’, that is, the transformation of racial differences (skin colour, physical differences) into moral and metaphysical differences. JanMohamed sees this transformation as so inherent in the discourse that it is virtually impossible to escape its prejudices.

The post-colonial response by Indigenous people has been to reclaim their voice by taking over the ‘means of production’ for the purpose of self-representation. While this occurred initially within literature, Indigenous media in Australia developed as part of a growing self-determination movement in Australia following the ‘Black Rights’ movements growing out of the United States and England in the 1960s-70s. The emergence of Indigenous literature, film-making, theatre, broadcasting and on-line media production has shifted the focus of post-colonial studies, as well as anthropology and ethnography, from describing the colonial text and viewpoint to analysing the subaltern texts, viewpoints and histories. The growing field of Indigenous cultural and political expression has caught the attention of anthropology and led to the new field of ‘media anthropology’ (see section 4.2).

As Marian Bredin described:

the crisis of representation occurring in ethnography has been accompanied, indeed brought on, by a proliferation of marginal and oppositional voices. These voices--indigenous, feminist, post-colonial, gay, and lesbian--have challenged the dominant white, Western, male, modes of representation and explanation. Cross-cultural studies in communication need to take up this challenge and to develop the self-reflexive and relational methods that this discursive and political shift demands. (Bredin, 1993:1)

Post-colonialism provides a crucial theoretical framework for understanding the historical, inter-cultural and power-based drivers for the need for Indigenous self-determination and self-representation, in order to challenge the stereotyping and 'speaking for' of colonial discourse. However, the broad nature of post-colonial theory means that it does not provide tools for exploring the more nuanced responses at a local community level.

### **A3.5. The 'Bias of Communication' Theory**

H.A. Innis, a political-economy theorist, made an important contribution to communications theory by applying the dimensions of time and space to various media throughout history. He argued that media 'biases' toward time or space were intricately inter-connected with control of knowledge and power as key factors in expanding and sustaining an empire, declaring that "the sword and the pen worked together" in empire building (Innis, 1950:10-13).

In his book, *The Bias of Communication* (1951), Innis described oral and tribal societies as using time-biased media, and placing emphasis on memory and wisdom of elders as the way of preserving culture, whereas societies that depend on space-biased media, such as printed newspapers and books, tend to favour abstract (rational, linear and impersonal) thought and control over space, seeking to expand influence over long distances. Innis saw these two orientations as diametrically opposed with their interaction often having disastrous results, as evidenced throughout colonial history.

For Innis, the oral tradition is closely aligned with the model of the public sphere, the essential communicative structure of a democracy, which he considers to be undermined by centralised mass media. Innis argues that changes in communications technologies and monopolisation of media control lead to cultural changes by affecting content, context, representation, and modes of acquisition and sharing of knowledge (Cohen, 1993).

Hart Cohen (1993:105) claimed that Innis' work invoked questions relating to the 'centrism' debate, such as:

Does information in a culture move from the periphery to the centre or vice versa? Does the culture value information as a scarce commodity by storing it up or is it treated as an abundant commodity? Does information move towards increasingly larger spheres of influence pushing cultural borders outwards? Or the reverse?

Innis concluded that two general orientations were present in a culture at any time: (1) An orientation stressing short distant patterns of communication which is largely dependent on interpersonal interaction and local communication; and (2) an orientation stressing long distance patterns of communication which is largely dependent on communication technologies.

This distinction pre-dated the 1980s debate about globalisation, which influenced the research work of Eric Michaels in his task to study the impact of the introduction of satellite television into remote Indigenous communities in Australia in the early 1980s. Cohen linked Innis' theory regarding control over information flow to satellite delivery of media, describing this as an example of a "high communications policy", - a term that invokes a space-biased centralisation of power over the time-biased localised cultural modes of communication.

Replacing local sources of information with distant ones leads to a change in what and how people think, undermining localised features of communications. The centralisation of media control builds 'dependence' which "carries with it effects on social relations, cultural activities, economic sustenance and local forms of representation" (Cohen, 1993:108). However, according to Innis, the strength of the oral tradition was that it could not be easily monopolised, describing nomadic people as having "the political power of the foot and the tongue".

Cohen (1993) describes the resistive strategy of establishing community broadcasting in Aboriginal communities (what Michaels (1986) describes as the 'Aboriginal invention of television') as playing a crucial role in maintaining "cultural, political and communal integrity." Cohen describes the development of Aboriginal community television:

as a tale of Innisian paradoxes: a largely orally-based culture concerned with time-biased preservations of traditional laws, engaged in space-biased media concerned with distribution across space; a medium that retains too much in public of what is required to be secret or private; a medium with high, capital costs and low, cultural priorities in a situation with high, cultural capital and few financial resources. Most significantly, against the centralisation and domination of Los Angeles-style television and video, an incorporation and creative resistance through a committed persistence to own, develop, produce

and distribute indigenous media. In this moment of reversal, the centre was captured by the margin - itself a centre in name and geographic location - Australia's first public TV originated in the least likely, and least "possible", of geographical, policy and economic environments. (Cohen, 1993:108)

He suggests that the values of oral culture, with emphasis on speech and performance and control of dissemination – inherent in Indigenous media - constrain the consumerist and centrist tendencies of mainstream electronic media.

By ensuring that authority, community and the Law were served by its media, Aboriginal media from central Australia worked against the monopolising tendencies of space-biased communications in making orality the dominant medium in a new, electronic, space-oriented, media environment. (Cohen, 1993:108)

This argument continues to inform the development of contemporary Indigenous media and communications, despite ongoing efforts by the State to incorporate Indigenous media into the mainstream and to re-orient its agenda towards delivery of government messaging.

In *'A History of Communication'* (2011), Marshall Poe proposes a new theory of media based on Innis, describing the rise of a new media as being "pulled" into existence by organised interests following the development of the technology required to support the media. Importantly, Poe's theory outlines eight attributes of a medium- accessibility, privacy, fidelity, volume, velocity, range, persistence, and searchability – to predict the effects the media will have on society.

### **A3.6. Cultural Theory**

Cultural Studies theorists are concerned with how political and economic power influences the interpretation of culture. Cultural theory takes the key position that, as media are primarily controlled by private corporations, that the information presented is influenced and framed with a key motivation of profit, and is embedded with the ideologies of the dominant social class. This is built on Marxist theory and was influenced by the 'Birmingham School' founded by British cultural theorists Raymond Williams and Stuart Hall, as well as the 1970s 'political economy' theorists of Britain and the US.

Stuart Hall (1982) argues that mass media is a key site engaged in the work of 'hegemony', through the production of images and analysis/reportage that give events particular meanings

favourable to power elites, what he describes as “the politics of signification”. Hall argued that:

representation is a very different notion from that of reflection. It implies the active work of selecting and presenting, of structuring and shaping; not merely the transmitting of an already existing meaning, but the more active labour of *making things mean*. (Hall, 1982:64)

In the 1980s French Structuralism (linking Lacan’s psychoanalytic theory, Levi-Strauss’ anthropological theory and de Saussure’s semiology) led to the ‘linguistic turn’ in cultural theory. This marked a shift from a sociological and political economy focus, within the Marxist tradition towards the study of media representation and how meaning is produced in the text itself, with its inherent codes and signs (Cunningham and Turner, 2002:27).

From Cultural theory, it is commonly understood that communications technology and its modes of usage have inherent Western cultural values. Further, mainstream media presents European people, cultural values and narrative modes as the norm, with non-European and Indigenous people often represented negatively or in a stereotypical way.

Cultural theorists assert that Western media have a colonising or assimilating impact on Indigenous peoples through: perpetuation and saturation of dominant cultural and philosophical frameworks and values; use of dominant language (English has become the default international language); reliance on corporate promotion and advertising; and the representation of racial, cultural and philosophically diverse groups as ‘Other’ with often negative stereotyping. As well as the media content or ‘text’, Western values and frameworks are inherent in the industrial structures and modes of production:

- media ownership- vast media empires or government-run media - restrict diversity of voices and opinions, being primarily aimed at commercial growth;
- distribution or broadcasting modes (primarily one way communication, large distribution or broadcasting to vast audiences),
- government control (regulation of media ownership, broadcast licencing, apparatus licencing, local content and advertising quotas, broadcasting codes of conduct, and laws around copyright, intellectual property, defamation, and so on) , and programming formats (commercial programs designed to gain maximum audience to maximise advertising revenue, news and current affairs).

When mainstream media was first being introduced into remote Indigenous communities in Australia in the mid 1980s, there was a great deal written on the cultural impact and colonising and assimilating effect this would have (Michaels, 1986,1987; Langton, 1993). This viewpoint held sway in informing Indigenous media policy at the time (Willmot et al., 1984). This critical wisdom referred to a body of mass media theory, particularly cultural studies deriving from Marxism, which focussed on the power relationships inherent in large media corporations, operating within a dominant Western capitalist ideology and cultural framework, transmitting one-way communication which effectively marginalises and erodes difference within minority groups and Indigenous audiences. The technology itself is seen to be implicit in conveying this ideological payload.

Cultural Studies is one of the dominant theoretical approaches used in media and communications in Australia (Cunningham and Turner, 2002:29). The question of the audience and their role in making choices and creating meaning has also had an impact, with John Hartley (1993) describing the audience as an ‘invisible fiction’ constructed by media networks and researchers. Media studies, compared with cultural studies, adopted the social science methodology of the US tradition, using a more quantitative approach to media and audience analysis as well as social-psychological approach to assess the ‘uses and gratifications’ of media use.

John Hartley and Alex McKee have also made a significant contribution to the representation of Indigenous people and affairs within mainstream media in Australia, in particular through their book ‘The Indigenous Public Sphere’ (2000). They argue that acceptance of an ‘Indigenous public sphere’ is part of a changing definition of ‘Indigenous’ within media, politics and public opinion both nationally and internationally:

New notions of citizenship have arisen that stress culture, identity, and voluntary belonging over previous definitions [...] Media are primary and central institutions of politics and of idea-formation; they are the locus of the public sphere. (Hartley and McKee, 2000:4)

### **A3.7. Audience Theory**

There are a number of theoretical approaches to understanding the way a message is transmitted and received by the audience. The list below indicates how audience theory

developed a more nuanced understanding of the way audiences select and interpret a message. These include:

- The hypodermic needle model- The intended message is directly received and wholly accepted by the receiver;
- Two-step flow- The people with most access to media, and highest media literacy explain and diffuse the content to others. This is a modern version of the hypodermic needle model;
- Uses and gratifications- People are not helpless victims of mass media, but use the media to get specific gratifications;
- Reception theory- The meaning of a "text" is not inherent within the text itself, but the audience must elicit meaning based on their individual cultural background and life experiences;
- Obstinate audience theory - This theory assumes that there is a transactional communication between the audience and the media. The audience actively selects what messages to pay attention to. The Zimmerman-Bauer study found that the audience also participates in the communication by influencing the message.

While there is evidence of the cultural impact of mainstream media on Indigenous audiences, there has been critique of the theoretical assumption of a direct transmission model of media to suggest that this assumes a passive acceptance of media and its ideological payload without any analysis or testing by minority audiences against existing cultural understanding.

Contemporary writers argue that Indigenous audiences may have alternative readings of media content (Reception Theory) in order to fit that content within their own cultural context. Or, Indigenous audiences might, in fact to subvert the meanings in much more nuanced ways (Hall, 1996; Michaels, 1990). They also critique the implied notion of culture as something fixed rather than something that changes or evolves in response to new situations, while still retaining fundamental cultural principles. McQuail (2005:420-452) provides a detailed analysis of audience theory leading to his Integrated Model of Audience Choice.

### **A3.8. Uses & Gratifications Theory**

Uses and Gratifications (U&G) Theory seeks to explain why people choose and use certain media forms, what they use them for, and what gratifications/ affects come from use of media (McQuail, 1983). It sets out to identify the functions or consequences that arise from needs, motives and behaviour (Katz, Blumler et al., 1974; Livaditi, Vassilopoulou et al., 2003; McQuail, 2005). Rather than the audience being seen as a passive recipient of media, Uses and Gratifications theory emphasizes a limited effect position, where media is seen to have a limited effect on their audiences because audiences select their media choices and are therefore able to exercise control. This aspect of audience choice and control is a key theme within US theorist Marshall McLuhan's book 'The medium is the message'. It provides a framework for understanding the processes by which media users seek information or content selectively, according to their needs and interests (Katz et al., 1974a). Audience members then incorporate the content to fulfil their needs or to satisfy their interests (Lowery & Nabila, 1983).

This theoretical approach provides a useful comparative tool in observing the behaviours of the audience/consumer/receiver across a range of media platforms and applications, both one-way broadcasting as well as two-way interactive and on-line media use. However, within a remote context, the limited media choices, language and cultural differences to most of the media on offer, and limited access to media types reduce the usefulness of U&G. There is an assumption that the user is aware of, and has access to, all the possible media types available. This assumption breaks down within a remote Indigenous community context where media choice may be based more on availability of functional media technologies. For instance, most Ngaanyatjarra households do not have a radio or computer, but may have a television shared by a large group of household members. Hence, TV watching may be the only media option and program choice may be more of a collective choice or a 'first-in' selection rather than an individual choice. However, the increasing prevalence of portable media technologies such as MP3 players or mobile phones, is enabling more Individual choice over media, albeit limited to pre-loaded media in locations where there is no mobile coverage or internet connectivity.

### **A3.9. Reception Theory**

Reception theory proposes that the meaning of a "text" (book, movie, or other creative work) is not inherent within the text itself, but is created within the relationship between the text and the reader. The reader / viewer actively interprets or creates the meaning of the text, based on their individual cultural background and life experiences. Thus, if the consumer/audience does not share the cultural heritage and personal experiences of the producer, it is likely that they will have a different reading to the producer's intended meaning. This provides scope for "negotiation" and "opposition" on the part of the audience in the way they make sense of the text. Cultural theorist Stuart Hall is a key proponent of reception theory, as is Umberto Eco (1972), who coined the term 'aberrant decoding' to describe a reader's alternative interpretation from the intended meaning.

This is particularly valid for remote Indigenous audiences (see Eric Michaels' 1990 essay 'Teleported texts'). As the Indigenous community audience is peripheral to the target audience for mass media, they may not share many of signs/codes of the media and narrative construction which are assumed knowledge for a Western audience. The Anglo-Christian cultural values of, individualism, European religion, attitudes to death (including showing images of deceased people), capitalism and importance of material possessions are often at odds with Ngaanyatjarra culture. Making direct eye contact is considered rude and lacking in respect for *Yarnangu*, yet the focus on the eyes is central to audience identification and demonstrating viewpoint and relationship within mainstream visual media. An Indigenous person may identify, for instance, with the 'Indians' (the 'other') rather than the white cowboy (the protagonist). Rather than take offence or feel disempowered by inappropriate media messages, *Yarnangu* audiences are more likely to reframe the meanings according to their own cultural world-view or humorously cast them off as 'wrong-way whitefella ideas', thus reducing any colonising impact.

### **A3.10. Social Network Theory**

Communications is the transfer of information from source to recipient, which can be described in terms of a network. Social network theory views social relationships in terms of 'nodes' and 'ties' within networks, with nodes being the individual actors, and ties the relationships or communications links between the actors. A social network analysis (SNA), therefore, is effectively a way of mapping all of the relevant ties between the nodes within a

defined group. The network can also be used to determine the social capital of individual actors. These concepts are often displayed in a social network diagram, where nodes are the points and ties are the lines, often leading to elaborate diagrams with network circles, bridges and clusters.

German sociologist George Simmel initially coined the term 'social network' in the early 20<sup>th</sup> Century, and Jacob Moreno further developed the theory in the 1930s. It has since been used in biology, economics, geography, psychology, anthropology (Claude Levi-Strauss, 1947), Max Gluckman (1965), S.F. Nadel (1957)), sociology (Peter Blau, 1960) and communications (Harrison White, 1992). Stanley Milgram (1967) built on this theory with his 'six degrees of separation' theory.

Social network theory differs from other sociology theory in that it views individual attributes (ethnicity, gender, class) as less important than the relationships or ties with others within a network. Social network analysis has been used effectively in evaluating the use of on-line social media, and demonstrating how the creation of on-line spaces for socializing, communication and information sharing can assist in community formation and sustenance. (Wellman and Gulia, 1999; Srinivasan, 2006). The effectiveness of social media in building community linkages is a key theme in the 2010 film about Facebook founder Mark Zuckerberg, entitled 'The Social Network'.

In a remote Indigenous context, every person is connected to all other people according to kinship relationships, with certain 'ties' being restricted by avoidance relationships and the flow of cultural information restricted to certain 'pathways', creating a unique variation on the social network theory. Rather than being relationships based on personal choice, the ties are determined by culturally defined rules, making the social network map a largely pre-determined shape not unlike a kinship diagram. As Eric Michaels described:

culture is itself information, and... kinship structures are communications systems which brings certain people together, but exclude others, protecting communications pathways and the value of information they carry.  
(Michaels, 1986:153)

Based on his research at Warlpiri Media in the early 1980s, Michaels described the social organisation of the Aboriginal media workplace and relationships within the video production crew according to kinship rules (Michaels, 1986). Michaels argued that the message in Warlpiri videos was conveyed not only in what was on the screen, but also in what was off

the screen, in the social organisation of the video production team. These localised ‘extra-textual’ meanings were only apparent to a local, informed audience. Further, cultural controls also governed the distribution of videotapes, including who was allowed to view them and the arrangement of audience groupings. This created a unique, culturally specific form of television.

Michael Meadows argues that Aboriginal and Torres Strait Islander broadcasters working in community radio also say they must work within community social structures, and that the community organisation process of the producers and the community working together is often more important than the community radio or video product (Meadows, 2000:1; Tomaselli and Prinsloo, 1990; Ginsburg, 1993).

With the Ngaanyatjarra lands being quite a discrete ‘system’, the ‘Social Network’ approach would provide for interesting analysis. However this is beyond the scope of this project.

### **A3.11. Communication Accommodation Theory**

This theoretical perspective, developed by Howard Giles (1979), examines the underlying motivations and consequences of what happens when two speakers (or groups) shift their communication styles. Communication accommodation argues that “when people interact they adjust their speech, their vocal patterns and their gestures, to accommodate to others” (Turner and West, 2010). Communication accommodation theory explores the various reasons why individuals emphasize or minimize the social differences between themselves and their interlocutors (those with whom they are communicating) through verbal and non-verbal communication. It looks at interpersonal and intergroup communications and factors that lead to accommodation as well as the ways in which power, language, context and identity affect communication behaviors (Gallois, Ogay and Giles, 2005).

Communication accommodation occurs in two ways: divergence and convergence.

Convergence occurs when people adapt to the other’s communicative behaviors, in order to reduce the social differences or gain social approval. Divergence is when individuals accentuate the differences in speech and non-verbal behaviours between themselves and their interlocutors, especially to highlight racial or cultural difference and group identity.

Communication accommodation theory has been applied to analysis of intercultural communications to better understand interactions between non-Indigenous and Indigenous

people during second language acquisition processes and other situations. Zuengler (1991) observed that native language speakers often engage in ‘Foreign Talk’ to increase efficiency of communication with non-native language speakers or learners. Techniques include “slower speech rates, shorter and simpler sentences, more questions and question tags, greater pronunciation articulation”, and may also include mimicking the grammatical mistakes made by non-native speakers (a common issue for learners of Ngaanyatjarra language). Alternatively, native language speakers might use divergence to maintain group distinctiveness, either because they have a lower perception of the other group, they feel threatened by them, or they wish to display ethnocentricity (Zuengler, 1991).

This theory applies in a number of contexts with respect to a remote Indigenous media context, for example:

- *Organisational context*: Where Indigenous media workers and non-Indigenous staff often adjust their language (convergence) to better understand/ be understood by each other; in some cases this can lead to over-accommodating and be seen as condescending;
- *Broadcasting context*: Where the audience is made up of both language speaking and non language speaking people, broadcasters often use a creole language or English (convergence) so as not to alienate parts of the audience; government programs which require a certain % of language programming do not recognise this issue;
- *Cross-cultural meetings*: In conversations or meetings between remote Indigenous people and government representatives, people may choose to deliberately speak in language rather than in English (divergence) to indicate frustration with a lack of cultural understanding or respect being shown, or to invert the power relationship;
- *Inter-cultural meetings*: In meetings with articulate urban people (Indigenous or non-Indigenous), remote people may not speak up for their own concerns due to lack of confidence in communicating in English or a feeling that to challenge would be disrespectful, which can lead to decisions being made without effective input.

### **A3.12. Modernisation Theory**

Based on research in the Middle East, Modernisation theory was developed by Daniel Lerner (1958), and later Wilbur Schramm (1964), as the first major Communication for Development theory, positing the provision of mass communications as the solution for under-development. It builds on Laswell’s ‘Sender-Media-Receiver’ model (1948), which

saw the communication process simply as the direct flow of a message from a sender to a receiver, asking: “Who says What through Which channel to Whom with What effect?” (Servaes & Malikhao, 2008:16). Modernisation Theory is based on the assumption that the introduction of mass media and educational, political and economic information would bring about modern attitudes and societal change from traditional to modern (Servaes and Malikhao, 2008:12).

While this theoretical approach has since been replaced by Participatory Communications theory within development communications, it can still be seen in use in many government information campaigns targeted at remote Indigenous communities. While some agencies have recognised the value of remote media producers generating and distributing health messages to their communities, many other government information campaigns are devised and produced with little consultation or community involvement in the process, resulting in ineffective transmission to the intended audience.

### **A3.13. Diffusion of Innovations Theory**

While this theory has a varied origin across multiple disciplines, it came into popular use following the release of the 1962 book *Diffusion of Innovations* by rural sociologist Everett Rogers. Diffusion of Innovations theory sets out to explain how, why, and at what rate new ideas and technology adoption spreads through cultures, and why some groups become ‘early adopters’ of ideas and innovations. Diffusion refers to the process by which an innovation is communicated through certain channels over time. It is used to describe how the social or cultural network structures operate to facilitate or impede its spread.

Rogers outlined five stages an individual goes through in the adoption of an innovation: awareness, knowledge and interest, decision, trial, and adoption/rejection (Waisbord, 2001:4). This theory became one of the most influential ‘modernisation’ theories (which also included a two-step flow and extension approach), proposing that changes in ideas would result in transformations of behaviour, and identified culture as a potential impediment to social change (Waisbord, 2001:4). It was used as a blueprint within development communication for years, especially using a range of media forms (radio, television, posters and pamphlets) to promote awareness of new practices in health and nutrition, agriculture, education, governance and so on (Servaes & Malikhao, 2008:15).

While popular in the 1950-60s, this theory and the 'modernisation' paradigm fell out of favour with development communication theorists and practitioners by the 1970s, being described as a top-down, vertical (one-way), ethnocentric and paternalistic view of development associated with a Western vision of progress. After decades of failed programs in the Third World, it was decided that interventions focused on one-way delivery of messages were unable to bring about behavioural or social change (Waisbord, 2001:4) and communication needed to be more receiver and message-centric. This was replaced by the Participatory theoretical approach in the 1970s (see section 2.4.5 and 3.2).

### **A3.14. Convergence and the 'Global Village'**

In 1964, Marshall McLuhan predicting the emergence of a 'global village' - an imagined virtual community facilitated by widespread electronic communications (analog and digital) - stating that: "as electrically contracted, the globe is no more than a village" (McLuhan, 1954: 5). McLuhan's 'global village' has become a reality since the early 1980s with the rapid growth of 'globalisation' and its communications enablers; the World Wide Web, broadband, mobile telephony, and wireless networking. This has led to an increasing convergence between traditional electronic and broadcast media and new Information and Communications Technologies.

While originally developed by the US military in the 1970s, the World Wide Web was first adopted in the late 1980s as a democratising 'public sphere' site for social networking and political resistance. Over the two decades since then, the world-wide-web has quickly been populated and dominated by large media and marketing corporations and developed using similar frameworks to previous print and broadcasting media, while threatening to take over market share from both.

There has been a shift away from traditional one-way broadcast media towards two-way interactive media use coupled with the trend of print media towards on-line delivery and user-pays access to news services. Thus, mass communications theory is also having to shift its focus from monopoly-controlled media corporations and mass audiences to much more diverse media producers and audiences choosing between a variety of platforms and sources. Raymond Williams had critiqued the concept of a 'mass audience' back in the 1970s. Audiences are becoming increasingly dispersed and difficult to consider as a 'mass' amidst the spectrum of media usage today.

Communications scholars have noted the global trend away from mass communications modes towards narrowcasting of niche programming for specific interest groups and localised audiences, enabled by community broadcasting, digital TV (with 16 free-to-air channels in Australia now compared with 5 previously), pay TV with subject-based channels, view-on-demand platforms such as Youtube and social media. Internationally, commercial media is undergoing a radical change to adapt to this more dispersed, discerning and mobile audience. As audiences select between services and seek out more niche media content, the nature of the market linkage with media has changed away from a blanket advertising approach. The audience profiling possible under web-based delivery enables advertisers to target a specific audience group, or even individuals, via their media usage profile and consumer history. Increasingly on-line access to media via laptop computers, smartphones and tablets is creating a greater degree of choice for media consumers, reducing the reliance on traditional media modes and shifting the producer/audience power dynamic. These technologies are already becoming commonplace in some remote indigenous communities, particularly where there is Internet connectivity via Next G.

The always-on connectivity within urban areas has enabled media use to shift from the lounge-room to access from any location (such as public transport). Extending on previous western technical innovations (motor vehicles, air travel, telephones and television), Information Technologies are connecting people across the world and compressing space and time. Physical space has to some extent become virtual space, time has shifted to measure the speed of information flow and latency in milli-seconds.

## Appendix 4. Summary Matrix Tables

### A4.1. Introduction

This Appendix includes the summary matrix tables derived the literature reviews of theory, policy and industry practice from each chapter to collate key concepts, guidelines and usefulness with respect to this project. These matrices are processed to identify key Principles and Topics to inform the development of the Policy and Evaluation Frameworks.

### A4.2. Summary Matrix of Communications Theory from Chapter 2

*Table A4-1: Summary of Communications Theories outlined in Chapter 2 and Appendix 3.*

<b>Theory</b>	<b>References</b>	<b>Key Concepts</b>	<b>Guidelines (relevant aspects)</b>	<b>Comments (usefulness)</b>
<b>Political Economy</b> (Ref. 2:1)	Karl Marx; McQuail (2005), Norris (2002).	Political Economy theory; Marxian analysis.	Political Economy theory focuses on the relation between the economic structure and dynamics of media industries and the ideological content of media; examines the relationships between owners, producers, consumers, advertisers, structures of production, and the state, and the power relationships embedded in these relationships; associated with Marxian analysis..  Key aspects: Media structure tends towards concentration, with global integration of media ownership; Content and audiences are commodified; Diversity decreases and opposition and alternative voices are marginalised; Public interest in communication is subordinate to private interests.	Provides a useful theoretical tool for understanding how the market-driven communications policy (competition, privatisation, deregulation etc) and neo-conservative public policy contribute to the digital divide, which excludes remote Indigenous people from the digital economy.

<b>Theory</b>	<b>References</b>	<b>Key Concepts</b>	<b>Guidelines (relevant aspects)</b>	<b>Comments (usefulness)</b>
<b>The Public Sphere</b> (Ref. 2:2)	Jurgen Habermas (1962), John Hartley and Alex McKee (2000), Graeme Turner (2002)	The Public Sphere	The Public Sphere is a notional 'space' which provides an autonomous, open, free access forum for public debate, with freedoms of assembly, association and expression guaranteed. It is democratic, non-oppressive and lawful.	Hartley and McKee's 'Indigenous public sphere' recognises the importance of the Indigenous media sector and relevant policy.
<b>Cultural Media Policy</b> (Ref. 2:3)	Stuart Cunningham, (2002, 2003); Terry Flew (2003); Tony Bennett & Colin Mercer (Griffith School 1990s); Graeme Turner, Jock Given, Toby Miller, Michael Meadows and Helen Molnar (2000), Phillip Batty (2003).	Cultural Media Policy	Cultural media policy engages in the space between theoretical critique and the practical aspects of government policy, industry practice and local context; seeks to make political difference through influencing technical, administrative and organisational aspects of policy formation. Prominent theoretical approach in Australian communications studies; uses targeted research and language of government policy to directly address policy makers; influenced by Michel Foucault's work on governmentality and institutional power.	Provides a useful theoretical model for this thesis, and for research into broadband policy, access issues, and appropriate technologies for remote Indigenous Australia. Argues the need to define and test assumptions made by policy makers. Government funding creates dependence and subjugation (Batty identified that western governance models are used to regulate and control Aboriginal subjectivity); Relevant governance models; lack of Indigenous media policy a key issue.
<b>Participatory Media Theory</b> (Ref. 2:4)	Enzensberger (1974), McQuail (1980), Downing (1984, 2000) Howley (2005), Rodriguez (2001), Servaes (1999)	Participatory Media Theory Describes community media, grass-roots media, citizens media, radical media or alternative media.	Participatory Media is emancipatory, decentralised, linking many to many, fostering interactivity, collectively produced and actively used, promoting collective mobilization Enzensberger (1974). This model replaced the outdated 'diffusion' and 'modernisation' models of the 1950-70s .	Participatory media models are both applicable and empowering. They promote the involvement of the recipient community in the planning, production and choice of delivery method of the message and management of the service, also in the program evaluation.

Theory	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			Key aspects: Multiplicity, smallness of scale, locality, de-institutionalisation, interchange of sender-receiver roles, horizontality of communication links at all levels of society.	The model is contingent upon a level of self-motivation and ownership.
<b>Resistant Media</b> (Ref. 2:5)	Dowmunt (1993); Michaels 1986; Meadows (1995b)	Political resistance	This is a part of participatory or democratic media theory, focussed on the use of media for political resistance. While this was a key feature of the establishment of community media and social media, it can be a limiting model. Indigenous community-based radio and television can be used for resistance, self-representation, maintaining cultural values and empowering Indigenous communities. Indigenous media provides cultural leadership and resistance to mainstream media. This model is somewhat outdated as it disallows the possibility of 'agency'.	In 1980s, mainstream media was seen to pose an external threats to Indigenous cultures. However, the cultural impact thesis disallows the possibility of 'agency' in the use of media and of cultural adaptability. While political resistance is still a feature of contemporary Indigenous media, remote Indigenous media is focussed more on community, family, language and culture.
<b>Democratic Communication/ Community Media</b> (Ref. 2:6)	R.Williams (1963); Berrigan (1979); Servaes (1999); Rodriguez (2001); Howley (2005); Vatikiotis (2005); Servaes and Malikhao (2008)	Democratic Communication/ Community Media (Democratisation, participation, agents/ social actors, fluidity, cultural difference, complexity, resistance)	Williams (1963) critiqued the structural aspects of mass communications, "professionalization, capitalization, and institutionalisation; proposed democratisation and participation at all levels. Small-scale media projects: are agencies of resistance, re-balance the unequal distribution of communication	This model: recognises the complex relationship of media production to the lived experience' of those involved; Community media develops in a local/regional context along the lines of cultural differences and identity; Communication

Theory	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			<p>resources; enable representation and participation of different social actors/groups; are non-hierarchical, non-professional; are a locus of empowerment, both as projects and as narratives of those involved, the agents.</p> <p>Acknowledges the complex relationship of media production to the lived experience' of those involved, recognises the fluidity and complexity of alternative media practices as social, political and cultural phenomena that challenge the notion of the 'political'. 'Agents' engage with media in a way that registers their 'difference' and cultural identity. Rodriguez (2001).</p>	<p>emanates from the traditional receivers (Servaes); encompasses the fluidity and complexity of alternative media practices as social, political and cultural phenomena; provides a better understanding of the complex motivations for Indigenous community engagement in media beyond the 'political resistance' model.</p>
<p><b>Rhizomatic Approach</b> (Ref. 2:7)</p>	<p>Deleuze and Guattari's (1987) rhizome theory; Carpenter, Lie and Servaes (2008)</p>	<p>Rhizomatic Approach (non-linear, anarchic, nomadic, fluid, complex)</p>	<p>Rhizomatic thinking is characterized as non-linear, anarchic, nomadic, connecting one point to another. This elusiveness makes community media (as a whole) hard to control and to encapsulate-guaranteeing their independence</p> <p>Key Aspects: Fluidity and complexity of alternative media practices as social, political and cultural phenomena; Community media as a crossroads for people and movements to meet and collaborate; Deepening democracy by linking diverse struggles; Fluidity and contingency of media organisations; Questions rigidities of</p>	<p>This is a useful model for Indigenous media, which has many features of a Rhizomatic model. This will increase with convergence and the decentralised, non-linear nature of social media and on-demand media consumption.</p> <p>The cultural, political and contextual diversity of the remote media sector makes it difficult to develop policy and technical models that suit all regional contexts and needs- local flexibility and contingency are needed.</p>

Theory	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			public and commercial media organisations; Allows for collaboration and partnerships; Recognises the diverse nature of community broadcasting.	
<b>Bias of Communication Theory</b> (Ref. 2:8)	H.A. Innis (1951); see also Hart Cohen (1993)	Time-biased versus space-biased communication modes	Time-biased and space-biased communication modes are diametrically opposed. Derived from political-economy theory; media 'biases' toward time or space are intricately interconnected with control of knowledge and power as key factors in expanding and sustaining an empire. Oral and tribal societies use time-biased media, with emphasis on memory and elders for preserving culture and direct communications; Western societies depend on space-biased media (e.g. print media, broadcast/ satellite, indirect communications), tend to favour abstract thought, control over space and expanding influence over long distances.	Satellite and other space-biased communications undermines time-biased localised cultural modes of communication. However, nomadic and oral cultures are not easily monopolised; remote Indigenous community broadcasting helps to resist centralising space-biased communication and maintain cultural, political and communal integrity.
<b>Uses and Gratifications theory</b> (Ref. 2:9)	McQuail 1983, 2005; McGuire 1974; Katz et al 1974; Renckstorf 1996	Uses and Gratifications Theory (U& G)	U & G seeks to explain why people choose and use certain media forms and what do they use them for? What gratifications/ affects come from use of media? Assumes audience is not passive but actively make media choices according to needs or interest; Need to measure both consumption and attitudes. Emphasises social functions of media, e.g. in	U&G is consumption focussed, based more on one-way transmission media, not as applicable to community media which encourages participation and production. Also assumes full range of media choices and access to platforms and shared language/ codes (access limited by digital divide).

Theory	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			facilitating social contact & interaction, or reducing stress & anxiety.	
<b>Reception Theory</b> (Ref. 2:10)	Stuart Hall (1990s), Umberto Eco (1972)	Reception Theory	<p>Proposes that the meaning of a "text" (book, movie, or other creative work) is not inherent within the text itself, but is created within the relationship between the text and the reader; 'aberrant decoding' – a reader's alternative interpretation from intended meaning (Eco).</p> <p>This provides scope for "negotiation" and "opposition" on the part of the audience in the way they make sense of the text. based on their individual cultural background and life experiences.</p>	Indigenous community audiences may not share the signs/codes of the media and narrative construction which are assumed knowledge for a Western audience.
<b>Modernisation Theory</b> (Ref. 2:11)	Daniel Lerner (1958), Wilbur Schramm (1964); builds on Laswell's 'Sender-Media-Receiver' model (1948)	Communication for Development models	Modernisation theory was the first major Communication for Development theory, positing the provision of mass communications as the solution for under-development, proposing that the introduction of mass media and educational, political and economic information would bring about modern attitudes and societal change from traditional to modern (Servaes and Malikhao 2008:12).	This theoretical approach has since been replaced by Participatory Communications theory within development communications (Servaes and Malikhao 2008:12). While outdated, this approach still used in many government information campaigns targeted at remote Indigenous communities, with little consultation or community involvement in the process, resulting in ineffective transmission to the intended audience.

Theory	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
<p><b>Diffusion of Innovations theory</b> (Ref. 2:12)</p>	<p>Rural sociologist Everett Rogers (1962)</p>	<p>Diffusion of Innovations theory; Rate of Innovation/ new ideas leading to behavioural change/ technology adoption</p>	<p>Diffusion of Innovations theory seeks to explain how, why, and at what rate new ideas and technology adoption spreads through cultures, and why some groups become ‘early adopters’ of ideas and innovations. Diffusion refers to the process by which an innovation is communicated through certain channels over time, and is used to describe how the social or cultural network structures operate to facilitate or impede its spread. Five stages an individual goes through in the adoption of an innovation: awareness, knowledge and interest, decision, trial, and adoption/rejection. (Rogers) This theory proposed that changes in ideas would result in transformations of behaviour, with culture a potential impediment to social change (Waisbord 2001:4).</p>	<p>While popular in the 1950-60s, this theory and the ‘modernisation’ paradigm fell out of favour within development communications by the 1970s, being described as a top-down, vertical (one-way), ethnocentric and paternalistic. This was replaced by the Participatory theoretical approach in the 1970s (see section 3.2), a more appropriate model for Indigenous media. However, many government agencies still use these ‘modernisation’ models in producing and distributing information campaigns.</p>
<p><b>The ‘Global Village’</b> (Ref. 2:13)</p>	<p>Marshall McLuhan 1954,1964;</p>		<p>McLuhan’s predicted ‘global village’, a virtual community facilitated by widespread electronic communications, became a reality since the early 1980s with the rapid growth of ‘globalisation’ and its communications enablers: the World Wide Web, broadband, mobile telephony, and wireless networking; convergence of online and broadcast media and telecommunications; and social media.</p>	<p>McLuhan’s ‘global village’ is becoming a reality in remote Australia via social media. There is potential for TV programs about other Indigenous peoples (including re their media activities) to inform remote Indigenous Australian audiences and perhaps change their behaviours, for instance, their media production and consumption activities.</p>

Theory	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
<p><b>Social Network Theory</b> (Ref. 2:14)</p>	<p>Sociology: George Simmel (1900s), Jacob Moreno 1930s; Anthropology: Claude Levi-Strauss 1947, Max Gluckman 1965, S.F. Nadel 1957; Sociology: Peter Blau 1960, Stanley Milgram 1967; Communications: Harrison White 1992.</p>	<p>Social Network Analysis; ‘Nodes’ (actors) and ‘ties’ (links/relationships) of communications</p>	<p>Social network theory views individual attributes (ethnicity, gender, class) as less important than the relationships or ties with others within a network. Communications can be described in a network. Social network theory views social relationships in terms of ‘nodes’ and ‘ties’ within networks, with nodes being the individual actors, and ties the relationships or communications links between the actors. A social network analysis (SNA), is a way of mapping the ties between the nodes within a defined group. SNA can be used to evaluate the use of on-line social media for socialising, communication, information sharing and community formation and sustenance. (Wellman and Gulia 1999, Srinivasan 2006).</p>	<p>For remote Indigenous people, social networks are largely defined by kinship rules, with avoidance relationships, cultural and gender-specific information restrictions. The social network map is largely pre-defined.</p> <p>The full impacts of social media on remote Indigenous Australians are yet to emerge, however, they are likely to be significantly different to those for non-Indigenous city-dwelling Australians.</p> <p>This would provide a useful theoretical model for future research into remote Indigenous communications.</p>
<p><b>Communication Accommodation Theory</b> (Ref. 2:15)</p>	<p>Howard Giles (1979)</p>	<p>Communication Accommodation Theory; ‘Convergence’ and ‘divergence’</p>	<p>Communication accommodation examines the motivations and consequences of shifts in communication styles (speech, vocal patterns, gestures), especially to emphasize or minimize the social differences (Turner and West 2010). This occurs in two ways: 1) Convergence - adapting to other’s communicative behaviors to reduce the social differences or gain social approval. 2) Divergence - accentuating differences in speech</p>	<p>Relevance to remote Indigenous media contexts:</p> <p>1) Organisational context: Where Indigenous media workers and non-Indigenous staff often adjust their language (convergence) to better understand/ be understood by each other;</p> <p>2) Broadcasting context: Broadcasters may use a creole language or English (convergence) to be understood by</p>

Theory	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			<p>and non-verbal behaviours, especially to highlight racial or cultural difference and group identity. This theory used to analyse intercultural communications to better understand interactions between non-Indigenous and Indigenous people during second language acquisition processes and other situations.</p>	<p>language and non-language speaking listeners;            3) Cross-cultural meetings: People may deliberately speak in language rather than English (divergence) to invert the power relationship;            4) Inter-cultural meetings: In meetings with articulate urban people (Indigenous or non-Indigenous), remote people may not speak up due to lack of confidence in English.</p>

### A4.3. Summary Matrix of Development Communications theory & practice from Chapter 3

*Table A4-2: Summary Matrix of key concepts and relevant aspects from Community Development and Development Communications theory and practice in Chapter 3.*

<b>Theory/Topic</b>	<b>References</b>	<b>Key Concepts</b>	<b>Guidelines (relevant aspects)</b>	<b>Comments (usefulness)</b>
<b>Community Development-Integrated model</b> (Ref. 3:1)	Ife and Tesoriero, 2006; Rawls 1972, 1999.	Community Development-Integrated model Combines: ecological, social justice and human rights perspectives. Builds on structuralism and post-structural theory (particularly Foucault).	Incorporates concepts of social sustainability, integration of the social and the physical, inter-generational equity, global justice, and environmental rights and obligations. 4 themes of Ecological perspective: holism, sustainability, diversity and equilibrium. 3 principles of social justice: equality in basic liberties, equality of opportunity for advancement, and positive discrimination for underprivileged to ensure equity. Human Rights: seek to affirm human rights, enable people to realise and exercise their human rights and be protected from abuse.	A useful over-arching model. The UN Declaration of the Rights of Indigenous Peoples (2007) is a practical example of this model. See also Altman (2009) policy model, based on rights, needs and legacies.
<b>Capacity Development</b> (Ref. 3:2)	Hunt 2005; UNDP 2009;		Capacity Development shifts away from an infrastructure and economic development model towards a human development approach aimed at enlarging people's choices and building human capacity, enabling people, organisations and societies to obtain, strengthen and maintain the capabilities to set and achieve their own development objectives over time. Means of development are sustainable; home-grown, long-term, and generated and managed	Indigenous people must be the subjects, not the objects, of their own capacity development (Hunt); An understanding of Local ownership of solutions critical; 5 Key Principles: Driven by local agenda; build on existing capacities of group; allow ongoing learning and adaptation within group; have long-term investments; activities integrated to address complex problems. (ATSI Social Justice Comm. 2004)

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			<p>collectively by those who stand to benefit (UNDP).</p> <p>Requires systemic change and a genuine shift in power with three levels of intervention required: 1) individual (tools and training); 2) organisational (restructuring, reform/strengthen business management systems); 3) institutional (pay, promotion, and possibly culture change)</p>	<p>Results from international studies may not apply in remote Australia; a 'contingency' approach is required, which identifies contextual factors.</p>
<p><b>Capability Approach</b> (Ref. 3:3)</p>	<p>Amartya Sen, 1990, 1999, 2000; (builds on Immanuel Kant)</p>	<p>Human capabilities</p>	<p>Based on human capabilities rather than economic outcomes; CA focuses on "the expansion of 'capabilities' of persons to lead the kinds of lives they value - and have reason to value" (Sen, 2001)</p> <p>Capabilities are required to achieve and enjoy political and social freedoms, the basic building blocks for development. CA used as basis for the UNDP Human Development Index.</p> <p>Used in Development communication: Instead of asking about people's satisfactions or resource needs, we ask what they are actually able to do or to be (Nussbaum 2000)</p>	<p>An important model for development, and for understanding poverty and disempowerment; CA used by Cape York Welfare Reform, a model being expanded by Abbott Gov't for Indigenous affairs in Australia.</p> <p>To address 'voice poverty', access to, and capability in use of, ICTs can be a key 'driver' or 'enabler' of CA.</p>
<p><b>Development Communications Theory</b> (Ref. 3:4)</p>	<p>Lie and Servaes 2000; Servaes and Liu 2007; Servaes, 2008; Wilkins, 2000;</p>	<p><b>Development Communications</b></p>	<p>The strategic application of communication technologies and processes to promote social change;</p> <p>Servaes and Malikhao (2008) proposed a convergent, integrated approach to CD which</p>	<p>Participatory approach key to development;</p> <p>Key questions: How do we empower the 'voiceless' to control the process and content of communication? How do we inform, initiate and encourage the grassroots to</p>

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			<p>recognised changes of globalisation, social change, consumption and identity, and focussed on nodes of production, regulation, representation, consumption, action, and local entry into communication flows.</p> <p>DFID capital classes: Human capital; Social capital; Natural capital; Physical capital; Financial capital.</p>	<p>identify problems and to come up with solutions? How do we deal with people's identity issues as they experience social and behavioural change?</p> <p>Factors that impact on structural change and sustainable development: Structural and conjunctural factors; Policy &amp; legislation; Service provision; Education systems; Institutional and organizational factors; Cultural factors; Socio-demographic factors; Socio-political factors; Socio-economic factors; The physical environment.</p> <p>These factors are useful reference for policy framework.</p>
<p><b>Communications for Development (C4D)</b> (Ref. 3:5)</p>	<p>Fraser and Restrepo-Estrada, 1998; Servaes and Malikhao, 2008; Lennie and Tacchi 2013</p>	<p>Communications for Development (C4D)</p>	<p>C4D is an over-arching term for an holistic approach which considers various modes and functions of communications, social and cultural interactions, and tools to address specific development needs.</p> <p>C4D uses communication processes, techniques and media to promote awareness and help people acquire knowledge and skills to improve their condition and that of society, effectiveness of institutions, and plan for change and sustainable development (Restrepo-Estrada, 1998)</p> <p>Current trend in communications from information societies to knowledge societies,</p>	<p>International shift in C4D from broadcasting focus (1980s) to convergent model of ICTs (2000s) as tools for production, distribution and reception of media.</p> <p>A technology focus does not lead to community usage or continuity; other factors are socio-cultural, economic, educational, literacy and accessibility</p> <p>Understanding of context in which knowledge moves - factors of control, selection, purpose, power and capacity-essential to understanding how societies can become better able to learn, generate and act on knowledge (Servaes</p>

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			and from technological perspective (ICT as drivers) to socioeconomic (ICT as tool) usage for sharing information.	and Malikhao, 2008)
<b>Communicative Ecologies (CE)</b> (Ref. 3:6)	Foth & Hearn, 2007; Tacchi, Slater and Hearn, 2003; Tacchi, 2006 (builds on McLuhan and Postman's 'media ecology' concept)	Communicative Ecologies (CE) Three Layers: Technological, Social, Discursive. 'Flows', 'obstacles' 'social networks' and 'nodes' of communications	A 'communicative ecology' is an holistic model to describe: how media and communications fit within the social, cultural, political, economic and historic tapestry of a community/ region; the communication media and information flows within a community; dynamic relationships between social interactions, culture, discourse, and communications technologies. A communicative ecology has 3 layers: 1. Technological layer: devices and connecting media; 2. Social layer: people and social organising/ networking modes; 3. Discursive layer: content, ideas, themes of communication. (Foth and Hearn 2007) Key questions to help understand a local communicative ecology: 1. What kinds of communication activities do local people carry out or wish to carry out? 2. What resources are available– media content, technologies, and skills? 3. How do they understand the way these resources can be used? 4. Who do they communicate with, and	CE is applicable to this thesis because: It provides a participatory approach to program initiation, delivery and evaluation; It provides a range of tools for monitoring and evaluation of projects; It incorporates the whole array of media and communications forms that exist in remote indigenous communities; It takes an holistic approach which recognises the cultural, social, technological, geo-political and historical factors that impact on uptake and usage of communication technologies; It informs a shift in policy focus from a top-down welfare model to a grass-roots recipient-based development approach, informed by a body of theoretical and research work. There are no 'one size fits all' solutions. Each location has a unique communicative ecology. CE suggests that new ICT initiatives that build upon existing communicative ecologies and agencies/ programs (e.g. radio, TV), with participatory training, production

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			<p>why?            5. How does a particular medium – like radio or the Internet – fit into existing social networks? Does it expand those networks? (Hearn et al, 2009);</p>	<p>content development traditions, are more likely to increase engagement with ICTs beyond basic use to production of locally relevant content, and active communication.</p>
<p><b>Issues of Indigenous Community Development Policies in Australia</b>            (Ref. 3:7)</p>	<p>Hollinsworth (1996; Mowbray, 1994; CLC 2009; Ife, 2002; Juanita Sherwood, 1999; Ife and Tesoriero, 2006</p>		<p>Community development rhetoric over-used in Indigenous affairs since 1970s; used to co-opt Indigenous communities to government agendas, save money, transfer responsibilities, and prioritise economic development over broader community development.</p> <p>Constraints on capacity development in Indigenous Australia: Lack of partnership with and participation by Indigenous people; Complex legal and regulatory frameworks; Need for a power shift; Resources, including human, financial, information; Process, inc. communications flows and relationships within the system. (Hunt, 2005)</p>	<p>Many issues limited potential for CD to work in in a remote Indigenous context:</p> <ul style="list-style-type: none"> <li>- Economic development models break down due to market failure and lack of business culture.</li> <li>- Concept of Community varies</li> <li>- Leadership and Representation</li> <li>- Constant Change can be Counter-Productive</li> <li>- Adaptability and Energy Conservation</li> <li>- Problems with Technology-based Development</li> <li>- Lethargy due to health issues, disempowerment, power relationships, ‘shifting goalposts’.</li> </ul>

#### A4.4. Summary Matrix of literature on Indigenous media & communications research in Chapter 4

*Table A4-3: Summary Matrix of Indigenous media & communications research in chapter 4.*

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<b>Role/purpose of Indigenous Media and Communications</b> (Ref. 4:1)	Michaels, 1986; Marcus, 1996; Ginsburg, 1999; Hinkson, 2002; Dowmunt, 2003; Batty, 2003; Deger, 2006	Political resistance	Aboriginal Invention of television- video as message stick, pirate television (Michaels 1986) The 'activist imaginary' (Marcus 1996) 'counter- hegemonic cultural production' (Ginsburg 1999) 'Channels of Resistance' (Dowmunt 2003) Hinkson (2002), Batty (2003), and Deger (2006) challenge Michaels' 'political resistance' thesis and 'self-initiated' desire to use media technologies for 'cultural maintenance' as externally driven.	While the origins of Indigenous media were framed in the 1980-90s (Michaels, Dowmunt, Ginsburg) as 'political resistance', the extension of this to remote Indigenous media has been critiqued by others as an externally motivated agenda; Indigenous media has now been largely subsumed and regulated by the State through mainstream licensing/ funding/ governance models (Batty 2003).
(Ref. 4:2)	Michaels, 1987; Glynn, 1985; Hinkson, 2002	Cultural and language maintenance	'Fighting Fire with Fire' Key differences between Yapa and Western media production (Michaels 1987): <ul style="list-style-type: none"> <li>• ideological sources and access to inspiration;</li> <li>• cultural constraints on invention and imagination;</li> <li>• epistemological bases for representation and actuality;</li> <li>• indistinctness of boundaries between authorship and oeuvre;</li> <li>• restrictions on who makes or views expressive acts.</li> </ul>	Michaels 'Cultural future' thesis was a response in 1980s to globalisation (Hinkson 2002), threats to cultural and linguistic diversity, and need for Indigenous access to media tools/ spectrum under self-determination policies. Key aspects of Yapa media production still largely apply to Ngaanyatjarra context, although increasingly media content being produced by younger people and with broader audience in mind (partly due to ICTV, NITV, Indigitube, etc)

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref. 4:3)	Ginsburg, 1994, Michaels and Kelly, 1984; Michaels, 1987; Appadurai, 1996	Strengthening social and cultural networks	<ul style="list-style-type: none"> <li>• Embedded aesthetics- Extratextual objectives of Aboriginal video production overrides concerns of narrative or visual form</li> <li>• Appadurai's Mediascape- the diversity of global cultural flows created by new media technologies/ images; 'social organisation of an Aboriginal video workplace' according to kinship rules (Michaels and Kelly 1984,87)</li> </ul>	Act of media production, and organisation of the crew and performers/ storytellers, can be as or more important than the media product. Media programs, and associated resources, can enable cultural re-generation, inter-generational learning, and help maintain social networks and connection to country.
(Ref. 4:4)	Michaels, 1994; Prins, Ginsburg, 2003,2004	Self-representation	Cultural and political autonomy lies in the domain of cultural reproduction, in the culture's ability to construct itself, to image itself, through its own eyes (Michaels 1994) challenge colonial and imperial representations and production modes; Ginsburg's notions of the 'Faustian dilemma'	Indigenous media is crucial to showing an Indigenous perspective and experience, challenging colonial representations and media stereotyping, and re-writing histories; However, Indigenous media can also be individual self-expression
(Ref. 4:5)	Friedland, 1996; Hall, 1973; Roth and Valaskakis, 1989	Empowerment	Enabling relationship of technology & new citizenship- advocacy, community, electronic development networks, public journalism (Friedland 1996) Catalyst for new interpretations and alternative paradigms (Hall 1973) 'Democracy at work'- Aboriginal media accessing state-controlled airwaves to meet cultural, social, political needs and build economic, institutional relationships (Roth and Valaskakis 1989)	A shift in power of representation, increase in opportunity for self-representation, challenging stereotypes, rewriting histories, giving voice to the unheard; Despite optimism of 1980-90s, ongoing struggle for access to 'air rights' (beyond local community networks) and participation in public/national media.

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref. 4:6)	Buchtman, 2000	Improved communication flows, enabling and capacity building	Warpiri media acts to preserve culture, improve information flow, support health education campaigns, increase employment and provide entertainment	Indigenous media plays an important multi-faceted role in contemporary community life
<b>Cultural Impacts</b> (Ref. 4:7)	Michaels, 1987; Ginsburg, 1991; Meadows and Molnar, 2000; Hinkson, 2002; Deger 2006.	Inherent cultural values of Western technologies; Impact of Western culture via technology use	Increased access to English-language media and Western values (Ginsburg 1991), described as “cultural nerve gas” (Fesl), “an invasion” (Glynn); BRACS model flawed – the so-called natural conjunction between an “oral culture” and “electronic broadcast technologies” too simplistic and posed serious epistemological challenges to a knowledge society (Deger 2006); 20 years on, Hinkson (2002) describes the arrival of television as just one manifestation of a broader process of globalization, followed by telephony, radio, ICTs, which are now seen as useful enabling technologies.	The threat of cultural and language impact of the introduction of western media via AUSSAT into remote communities was a key factor for introduction of BRACS, yet the introduction of television was later seen as part of an ongoing process of globalisation and equity of access to media and communications services. See Agency/Adaptivity below for critique of cultural impact thesis
(Ref. 4:8)	Appadurai, 1990; Ginsburg, 2003	Changing notions of community and Aboriginality	Traditional notions of community and culture have shifted from the local to become deterritorialised ‘ethnoscapes’; populations connected in ‘mediascape’ of on-line digital networks	Communications technologies are becoming an important tool in connecting dispersed communities.
(Ref. 4:9)	Hinkson, 2002; Hodge, 1990	Aboriginalism/ ethnographic primitivism	Critique of Michaels’ binary ‘culture/ lifestyle’ as “ethnographic primitivism” (Hinkson 2002); Hodge (1990) described it as ‘Aboriginalism’	The ‘Aboriginalist’ view seeks to fix Aboriginal culture in time, does not recognise the adaptive nature of Indigenous cultures

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref. 4:10)	Myers, 1986; Kral, 2010	Adaptive culture & technology choices	Western Desert culture is not fixed in place or time, but fluid and adaptive, sustained by social and family relationships (Myers)	The question of cultural impact is restrictive. It is more interesting to observe the choices people make in their selection and adoption of technologies & how they use them for social and cultural expression and networking (Kral).
(Ref. 4:11)	Buchtman, 2000	Community control	Use of modern media could have undermined Warlpiri social structure of society yet elders ultimately still control the broadcasting (Buchtman 2000)	Community ownership and cultural authority a key element of remote media.
<b>Review of 'Direct' reception theory</b> (Ref. 4:12)	Michaels, 1987; Srinivasan, 2006; Roth and Valaskakis, 1989.	Changing communications theory of appropriation/ reception	Marginalised community as media creator and broadcaster, with control over technology and choice of content (Srinivasan 2006); Michaels challenged the 'hypodermic needle' concept of reception studies, with remote Indigenous audience as passive consumers of Western media, victims of cultural imperialism. Rather, Yapa have more critical, nuanced viewing and reading of Western texts (reverse ethnographic gaze).	Direct' reception models implying audience as passive consumers of Western media do not recognise alternate viewing/ reading by Indigenous audiences; New media transmission modes with Indigenous people as both producer and informed audience, shared understanding of signs, narrative forms, language, etc;
<b>External influence/ Collaboration</b> (Ref. 4:13)	Turner, 1992; Mizrach, 1999; Deger, 2006; Salazar, 2005; Ginsburg, 2002	Researcher as agent/ activist; Collaborative action research and work practice	Many researchers have taken an active/ participatory approach to drive media projects; Community need to drive the choice to engage with technologies and cultural maintenance programs; Collaborative action research and co-creative models can support community outcomes if clearly negotiated (Salazar 2005). A criticism of Michaels	Protocols are needed to reduce externally driven agendas of researchers, program coordinators and government agents, ensure community are drivers for cultural maintenance programs; Cross-cultural collaborative practice has been instrumental in remote media sector development in Australia; needs clear protocols, trust and respect;

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			is the omission of the role of non-Indigenous agent/ researcher (Hodge 1990, Hinkson 2002).	
(Ref. 4:14)	Rennie, 2013	Authorship; Co-creative media	Rennie (2013) identified co-creative media (collaborative production practice) as a dominant production model in remote communities.	Co-creative media is the dominant production model in remote communities, roles need to be identified to ensure Indigenous authorship/ control maintained.
<b>Social Impacts</b> (Ref. 4:15)	Michaels, 1985; Ginsburg, 2008; Buchtman, 2000	Impact on social relationships of production and reception of media	Ubiquity of the internet a façade of First World illusions; Undesired effects of ICTs: <ul style="list-style-type: none"> <li>• increasing access for multi-national commercial interests;</li> <li>• introducing on-line issues (cyber-bullying, internet fraud, viruses, advertising, culturally inappropriate content)</li> <li>• may undermine cultural authority</li> </ul>	Direct (face-to-face) communications being replaced by indirect communications, bringing social and cultural issues; The issues of on-line communications have serious social consequences, require awareness, training and culturally appropriate actions and tools.
(Ref. 4:16)	Ginsburg, 2003; Roth, 2005	Role of Indigenous Media in Indigenous self-determination and democratisation	Aboriginal media as a tool for language/cultural reinforcement, education, self-development, building cross-cultural political influence within a contemporary cultural context (Roth)	Indigenous media production plays a crucial role in self-determination.
<b>Ethnography</b> (Ref. 4:17)	Ginsburg, 2004; McDougall, 1998	Comparison of Indigenous Media with role of ethnographic film-making	Indigenous media provides an authentic voice for recording of cultural knowledge, aimed at an informed audience McDougall challenges this: Film/ video limited in conveying Indigenous cultural epistemologies; continued role for ethnographic filmmaking to show 'invisible' aspects of culture-kinship, identity	Who is the target audience? Indigenous media may assume an informed Indigenous audience, cultural knowledge is implicit McDougall's ethnographic filmmaking serves a different purpose, assumes a non-informed (typically non-Indigenous) audience;

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			and exchange; 'experiential studies', better than anthropological written text;	
<b>Uptake and use of new technologies</b> (Ref. 4:18)	Ginsburg, 2004, Kral, 2008, 2010; Dyson, Hendriks and Grant, 2007; Servaes and Liu, 2007	Role of on-line media	Many examples of how new communication technologies and social media are being used for social change and empowerment Globalisation is creating a ubiquitous, universalist youth culture; however Aboriginal youth are now part of a 'digital culture' with roots in a tradition of remote media production (Kral 2008)	New media technologies and social networking are linked to globalisation, but are being used for local networking, social change and cultural production
(Ref. 4:19)	Buchtmann, 2000	Reasons for Warlpiri actively embracing new communications technologies	<ul style="list-style-type: none"> <li>• Restoring traditional communications linkages;</li> <li>• Aboriginal self-determination;</li> <li>• Right people at right time to support program development;</li> <li>• Suitable technology was available;</li> <li>• Funding was available;</li> <li>• The Warlpiri placed the new technology into existing cultural systems;</li> <li>• The technology can be turned off;</li> <li>• Practical aspects-employment and training opportunities.</li> </ul>	This summary reflects the adaptive and pragmatic nature of remote Indigenous people to adopt technologies where they are useful, relevant and able to support existing cultural systems. Restoring of traditional communications linkages and incorporation of new technology into existing cultural systems are good examples of communicative ecologies at work.
<b>ICTs-Technophilic View</b> (Ref. 4:20)	Ginsburg, 2008, Tacchi, 2006; Srinivasan, 2006	ICTs-Technophilic View	Enable: <ul style="list-style-type: none"> <li>• Sharing;</li> <li>• identity formation;</li> <li>• awareness raising;</li> <li>• communication without being bound by physical distance and remoteness;</li> <li>• maintain/re-build family and social linkages, and re-write history</li> </ul>	The technophilic/positivist view locates indigenous people as rapid uptakers of new technologies for social, cultural and economic benefit; Communication technologies can serve specific community aims and be a catalyst for new interpretations, alternative paradigms (Srinivasan 2006)

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref. 4:21)	Brady & Dyson, 2009; Kral, 2010,2011; Dyson, 2011; Sassi, 2005; Livingstone, 2003; McCallum and Papandrea, 2009; Rennie et al, 2010; Vatikiotis, 2004	Access/ Digital Divide	There is rapid uptake of media, ICTs and mobile devices by remote Indigenous people where access and networks available; Key limiting factor for Indigenous adoption of ICTs not cultural issues but access issues including cost barriers, lack of telecommunications links to remote communities and poor computer literacy. Other issues are access facilities & relevant content/ applications. Technocratic assumption that ICT access will automatically lead to usage and positive social change- needs more nuanced understanding (Sassi, 2005)	Rapid uptake of media, ICT and mobile technologies Digital divide not so much a cultural issue but an access, affordability and literacy issue There is significant critique of the ‘digital divide’ as a technocratic concept and an assumption that ICTs are desirable and useful to all Indigenous people; a local divide can still exist where access is available.
(Ref. 4:22)	Tacchi, 2006; Burgess, 2006	Prod-users	New media technologies enable interactivity rather than one way communications; users are producers and receivers of media; Promotes engagement, self-representation and social, political and cultural participation. Jean Burgess (2006a) calls this ‘vernacular creativity’.	New technologies enable two-way and interactive communications, all users can be producers and receivers of media; Interactive and social media enables two-way, many-to-many communications, more accessible and participatory than one-way, one-to-many broadcasting models;
(Ref. 4:23)	Kral, 2010	Learning Spaces	Community-based informal ‘learning spaces’ provide creative hubs for digital literacy; enable inter-generational and peer learning modalities	Community media programs and access facilities are providing ‘learning spaces’ for digital literacy and emerging creative industries
(Ref. 4:24)	Christie, Janke, Ginsburg, Dallwitz	Digital archiving	Many issues- ICIP, deceased content, cultural control over access- to consider in archiving model (Christie) Use of domestic	Archiving of Indigenous media content is critical to ensure its ongoing use of Indigenous-produced recordings for cultural heritage, inter-generational learning

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			<p>formats, lack of archive storage and loss of information about recordings means urgent need to digitise and annotate collections</p> <p>Repatriation (access) of recordings from institutions important for reclaiming social history and cultural knowledge</p> <p>Archive access systems (eg- Ara Irititja, TKRP), ICTV and Indigitube enable community access to social and cultural history</p>	<p>and language maintenance</p> <p>New technologies are enabling local and online access for Indigenous communities to archival materials</p> <p>Lack of funding for archiving a critical issue</p>
<p><b>Policy &amp; Funding</b> (Ref. 4:25)</p>	<p>Buchtman, 2000; Ginsburg, 2003</p>	<p>Relationship with government funding bodies</p>	<p>Buchtmann (2000) warns about reliance on government funding and therefore policy direction</p>	<p>The heavy reliance of remote media sector on government policy and funding a key threat</p> <p>Diversification of income streams and program delivery key to sustainability</p>
<p>(Ref. 4:26)</p>	<p>Prins, 2002</p>	<p>Economic Development/ Business Opportunities</p>	<p>On-line networks improve economic opportunities, enable access to broader networks and markets, and support micro-businesses</p>	<p>Prins urges communities to not only develop new media content, but to design locally and culturally specific applications</p>

## A4.5. Summary Matrix of literature on development of remote Indigenous media from Chapter 5

*Table A4-4: Summary Matrix of key concepts and relevant aspects from chapter 5*

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<b>Role/purpose of Indigenous Media and Communications</b> (Ref. 5:1)	Buchtman, 2000; Molnar and Meadows, 2000; Bell, 2008	Cultural and language maintenance	Catchcry for remote media “fighting fire with fire” (Granites, 1983) “Indigenous radio and television help to sustain language and culture” (Productivity Commission 2000) Remote media used for recording, preserving, sharing cultural stories/ song/ dances/ artefacts and language/s to maintain cultural information for future generations.	As outlined in Chapter 4 theory matrix.
(Ref. 5:2)	ATSIC, 1993; Molnar et al, 1999; Meadows et al, 2007	Self-representation	Mainstream media normalises western language, values and ideology, marginalises Indigenous people; Indigenous media is critical for representing local Indigenous language, values, perspectives, histories.	Indigenous media a tool for self-representation to overcome negative stereotyping and lack of representation of indigenous people. As outlined in Chapter 4 theory matrix.
(Ref. 5:3)	Meadows et al, 2007; IRCA, 2010	Local stories for local audiences	Remote community broadcasting the antithesis of mass media, produced for local consumption, focused on language and cultural maintenance outcomes and relevance of content over quality. The loss of local TV broadcasting means alternate video distribution needed; e.g. ICTV, IndigiTUBE, DVD, local access, media servers, WiFi Mesh networks.	Local produced content using local people, language, stories, music, locations and iconography, provides relevant, interesting and culturally appropriate content for remote audiences. This approach ensures best transmission of important social messages.
(Ref. 5:4)	Molnar et al, 1999; Productivity Commission, 2000; Stevens et al, 2011.	Education/ Information sharing	Indigenous media orgs best suited to produce and distribute information campaigns by external agencies (government, NGOs, health/education agencies etc) to convey to	Indigenous media providers have key role as producer/ distributor of information aimed at indigenous audiences. Needs preferred

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			Indigenous audiences;	supplier arrangements. Indigenous media can produce training resources; support delivery of other programs.
(Ref. 5:5)	Molnar et al, 1999; Meadows et al, 2007	Improve cross-cultural communication and awareness	Indigenous media is reaching non-Indigenous audiences and building better cultural awareness and communication flows.	Indigenous media is an important tool for reconciliation
(Ref. 5:6)	Molnar et al, 1999; Meadows et al, 2007; Stevens et al, 2011.	Skills development/ capacity building	Indigenous media provides skills in media production, broadcasting, journalism, ICT usage, technical skills, public speaking, training, governance and so on. These skills can lead to work in mainstream media or other fields.	Media program provide important skills and capabilities, which are transferable to other locations or fields, as well as to leadership/ governance roles.
<b>Issues for Remote Media</b> (Ref. 5:7)	Turner, 1998; IRCA, 2010	Capital projects without operational resources	BRACS rollout a failure due to being capital project only, but no ongoing resourcing to use and maintain the facilities (Turner 1998); Turner report recommendations for future growth included: licensing, management (local, regional, national), training, and need for recurrent operational funding.	Capital projects without operational funding risk becoming a liability rather than an asset. Resources are needed for regional coordination, training, technical support, operator wages, production costs, and equipment maintenance.
(Ref. 5:8)	IRCA, 2010	Remote media includes a range of media modes and programs	Remote Indigenous media organisations typically support a range of media and ICT modes- radio, video, music, on-line, print- as well as technical servicing, training, employment, archiving, cultural programs, events.	While IBP only funds radio broadcasting and RIBS coordination (since 2007), the remote media sector provides a broad range of media modes and other programs outside scope of IBP.
(Ref. 5:9)	Productivity Commission, 2000; Stevens, et al 2011	Licensing arrangements/	Indigenous radio and TV not well served by community broadcasting license arrangements. The objectives of Indigenous media are very different from community broadcasters. Productivity Commission (2000) and Stevens Review (2011;Rec.4,8) recommended a specific class of licence for	While the new licence category and dedicated Indigenous spectrum have not been allocated, there is a general understanding that Indigenous media and broadcasting is not based on volunteerism, and requires wages. However the level of

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			<p>Indigenous broadcasting and allocation of broadcasting spectrum for Indigenous services.</p> <p>Community broadcasting is an alternate service based on volunteerism, whereas Indigenous media is a primary service and main job for broadcasters/ staff.</p>	<p>funding under IBP and National Jobs Package does not allow for adequate wages or career pathways for Indigenous broadcasters. The NJP effectively provides work-for-the-dole pay rates.</p>
(Ref. 5:10)	NIMAA, 1999; Molnar et al, 1999; AICA, 2006; Stevens, et al 2011;	Indigenous broadcasting not community broadcasting	<p>Indigenous broadcasting should not be grouped with community broadcasting because:</p> <ol style="list-style-type: none"> <li>1) it provides a primary and essential service to communities;</li> <li>2) it is not volunteer-based, but primary employment for workers;</li> <li>3) limits funding levels to develop a professional industry;</li> <li>4) restricts business model;</li> <li>5) limits audience reach and cross-cultural communication.</li> </ol>	<p>The grouping of Indigenous media within the community media category has resulted in the sector being and failing to achieve its potential, through limiting resources, coverage areas, training and industry development.</p>
<b>Indigenous Broadcasting Policy</b> (Ref. 5:11)	ATSIC, 1993	Broadcasting Policy 1993	<p>ATSIC's goal to empower ATSI peoples through:</p> <p><b>Control</b> of broadcasting and communications services;  <b>Access</b> to other broadcasting and communications services; and  <b>Production</b> of linguistically and culturally relevant programmes.</p> <p>5 key points:</p> <ol style="list-style-type: none"> <li>1. Equity considerations;</li> <li>2. Cultural restoration, preservation and growth;</li> <li>3. Efficiency of Communication (in exchanging vital information)</li> <li>4. Employment and training opportunities;</li> <li>5. Enhanced self-image.</li> </ol>	<p>The key aspects of the 1993 ATSIC policy are still mostly relevant, and consistent with the UN Declaration, yet were developed in a pre-convergence era and still refer to broadcasting as the primary mode of communications.</p>
<b>Reviews of Indigenous media industry</b> (Ref. 5:12)	Molnar et al, 1999	Key aspects and strategies for development of Indigenous media industry	<p>Strategies for Indigenous media industry dev't:</p> <ul style="list-style-type: none"> <li>• First level of service;</li> <li>• Investment in long-term sustainability;</li> <li>• Staged strategic planning;</li> <li>• Whole of organisation</li> </ul>	<p>Indigenous media is still a 'first level of service' for Indigenous people and communities;</p> <p>The <i>Digital Dreaming</i> report described the convergence of media</p>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			<p>approach;</p> <ul style="list-style-type: none"> <li>• Business and marketing plans;</li> <li>• Convergence of content production, delivery systems, and service providers;</li> <li>• Government department interaction with Indigenous media;</li> <li>• Commercial diversification; and</li> <li>• Economic independence.</li> </ul>	<p>and ICT, called for updated policy and a national Indigenous Media Authority; it described sector funding as ‘demonstrably inadequate’, recommending increased funding and business planning; the recommendations not acted upon but mostly still apply, with many repeated by Productivity Commission (2000) and Stevens Review (2010- (increased funding for IBP, and inclusion of multi-media activities).</p>
(Ref. 5:13)	Productivity Commission, 2000	Indigenous Broadcasting Service/ NIBS/ IMA/ IBF	<p>The Productivity Commission called for an examination of the need for, and feasibility of, establishing an Indigenous broadcasting service. NIMAA and ATSIC followed up with the National Indigenous Broadcasting Service (NIBS) proposal.</p> <p>Other calls have been for an Indigenous Media Authority (Molnar et al 1999), National Indigenous Broadcasting Service (NIMAA/ATSIC), Indigenous Broadcasting Service (AICA 2010), and Indigenous Broadcasting Foundation (AICA 2012).</p>	<p>Calls for a feasibility study for an Indigenous TV service was undertaken in 2005 and led to the establishment of NITV in 2006.</p> <p>While this falls short of the ‘black SBS’ centralised administration model that some lobby groups called, other orgs expressed that a centralised model (e.g. NITV, NIRS) would not represent the diversity of the sector and the remote sector would be marginalised.</p>
(Ref. 5:14)	DCITA, 2006	2006 Review of the Indigenous Broadcasting Program	<p>Restricted IBP funding to radio broadcasting only, no longer supporting video production or other media forms. This coincided with the establishment of NITV, which was meant to provide support for remote video production.</p>	<p>Restriction to radio only was a major impact for the remote media sector, which had video/TV as a key program. At a time of convergence in the broader media sector, this policy decision constrained the development of Indigenous media.</p>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref. 5:15)	Meadows et al, 2007; Meadows, 2009	Audience interest/ relevance/ significance	<p>Indigenous broadcasting is used by Indigenous and non-Indigenous listeners and viewers. (Meadows 2009)</p> <p>Meadows et al (2006) found that Indigenous media (radio and TV): offers an essential service; plays a central organising role in community life; maintains social networks; plays a strong educative role; offers an alternative source of news and information; helps to break down stereotypes about Indigenous people; plays an important role in cross-cultural dialogue; offers a medium for specialist music and dance.</p>	The 'Community Media Matters' qualitative audience study report provides important evidence of the value and importance of the Indigenous media sector to the local community and non-Indigenous audiences, as well as key principles for the sector.
(Ref. 5:16)	Stevens et al, 2011	2010 Review of Government Investment in the Indigenous Broadcasting and Media Sector	<p>37 recommendations including: Relocation of the IBP to DBCDE (Rec. 1); Restructure of the IBP to include multi-media activities, triennial funding, and retention of under-spent IBP funds (Rec. 8); Increase of IBP funding by \$8 million p.a. and create a \$5 million p.a. Indigenous content and project fund (Rec.10); RIMOs be recognised and appropriately funded as the key provider of support for RIBS and as a cost-effective multi-media hub (Rec. 11); Continuation of NITV with a more transparent governance model, increased remote and regional content, and free-to-air on the VAST network (Recs 13, 14, 16,17, 35); Increased use of sector for production/ distribution of paid government announcements (Rec. 20-22); An Indigenous broadcasting license category (Rec. 4, 8).</p> <p>Stevens et al. (2011) key recommendations of additional operational and content funding, expansion of role of RIMOs, IBP scope expand from radio only to</p>	<p>The Stevens review called for a forward-looking strategy that recognises the sector's potential and rapid changes in technology. While the sector provides an essential service, it is under-resourced, lacks critical capacity and skills and suffers from being administered across a range of portfolios.</p> <p>Yet the review failed to recommend updated Indigenous media and broadcasting policy.</p> <p>Policy principles: A well resourced and skilled Indigenous broadcasting and media sector would: engage ATSI peoples in the broader economy through greater access to information; enhance self-esteem, sense of identity, sense of community, social inclusion and pride in communities; provide</p>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			multi-media, were generally agreed by sector, yet there was no formal Government response to the review, other than move of IBP to DBCDE (since moved to Dept of PMC by Abbott Government) and relocation of NITV into SBS.	positive role models to ATSI young people; provide positive representations of ATSI peoples; provide training and employment opportunities; and be a vehicle for maintenance and transmission of language and culture; However, a “one size fits all” approach will not work given the significant differences of geography, history and custom (Stevens et al., 2011)
<b>Remote Sector development</b> (Ref. 5:17)	IRCA, 2010	History and growth of remote media sector	CAAMA started 1979; EVTU and Warlpiri Media began 1983, broadcast pirate TV in 1985; BRACS established 1987 in 80 communities, expanded 1993-98 to additional 20 under BRS, with 5 more RIMOs formed as BRS coordination hubs; 6 satellite radio networks from 1998; Remote Video festival began 1998; IRCA formed 2001; ICTV formed 2002.	The remote sector has grown substantially over 30 years, despite the poorly implemented BRACS program and policy and funding constraints, to now support 8 RIMOs and 147 RIBS communities, a remote TV service (ICTV) and peak body (IRCA).
(Ref. 5:18)	IRCA, 2010; Rennie, 2010;	Model for RIMOs	RIMOs provide a hub-and-spoke regional coordination of RIBS communities, with radio networks, content production and distribution, training, maintenance, promotion, employment, funding, equipment and facilities and licencing. Some RIMOs also have a business model to seek advertising and programming income (Rennie 2010)	The RIMO hub-and-spoke model is the most effective model, however with inadequate staffing and resources, more remote RIBS are often less supported. An option to address this is a second level mini-hub supporting a cluster of RIBS. The business model may work in large population areas, but is limited in more remote regions. It provides an important secondary income stream and production capacity.

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<p><b>Key Challenges for Remote Media</b> (Ref. 5:19)</p>		<p>Key Challenges for Remote Media</p>	<p>Table 5-1 (pp.33-35) outlines key challenges for the remote media sector. A PESTLE Analysis approach was chosen due to sector wide issues, rather than localised approach of Communicative Ecologies. External factors – political, economic, legal, technological issues- require sector wide advocacy, but local and internal factors- socio-cultural, environmental - need community consideration.</p>	<p>Table 5-1 outlines key challenges for consideration in developing new policy. While mostly cross-regional factors, there are also numerous local or regionally specific issues, requiring flexible and contingent policy models.</p> <p>Remote community challenges (see 5.5.3) and regional diversity require specific policy strategies- <i>mobile, flexible</i> and <i>adaptive</i> are keywords for success.</p>
<p><b>Models for Indigenous Television</b> (Ref. 5:20)</p>	<p>Rennie and Featherstone, 2008; Rijavec, 2007, 2010; Meadows et al, 2007; Meadows, 2012; Bell, 2008; DCITA, 2005,6; ICTV; NITV</p>	<p>Two primary models- ICTV and NITV</p>	<p>ICTV began in 2002, grew from remote media sector, enabled sharing of aggregated BRACS community content via a satellite channel to remote communities nationally; developed without funding. Despite losing channel in 2007 and the Stevens Review recommending an online delivery model (building on <i>IndigiTUBE</i>, the view on-demand service), ICTV has survived due to remote community demand and now has full-time channel on VAST satellite.</p> <p>NITV a national mainstream government-funded model (\$15m/year), began broadcasting in 2007; intended to build on ICTV but effectively replaced it. Initially its own company, became an SBS channel in December 2012.</p>	<p>In 2006, the Government decided to provide a single national TV service using a mainstream model, without allocating spectrum, recognising the Indigenous audience diversity or ICTV history and community ownership. Meadows (2012) called this the most significant policy moment in last decade. The remote sector argued that both services are important to their different audiences and can share content where relevant.</p> <p>Since 2013, ICTV and NITV have full-time channels on VAST and are setting up content-sharing arrangements.</p> <p>See Table A6-1 for comparison of ICTV and NITV.</p>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<p><b>One-Size-Fits-All Policy Issues</b> (Ref. 5:21)</p>	<p>DBCDE, 2012; IRCA, 2010; Stevens, 2011.</p>	<p>Impact of Digital Switchover</p>	<p>A Direct-to-Home model provides TV services direct from satellite, replacing local RIBS broadcasting.</p> <p>Benefits: More choice- 17 TV services compared with 3-5, better quality (digital). No reliance on analog TV broadcasting.</p> <p>Issues: Loss of local content broadcasting; outside viewing of TV more difficult; ongoing maintenance of DTH equipment a critical issue, with little coordination or funding in place, and risk multiplied. No redundancy services.</p>	<p>IRCA’s efforts to challenge this one-size-fits-all policy decision gone unheeded. Lack of coordinated model for ongoing maintenance of DTH equipment poses a key risk to reliable TV access.</p> <p>A single digital community TV service would enable local programming, outside viewing and a redundancy for homes with failed DTH equipment. This would also enable regional TV networks.</p>
<p>(Ref. 5:22)</p>	<p>Molnar et al, 1999; Molnar and Meadows, 2000; AICA, 2010; IRCA, 2010; Stevens et al, 2011</p>	<p>Efforts to amalgamate of peak bodies</p>	<p>The Stevens Review (2011) recommended ‘one peak body’ (Rec.3); this also recommended in 2006 IBP Review without sector support.</p> <p>Peak body development: NAIBA, 1982-85; NIMAA, 1992-2001- included community radio, film, video and TV, interactive and print media, and BRACS; IRCA 2001 on; AICA 2003 on.</p>	<p>Peak industry bodies have played a key role in industry coordination and development, but have also struggled due to diversity and conflict within the sector. Efforts to amalgamate IRCA and AICA were not approved by the remote sector, which it argues is better supported and unified by its own peak body.</p>
<p><b>Indigenous Media and Communications Policy</b> (Ref. 5:23)</p>	<p>Molnar et al, 1999; Meadows, 2011,12; IRCA, 2010; Stevens et al, 2011.</p>	<p>Need for Updated Policy</p>	<p>Despite three reviews and numerous sector submissions over 15 years, there has been no update to 1993 ATSIC policy.</p> <p>Australian Indigenous media has evolved in a policy vacuum (Meadows 2012)</p> <p>Meadows (2011): policymaking is too important to be left to policymakers, requires a multi-stakeholder negotiation where all stakeholders work together, learn from past experiences, recognise the diversity of perspectives, allow space to disagree and experiment, and find shared ground on</p>	<p>Updated Indigenous media policy is crucial to sector development in a convergent era and to link to broader policy and context changes.</p> <p>A new policy should:</p> <ul style="list-style-type: none"> <li>- be generated through a consultative ground-up approach, not a top-down process by government;</li> <li>- support innovation and enterprise;</li> <li>- have central tenets of self-determination, language and cultural</li> </ul>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			values or 'worthiness'. IRCA (2010) argued for a flexible policy framework that recognises: first level of service for indigenous audiences; convergence of media, ICT and telecommunications; full scope of activities undertaken by the sector; changes/ outcomes due to Digital TV Switchover and the NBN; differing needs and context and sector diversity; Article 16 of UN Declaration; local community needs and aspirations.	maintenance, digital inclusion, professionalism, and social and economic development; - link to broader Indigenous & cultural policy frameworks; - support all modes of media and communications and requisite infrastructure, skills and capacity; - be adequately resourced to enable the sector to achieve its full potential.
(Ref. 5:24)	Stevens et al, 2011; IRCA, 2010; Kral, 2010	Remote Sector Policy	Other key aspects of new policy (not outlined above): - Develop an alternative learning sector using media, ICTs and informal training (Kral 2010); - Build capacity through governance training, leadership and public speaking skills; - Promote reconciliation through cross-cultural communication and working together; - Develop structural linkages with arts, language/culture, land management, youth, health, education, training and employment programs; - Promote media and communications as key enablers for community and regional development.	Remote media requires specific policy strategies that recognise its potential for enabling community capacity building and delivery of other programs in communities. A policy model that draws on Sen's Capability Approach and Communicative Ecologies principles would provide a more holistic, inter-connected, community owned and locally relevant media and communications program. A linked evaluation framework would support program refinement and provide evidence for policy development.
<b>Indigenous Media Evaluation Framework</b> (Ref. 5:25)	Stevens et al, 2011; Lennie and Tacchi, 2013	Issues with Current Evaluation Model	Stevens et al (2011): Present IBP evaluation systems (using quantitative KPIs) need improvement, not linked to overall programs aims and outcomes. IRCA (2010): A better assessment tool would include more qualitative reporting with meaningful	A mix of quantitative and qualitative measures, along with recipient-derived performance indicators tracked to local strategic planning, yields a more meaningful picture of outcomes

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			<p>data and all outcomes. Quantitative measures alone do not allow for unintended or unexpected outcomes (Lennie and Tacchi 2013). IRCA 2010: No one-size-fits-all model; Performance varies according to scope of activities, resources available, RIBS/ population spread, administrative requirements and local demand; Should link to strategic planning and community-determined indicators.</p> <p>Many of IRCA's key points were adopted by the Stevens Review.</p>	<p>and supports program ownership and development.</p> <p>A key question: is this program being delivered for us or by us?</p> <p>Stevens et al (2011): Performance model should: assess outcomes against IBP and government policy aims; align with organisation's internal reporting mechanisms; relate reporting requirements to grant amount/ risk; be flexible, strategic and promote outcomes orientation over quantitative inputs; recognise variation of performance due to scope of activities, resources available, population spread, administrative requirements and local demand; be consistent with and reinforce existing organisational planning.</p>
(Ref. 5:26)	IRCA, 2010	Aims for a new Evaluation Framework	Based on notes in section 5.5, extensive on-the-ground program delivery and sector consultation, the key aim of a new evaluation framework is to revise the current performance model towards more recipient-focussed outcomes of capacity-building, improved program delivery and linkages to community planning, needs and targeted outcomes.	The evaluation framework aims to: Provide a rigorous performance process; Use qualitative and quantitative assessment; Link with organisational Strategic planning and relevant recipient-devised indicators; Involve Indigenous people in all aspects of program development, delivery and evaluation; Provide a pre-assessment tool for new programs; Provide a comparative reporting tool for organisations; Be transferrable to on-

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
				line reporting, project management and database tools; Enable data sharing for sector development and advocacy; Provide contingency and flexibility due to regional diversity.
<b>Indigenous use of ICTs</b> (Ref. 5:27)	DCITA/DBCDE reports and press releases;	Government Program Delivery	Government programs aimed at improving Indigenous internet access in remote communities include: Networking the Nation (1998-2003), Telecommunications Action Plan for Remote Indigenous Communities (2003-6), Backing Indigenous Ability (2006-8) and Indigenous Communications Program (2009-13). Other telecommunications equity programs include the USO, Extended Zones, CCIF, Broadband Connect and NBN (satellite solution for remote Australia).	Several remote telecommunications infrastructure and community internet access programs have sought to improve communications, government service delivery and reduce the 'digital divide'. The NBN will improve internet access, but not build on existing remote fibre networks or provide additional fixed or mobile telephony.
(Ref. 5:28)	Sinclair et al, 2012; Brady & Dyson, 2009; CLC, 2007	Mobile Devices as primary communications tool	Mobile telephony is the primary telephony need in rural and regional Australia, including remote communities (Sinclair et al 2012; Brady & Dyson 2009) A key inhibiting factor to mobile usage is cost of usage, particularly pre-paid call and data rates (billed services are high risk)	Mobile devices enable telephony, internet access, texting, emailing, Wi-Fi connection, as well as media production, consumption and distribution. Where mobile coverage is available, mobile devices become ubiquitous.
(Ref. 5:29)	Kral, 2010; Dallwitz 2012	ICTs for language and culture maintenance	ICTs are being used in remote areas for knowledge transfer and language and cultural maintenance- audio-visual archives, language CDs, interactive games, animations etc.;	ICTs are increasingly being used for community cultural knowledge repositories and access facilities. User-friendly, robust, affordable archive platforms are required, also digitisation facilities, annotation tools, and means of repatriation of institution-held collections.

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref. 5:30)	Kral, 2010; Kral & Schwab, 2012;	ICTs as learning tool	ICTs provide a range of tools, applications and services which enable digital literacy, and the ability for self-driven learning through creative cultural production, use of on-line learning aids and collaborative (peer) learning. (Kral 2010). Access facilities provide 'learning spaces' in remote communities (Kral and Schwab 2012).	ICTs and access centres provide 'learning spaces' and accessible tools for self-paced and peer learning, with an emphasis on user-generated content and interactivity.
(Ref. 5:31)	McCallum and Papandrea, 2009; Rennie et al, 2011; Kral & Schwab, 2012; Perlgut, 2011; Dyson, 2003, 2004	Obstacles to ICT usage	Key obstacles grouped as: 1. Accessibility- (infrastructure + local access points + interface design); 2. Awareness (training, relevant applications); 3. Affordability; 4. Appropriateness. Table 5-4 provide a PESTLE Analysis showing key issues and obstacles for ICT usage in remote communities.	These obstacles have a significant impact on the availability and take-up of ICT usage in remote communities. They provide a more nuanced understanding of the 'digital divide', which can occur even in sites with ICT access and internet services. Beyond affordable access, critical 'flow' factors include ownership, relevant applications and content, training and support.
(Ref. 5:32)	Rennie et al, 2011; Kral & Schwab, 2012	Public Access Centres vs private ownership	Home internet access is very low, with public access facilities currently providing most ICT access. While PAFs provide communal learning spaces, they have restricted access times and other factors which limit use by some people. With increasing mobile or WiFi coverage and uptake of personal devices (smartphones, tablets, laptops), private ownership can provide more personal control and sustainable access, with reduced risk factors.	See Table 5-3 for Pros and Cons of PAFs compared with private ownership of ICT devices. A mix of Public Access Facilities and home ownership are needed to provide reliable and active access to ICTs and supported learning spaces. A Communicative Ecologies approach can help determine the most appropriate models for access.

## A4.6. Summary Matrix of policy making literature in Chapter 6

*Table A4-5: Summary Matrix from review of policy making literature in section 6.2.*

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<b>Policy Frameworks and Development</b> (Ref 6:1)	Althaus, Bridgman and Davis, 2013	Social frameworks	Five key frameworks used for policy analysis: economic, social, environmental, legal, political.	The Social framework is most relevant for indigenous affairs and communications policy.
(Ref 6:2)	Althaus, Bridgman and Davis, 2013	4 Key social justice principles	1) Rights 2) Equity 3) Participation 4) Access	These principles provide a useful starting point in developing a policy framework for remote Indigenous media and communications.
(Ref 6:3)	Robert Putnam, 2000; Althaus et al, 2013	Social Capital	Describes the role and value of the networks and connections that arise from human interaction. Loss of social capital cripples communities, requiring greater government support to fill the void.	Media and comm's provide important tools for building social capital and enhancing people's connectivity, engagement and empowerment. An appropriate evaluation framework can provide evidence of this.
<b>Policy Development</b> (Ref 6:4)	Althaus et al 2013	The Australian Policy Cycle	Policy development occurs through a series of stages, from ideation (thinking) to realisation (doing) to evaluation (testing). There are 8 key stages in the policy cycle: 1) identifying issues; 2) policy analysis; 3) policy instruments; 4) consultation; 5) coordination; 6) decision; 7) implementation; and 8) evaluation	This approach reflects a government approach of policy development, however can lead to top-down policy models which do not allow for community involvement or contingent models.
(Ref 6:5)		Ground-level development approach to policy	Steps for a community-based (bottom-up) policy approach: <ul style="list-style-type: none"> <li>• assessment of need or goals;</li> <li>• strategic planning;</li> <li>• source program funding or resources;</li> <li>• implement program;</li> <li>• determination of key milestones;</li> <li>• evaluation of outcomes;</li> <li>• review of approach.</li> </ul>	This approach ensures programs have community ownership, are appropriate to the context, address locally identified needs, are sustainable, and result in increased community capacity. However, without involvement of government or funding agencies as stakeholders, there is no guarantee of buy-in and resourcing.

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref 6:6)	Banks, 2009; Althaus et al, 2013	Evidence-based Policy (EBV)	<p>Policy design driven by analysis of all available options rather than ideology; policy models tested through rigorous research methods and practical application prior to being implemented; Seeks to improve outcomes for investment and reduce undesirable, unpredicted outcomes.</p> <p>The strengths and weaknesses of EBV outlined in Table 7-2.</p> <p>The public policy process is affected by electoral cycles, news cycles, lobbying and budget pressures, leading to experimental or ad hoc policy and efforts to seek 'policy-based evidence'.</p>	<p>While Evidence-based policy is a preferred model for policy development, providing a rigorous approach to policy assessment, with greater inclusion of non-government stakeholders, some issues include timeframes for research compared with electoral cycles, an economic cost-benefit focus, preference for quantitative research and statistical data, and limited ability to consider complexity.</p> <p>The usefulness of EVB to a remote context depends on its ability to recognise diversity and build flexibility and contingency into the policy instruments.</p>
(Ref 6:7)	Althaus et al, 2013; Sanderson, 2009	Other Models	<p>'Intelligent Policy Making' defines key ingredients of good policy making as social intelligence, experimentation and learning (Sanderson, 2009); 'Evidence-informed Policy' seeks to recognise the 'context' of evidence, performance measurement and evaluation.</p>	<p>The framework proposed in this thesis incorporates the modifications to EVB called for in 'Intelligent Policy Making' and 'Evidence-informed Policy' approaches.</p>
(Ref 6:8)	Banks, 2009; McGinley 2012;	Contingent approach needed for remote Indigenous media and communications policy	<p>While there is limited capacity to undertake internal evaluation/ studies, external research in remote communities is expensive, difficult, and fraught with cross-cultural issues (and potential for subjectivity and inaccuracy. Other issues include gaining 'subject' organisation approval and demonstrating reciprocal outcomes and value of the research.</p> <p>The Indigenous media and communications</p>	<p>a contingent approach in Indigenous media and communications policy to recognise the difference between the regional and urban Indigenous media sector, which has a broadcasting focus, and the remote sector, which delivers a much broader activity base to multiple locations across vast regions. Even within the remote sector, contingency of policy approach is required to recognise regional diversity and difference in needs, scope</p>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			sector is diverse, with wide variations in program delivery, language and cultural factors and audience needs. 'One-size-fits-all' solutions can lead to program failure and waste.	of activities, organisational structure, and intersecting State or local government programs.

*Table A4-6: Summary Matrix from review of Indigenous affairs policy making from section 6.3.*

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<b>Indigenous Affairs Policy Making</b> (Ref 7:1)		Indigenous Affairs Policy Changes	1901-67: State/territory responsibility, esp. removal and assimilation; 1967: referendum led to Commonwealth oversight; 1972: Self-determination and 'homeland movement'; 1984: ATSIC established; 2004: Abolition of ATSIC, shift to 'practical reconciliation'; 2007: NT 'Intervention'; 2008: Apology to Stolen Generations and 'Closing the Gap' policy; 2009: United Nations Declaration on the Rights of Indigenous People signed.	Despite a shift in the 1970s from colonial and assimilationist policies towards self-determination and independence, the last decade has seen an increase in interventionist, top-down policy, with 'Closing the gap' an assimilationist model. Although Australia signed the UN Declaration, it has not mandated this in law or recognised ATSI peoples in its constitution.
(Ref 7:2)	Calma, 2006; Sutton 2009; Ramirez 2001	Economic policy models	Indigenous affairs is increasingly viewed through the prism of economics rather than social justice principles of rights, equity, participation and access. Yet market-based models don't work in remote areas due to low incomes, sparse populations, limited employment and economic opportunities, and high costs for goods and services. However, Sutton (2009) argued for revised policy on economic relations to drive change, yet warned that "a regionally controlled system of funding [may] reproduce the main social features of	A value for money approach will never add up without revising what is defined as value to include cultural and linguistic diversity, Indigenous knowledge, cultural heritage, creative industries, and community capacity and cohesion. A top-down policy approach reduces trust and engagement, program outcomes and efficiency; it creates a communications gap between Indigenous people and policymakers. In remote communities a 'business case' rarely works, requiring a

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			big-government welfarism”.	‘development case’ with government funding and regulatory support, which integrates economic and social development goals (Ramirez 2001)
<b>Critique of Indigenous Affairs Policy Making</b> (Ref 7:3)	Calma, 2006; Altman, 2009; CLC, 2009	Criticism and proposed elements of good policy	<p>2006 Social Justice report described a critical failing of leadership on Indigenous issues, with Indigenous peoples treated as problems to be solved, rather than as active partners in creating a positive vision. He argued for re-engagement with Indigenous Australians on the basis of mutual respect and equality, with clear processes and certainty of structures for Indigenous representation and advocacy (Calma, 2006).</p> <p>Altman (2009) described the national Indigenous policy framework as increasingly top-down and coercive with two key principles: 1) primary focus on remote Australia (e.g. NT Intervention) 2) assimilation models (‘practical reconciliation’, ‘Closing the Gap’. Based on ABS statistics, Altman claimed that ‘Closing the Gap’ that policy targets were unlikely to be achieved in many areas, with some rates diverging.</p> <p>‘One-size-fits-all’ programs typically do not fit remote indigenous communities due to inherent false assumptions, resulting in well-intentioned policy having reduced effectiveness or even negative impacts.</p>	<p>Altman (2009) argued for policy based on “equitably addressing needs, recognising rights and meeting legacies.”</p> <p>Calma (2006) outlined elements of good policy as including:</p> <ol style="list-style-type: none"> <li>1. Commitment to human rights;</li> <li>2. Engagement and participation of Indigenous peoples in policy making;</li> <li>3. A capacity building and community development approach;</li> <li>4. Supporting sound Indigenous governance;</li> <li>5. Fostering and recognising leadership;</li> <li>6. A learning framework/ planning for implementation;</li> <li>7. Needs-based funding and planning processes;</li> <li>8. Monitoring and evaluation;</li> <li>9. A culture of implementation and government accountability.</li> </ol>
<b>Critical success factors for remote policy and program delivery</b>	CLC, 2009; Calma, 2006; Gleeson, 2013; Featherstone, 2013	Community ownership of problem and solution	This requires active consultation, ideally using a local champion or community leader or adviser embedded within the community, who are well known and respected by the community and are able to	<p>Key Questions:</p> <p>Is this program a priority? Does it meet an identified need or interest?</p> <p>Is there local ownership and involvement in the program delivery?</p>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref 7:4)			elicit input and understand the nuance of the feedback.	What are the local indicators of program success?
(Ref 7:5)	Gleeson, 2013	Flexible funding model	With clear processes and timeframes for approval; and devolved decision making to the local level; allocated on the basis of agreed outcomes (not outputs); greater discretion as to how these outcomes are achieved;	A flexible funding model, with local decision making, local relevant processes, allows responsiveness to community priorities and demand; It assumes effective governance, trust and capacity.
(Ref 7:6)	Gleeson, 2013	Shared performance measure of “thriving communities”, or community wellbeing	Provides a common measure of outcomes and goal for joint community-government decision-making; supports local capacity to coordinate projects; involves communities in data collection and reporting. 3 key indicator areas are Resources; Participation; Quality of life; Indicators include: Services coordination and integration; availability of key infrastructure and staff housing; contribution to local employment and training; Local involvement in service delivery and infrastructure design; Strength of culture and language; Positive attitudes, willingness to work together; Governance; Adequate housing; Education levels; Community safety.	Gleeson’s proposed measure of “thriving communities” is an holistic approach to service delivery, with community involvement in all aspects, a qualitative approach to performance measurement. This is consistent with key findings of this thesis. Many of Gleeson’s indicators apply to remote Indigenous media and communications programs. More importantly, an effective community-based media and communications sector can play a crucial role in supporting community engagement, awareness and empowerment to achieve many of these indicators and build ‘thriving communities’.
(Ref 7:7)	CLC, 2009; Gleeson, 2013; Featherstone, 2013;	Use of existing community capacity	Programs have the potential to provide significant and appropriate community development outcomes and work through local organisations with community ownership and engagement.	Key question: Does it use existing community capacity or build community capacity? Is there an existing agency or facility to associate the program with?

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref 7:8)	CLC, 2009; Gleeson, 2013	Partnership approach	CLC: Joint community development and facilitation Gleeson: See section on shared measure of 'thriving communities' above;	A partnership between community and government agencies, built on trust and respect, with common understanding of outcomes and shared responsibility for risk, is an effective model.
(Ref 7:9)	Stanley, 2013; CLC, 2009	Trust/ trusting partnerships	Stanley: We use the services we trust, have some control over and benefit our families and ourselves	Trust is an essential ingredient at all levels (family, community, agency, government) for effective relationships, communications and cooperation.
(Ref 7:10)	CLC, 2009	Respect for social and cultural values and processes	Indigenous social and cultural values differ significantly from western; Without respect, trust communication can break down.	Have cultural issues been identified and addressed? Are effective measures in place to ensure cultural awareness and common understanding of values?
(Ref 7:11)	CLC, 2009; Gleeson, 2013.	Strong governance structure	Effective governance structures are needed for communication, decision making and trust to manage government funding and program delivery. Note: western governance models may not always apply.	Effective communications, decision making and management relies on a strong governance structure.
(Ref 7:12)	CLC, 2009; Featherstone, 2013; Gleeson, 2013.	Adequate internal and external resources.	Without adequate resourcing, organisations often over-commit, resulting in failure to deliver, staff 'burnout', and/or inability to meet primary service delivery (with resources focused on a major project).	Key question: What resources are needed from the community for delivery? Are these available?
(Ref 7:13)	Featherstone, 2013;	Relevance	Programs that are immediately applicable and clearly address a community-identified need are more likely to be supported.	Relevant and meaningful programs/ jobs/ applications will get engagement.
(Ref 7:14)	Featherstone, 2013;	Realistic timetables	Adequate time allowed for consultation and <i>Yarnangu</i> involvement in process.	Is the project timetable realistic and flexible?
(Ref 7:15)	Featherstone, 2013;	Sustainability/ program continuity	Recurrent income needed for program sustainability to cover ongoing delivery, repairs and maintenance, training, technical support, and program development–	Is the program sustainable beyond the funding program period? What ongoing training, support and maintenance are

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			or program/ risks not meeting expectation, infrastructure risks becoming a liability.	required?
(Ref 7:16)	Featherstone, 2013; Gleeson, 2013	Program flexibility	Ability for program to adapt in response to community needs and activities	Is there flexibility to adapt or revise the program for more effective and targeted outcomes?
(Ref 7:17)	Featherstone, 2013	Culturally appropriate delivery model	Program fits within cultural framework/value systems and controls and supports language-based delivery;	Programs that support cultural frameworks and language-based delivery are more likely to engage people.
(Ref 7:18)	Featherstone, 2013	Demand-driven	Many programs are supply-driven without assessing if there is community need or interest. Piloting of programs and staged delivery helps to assess and build demand.	Program delivery rolled out according to community demand.

#### A4.7. Summary Matrix of literature on evaluation theory & methodologies from Chapter 7

Table A4-7: Summary Matrix of evaluation theory & methodologies from chapter 7

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
<b>Evaluation Theory and Methodologies- Overview</b> (Ref. 8:1)	Scriven, 1991; Davidson, 2005; Owen, 2006; Rossi, Lipsey and Freeman 2004; Kellogg Foundation; Department for International Development;	Evaluation types: Proactive, Clarificative, Interactive, Monitoring and Impact Assessment	Two goals of evaluation: 1) judgment of worth of a program; 2) production of knowledge for decision-making about program. Methodologies broadly categorised as: <i>goals-based, process-based and outcomes-based</i> (most common model in Australia), and can be: 1) <i>formative</i> —ongoing through program cycle; or 2) <i>summative</i> —undertaken at the end of project. Evaluations can quantitative, qualitative, or both. 5 key evaluation types:	A <i>formative</i> approach to evaluation, <i>goals-based</i> and/or <i>process-based</i> , will improve program delivery, link outcomes to local strategic planning and incorporate local recipient-determined indicators. Interactive or Participatory models, such as EAR, help build ownership, capacity/ skills and use local knowledge and values to ensure relevant program design and outcomes. However, evaluation strategy needs to link to program design and

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			<p>1. <i>Proactive Evaluation</i>- synthesis stage- e.g. needs assessment, benchmarking and research review.</p> <p>2. <i>Clarificative Evaluation</i> - program scope and design stage, to establish intended outcomes and how program will achieve these- e.g. evaluability assessment, program logic/theory and accreditation.</p> <p>3. <i>Interactive Evaluation</i>- assess program effectiveness while underway, propose improvements- e.g. action research, quality review, empowerment and developmental evaluation.</p> <p>4. <i>Monitoring</i>- assess performance of mature/ ongoing programs to justify funding, fine-tune program. e.g. component analysis, devolved performance assessment, systems analysis.</p> <p>5. <i>Impact Assessment</i> – at/near end of program cycle to determine outcomes against indicators. e.g process-outcome, needs-based, objectives. (Owen, 2006)</p>	<p>be based on program stage or maturity (Owen, 2006), timeframe, resources available, nature of program and evaluation use.</p> <p>The hierarchy of questions for program/ evaluation design is a useful tool, assessing in order:</p> <ol style="list-style-type: none"> <li>1. need for the program</li> <li>2. program design and theory</li> <li>3. program process/ implementation</li> <li>4. program outcomes/ impact</li> <li>5. program cost/ efficiency (Lipsey and Freeman, 2004)</li> </ol>
<p><b>Theory of ‘Contribution’</b> (Ref. 8:2)</p>	<p>Ramirez (2007)</p>	<p>‘Contribution’ Interactive Policymaking ICT projects as ‘policy experiments’ with ‘adaptive management’, using a ‘reading system feedback’ model.</p>	<p>Ramirez proposes a theory of change based on ‘contribution’, whereby ICT projects provide broadband services and applications that enhance, enable, and provide options that were not there before. Ramirez suggests an evaluation model for ICT projects based on</p>	<p>This approach is based on practical research in rural and remote environments in Canada. It is consistent with the EAR model proposed by Communicative Ecologies and the model used at Ng Media. It is directly applicable to the model being developed within</p>

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
			<p>existing communicative processes, socio-technical systems and stakeholder engagement, with focus on user-oriented, cost-effective applications rather than technology-driven applications.</p> <p>Need for Interactive policymaking: where ICT projects are seen as ‘policy experiments’ that require ‘adaptive management’ to monitor according to the various stakeholder indicators and adjust using a ‘reading system feedback’ model.</p>	<p>this thesis.</p> <p>Ramirez’s proposed evaluation model: stakeholders self-monitor the impact by reading how the system responds to an intervention.</p> <p>Ramirez acknowledges this requires a significant change for policymakers and funders. Thus, evidence of effectiveness would be required.</p> <p>(Note: The term ‘policy experiments’ may not be favoured by Evidence-based policy)</p>
<p><b>Ethnographic Action Research</b> (Ref. 8:3)</p>	<p>Tacchi and Hearn 2003; Tacchi 2006, 2007.</p>		<p>Developed within Communicative Ecologies to look at how broadcast media, ICTs and other communication forms work within local social networks; provides a rich understanding of the meanings derived from media and ICTs.</p> <p>Incorporates Sen’s Capability Approach to develop strategies for shifting the focus of program development from top-down government initiation towards grass-roots recipient-based initiation and evaluation.</p> <p>Combines ethnographic methods-observation, interviews and content analysis- with participatory methods and action research; Local researchers do data collection - interviews, observation, diaries, surveys – and analysis.</p>	<p>EAR approach is flexible, responsive and diverse, capable of giving a rich picture of how people respond to C4D programs (‘creative engagement’), leaving room for the unintended and unexpected.</p> <p>Most suited to long-terms and recurrent projects.</p> <p>Digital inclusion is measured, not by computer or internet access, but by ‘creative engagement’— technological fluency and multimedia content creation.</p> <p>Media organisations generally have capacity to incorporate EAR skills into training programs and project development.</p>

Theory/Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (usefulness)
<b>Evaluating Communication for Development</b> (Ref. 8:4)	Lennie and Tacchi, 2013;	Seven inter-related components of the framework: <i>Participatory;</i> <i>Holistic;</i> <i>Complex; Critical;</i> <i>Emergent;</i> <i>Realistic;</i> <i>Learning-based.</i> (Draws on systems and complexity theory, action research, feminist methodologies, community development and social change, organisational change and evaluation capacity development)	Evaluation methods should be simple, practical, responsive and rigorous as possible.  Four key concepts underpin the framework: 1) Evaluation is an ongoing action learning and improvement process; 2) Shift from proving impacts to developing and improving development practices; 3) Evaluation supports development of innovations; 4) Shift from external to internal community accountability.  Proposes a mixed methods approach, including participatory methods grounded in local realities, such as EAR, Most Significant Change (MSC), digital storytelling, drawing and photography.	Lennie and Tacchi's framework is an holistic, flexible model that incorporates and builds on best-practice models in communication for development, is practical, and allows for contingency and complexity in the evaluation model.  EC4D provides a useful basis to build on for the evaluation framework within this thesis.

#### A4.8. Summary Matrix of media and communications on the Ngaanyatjarra Lands from Appendix 9

Table A4-8: Summary Matrix of key concepts and relevant aspects from Appendix 9

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<b>Key aspects (flows) for successful program delivery and engagement</b> (Ref. 9:1)	Ngaanyatjarra Media, 2009	Program Diversity and relevance	Ng Media activities include radio and video production and broadcasting, training and employment, language and cultural programs, IT training and centres, music development, events, telecommunications, archiving and technical services.  The range of programs	RIMOs deliver a range of programs/activities according to community priorities: language and cultural maintenance; promotion of health and wellbeing; social and political development; skills development; meaningful employment; access to media and communication

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			reflects community demand and lack of alternate service providers in Ng region to deliver them (during the 2001-2010 period). Table A9-1 shows the range of Ng Media programs in 2009/10 and outlines funding levels and various sources. IBP provided only 16.8% of total funding in 2009/10, yet enabled a broad range of other programs to be delivered.	technologies. Adequate resourcing, recurrent funding, program and income diversity, and good staffing, assist organisational viability. Table A9-1 demonstrates the need for new policy to be more expansive than simply a re-think of IBP funding guidelines, but provide a more inclusive, holistic and coordinated approach to remote media and communications.
(Ref. 9:2)	Ngaanyatjarra Media, 2009	Community ownership and participation a critical element	Ng Media separate incorporation (from Ng Council) and inclusion of all communities on Board, consultation during strategic planning process, and <i>Yarnangu</i> involvement in delivery, led to more targeted and appropriate programs and greater participation.	Effective governance models, cultural control, and community involvement in planning and program design the key to effective program delivery and engagement.
(Ref. 9:3)	Ngaanyatjarra Media, 2003	Strategic planning provides shared vision and pathways to achieving aims	Ng Media's 2003-6 Strategic Plan aims: 1) Lands-based training programs in media, IT, music and print; 2) Community access to ICTs; 3) Regional broadband infrastructure strategy; 4) Build regional Media and Communications Centre; 5) On-line e-centres in 12 communities; 6) Archiving and Cultural Video projects; 7) Establish Technical Services Unit; 8) Set up Ng Radio Network; 9) Set up Music development program; 10) regional website.	Strategic planning, when properly undertaken and used as an ongoing 'roadmap', is an important tool for community and stakeholder consultation, ensuring program relevance to address community-identified needs, clarifying vision/ aims, setting program delivery targets, determining resource needs, and tracking progress. It can help in developing program planning and locally-determined milestones/ indicators for ongoing monitoring and evaluation.

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
(Ref. 9:4)	Table 6-4	Understanding of communicative ecology of region	Technology programs often make assumptions regarding access and usage patterns, demography, environment, socio-economic and cultural factors. These need to be tested for use in a remote Indigenous context. Cultural officers Belle Davidson and Noeli Roberts, and Ng Media Board played a key role in ensuring Ng media programs were culturally appropriate and had community involvement in delivery.	Community direction and an understanding of the traditional modes of usage/ reception, <i>Yarnangu</i> experience with communication technologies, existing or requisite skills, community needs, and cultural protocols around communication were critical factors in designing appropriate programs, access and training models. Table A9-4 provides an overview of key communicative modes used in the Ngaanyatjarra Lands against the Communicative Ecologies layers- Social, Technological and Discursive.
(Ref. 9:5)		Cultural and language maintenance focus	Ng Media continued Irrunytju Media practice (based on ETVV cultural recording model) of documenting <i>Turlku</i> (cultural dance performance) and <i>Tjukurrpa</i> (re-enactment of cultural stories in sites).	Cultural maintenance video production and broadcast a key aspect of western desert communicative modes since 1980s. This focus ensured ongoing cultural ownership and engagement as the basis for delivery of other media and communications programs.
(Ref. 9:6)		Adapting practice to support changing media consumption modes	Ng media sought to keep pace with changing modes of <i>Yarnangu</i> media consumption from radio/TV broadcasting to mobile, MP3, online and play-on-demand, requiring a significant shift in program delivery and facility/ infrastructure needs in communities.	RIMOs need to be multi-media producers and multi-platform distributors to remain relevant and deliver content to consumers using various access devices.
(Ref. 9:7)	Featherstone, 2011	UHF radio a model of appropriate technology	The UHF Radio repeater network provided regional coverage, allowing	The UHF radio network provides a good example of an appropriate technology,

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			<p>mobility and communal communications in language, was affordable and user-friendly, and enabled local portals for local communications. However, lack of operational funding, lack of robust equipment, or protocols for usage led to its early demise.</p>	<p>supporting existing social, technological and discursive ecologies, however poor design and lack of operational funding led to it being short-lived.</p>
(Ref. 9:8)	Featherstone, 2011	<p>Cooperation between government and community stakeholders providing a regionally-tailored communications solution</p>	<p>Ngaanyatjarra Lands Telecommunications Project was a successful 4-year collaborative project (2004-7), between WA Government, DCITA and regional stakeholders Ng Council, the Shire of Ng'ku, Ng Health Service (NHS) and Ng Media, leading to a 400km fibre optic network and relevant services to meet needs of all stakeholders.</p>	<p>NLTP was a successful demonstration of government and NGO collaboration, to develop a locally specific solution. This partnership approach is far more effective than one-size-fits-all model such as the NBN, which has overlaid a new satellite solution that does not building on or support the capacity created under this project.</p>
(Ref. 9:9)	Featherstone, 2013	<p>Appropriate delivery models for ICT programs</p>	<p>Provision of public access facilities with community ownership and supervision, and culturally appropriate IT training (gender-based, peer training), relevant applications (media-based, internet banking, social media) and content (locally produced or other Indigenous content, Ara Irititja archive) and user-friendly interface design (audio-visual, icon-based, limited text), and linked to existing agency (Ng Media), resulted in high levels of engagement and ongoing usage of facilities.</p>	<p>Ng Media's delivery of ICT programs built on existing community/ cultural ownership, program delivery and facilities, to 'bridge' the use of new communication technologies in a safe, friendly and familiar environment.</p>

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
<p><b>Key obstacles to successful program delivery and engagement</b> (See also <b>Table 5-1; Most issues apply to Ngaanyatjarra Media context</b>) (Ref. 9:10)</p>	Featherstone, 2011	Lack of adequate communications infrastructure	<p>RIBS radio link-ups (using Tieline codecs) not possible over DRCS or satellite telephony networks, prevented involvement of some communities; lack of phone connections limited contact with media workers, training and support; also board members attendance in phone meetings; lack of internet access prevented some IT training delivery.</p> <p>Access to telephony was a high priority for <i>Yarnangu</i> in early 2000s.</p>	Lack of adequate communications infrastructure in the Ng Lands was a major obstacles to media and communications program delivery, staff support and governance. Ng Media had to focus a lot of energy and resources to communications infrastructure programs in order to enable community access to phones, ICTs and relevant training and content and enable media programs.
(Ref. 9:11)	Ngaanyatjarra Council, Shire of Ngaanyatjarraku 2003-4.	Risks associated with managing telecommunications infrastructure	<p>Issues raised by regional agencies included: Lack of operational funding (beyond capital funds); lack on in-house expertise; high repair and maintenance costs; potential obsolescence; aversion to risk; community viability; telecommunications should be done by telcos.</p>	Despite the high costs quoted by telcos to install communications infrastructure, regional agencies were risk averse in seeking to install and manage telecommunications infrastructure projects.
(Ref. 9:12)	Table 6-3	Factors affecting uptake and choice of communications and ICT programs and infrastructure, from a coordination agency perspective	<p>Key obstacles based on the Ngaanyatjarra context:</p> <p>1) <b>Affordability:</b> Market failure, Equipment/ Usage/ Maintenance costs; 2) <b>Accessibility:</b> Limited access to ICT facilities; Low home phone/ internet access; Need for centralised ICT facilities; Lack of Last mile distribution; Down-time awaiting maintenance; Need for Awareness raising; 3) <b>Appropriateness:</b> Socio-cultural Issues; Need for Appropriate training; User-</p>	Table A7-2 provides a list of key factors to ICT access and uptake, which need to be considered in delveoping new policy and program delivery. While based on the Ngaanyatjarra Lands, most factors would apply in other remote regions. An holistic approach is needed as no one aspect provides a 'silver bullet' to solving other issues.

Topic	References	Key Concepts	Guidelines (relevant aspects)	Comments (Usefulness)
			friendliness; Internet Risks; Literacy Factors; Relevance of content/applications; Robustness; Unreliable power supply; Environmental impacts; 4) <i>Adaptability</i> : Scalability; Mobility; Flexibility of Equipment Use.	

# **Appendix 5. Community Development in Indigenous Australia**

## **A5.1. Indigenous community development policies in Australia**

### **A5.1.1. History of community development approaches in remote Australian Aboriginal communities**

The term ‘community development’ has been used (or mis-used) in Indigenous affairs in Australia since the early 1970s<sup>1</sup> under the policy of ‘self-determination’, and was seen as the key to sustainable remote communities. However, beyond the term being used in program names, such as the ‘Community Development Employment Program’, there has been little structural support – training, guidelines, resources, trained facilitators - to embed community development principles within practical programs in Indigenous communities (as compared with international development programs).

According to the Central Land Council (2009:9):

Critics argue that Australian governments have used the language of community development in the Aboriginal setting to: co-opt Indigenous communities to government agendas, save money, avoid responsibilities to Aboriginal people, and to prioritise economic development over broader community development (Wolfe, 1989; Mowbray, 1994; Hollinsworth, 1996; and Martin, 2001). Thus projects are often established using community development rhetoric of empowering disadvantaged communities to address their issues, but decision-making remains centralised with the department implementing the project and therefore communities are not empowered and outcomes are not sustained (Kenny, 1996; Petersen, 1994; Mowbray, 1995; Wass, 2000). Ife (2002:183) argues that much harm is being done to Aboriginal people, often in the name of ‘community development’, which has been used as a euphemism for “oppression, domination and colonialism”.

Hollinsworth (1996) described how, as Indigenous Australians gained self-determination and established communities, these were required to be incorporated under mainstream governance models and to operate according to non-Indigenous criteria, resulting in increased state supervision and reduced cultural independence (see also Batty, 2003). It was often

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<sup>1</sup> including the Community Development Employment Program (CDEP) and Community Development Advisors (or Officers) as community administrators.

assumed, naively, that Indigenous people would know how to run communities designed using western structure, technologies, governance models and funding programs. This placed a heavy reliance on non-Indigenous staff to manage programs and provide training and support in these systems. However, such staff often did not have community development training and, for the most part, communities were largely left to work out their own models.

In the mid-2000s there was a Government policy shift away from ‘self-determination’ towards terms such as ‘shared responsibility’, ‘mutual obligation’ and ‘regional partnership’. The 2007 Intervention<sup>2</sup> and the Federal Government’s ‘closing the gap’ policy have continued to shift the focus away from community development and governance towards external government-managed service delivery and decision-making. The term community development has been increasingly replaced by terms such as ‘community capacity building’, ‘capacity development’ or ‘social and economic development’. This has also been a response to what Noel Pearson refers to as a need to break “the shackles of welfare dependency” (2002) and develop programs that employ and empower Indigenous people to manage their own affairs.

#### **A5.1.2. The challenges of community development programs**

There are significant challenges in undertaking a community development approach within Indigenous communities. Marlene Burchill (in Telstra Foundation, 2005:6) describes the high levels of inter-generational trauma and disempowerment caused by a colonial history of relocation, massacres, disease and interventions. Indigenous magistrate Sue Gordon describes the resultant issues of family violence and drug dependency as “shocking and difficult to comprehend”<sup>3</sup>. Burchill argues for a 'start again' approach to re-build trust as a basis for community development:

The question needs to be tested: Will a community development model bring change into communities that are vulnerable and fractured, still nursing the wounds of the past? Community development implies an awareness of exploitation and oppression. Community organising is based primarily on the conviction that people are capable of finding solutions to their problems. This in no way negates the often indispensable role of 'experts' but it means that experts can best contribute by supporting initiatives decided on

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<sup>2</sup> Northern Territory Emergency Response (NTER)

<sup>3</sup> Quoted in news article by Selina Day ‘Aboriginal violence, abuse ‘shocking’ published in *The Age* 16/8/2002.

collectively by people who have joined together to address their community's needs. (Burchill, in Telstra Foundation, 2005:6)

There are numerous issues that impact on the success of community development programs in a remote Indigenous context, including a history of disempowerment, cultural loss, displacement, welfare dependency, health issues and inadequate services and resourcing. Welfare dependency, with the associated under-employment and breakdown of traditional roles, has resulted in issues of poor health<sup>4</sup>, gambling, domestic violence, alcohol consumption and substance abuse.

Further, there has been a shift away from self-management and community development models towards a public management approach, most clearly seen with the Northern Territory Emergency Response begun in 2007. The Central Land Council (2009:4) outlined the impact this has had on community development programs in the Northern Territory:

The 2007 Australian Coalition Government's 'Emergency Intervention' in the Northern Territory has contributed to creating an environment characterised by heavy-handed, top-down government-led initiatives that largely exclude Aboriginal people from solving their problems and directing their futures. The resultant confusion, disempowerment and mistrust that currently prevail in many Aboriginal communities create a difficult environment in which to be doing community development.

The association of 'community development' with the 'self-determination' policy led to the Howard Government seeking to abolish the Community Development Employment Program (CDEP) in 2004<sup>5</sup>, along with the associated staffing and infrastructure to support the program. Since then, many former community-run programs have moved to government administration or outsourcing, effectively abandoning efforts towards community development and self-management.

The difficulty of applying community development models that are aimed at building economic independence from funding in remote Australia is that there are very few sustainable enterprise opportunities for these communities. The market model breaks down

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<sup>4</sup> Owing to a range of factors including reduction in exercise relating to food gathering and hunting, introduced diseases, and low quality food in stores with high fat and sugar content. "The current health status of Indigenous people can be viewed as a result of generations of isolation from the mainstream economy, extreme social disadvantage, poverty and powerlessness." (p.5, 'Early Learnings' Telstra Foundation Research Report Volume 02, 2005)

<sup>5</sup> While being gradually dismantled, CDEP continued to operate in some remote areas until finally replaced by the Remote Jobs and Communities Program in July 2013.

due to the fact that, in most regions, there are very small dispersed populations of people on very low incomes. Unless the target market is outside the Lands, such as for Indigenous art and crafts, there is a very limited chance of success without some level of external funding.

In addition, if the project is not initiated from within the community, and there is strong local ownership and commitment to maintain it, it is destined for failure once the facilitating agency or person departs. Philip Batty described how only one of forty-one new projects or enterprises introduced at Papunya community over a seven-year period proved to be marginally successful, the others seemingly irrelevant to the community or considered “whitefella business” (Bell, 2008:54).

Hunt (2005;19-23) outlines some of the constraints to successful capacity development in Indigenous Australia:

- Lack of partnership with, and participation by, indigenous people;
- Complex legal and regulatory frameworks;
- The need for a power shift;
- Resources, including human, financial, information;
- Process, including communications flows and relationships within the system.

The Central Land Council (2009:9) describes the issues in undertaking community development work in Central Australia as follows:

- Routine marginalisation and disempowerment can inhibit the motivation to participate.
- Power inequalities pervade most interactions between Aboriginal and non-Aboriginal Australians, therefore particularly where community development workers are non-Aboriginal the potential for Aboriginal capacity development and empowerment is limited unless workers pay close attention to performing a facilitative, rather than directive, role (Campbell et al, 2005).
- A shifting mix of shared values and identities, competing interests and conflicts that constitute many Aboriginal communities as a result of colonisation and globalisation can make consistent community development work for common goals problematic.
- As a result of this and the proliferation of Aboriginal organisations under the (supposed) policy of “self-determination”, there is often little consensus within and outside of Aboriginal communities about who is

responsible for and capable of addressing issues that affect community members.

- Social and cultural differences, such as people's perceptions of the locus of control in their lives, notions of individual autonomy and responsibility to kin, preferred forms of communication, timeframes, language and world views, are generally not acknowledged by members of the dominant culture when working with Aboriginal communities (Hunt, 2005).
- The complex and highly regulated institutional and legal Australian context makes it difficult for Aboriginal communities to design and implement home grown strategies.

Gray and Altman (2005) outlines some of the key differences between metropolitan and remote communities including:

isolation, land ownership, customary and kinship practices, and access to services. Indigenous people living in remote areas fare much worse than both their Indigenous and non-Indigenous city counterparts on key economic and health measures. (cited in Telstra Foundation, 2005:5)

Given all the issues and problems, how can an effective approach be developed? Hunt (2005:21) emphasizes power relationships as key considerations:

The issues of power remain fundamental. Until greater power and resources are shifted into Indigenous hands – whether to communities or organisations at various levels – whatever individual capabilities there are will not be transformed into capacity. Indigenous people are keenly aware that power is exercised in highly unequal ways and they are very sensitive to the unspoken messages in interactions with governments.

Indigenous academic Juanita Sherwood (1999) argued that Indigenous communities have been forced to adapt to inappropriate non-Indigenous community development models for several decades. Sherwood calls for an Indigenous community development model that is initiated by the community, recognises Indigenous knowledge and practices, and embodies understanding, commitment, collaboration, partnership and respect:

It is working with communities to assist communities in finding plausible solutions to the problems they have identified. It is a traditional process that Indigenous people in Australia have participated in for thousands of years. It is a skill-based process that requires patience and perseverance [and] has been practiced effectively for the continuation of our culture. Our present kinship and community bases and family are living examples of this [...]

The introduction of capitalism brought in by the invaders brought a halt to the effectiveness of the cultural structure by imposing a very abstract framework that we have had to turn to in order to survive. (Sherwood, 1999:8)

This clearly identifies the key locus of cross-cultural conflict in relation to policy development. Indigenous people's agency, intelligence and creativity in addressing local and culturally specific issues are often overpowered by the State's control of resources and policy solutions based on inappropriate frameworks and limited understanding of the local and cultural context.

### **A5.1.3. Public management versus community development**

Two different approaches to Indigenous community capacity building have emerged in Australia: a *public management approach* and a *community development approach*. These approaches were defined in the 'Many Ways Forward' report from the 2004 Inquiry into Capacity Building and Service Delivery in Indigenous Communities, with the Inquiry Committee arguing that both public management and community development approaches are essential to a capacity building strategy (ATSIA Committee, 2004:13). They described the two approaches to capacity building:

- 1) Public management approach emphasises governance, administration, managerial and leadership structures and skills in order to respond to external needs for accountability, funding and governance law requirements;
- 2) Community development is a 'people centred' approach relating to internal needs and processes, empowering communities to participate in policy-making and implementation, development of culturally informed governance structures, and building skills to take responsibility for their own issues and futures. (ATSIA Committee, 2004:12)

Oxfam Community Aid Abroad argued that "[o]ne is not "better" than the other and nor can one be replaced by the other. Each [...] tackles different issues and phases in the life of communities" (ATSIA Committee, 2004:12-13). The Northern Land Council submitted that:

The goal of capacity development is not simply to encourage "well managed communities" and "better service delivery", but to enhance Aboriginal people's capacity for self-determination and sustainable development. (quoted in ATSIA Committee, 2004:15)

The Inquiry referred to field-based research work done with Indigenous groups in the United States by the Harvard Project, which:

consistently found that the effective exercise of sovereignty combined with capable and culturally grounded institutions of self-government were indispensable keys to successful, long-term economic development [...] it was not education, natural resource endowments, location, or the availability of financial capital that were the keys to successful economic development on reservation lands in the United States. Rather, the development of sovereignty, governing institutions, cultural match, strategic thinking, and leadership were the key elements of Indigenous success. The evidence suggested that such a nation-building approach encouraged the questioning of the cycle of welfare dependency. (quoted in ATSIA Committee, 2004:19)

Unfortunately these findings did not reverse the Howard Government's move away from self-determination towards top-down policy in Indigenous affairs, most starkly seen in the establishment of the NT Emergency Response strategy in 2007.

## **A5.2. Some key issues of community development programs in remote Australia**

### **A5.2.1. Concept of community**

People have been relocated over generations from their small nomadic family groupings into large groupings in missions, reserves, townships, or later 'communities', along with people from different language groups. As funding for smaller homelands is withdrawn, and centralisation to 'growth towns' increases, the problems exacerbate. Foreign models of distribution of resources (using a money-based system), law, governance, welfare (re-aligning the provider relationship away from the family), housing and work have been implanted onto remote Indigenous people with little regard for the impact of these new concepts.

The model of community development is fatally flawed if it seeks to either further entrench these artificial concepts of community or seeks to re-establish traditional systems. With no good reference point for healthy, safe, thriving community to refer to, and culturally different understanding of many of the key concepts, community development often turns into service delivery or a discussion about whether the program will provide Toyotas. Whitefella strangers arrive with no sense of the context, the complexity of issues, the relationships, the

history, and passionately describe their new idea, which for *Yarnangu*, often sounds very similar to many other new ideas they've heard before. There is little trust that the whitefella system will provide the solutions to the issues it has created.

While many non-Indigenous Australians have a strong yearning to return to a sense of community (Ife and Tesoriero, 2006), the term 'community' has little currency or relevance for post-nomadic Indigenous people in the Western desert. *Yarnangu* associate primarily with the family group or '*walytja*', making this a more appropriate identifying unit. Further, people are very mobile between communities. Hence, a language group or regional political grouping may be more appropriate. Some Indigenous leaders use the collective term 'nation', although this has little currency in central Australia.

When community plans were developed in the Ngaanyatjarra Lands in 2004, *Yarnangu* opted to undertake regional planning rather than individual community plans. The whole region was identified as a community for planning and political purposes (having developed since 1981 with a unified grouping of 12 communities under Ngaanyatjarra Council), rather than the individual groupings of households which are referred to as 'communities'. However, this different concept of community is often missed in development programs aimed at remote Australia.

### **A5.2.2. Leadership**

Cape York Indigenous leader Noel Pearson (2001) argued that leadership could happen when the "shackles of welfare dependency" had been removed. Pearson (2005) sees leadership as the key to community generated change:

Leadership is about giving guidance and direction, but also setting examples. It means gaining the confidence and trust of others regarding your style, the decisions that you make, and your ability to take people with you on your journey [...] Indigenous people need a bigger say and greater control over their affairs, including Indigenous leadership at all stages from the grassroots level up to policy development and implementation. (Pearson, quoted in Telstra Foundation, 2005:8)

Mick Dodson (2002:22) argued for a shift away from government-determined development models towards three-way partnerships between community, government and the corporate or philanthropic sectors in order to bring about change:

Change involves capacity building, empowering individuals to maximise their potential, creating sustainable employment and creating lasting partnership between communities, government and the corporate sector.

This shift is beginning to happen in Australia. Organisations such as Generation One, Media RING, and Big hArt bring together philanthropic and business funding and support and government agencies and gain public support to address community-identified issues such as employment, media representation and building cultural awareness.

Unfortunately, there are some deeply entrenched governance issues within many Indigenous organisations, largely owing to a mix of inappropriate governance models, a history of disempowerment and inequality, poor role modeling by non-Indigenous managers and advisors, and a culture of self-interest developed in many organisations. This, along with the replacement over the last decade of Indigenous self-determination governance models with top-down government-controlled decision making and program delivery, has reduced the Indigenous leadership capacity and trust within communities.

Following the abolition of ATSIC in 2004, there have been several efforts by the Indigenous peoples to establish a representative body. The current policy advocacy body is the National Congress of Australia's First Peoples, which was incorporated in April 2010 under a private company model to reduce Government control. However, while the National Congress received funding from the Gillard Government to become established and build its constituency, it has not been recognised by the Abbott Government (elected in September 2013), which has established its own hand-picked Indigenous affairs advisory group, which includes non-Indigenous business leaders. This gives some indication of the current government attitude towards self-determination and community development approaches.

### **A5.2.3.Constant change can be counter-productive**

There is a tendency by many 'whitefellas' coming into roles in remote communities to bring pre-determined ideas for projects, without building upon existing programs, identifying lessons learnt from past projects. These new programs typically do not continue beyond the tenure of the manager where there is a lack of community ownership and engagement in the process or systems to ensure program sustainability. The constant re-invention can lead to frustration, particularly where *Yarnangu* have had ownership of a program that is suddenly dropped in favour of a new one.

Development models in communities tend to be driven by government policies, which are regularly changing (based on reports of statistical indicators) with each new government creating a different policy to address the ‘Aboriginal problem’. Existing programs are often abandoned in favour of a new ideological model with little testing of the policy to see how it will impact on the ground. Further, the timeframes set for policy changes within remote Australia are often unrealistically short, with expectations of major cultural and social changes to work ethic, value systems, literacy modes, new technologies and engagement with western frameworks to occur within three year government election cycles. Changes of this scale are more realistically generational changes that occur over several decades.

In the Ngaanyatjarra Lands, the government policy makers are often eyed suspiciously as ‘fly-in fly-out’ types who ‘do not sit on the ground’, do not have ‘open ears’ and are ‘constantly shifting the goalposts’. People get weary of constant policy and program changes with each new government trying out its latest theoretical development framework and abolishing the programs that people were just getting used to.

Community-based staff are also tired of these constant changes and feel that they are on the frontline. They are left to try to explain and implement every new program and find a way to translate government policy into workable, meaningful programs for *Yarnangu*. This creates a dilemma for staff, in the translation role between two very different ‘masters’: government providing the funding, resources and wanting their policy/ programs implemented; and *Yarnangu* who will only engage with a program that makes sense and has community ownership or will ‘vote with their feet’. Where the clash of values/ expectations is too great, this may lead to subverting the policy by changing the program to suit local needs or ‘creation’ of positive outcomes to report back to government, in order to maintain funding and reduce the detrimental impact of change.

#### **A5.2.4. Adaptability and energy conservation**

The very existence of nomadic Indigenous culture is due to people’s adaptability to deal with change and limited resources. Remote people tend to be quick to take up on new ideas or technologies where they see a useful application and the possibility of reduced energy and resource expenditure. However, the tendency to conserve energy or exertion where it does not seem warranted can be at odds with western models of work.

*Yarnangu* tend to be most physically active in the cooler times of day; in early morning or late afternoon. A common scenario in remote communities is for a whitefella to seek to get people to work outside between 9am to 5pm, the hottest hours of the day, to fit within the western work day. *Yarnangu* will slip away gradually to rest under the *wiltja* (shade of the tree or building), the most sensible thing to do during the heat of the day, while the whitefella carries on working. A lack of adaptation on the part of staff consequently leads to limited community engagement and a perpetuation of an inaccurate description of desert people as “lazy”.

#### **A5.2.5.Problems with technology-based development**

Indigenous media makers have tackled the issue of adapting western technologies to support Indigenous cultural expression and self-representation since the early 1980s. Bell poses the question: “can a particular cultural group receive technology developed for other and different cultures and preserve its own cultural values while using it?” (Bell, 2008:53). In CAAMA’s submission to the Department of Communications for a radio broadcasting licence, the authors made the point that if “Aboriginal people cannot identify with introduced technologies and include them in their day- to-day lives then these new innovations will result in “risk, failure and waste” ” (Bell, 2008: 54). Bell described the dangers as follows:

The danger for Aboriginal broadcasters like CAAMA could be that if they gained access to the satellite, then over time their culture might take on the value system of the technology’s developers. In the most pessimistic reading, the cultural survival of outback Aboriginal people was threatened regardless of whether they remained passive users of satellite broadcasting or used the technology to become broadcasters themselves. In considering this question, CAAMA concluded that only where Aboriginal users were given the opportunity to be involved in the design and development of a technology could it be incorporated into their lives without cultural loss. (Bell, 2008: 53)

Bell describes the way in which remote Indigenous people have adopted new technologies where there is a clear understanding of application, while not taking up others that are not directly applicable to their lifestyle. However, Bell warns that, even useful technologies may have potential negative impacts:

In practice over the years, remote Aboriginal people have selectively adopted modern technology with the best example being the staggering uptake of video recorders, and the results were both negative and positive. Rifles were

more popular than refrigerators, power saws or washing machines, but rifles had brought about deskilling of Aboriginal hunting and food gathering practices. Cars and trucks made life easier for people returning to their homelands, and facilitated going bush or returning to community for traditional ceremonies, but were also used to smuggle alcohol into communities. (Bell, 2008:54)

In a remote context, Sen's (1988) Capability Approach of focussing on the skills and capabilities of people is a more appropriate development model rather than the technological model. While communications infrastructure can play an important role in providing potential capacity for social and economic development in remote areas, technology does not equal access. Access requires a range of factors; identified value and relevance, affordability, sustainability, cultural appropriateness, necessary skills and understanding, support at critical moments and so on.

An asset that is not embedded into the community context and governance structures, and has a sustainable funding model to support its ongoing operation, can become a liability and quickly join the collection of well-intentioned infrastructure projects on the rubbish heaps.

With so many examples of failed programs relating to remote Indigenous Australian communities, and so much critique in the published literature, one wonders why lessons have not been learned. A key reason is that an appropriate program evaluation framework has not been utilised. Nor have lessons and evaluations been used in a coherent way to drive policy development and program re-design.

# **Appendix 6. The Development of Remote Indigenous Media and Indigenous Television in Australia**

## **A6.1. Introduction**

This Appendix provides background information to Chapter 5, which discusses the policy and historical context by which to understand the development of remote Indigenous media and communications, including television services, in Australia. Section A6.2 provides a summary of the history and development of remote Indigenous media from its inception with CAAMA radio and the pirate broadcasting tests in Yuendumu and Ernabella (Pukatja) in the early 1980s.

Section A6.3 introduces the different models of Indigenous television in Australia, and section A6.4 describes the development of Indigenous Community Television (ICTV), a remote community content sharing service, and National Indigenous Television (NITV), a government-funded national broadcasting service. These two models have very different origins, programming models and target audiences, but despite their conflicted history, both play an important role in the Australian Indigenous ‘mediascape’. As such, section A6.5 outlines the differences between these two types of television.

## **A6.2. History of remote Indigenous media sector**

For much of the 20<sup>th</sup> century, remote Indigenous people were the subjects of the colonial gaze, racist stereotyping and negative media reporting, with virtually no access to the tools for self-representation. In the 1970s, amidst a growing political awareness and the introduction of the government policy of self-determination, Aboriginal and Torres Strait Islanders began taking control of their own media to represent their own views, stories and languages on the airwaves. However, in remote Australia, it was the impending introduction of mainstream media via the AUSSAT satellite that forced Indigenous communities to address the potential impact of mainstream television. Prior to the 1980s, most remote communities had no radio or television services, or even telephones in some areas.

In 1978, the Federal Government acted on the recommendation of the 1977 Satellite Task Force<sup>1</sup> and established AUSSAT, an Australian-owned satellite to provide communications services to inland Australia. While remote people mostly wanted telephone services, the government chose instead to use the satellite to provide ABC and commercial television services (Bell, 2008:38).

This caused widespread concern about the potential impact of mainstream television on the language, culture and lifestyle of remote Indigenous people. Indigenous groups cited the impact of satellite television on the Inuit people in Canada, with “young people turning away from their language and adopting western ways in less than a year” (Buchtman, 2000:59). Aboriginal linguist Eve Fesl described mainstream television as “cultural nerve gas” (Molnar and Meadows, 2000:47) and CAAMA co-founder Freda Glynn described it as “an invasion”.

However, as discussed in Chapter 4, several remote Central Australia communities (Ernabella in SA, Yuendumu and Lajamanu<sup>2</sup> in the Northern Territory) had already begun taking proactive steps to prepare for satellite television by developing their own video production programs. New video technologies were first used within schools and adult education and training programs, with community video-makers beginning to explore the potential for documenting cultural activities and community events. This led to the creation of the first organisations Ernabella Video and Television (EVTV, originally Ernabella Video Project) and Warlpiri Media Association (WMA) at Yuendumu.

In 1982, the Australian Institute of Aboriginal Studies awarded a three year fellowship to US communications researcher Eric Michaels to “assess the impact of introducing television to remote Aboriginal communities” (Michaels, 1986:xiv). Michaels chose the Warlpiri community of Yuendumu to conduct his research. He inverted the AIAS brief by taking a participatory approach, rather than a strictly ethnographic one, and working with community members to develop a community video production program with a cultural maintenance focus<sup>3</sup>. His final report *The Aboriginal Invention of Television in Central Australia 1982-*

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<sup>1</sup> The Satellite Task Force was established in September 1977 to ‘inquire into all aspects related to national communications satellite system for Australia’. (Bell 2008:35)

<sup>2</sup> Lajamanu community was also active with video production in the early 1980s, a little known fact according to Penelope McDonald (pers. comm.)

<sup>3</sup> The TAFE trainer, Peter Toyne, had begun doing adult video training using ¾” video at Yuendumu, with part-time Warlpiri adult educators Kurt Japanangka Granites and Chris Japangardi Poulson. Others later joined the team after Michaels’ arrival in August 1983, including Violet Nampijinpa Marshall, Dave Japanangka Woods, and Andrew Japaljarri Spencer. In August 1984, a 12 month CEP program was started to produce traditional Warlpiri curriculum for the school resulting in 50 videos as well and a major art project to complement the

1986 (1986) was highly polemical but, along with numerous other essays and articles, helped to promote a self-determination and cultural maintenance model for remote Australian Indigenous media practice that influenced early policy.

Meanwhile the Indigenous broadcasting industry was beginning to develop. The Central Australian Aboriginal Media Association began broadcasting language-based radio programs in Alice Springs in 1979, with Indigenous radio shows broadcasting in Adelaide, Sydney, Melbourne, Brisbane and Townsville. The first peak body, the National Aboriginal and Islander Broadcasting Association (NAIBA), was established in 1982 to lobby for government policy development and funding for the new sector.

In October 1983, NAIBA organised a 5-day conference in Alice Springs to discuss the potential use of the communications satellite for Indigenous broadcasting. In a video sampler, Warlpiri Media pioneer Kurt Japanangka Granites described Warlpiri TV:

“The satellite was a threat to the Aboriginals, but now we have our own TV and video, we can put our things on too. We can fight fire with fire. [...] Now that we’ve got our own equipment we are able to do this ourself instead of Europeans doing it for us. Europeans only show what they want to show, not what we want to show.” (quoted in Bell, 2008:89)

The phrase ‘fighting fire with fire’ became the catch-cry for the remote media industry for years to come.

In late 1984 and into 1985, both EVTV and WMA began local television broadcasting prior to gaining government broadcasting licences. EVTV conducted a two-week trial of community broadcasts of local videos in November 1984 using a basic low powered amplifier, domestic antenna and VCR<sup>4</sup>. Following trial ‘pirate’ broadcasts in Yuendumu,

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video work. Francis Jupurrurla Kelly replaced Granites as AIAS research assistant in August 1984. Warlpiri Media Association was formed in November 1984 after a series of community meetings, and a change to the existing Warlpiri Literature Production Centre constitution. A TV station was set up in old domestic science centre with funds raised from store profits. (Michaels, 1986:50-1)

<sup>4</sup> Following a conversation in July 1984 between Rex Guthrie and two visiting technicians, they devised a basic TV transmission setup for a total cost of about \$70. Following the initial test, EVP purchased a higher powered transmitter and antennas for community houses for just under \$1000 in January 1985, paid for by a 5c surcharge on cans of Coke at the community store. According to Guthrie, Eric Michaels sent a telex to request that EVTV hold off doing their first proper TV broadcast in Ernabella so that Yuendumu would be the first (claiming it would jeopardize their licence application with DOC). (Rex Guthrie, pers. comm. 28/5/10)

WMA were the first to broadcast legally, beginning transmission on 1<sup>st</sup> April 1985<sup>5</sup>. Both organisations are celebrated as the joint pioneers of remote television.

In 1984, the report of the Government Taskforce on Aboriginal and Islander Broadcasting and Communications, entitled *Out of the Silent Land*, was the first attempt by the Commonwealth to develop an Indigenous broadcasting policy and support industry development. The Hawke Government implemented all 55 recommendations. A key recommendation was provision of facilities for local media production in remote communities with the ability to insert local programming into the incoming television feed. This resulted in the Broadcasting for Remote Aboriginal Communities Scheme (BRACS), which was planned to begin rolling out to remote communities in 1987.

Also in 1984, the Minister for Communications called for applications to deliver four satellite-delivered Remote Commercial Television Service (RCTS) licences. CAAMA, which had recently established a video production unit, took the bold step of applying for the central zone RCTS licence. This led to a prolonged but finally successful battle and the first broadcasts of *Imparja* television in 1987 (Bell, 2008).

The rollout of BRACS began in 1987 to 81 Indigenous communities across central and northern Australia. Telstra were contracted to supply and install the satellite reception, re-transmission and production equipment, which consisted of domestic quality VHS video cameras, video playback machines, cassette audio recorders and a radio studio desk. These sites were gazetted as community broadcasters under a new Special class licence (Turner, 1998:7).

However, the implementation of BRACS was not well planned and no ongoing resourcing was allocated for training, technical support, regional coordination and equipment maintenance (Turner, 1998:7). By 1988, the scheme was already faltering. In 1991, ATSIIC's Office of Evaluation and Audit undertook a review of BRACS, revealing a range of issues with the program: lack of community consultation in program development; lack of buildings to house the equipment; duplication of equipment in some communities; no funding program or plan for ongoing operation of the units, maintenance and operator wages; lack of a training strategy or trained operators to use the facilities (Molnar and Meadows, 2000:36-

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<sup>5</sup> Operated by the adult education group, with broadcasts for four hours each weekday. (Michaels 1896:51)

37). ATSIIC realised that the program required a massive overhaul and proper funding (Turner, 1998:24).

In 1993, ATSIIC announced the BRACS Revitalisation Strategy (BRS) with an initial allocation of \$3 million funding for capital upgrades over three years, but still no recurrent funding program. Eight regional coordination hubs<sup>6</sup> were identified and funded under the BRACS Revitalisation Scheme to conduct regional technical and community surveys in 1994. An additional 20 communities joined the Scheme, making a total of 101 by 1998. However, these new sites were only granted retransmission licences, not full Community Broadcasting Licences. The only operational funding for the RIMOs under the BRS was the \$225,000 national allocation to coordinate the capital rollout and deliver regional training, which was “hopelessly inadequate” (Turner, 1998:26), not even covering a Coordinator’s salary in each region.

The communications satellite initially transmitted only television services, however, in May 1989, CAAMA’s 8KIN Radio became the first radio service to be delivered via satellite to BRACS communities, bringing to fruition the original CAAMA dream of satellite-distributed radio programming. TEABBA became the next regional radio broadcaster from 1994. In 1997, Warlpiri Media had conducted successful test transmissions via the satellite and in February 1998, Radio 5NPY began regional broadcasting via the sixth B-MAC audio channel (Turner 1998:166). With the Imparja uplink transferred to the digital Aurora satellite service in 1998, six regional radio network channels became available: 8KIN (CAAMA), TEABBA, 5NPY, PAKAM, Warlpiri Media (now PAW) and 2CUZ FM in Bourke. The satellite radio networks enabled the disparate BARCS communities to broadcast live throughout the region and to other regions, rather than just to their communities, reinvigorating the remote media sector.

Following NAIBA’s demise in 1985, in December 1992, the National Indigenous Media Association of Australia (NIMAA) was established as a national umbrella organization to advocate for the Indigenous broadcasting and media sectors: community radio; film; video and TV; interactive and print media; and BRACS. NIMAA played a significant role over the next 9 years.

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<sup>6</sup> The eight coordination hubs were CAAMA, TEABBA, Irrunytju Media Association (IMA), PY Media, Warlpiri Media Association (WMA), Remote Indigenous Media Association of Queensland (RIMAQ), TSIMA, Broome Aboriginal Media Association (initially Kimberley Aboriginal Broadcasters Network (KABN) prior to 1994 and later became PAKAM in 1996).

In 1997, NIMAA's BRACS Working Party commissioned a national survey of BRACS communities regarding outcomes of the BRACS Revitalisation Strategy and to make recommendations for future development of remote media. The survey was undertaken by PAKAM Manager Neil Turner. The *National Report on the Broadcasting for Remote Aboriginal Communities Scheme* (May 1998) detailed community and regional audits, key issues affecting the sector, and recommendations for future growth covering: licensing; management (local, regional, national); training; and need for recurrent operational funding.

These findings contributed towards the 1998 National Review of Indigenous Media and Communications commissioned by ATSIC to "assess the current state of Indigenous media and communications and identify further developments" (ATSIC, 1999:5). Completed in June 1999, the *Digital Dreaming* report provided the first comprehensive review for the national Industry in 15 years. The report identified Indigenous media as a 'first level of service' for Indigenous people and communities. It proposed the establishment of an Indigenous Media Authority (IMA)<sup>7</sup> by 2001 to coordinate national Industry funding along similar lines to the Community Broadcasting Foundation (ATSIC, 1999:66-7). The report also claimed that the ATSIC budget for Indigenous media programs was "demonstrably inadequate" (ATSIC, 1999:13) and recommended an increase to \$22.35 million per annum, nearly double the existing \$12 million budget. Unfortunately the timing was not good for requesting additional funding with the Howard Coalition Federal Government cutting expenditure across a range of areas. In fact, the overall funding allocation for the Indigenous Broadcasting Program dropped over the next two years from \$14,719,199 in 1998-99, to \$12,978,617 in 1999-2000, and to \$12,679,151 in 2000-2001<sup>8</sup>. Consequently, many of the recommendations set out in the *Digital Dreaming* report have not yet been implemented.

In 2000, the Productivity Commission conducted a Broadcasting Inquiry. NIMAA's submission urged the establishment of a statutory authority called Indigenous Communications Australia (ICA) to manage two national broadcasting services – an Indigenous Television service (ITV)<sup>9</sup> and the National Indigenous Radio Service (NIRS) – and enactment as the third national public broadcaster in Australia. As well as recommending a new Indigenous license category and broadcasting spectrum for Indigenous

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<sup>7</sup> The proposed IMA was later re-badged as Indigenous Communications Australia (ICA).

<sup>8</sup> Even ten years later, in 2010, the annual allocation had risen only slightly with CPI back to \$14.8 million, showing a continued lack of government interest in the development of the sector.

<sup>9</sup> NIMAA proposed that ITV could make use of one of ABC's four digital TV channels. In 2012, NITV was allocated the 4th SBS digital channel after 5 years operation without a free-to-air channel in urban areas.

services, the *Broadcasting Inquiry Report* recommended that the Government “examine the need for, and feasibility of, establishing an Indigenous broadcasting service” (Productivity Commission, 2000:37).

Consequently, ATSIC and NIMAA jointly commissioned consultants Malcolm Long Associates and Owen Cole to undertake the study. Their report *The Belonging Network: Tools for Empowerment. A Feasibility Study for the Development of a National Indigenous Broadcasting Service (NIBS)* was released in December 2000. Three options for a national broadcasting service were proposed, a minimalist model (whereby the government continue to fund a range of independent Indigenous media initiatives), a public service broadcaster model (similar to the ABC and SBS), and a partnership model. The consultants promoted the partnership model, involving the creation of NIBS as a statutory authority to work in partnership with the existing Indigenous media industry. NIBS would receive federal funding and commercial revenue income to provide national Indigenous radio, television and online services. It would link existing regional radio services and BRACS networks with new national media services (e.g. news, analysis, sport and specialist programming) (DCITA, 2004:2).

An Industry advisory committee was established at a national summit held at Rockhampton in September 2001, and ATSIC established a NIBS Implementation Unit to develop this model. However, government support for the proposal was not forthcoming. The development of NIBS was doomed by a series of developments, including the collapse of NIMAA in 2001, the Implementation Unit being disbanded, and ATSIC being reconfigured in 2003 and finally abolished in 2004.

In October 2001, the third National Remote Video Festival was hosted in Umuwa (SA) by PY Media<sup>10</sup>. This annual festival provides a forum for BRACS media workers from across the country to meet, share ideas and skills and showcase some of the videos produced in remote communities throughout the year. At the 2001 festival the new Indigenous Remote Communications Association (IRCA) was incorporated as a peak body for the remote sector. IRCA’s membership was open to members of the 8 RIMOS: TEABBA, PAKAM, Warlpiri

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<sup>10</sup> The inaugural BRACS festival had been held in 1998 at Walungurru (Kintore) NT and hosted by Warlpiri Media, and based on its popularity, a second festival was held in Yuendumu community in 1999, again hosted by Warlpiri Media.

Media, PY Media, Ngaanyatjarra Media, RIMAQ, Torres Strait BRACS (RICA), and CAAMA.

Discussion at the 2001 festival also led to the establishment of Indigenous Community Television (ICTV). Following a 1998 trial broadcast on Imparja's Channel 31<sup>11</sup>, Imparja Television's Technical Manager Tim Mason encouraged use of the channel by the remote media sector. PY Media were the first to regularly use Imparja's second narrowcast channel 31 from May 2002 for live weekend broadcasts of the AP Footy Show in Alice Springs followed by a compilation of videos. By 2003, four RIMOs (PY Media, PAKAM, Warlpiri Media, Ngaanyatjarra Media) were contributing videos to a daily program called "IRCA in Action"<sup>12</sup>. Without any funding, ICTV showed videos produced through BRACS training workshops, community recordings and sponsored productions, creating an eclectic program mix of local events, festivals, sports carnivals, cultural dance performances, meetings, bush trips, training videos, health and educational promotions, school trips, and music videos. Productions of all duration, quality and style were accepted for broadcast. By 2004 the service became known as Indigenous Community Television (ICTV). Initially communities had to switch the decoder to receive the service but after several years of lobbying, DCITA provided \$2 million funding in 2005 for a RIBS TV rollout to provide an ICTV transmitter and decoder in 147 communities.

Following NIMAA's demise in 2001, a new national peak body, the Australian Indigenous Communications Association (AICA), was established at an Industry meeting in Sydney in September 2003. Each sector (Radio, BRACS, Film/TV, Multi-media, Print) was allocated a position on the Board. Policy and strategic planning for the Industry was discussed, resulting in AICA sending a letter to the Minister for Communications raising 19 key concerns regarding the upcoming transition of IBP from ATSIIS to DCITA, funding for the sector, award wages for broadcasters, establishment of a national Indigenous TV service, and the role of AICA in policy development and government consultation.

On 10th May 2004, DCITA announced a review into the viability of creating an Indigenous television (ITV) service, with submissions due in August. This Review led to the announcement in 2005 of \$48.5million for the establishment of a National Indigenous

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<sup>11</sup> The test broadcast, entitled 'Feeding the Beam', had been previously conducted on channel 31 in 1998, with content from Warlpiri Media (including the 'Bush Mechanics' documentary), PY Media and PAKAM.

<sup>12</sup> Videos were sent to Imparja for ingesting, with two 8 hour loops played out on alternate days between 9am and 5pm (CST).

Television Service. Unfortunately for the remote sector, the model chosen for the creation of NITV led to the abolition of ICTV and a subsequent rift within the Industry. This was a focal point of Industry forums from 2005 up until NITV's launch in July 2007 and beyond. It took until 2009, after two years without a channel, before ICTV could start broadcasting again as a limited weekend service to remote communities using the WA Government's Westlink channel.

The 2006 internal DCITA review of the Indigenous Broadcasting Program also had a major impact on the remote broadcasting sector, with funding restricted to radio broadcasting only, no longer supporting video production or other media forms. The RIMOs argued that they provide a range of services (training, production, advocacy, coordination, facility management and maintenance) across multiple media platforms – radio, video and television, print, music, ICTs – and that reducing the scope to radio broadcasting at a time of convergence would severely limit the development of the industry.

In the same year a national Qualitative Audience Study for community broadcasting sector across Australia was undertaken by a Griffith University led team, resulting in the 'Community Media Matters' report (2007). The research included visits to 20 sites where Indigenous community radio and TV services were available. According to Michael Meadows:

The study confirmed the central place being played in everyday community life by Indigenous radio and television across Australia. It is clear that a wide range of audiences access Indigenous broadcasting with both Indigenous and non-Indigenous listeners and viewers identifying the following common themes across Australia:

- Indigenous media offer an essential service to communities and play a central organising role in community life;
- Indigenous media help people and communities to maintain social networks;
- Indigenous media are playing a strong educative role in communities, particularly for young people;
- They offer an alternative source of news and information about the community which avoids stereotyping of Indigenous people and issues;
- They are helping to break down stereotypes about Indigenous people for the non-Indigenous community, thus playing an important role in cross-cultural dialogue; and

- Indigenous-produced radio and television offer a crucial medium for specialist music and dance. (Meadows, 2009:130)

Based on the views of the listeners and viewers, this research demonstrated the importance of the Indigenous community media sector. In particular, it showed the value of the sector in building cross-cultural communications as well as providing essential services for Indigenous people.

With the phasing out of the CDEP program, in mid 2009 the Federal Government established a new program called the National Jobs Package in an effort to provide ‘real jobs’, including in the arts and broadcasting sector. While having little alternative but to sign up RIBS workers to the package, RIMOs identified numerous issues including lack of wages for training and program staff, non-award wages, no flexibility for variations in participation, and significant increase in administrative and operational workload. The program has become burdensome of RIMO resources and problematic but has been continued with little change to date. The National Jobs Package is discussed further in Chapter 7.

Following years of under-resourcing, IRCA has taken a leading role in the sector development in recent years<sup>13</sup>. Recent achievements include the RIBS TV and IRRR (Indigenous Remote radio Rollout) funding, organisational support for RIMOs, launching of the IndigiTUBE ([www.indigitube.com.au](http://www.indigitube.com.au)) website in 2008 and submissions to the IBMS Review, National Broadband Network Inquiries and Digital TV Switchover taskforce. The governance training and planning meetings, and regular industry forums, which led to the establishment of the Broadband for the Bush Alliance, have shown the professionalism in the remote sector and the dedication to best practice in governance and community engagement. In 2013, IRCA coordinated a major rollout of satellite reception equipment as part of the switchover from Aurora to the VAST digital satellite. IRCA also plays a leading coordination role in the National Remote Indigenous Media Festival, a key annual event for sector development and promotion.

In the late 2000s, numerous milestones were celebrated by Indigenous media organisations, showing the history and resilience of the industry. At the 2007 National Remote Indigenous Media Festival held in Warakurna, Ngaanyatjarra Media celebrated 15 years of media on the Ngaanyatjarra Lands. At the 2008 Festival held in Yuendumu, PAW Media and

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<sup>13</sup> Building on the work of previous IRCA Managers Linda Hughes, Barbara Jackson and Frank Rijavec, the author has been facilitating this work in his capacity as General Manager of IRCA since 2012.

Communications celebrated the 25<sup>th</sup> anniversary of the formation of Warlpiri Media Association. In 2009, TEABBA celebrated its 20<sup>th</sup> Birthday and it was 25 years since the establishment of EVTV. At the 2010 Festival on Thursday Island, Torres Strait Islander Media Association celebrated its 25<sup>th</sup> anniversary. 2010 was also the 30<sup>th</sup> anniversary of CAAMA in Alice Springs. The Festival was held in Umuwa, SA, in 2011, Djarindjin in 2012 and Ntaria (Hermannsburg) in 2013, with a celebration of sector history an important part of each festival. The remote media sector has come of age but it has reached a critical point, requiring change and renewal to ensure its ongoing sustainability.

### **A6.3. Indigenous Television in Australia**

In Australia, there are currently six types of Indigenous television:

- Imparja television, a commercial television service established by CAAMA in 1987, covering the Central RCTS satellite zones<sup>14</sup>;
- RIBS community broadcasting of locally produced content<sup>15</sup>;
- Indigenous productions units within public broadcasters ABC and SBS<sup>16</sup>;
- Open narrowcast television services within regional town such as Goolarri Media's GTV service in Broome and Larrakia TV in Darwin;
- Indigenous Community Television (ICTV), a full-time satellite delivered TV service on the VAST digital satellite with programming produced by and for remote Indigenous communities;
- National Indigenous Television (NITV), a government-funded TV service aimed at both Indigenous and mainstream audiences, now operating as a free-to-air digital channel within SBS (since 2012).

These various services and their histories are well documented by Bell (2008), Batty (2003), Molnar and Meadows (2000) and Rijavec (2007, 2010). Rennie and Featherstone (2008) have also provided a detailed account of the history of the development of ICTV and NITV,

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<sup>14</sup> Imparja television has a primarily Aboriginal Board and some Aboriginal employees but in almost all other regards is a commercial broadcaster carrying mainstream commercial content.

<sup>15</sup> While RIBS analog broadcast facilities were switched off in 2013, CBLs are still valid, enabling communities to use digital transmitters (at own expense) for community broadcasting.

<sup>16</sup> ABC and SBS Television have both had Aboriginal production units for many years, which have played a key role in training and employment in the sector. SBS broadcasts a weekly current affairs program 'Living Black' (which followed earlier program 'Icam' which began in 1996). With the shift of NITV to SBS in 2012, the Indigenous news and current affairs unit has merged with NITV. ABC's long-running weekly Indigenous magazine program 'Message Stick' ended in 2012 with a shift of focus to outsourced Indigenous drama series ('Redfern Now', 'The Straits', 'The Circuit', '8MMM') and high-end documentaries.

leading up to the launch of NITV in July 2007. Section A6.4 seeks to summarise that account and provide an update of recent developments of the two national Indigenous television services. Section A6.5 compares the two different models and the relative achievements of each.

#### **A6.4. Two models of Indigenous television- ICTV and NITV**

Indigenous television broadcasting began as a pirate activity in the two remote communities of Yuendumu and Ernabella in 1985. These early tests informed the community-broadcasting model for the BRACS scheme introduced in 1987 and the first Indigenous broadcasting policy, which favoured access and self-representation. The BRACS model was the antithesis of mass media, being produced within small disparate Indigenous communities for primarily local consumption, focused on language and cultural maintenance outcomes; it prioritised the relevance of content over high production values. The introduction of Indigenous Community Television (ICTV) in 2002 enabled sharing of aggregated BRACS-style community content via a satellite channel to remote communities nationally.

While this model suited remote audiences, there was a professional Indigenous production sector emerging on the eastern seaboard that envisaged a model of Indigenous television with high production values and standardised programming style that would appeal to the Indigenous populations in urban and regional centres as well as mainstream non-Indigenous audiences. When the Federal government finally announced funding for a national Indigenous television service in 2006, the mainstream model won out, intended to replace the remote community-grown ICTV. This marked a key policy shift in Indigenous broadcasting within Australia (Meadows 2012), with the only major investment increase in the industry in 20 years promoting a mainstream, externally focussed model of television. However, despite the lack of a channel or government support, ICTV has continued to survive in various guises due its strong community ownership.

Indigenous Community TV (ICTV) grew out of the tradition of BRACS TV broadcasting and production and the Remote Media Festival. Indigenous community producers wanted other ways (than VHS tapes) to share their productions, not only with local audiences, but also with other remote communities around Australia.

Following pilot broadcasts in 1998, ICTV started in 2001, using Imparja's second narrowcast satellite channel 31, initially with live broadcasts of weekend football games by PY Media followed by a compilation show called 'IRCA in Action'. The service slowly developed over the next few years with regular program materials being contributed by PY Media, Warlpiri Media, Pilbara and Kimberley Aboriginal Media and Ngaanyatjarra (Ng) Media to an 8-hour looped playout. ICTV had no funding at all, relying on communities to send in any videos that were made; training workshop, community events, sports carnivals, health and education videos, bush trips, music videos, cultural events and stories and oral histories. The emphasis was not on production values, but access and participation for remote producers and language and cultural content aimed at remote audiences 'by bush mob for bush mob'.

By 2005 ICTV developed to a full-time stream being played out from a Mac laptop at the PY Media premises and being relayed across Alice Springs via microwave relay to Imparja. Imparja retained scheduling control of the 5-8pm slot each day and played out ICTV between CAAMA productions. The catchcry 'Showing Our Way' was adopted.

In 2005, after several years of lobbying of DCITA, RIMOs successfully gained funding to roll out dedicated TV transmitters to 147 remote communities to receive and broadcast locally the ICTV service. Ng Media installed the ICTV transmitters into 15 communities in the region in 2006-7. Ng Media provided monthly contributions of community-produced Ngaanyatjarra programs to the computer-based playout system at PY Media in Alice Springs for uplink by Imparja. Following a meeting at Ellery Creek Big Home in 2006, ICTV was officially incorporated that year and held its first AGM at the Remote Media festival in Balgo.

Despite its repetitive programming, ICTV was very popular in remote communities, with many RIMOs describing it as the preferred TV service in most communities. The Griffith-University led qualitative survey of community broadcasting audiences, undertaken in 2006, described the community uptake of ICTV:

The advent of ICTV and its slow, steady spread across remote Australia seems to have created an extraordinary level of excitement amongst audiences in remote Indigenous communities. Wherever the community TV service was available, viewers spoke with passion and pride about the importance of seeing images of local, identifiable Indigenous people on TV — in many cases, for the first time. Although ICTV is performing many roles in the communities we visited — maintaining languages and cultures,

connecting communities, promoting cross-cultural awareness, a source of news and information — audiences most commonly talked about it in terms of education: providing an environment where children, adults, both Indigenous and non-Indigenous, could learn. (Meadows et al., 2007:62)

Based on audience feedback, Meadows et al. described ICTV as:

the most significant advance for remote Indigenous communities in the past 20 years in terms of its potential to contribute to the maintenance of languages and cultures, boosting self-esteem and making a significant contribution to reinforcing a sense of identity amongst its diverse audiences. (Meadows et al., 2007:71)

Following the unsuccessful bid by ATSIC and NIMAA to establish a National Indigenous Broadcasting Service (NIBS) in 2001, the Federal Government announced a review into the Feasibility of Establishing a National Indigenous Television service in 2004. Numerous submissions to the Review, including the ITV Working Party submission<sup>17</sup>, proposed a dual-service model – a community TV service primarily aimed at remote audiences (ICTV) and the high-quality service aimed at regional and urban audiences (NITV) – with content sharing between the two where suitable<sup>18</sup>. However, the government insisted that all stakeholders work together under a single organisational structure and content aggregation model, ignoring the diverse nature of Indigenous audiences<sup>19</sup>, production styles and stakeholder aspirations.

In August 2005, following the report of the Indigenous Television Inquiry (DCITA, 2005), the Federal government provided \$48.5million over 4 years for the establishment of a National Indigenous Television service, intended to “build on the Indigenous Community Television narrowcasting service transmitted by Imparja Television”<sup>20</sup>. However, no delivery platform was provided, resulting in Imparja’s satellite channel 31 being re-allocated from ICTV to NITV, creating divisions within the Industry. Instead of building on ICTV, NITV replaced it with a very different model of Indigenous television.

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<sup>17</sup> Indigenous Television Working Party established at Redfern Summit organised by AICA in April 2005.

<sup>18</sup> A dual-service model had recently been adopted for Maori Television by New Zealand.

<sup>19</sup> Indigenous TV audiences are far from homogenous, covering a broad spectrum of regions - remote, regional and urban – as well as some 50 language groups (still actively spoken by groups of more than 100), cultural backgrounds, and a diversity of lived experience.

<sup>20</sup> The Minister for Communications, IT and the Arts Sen. Helen Coonan announced the funding under the \$90 million Backing Indigenous Ability package in a press release entitled ‘Telstra sale to benefit Indigenous broadcasting’ on 1st September 2005. The government chose Option 3 of the Review report, which stated: “The new Indigenous television service will build on an initiative already being transmitted on Imparja Television’s narrowcast service that uses content provided by Remote Indigenous Media Organisations. New content will be developed for the service and will be available for transmission on other broadcasting platforms, such as community television.” (DCITA, 2005:39)

As Ellie Rennie described:

A major lobby group within the Indigenous media sector proposed a National Indigenous Television Service, which would sit alongside the ABC and SBS as a government-funded television service available to all Australian viewers. However, the Minister decided against NITV, allocating \$48.5 million over 4 years for Indigenous television programming, but no national channel. The 'N' for National was dropped and we were left with 'ITV'. [...] Why can't ICTV become the new ITV? For one thing, the 'C' stands for 'Community' and reflects the fact that ICTV is an access-based service which sources programs from the community rather than commissioning them off producers. This is not entirely what the NITV committee had in mind. (Rennie, 2006:1)

Despite ongoing efforts by the remote media organizations to maintain ICTV as a discreet service for remote audiences, the Minister for Communications Helen Coonan insisted that NITV would use Channel 31, leaving ICTV without a delivery platform. ICTV was switched off from the Imparja Channel 31 on the morning of 13th July 2007, minutes before the launch of NITV with its inaugural celebration event broadcast from Sydney. In an open letter to the Minister on the eve of the launch of NITV, Frank Rijavec passionately stated:

The proposal to install a one-size-fits-all, single National Indigenous Television service at the expense of ICTV is looming as the biggest policy failure in Indigenous media since the *invention* of Aboriginal television over 20 years ago. It is a clumsy shotgun wedding between disparate Indigenous media interests that is both doomed to fail remote communities, and endanger the new NITV initiative. (Rijavec, 2007:1-2)

Rijavec described the qualities that distinguish ICTV as:

- open access to the distribution platform - free of over-determination or prescription from programmers or commissioning agents;
  - authentic community self-representation through ownership and control of the production process;
  - direct responsiveness to Indigenous cultural protocols;
  - community determination of production values or 'quality';
  - a programme duration and flow that is not chopped up to fit into mainstream notions of programming;
  - community determination of programs of interest;
  - decentralized consortium-style institutional structure and governance;
  - predominantly traditional and remote/regional audience or constituency.
- (Rijavec, 2007:10)

The government's insistence that a "single organisation will allow for inclusion of remote and other community programming"<sup>21</sup> was never seen as workable by NITV or ICTV. It was clear from the start that the ICTV fare of traditional dance programs, bush trip videos, oral histories, local band nights and football games on dusty red dirt ovals would not fit alongside the English language news and current affairs programs, hip-hop music shows, game shows and magazine programs intended for NITV. The sort of programs which remote audiences love were not considered to have high enough production values or broader interest by those leading the development of the NITV model. As one industry leader described in the 2005 meeting, "we want a *premier* network, not a *gammin* one"<sup>22</sup>.

Initially NITV reached only remote communities<sup>23</sup>, but it later expanded into urban and regional audiences via Foxtel and Austar Pay TV platforms in November 2007. The NITV Board continued to lobby for a free-to-air channel across Australia but the Minister Coonan ruled out the allocation of the available 6th free-to-air channel for this purpose.

Meanwhile, without any television platform, ICTV members sought alternative means of distributing the full-time ICTV service out to the remote community audiences who were calling for its return. The key topic of discussion at the 9<sup>th</sup> National Remote Media Festival was 'ICTV Into the Future'<sup>24</sup>. With no satellite platforms available, a range of options were discussed including: on-line delivery via an ICTV website; on-line streaming of ICTV to communities for local transmission<sup>25</sup>; distribution of DVDs or hard drives of compiled content for local transmission; even entering into an Agreement for content provision to NITV. The Warakurna Festival provided an opportunity to showcase the impressive quantity and quality of video content generated in the last year of ICTV. However, without a full-time service, and with the changes to the IBP, video producers had the wind taken out of their sails and video production dropped off.

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<sup>21</sup> Senator the Hon Helen Coonan, Letter to Mr Ken Reys, Chair Australian Indigenous Communications Association, 22<sup>nd</sup> March 2006

<sup>22</sup> AICA/ITV Planning meeting, Sydney, May 2004. The slang term 'gammin' refers to something that is pretend, not real.

<sup>23</sup> The NITV service was delivered to 147 communities courtesy of the recently installed ICTV transmitters.

<sup>24</sup> Hosted by Ngaanyatjarra Media and held in Warakurna community in September 2007.

<sup>25</sup> This relied on substantial improvement in the broadband infrastructure and cost of broadband services. Tests were carried out at Irrunytju later that year using a Newsat satellite delivery solution with centralised content buffered to a local playout computer. This model proved slow and costly and used proprietary playout software which was not locally programmable.

In 2008, ICTV and IRCA established the IndigiTUBE website<sup>26</sup>, initially funded for delivery of six regional radio services but later expanding in 2009 to include a video-on-demand service of community-produced content<sup>27</sup>. This proved to be very successful in showcasing remote media content to broader audiences.

Various efforts by remote sector producers to gain a share of the NITV funding were unsuccessful. In August 2006, the RIMOs proposed to produce a dedicated 8-hour programming block for NITV (as suggested in the NITV submission and Business Plan<sup>28</sup>) in return for a 1/3 share of the content budget.<sup>29</sup> The NITV Committee did not support this proposal. From 2008, the remote media sector attempted to negotiate an Aggregation Agreement with NITV for a series of 52 compiled 1-hour episodes called 'Jukurrpa: From the Desert to the Sea', but abandoned these efforts when NITV insisted on retaining ownership of the IP for any commissioned productions. Prior to 2013, remote producers had received almost none of the \$79.3 million investment in Indigenous television to date<sup>30</sup>. Since the move to SBS, there have been increased efforts by NITV to engage with the remote sector<sup>31</sup>.

Two years after ICTV's removal from Channel 31, ICTV re-launched in 2009 as a weekend service via the Westlink satellite channel satellite<sup>32</sup>. Despite efforts by DCITA to withdraw ICTV's funding in 2008/9<sup>33</sup>, ICTV managed to secure additional funding through DEWHA in October 2009 to employ a full-time editor, part-time trainee and part-time Manager, as well

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<sup>26</sup> [www.indigitube.com.au](http://www.indigitube.com.au). Funded through the DCITA Backing Indigenous Ability (BIA) Program

<sup>27</sup> ICTV managed to secure private sector assistance from the ANZ Bank to develop the delivery of video content on the platform, which was launched in April 2009. The second stage of the project added more video streaming functionality in 2010 and a third stage has since provided a new interface and more interactivity, as well as the ability to upload content.

<sup>28</sup> The NITV Business Plan developed by Ian McGarrity proposed an eight-hour daily ICTV block in recognition of the importance of ICTV community content and the relative low production cost, as well as a specific funding allocation for training and equipment needs. However it also referred to ICTV content as audience-generated content, which would not be paid for.

<sup>29</sup> This proposal was laid out in a document entitled 'Deliver the Dream', written by PY Media Manager Will Rogers, and co-signed by Ng Media, PAW Media and PAKAM, which was sent out to DCITA and other government agencies. This letter caused significant backlash from NITV advocates.

<sup>30</sup> Alice-Springs based CAAMA productions have produced programs intended to represent remote communities and the TEABBA-produced 'Yarning Up' series 1 and 2 had some NITV investment.

<sup>31</sup> This includes the establishment of the 'Remote, Regional and Emerging Initiative' in 2013 following lobbying by IRCA to provide a more remote-friendly commissioning model.

<sup>32</sup> Westlink, a WA Government service, was on channel 23 on the Aurora satellite. The ICTV service broadcast from 6pm Friday to 6am Monday WST each week, a slot previously occupied by Community Television Channel 31. Programming was compiled in Alice Springs and hard drives of content sent by courier for playout in Perth.

<sup>33</sup> Initially \$40,000 was allocated by DEWHA for six months, with the intention that ICTV would be wound down and all Indigenous television be funded through NITV. Fortunately strong industry support was shown at the AICA conference in Darwin, November 2008 and an additional \$40,000 was allocated.

as purchase a Playbox broadcast playout system<sup>34</sup>. On 13<sup>th</sup> November 2009, ICTV began beaming back out to remote communities after more than 2 years off air, with a launch from Djarindjin BRACS to coincide with its 25<sup>th</sup> anniversary celebration<sup>35</sup>.

While many communities had to manually switch the decoder to receive the weekend service, some RIMOs purchased and installed timed switchers and a second decoder to automatically switch from NITV to ICTV on weekends<sup>36</sup>. Remote audiences were pleased to have their ICTV back again, although calls continued for it to become full-time again.

The 2010 IBMS (Stevens) review recommended continuation of NITV as a national broadcaster, although proposing that “crucial changes need to be made to its corporate structure and to its content acquisition policies and practices to justify ongoing Australia Government funding” (Stevens et al, 2011:6). It proposed a change from the current private company model to a government owned company similar to ABC and SBS with a government-appointed Board. The Government committed \$15.2 million funding for 2011/12 while a restructure was undertaken.

Following negotiations between NITV and SBS Boards, in late 2011 Minister Conroy announced that NITV would be transferred to SBS to manage the service from 1st July 2012 as a full-time national Indigenous TV service on one of the SBS digital multi-channels, with annual funding of \$15.4million for three years. This solved the delivery issue by allocating a digital channel on the VAST satellite as well as free-to-air terrestrial broadcast in towns and cities.

While this effectively abolished NITV Ltd and its Board of Directors, SBS announced that most NITV staff would transfer to SBS and Indigenous station managers would be responsible for editorial control, programming and commissioning for the service. The NITV staff moved into SBS from July 2012 and began reconfiguring to the new organisational arrangements. The NITV news team combined with SBS’ ‘Living Black’ program team to establish an internal news and current affairs division as well as a sports division. Most other NITV programming will continue to be commissioned or purchased. The NITV service

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<sup>34</sup> After ongoing concerns over funding being withdrawn, ICTV’s funding was increased in 2010/11 to \$150,000 per annum, enabling recruitment of a part-time Manager, full-time compile editor and part-time Indigenous trainee editor, however no funding was allocated for commissioning, production or screening of content. By 2014/15, this has increased to \$400,000 per annum.

<sup>35</sup> Pioneer Djarindjin RIBS operator Bernadette Angus ‘flicked the switch’ to launch ICTV broadcast on Westlink.

<sup>36</sup> Over 60 communities were using the automated switchers in 2012.

launched as a free-to-air digital channel (SBS 4) at Uluru on 12<sup>th</sup> December 2012, while still on Aurora until March 2013.

Regarding the future of ICTV, the Stevens review made the following recommendation 19:

Existing IBP funding to Indigenous Community Television (ICTV) and/or to another appropriate Indigenous broadcasting and media organisation be continued in order to support an online portal for sharing and accessing content made by and for Aboriginal and Torres Strait Islander peoples, especially in remote Australia, and to act as an aggregator for this content. (Stevens et al, 2001:16)

The ICTV Board and IRCA actively challenged this recommendation, with IRCA arguing that:

the strong demand by remote audiences for ICTV will not be addressed by on-line delivery. In order to reach remote audiences, ICTV needs to be a free-to-air satellite-delivered television service [...] [T]he expectation that on-line service delivery of television services under the NBN is not realistic due to lack of computer access and the high costs of download under the satellite delivery model proposed under NBN.

There is no internet connectivity to most remote Indigenous households and very few personal computers, with most IT access in shared facilities open only during work hours. The high cost of access for household connections and downloads via satellite services is very high making access to video streaming a very expensive alternative to broadcast. Also, the size of household groups (up to 20 in a house) makes viewing via a computer screen unrealistic. (IRCA letter, 7 July 2011)<sup>37</sup>

Following the strong outcry, in May 2012 Minister Conroy announced that ICTV would be allocated a full-time digital channel on the VAST satellite platform for 3 years. ICTV would hold the open narrowcast licence, be the programmer and have editorial control, while Imparja was funded to purchase equipment and provide staffing to manage the playout and uplink of the service to the VAST digital satellite<sup>38</sup>. The service went full-time on 25<sup>th</sup> April 2013. Over 400,000 households nationally can now access ICTV via direct-to-home satellite services.

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<sup>37</sup> IRCA letter date 7/7/11 to Ministers Conroy, Macklin and Prime Minister Gillard in response to the Stevens Review recommendations

<sup>38</sup> This 'forced marriage' arrangement was determined without consultation with ICTV and led to some issues in implementation due to different organisational values and expectations.

After years of lobbying for a full-time ICTV service, this was a long-awaited win for the remote media sector. However, with recurrent funding of only \$400K p.a., ICTV still had no funds for commissioning, production or purchase of content. With limited capacity in the remote media sector for video production, this is a critical issue for ICTV in seeking enough content to fill a full-time service. Almost all content is still provided without any remuneration to the contributors.

In 2013/14, ICTV received \$100,000 towards content aggregation costs, but this had minimal impact in collecting enough content to fill a full-time TV service. ICTV is gradually increasing its capacity to produce outside broadcasts of live concerts and sports events, and has undertaken some internal production<sup>39</sup>. The inclusion of live broadcasts of events is proving to be highly popular among remote audiences.

### **A6.5. Differences between the two Indigenous TV models**

The difference between the two models was clearly identified in the *Summary report on the findings of the Review of National Indigenous Television (NITV)* (DEWHA, 2009:6<sup>40</sup>), which stated:

The expectation of many of the stakeholders interviewed was also that NITV would be a content aggregator but as noted in this report the model of NITV, to replace ICTV pitted communities and people against each other. While NITV was granted exclusive use of the Imparja Channel 31 satellite channel, which had until then carried ICTV, NITV's organisational structure and schedule of programming has not provided a substitute for the essential, open access, predominantly Indigenous language/cultural service that ICTV had established.

The model assumed inclusion of existing community programs in NITV's broadcast content but the organisations had two different objectives. ICTV's primary focus was languages and cultural maintenance, but NITV's focus is for all Indigenous Australians. In addition NITV has made it clear that they don't consider that community broadcasters can deliver the required broadcast standards nor get clearance for the appropriate intellectual property rights. Yet this must be an area for ongoing discussions.

The *ICTV Strategic Business Plan 2009-12* (ICTV, 2009:4) outlines its guiding principles:

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<sup>39</sup> In 2015, ICTV is producing a 4-part drama series entitled 'Our Place' as part of a \$300,000 grant to produce and commission content which promotes remote school attendance (an IAS policy focus).

<sup>40</sup> Review commissioned by DEWHA, undertaken by Hugh Watson Consultancy Pty Ltd

ICTV firmly believes that the needs and interests of Indigenous people living in remote regions of Australia are unique to that of other groups in Australia, and are best represented by the people themselves. The priorities of people living in remote communities are very much based on the retention of language and culture, coupled with economic independence.

NITV seeks national “audiences primarily amongst Indigenous Australians but also from the wider population” and aims to “provide a schedule of programs that is engaging, comprehensive in its genres and formats and of appropriate presentation quality”. The *NITV Content Charter and Guidelines* describes its principal function:

to provide a television service that informs, entertains and educates Indigenous and other audiences about Australia’s Indigenous people and customs and issues of interest to Indigenous Australians. (NITV website, 2007)

While both NITV and ICTV deliver Indigenous content, there are many distinct differences between the two services. These are summarised in Table A6-1 below:

*Table A6-1: Comparison of ICTV and NITV<sup>41</sup>*

	<b>ICTV</b>	<b>NITV</b>
<b>Delivery platforms</b>	<p><b>Satellite</b>- Open narrowcast service on the VAST platform available to remote viewers only via Direct-to-home reception (previously a weekend service only on Aurora platform 2009-March 2013);</p> <p><b>On-line</b> - Selected video programs also available via IndigiTUBE web platform and Youtube channel.</p>	<p><b>Free-to-air broadcast</b> via SBS4 in all cities and regional towns since December 2012 (previously only via pay TV in metro areas);</p> <p><b>Satellite</b>- SBS4 channel on VAST satellite to all remote viewers;</p> <p><b>Terrestrial transmission</b>- via SBS4 in cities and regional towns.</p>
<b>Programming Philosophy</b>	<p>Programming for and by the audience it is intended for; Remote community-produced videos primarily;</p> <p>“emphasis of content and story over production values...stories that engage and inform the audience... Rough and raw, relevant and entertaining...with ‘community’ as its central theme”<sup>42</sup>;</p> <p>All contributions from RIMOs accepted, regardless of quality, length, genre, style or format;</p>	<p>NITV commissions, produces or acquires quality Indigenous-produced television programming suitable for a national audience, including familiar television genres to make it accessible to a broad audience;</p> <p>Primarily English language programming; all Indigenous language programs require sub-titling;</p> <p>Mostly commissioned series or magazine style programs;</p>

<sup>41</sup> Information sourced from organisation websites, annual reports, public funding records and personal discussion with ICTV Manager.

<sup>42</sup> ICTV 2008:4

	<b>ICTV</b>	<b>NITV</b>
	Primarily Indigenous language content (approximately 60%).	Production crews and presenters primarily trained in mainstream production styles.
<b>Genres</b>	Language and culture programs, especially cultural performance and storytelling; Community activities/ bush trips; Oral histories and archival material; Community events, youth activities and sports carnivals; Music- band nights and music clips; Educational & health programs; Traditional arts and skills.	Music; Health; Sports; News; Current affairs; Culture; Children's programs.
<b>Target audience</b>	Primarily remote Indigenous community audiences, although viewership via Indigitube suggests broader audience appeal.	NITV has defined its audience as a national audience, including non-Indigenous people. NITV specifically identify that the largest Indigenous population group are in Sydney's Western suburbs.
<b>Audience Reach</b>	Prior to 2013: Up to 250,000 people via Aurora satellite network, primarily in remote Indigenous communities. 2013 on: Up to 247,000 households with VAST Direct-to-Home in remote communities, homelands and regional areas <sup>43</sup> .	Prior to 2013: Up to 7 million Australians in the 2.3 million subscription TV homes plus free-to-air satellite delivery 2013 on: Available nationally to all Australians free-to-air via SBS4 digital channel
<b>Objectives</b>	Community ownership and participation; Inter-generational knowledge transfer; Keeping language and culture strong; Empowerment through self-representation.	Programming that "informs, entertains and educates its Indigenous and general audiences with a rich palate of fresh unique content... showcase[s] the rich diversity of culture, languages and creative talent from all over Australia... positive messages about Indigenous Australia and speak primarily to Indigenous Australians" <sup>44</sup> .
<b>Corporate structure</b>	Company, limited by guarantee.	Auspiced by SBS, a Statutory Authority with Board of Directors (previously NITV Pty Ltd)
<b>Funding / Income</b>	2002 to 2006: nil operational funding 2006-7: \$75,000 for staffing 2008/9: \$80,000 IBP funding 2010/11: \$150,000 funding 2011/12: \$280,000 funding 2012/13-14/15: \$400,000 and	2006-2010: \$48.5m funding over four years 2010/11: \$15.2million 2011/12: \$15.4 million 2012/13-14/15: \$15.5 million (\$63

<sup>43</sup> Source: <http://www.digitalready.gov.au/what-is-the-switch/digital-tv/viewer-access-satellite-television>

<sup>44</sup> NITV Facts on <http://nitv.org.au>

	<b>ICTV</b>	<b>NITV</b>
	allocation of VAST channel (playout system funding and operational staff funding went directly to Imparja)	million to SBS over 4 years)
<b>Allocation for content production/commissioning/acquisition</b>	Nil - ICTV receives no recurrent funding to commission or acquire content, other than a one-off payment of \$100,000 in 2012/13.	A significant proportion (approx 75-80%) of funding intended for production, commissioning and acquisition of content for broadcast on NITV.

Table A6-1 highlights the significant differences between ICTV and NITV in charter, target audience, production and programming models and level of community participation and ownership. While some content from each service could be included within the programming of the other, it is clear that the two services address very different needs and both deserve a place in Australia’s broadcasting spectrum. It is important to note that neither organisation could adequately address the objectives of the other, that is, there is no one-size fits all solution.

The problem with the previous debate over Indigenous television is that it has been based on an either/or scenario, rather than an inclusive solution of complementary services aimed at discrete audiences via the most effective delivery platforms. In New Zealand, where Maori TV has been broadcast nationally since 2004, the single mainstream style channel proved to not address the needs of Maori audiences. A second national Maori channel was established in 2007 in recognition of the value of, and audience for, a service devoted to language and cultural content. While the New Zealand model has been a common reference, a key point of difference with the Australian context is that there is a single Maori language, compared with more than 80 Aboriginal and Torres Strait Islander languages still spoken in Australia<sup>45</sup>. This points to the greater need in Australia for a diversity of Indigenous media services in order to support language maintenance and provide relevant content to language speaking audiences.

Media delivery is increasingly moving away from one-way and one-size-fits-all services towards niche programming via pay TV services, multi-channel content from TV networks

<sup>45</sup> While there is no definitive list of languages, it is generally agreed that there were over 250 languages and up to 800 dialects prior to colonisation. Of these, only 13 are considered to be not at risk, with about 60-70 considered highly endangered, and the remainder no longer actively spoken.

via *Freeview*<sup>46</sup>, and user-controlled view-on-demand online platforms (Youtube, IndigiTUBE and iView), TV streaming and pay-per-view movie download sites.

ICTV is now well established and highly popular in remote communities, with effective systems for aggregating and distributing remote television content, supporting the interests of remote community producers and audiences alike. It has clearly shown that a remote screen production industry will have a huge impact in remote communities in terms of participation and employment, cultural and language maintenance, education, social coherence and empowerment for Indigenous people to address the real issues in their communities.

However, with a lack of funding opportunities for remote media production, and a significant drop in output since the exclusion of video/ TV from IBP funding in 2007, the sector is working hard to develop strategies to re-build its screen production capacity<sup>47</sup>.

## **A6.6. Conclusions**

From the beginnings of community video production in the early 1980s to the development of regional satellite radio networks in the late 1990s, the establishment of ICTV in early 2000s and finally gaining a full-time digital satellite channel for ICTV in 2013, the remote media sector has continued to be driven by community ownership, passion and innovation. The key aims of maintaining language and culture, providing locally relevant content and familiar faces and voices, connecting families across vast regions, and building skills and capacity for remote Indigenous people to control their own media services still apply today. The sector has grown significantly to now support 147 remote communities with a range of media forms - radio, video, on-line, music, print - as well as providing technical services, language and cultural programs, archiving and telecommunications support in some regions.

However, much of what has been achieved within the remote Indigenous media sector, such as the establishment of ICTV, has largely been despite government policy rather than because of it. The history of Indigenous media policy development in Australia has been ad-hoc at best and typically lacking in consideration of the importance, diversity and unique cultural and linguistic factors for the remote Indigenous media sector.

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<sup>46</sup> The badging of the package of 16 free-to-air TV channels via digital broadcast, including public services (SBS, ABC) and commercial services (7,9,10).

<sup>47</sup> IRCA has held industry forums at the 2012, 2013 and 2014 National Remote Indigenous Media Festivals on this topic and developed a Remote Screen Production Strategy document to develop the sector's capacity and increase funding and distribution opportunities.

The development of NITV was supported and welcomed by the remote Indigenous media sector, but its implementation was poorly managed, resulting in the loss of ICTV and disenfranchisement of the remote media sector. Finally in 2014, the original vision of having two discrete services on their own full-time channels, meeting the needs of different audiences, and able to support one another, was realised. Despite the low funding to each, both services are now growing towards achieving their potential.

## Appendix 7. Indigenous Use of ICTs

### A7.1. Introduction

This Appendix provides an overview of Indigenous use of ICTs, both internationally and within a remote Australian context, including an outline of the programs and policies in the last two decades.

Broadband and ICTs have been described as the latest wave of globalisation, providing new portals for Western media and values and posing yet another potential threat to the social and cultural fabric of remote Indigenous Australia. However, broadband infrastructure is also seen as a crucial technology for bridging the ‘digital divide’ in remote areas and helping to ‘close the gap’ via government service delivery.<sup>1</sup> Due to ‘digital convergence’, consideration of this issue needs to be integrated with the discussion of Indigenous media provided in the earlier sections of this chapter.

Communications is the lifeblood of a society, however, most remote Indigenous communities have limited access to telecommunication services and ICT equipment, particularly within Indigenous households. The NBN rollout<sup>2</sup> is currently underway to provide high-speed Internet services (up to 100Mbps) to the majority of Australian households (93%), and a fixed wireless solution to 4%, and a satellite solution (up to 25/5Mbps) to the remaining 3% in remote Australia. Remote Indigenous people, which make up a large proportion of this 3%, typically have very low internet and ICT access, limited IT literacy and awareness of on-line services, low incomes to afford billed services, and a lack of mobile telephony or other last-mile delivery options for pre-paid or low-cost access. While NBN is claimed to reach 100% of Australians, the reality is that without appropriate last-mile delivery, provision of pre-paid services, and training and support programs, the NBN may have limited impact on addressing the digital divide.

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<sup>1</sup> ‘Closing the Gap’ is the current Australian Indigenous affairs policy slogan, seeking to reduce significant differences in life expectancy for Indigenous people, as well as indicators in health, education and housing.

<sup>2</sup> The National Broadband Network was initiated in 2008 by the Rudd Government using a fibre-to-the-premises model for 93% of Australian people (urban centres), 4% wireless solution (outskirts of cities/ towns) and 3% of the population in remote Australia getting a satellite solution. The model is being reviewed by the Abbott Government in 2013-14, which is proposing a lower-cost model of fibre-to-the-node, with copper last mile, and use of other technologies. The remote area satellite solution will likely remain unchanged.

This section looks at the government policies and programs aimed at introducing ICTs into remote indigenous communities in the last decade, some of the key issues in delivery of ICT projects, and potential use of ICTs for social, cultural and economic development.

Government policy has shifted from a focus on infrastructure to digital inclusion and access by remote people to communications for social and economic development.

Moving from government programs, the section also looks at the way people are taking up and using ICTs, the applications most used, and the associated benefits and issues. This policy discussion links to national discussions in section 4.4 'Indigenous Use of New Media'. An article by the author entitled *The Aboriginal Invention of Broadband: How Yarnangu are using ICTs in the Ngaanyatjarra Lands of Western Australia* (2013)<sup>3</sup>, describes the regional context and ICT uptake, outcomes and issues in the Ngaanyatjarra region. Case Study 3 in Chapter 10 also provides a more detailed analysis of ICT access and training projects delivered by Ngaanyatjarra Media.

This section concludes with a summary of the lessons learnt with reference to the potential role that ICTs can play in the development of the remote media and communications sector and the policy and evaluation frameworks proposed in this thesis..

## **A7.2. Indigenous ICT policies and programs in remote Australia**

Since the late 1990s, there have been a succession of Australian Government programs<sup>4</sup>, aimed at providing IT facilities, internet access and training into remote Indigenous communities. Beginning with the Networking the Nation program (NTN, 1998-2003) and the Telecommunications Action Plan for Remote Indigenous Communities (TAPRIC, 2003-6), both funded through income from the sale of Telstra, these also include the Backing Indigenous Ability (BIA, 2006-8) and the Indigenous Communications Program (2009-13).

The government decision in the mid 1990s to privatise Telstra and promote a competitive telecommunications industry in Australia led to an outcry that affordable telecommunications services would not be delivered in remote and regional Australia. Telstra had been operating under a commercial model, however, its government ownership ensured it delivered services in the bush. The privatisation would re-focus the company's policy towards economic

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<sup>3</sup> The article was based on a presentation the author gave about ICT programs delivered by Ngaanyatjarra Media at the Information Technology in Indigenous Communities Conference in Canberra in 2011

<sup>4</sup> Coordinated through DCITA and DBCDE, which replaced DCITA in 2007 in the the Rudd Government restructure.

imperatives and maximum returns for its shareholders, and the social obligation of equity and access to telecommunications for all Australians would become the government's responsibility. Despite discussions around separation of the wholesale and retail divisions, this did not occur with both divisions retained by the privatised Telstra.

The Australian Government responded to concerns with the establishment of the industry-funded Universal Service Obligation (USO) contract in 1999, aimed at providing equitable access to standard telephone services and payphones throughout Australia. Telstra has been the primary provider of the USO since its inception<sup>5</sup>, resulting in expansion of its DRCS microwave telephony network in remote Australia, upgrading of some regions from DRCS (maximum 9.6kbps) to HCRC Swing (19.2kbps) in the early 2000s, introduction of local call rates in Extended Zones and introduction of 2-way satellite internet services, minimum waiting periods for installation of new lines and servicing<sup>6</sup>, and kept prices for the bush comparable to other parts of Australia.

However, the Universal Service Obligation and Extended Zones contracts<sup>7</sup> have not been updated to reflect current telecommunications technologies and needs, such as mobile telephony, pre-paid services and Internet access in remote areas where commercial market imperatives fail. With all government funding for telecommunications funnelled into the NBN, there is limited capacity to address the gaps between the NBN and the USO, which are most apparent in remote Indigenous communities.

Since the late 1990s, the government have directed income from the Telstra sale<sup>8</sup> to establish a number of funding programs, intended to provide telecommunications solutions for remote

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<sup>5</sup> The \$300m-pa-plus industry-funded USO contract was initially awarded to Telstra to provide standard telephony services, payphones, emergency and disability services in areas of market failure. Data, mobile telephony and pre-paid services are not included in the USO. Despite significant changes in telecommunications usage and the introduction of the NBN, there were virtually no changes to the USO in the 2012 review, other than the establishment of the Telecommunications Universal Service Management Authority (TUSMA) to manage the USO from July 2012.

<sup>6</sup> Installation periods are 10 working days where infrastructure exists, and 20 days where none exists. However, this only applies to billed services, not pre-paid services. This exclusion resulted in only 35 of 199 Ngaanyatjarra households having services connected under PY Media's NTN funded iConnect program in 2002-4.

<sup>7</sup> Under the 10-year Extended Zones contract beginning July 2001, Telstra was required to provide improved telecommunication services to customers in the remotest parts of Australia, including: un-timed calls at the local call rate in the extended zones; enhanced services, including the offer of an always-on internet access service, improved dial-up access speeds and improved timeframes for the connection of new services in the extended zone; an upgrade of the telephone network in the extended zone.

<sup>8</sup> Australian government owned shares in Telstra were sold off in three stages from 1997-2006: T1 in 1997 with one third of shares sold for \$14 billion, a further 16% sold in 1999 (T2), and a further 17% under in 2006 (T3). 17% of shares were retained for Australia's Future Fund for public servants' superannuation and pensions.

and regional Australia. These communications funding programs, activities & reports include:

- **‘Networking the Nation’:** In 1997, the ‘Networking the Nation’ funding program was established by DCITA to provide innovative telecommunications solutions for remote and regional Australia (funded by first partial sale of Telstra). The biggest funded project was the Outback Digital Network, which sought to establish a terrestrial broadband network across northern Australia<sup>9</sup>. A final report (DCITA, 2002<sup>10</sup>) evaluated 720 Networking the Nation projects (totalling \$320million in funding) for their effectiveness in providing improved access to telecommunications services in remote and regional Australia.
- **Telecommunications Action Plan for Remote Indigenous Communities (TAPRIC):** In May 2002 the TAPRIC funding program was announced in response to the report of the 2001 Telecommunications Service Inquiry, in which the Commonwealth Government sought to assess telecommunications service levels in Indigenous communities. With \$8.3 million committed over three years, TAPRIC set out a guiding policy framework and action agenda to deliver sustainable service improvements to target communities, including the following elements: a Community Phone Program; an Online Access Centre Business Study; an Internet Access Program; a Content Development Program; and an Information and Awareness Raising Program. (DCITA correspondence, 15/5/02)
- **Backing indigenous Ability:** In 2007, the 4-year \$90 million Backing Indigenous Ability<sup>11</sup> funding program was announced as part of the Connect Australia package, which also included \$48.5 million to establish a National Indigenous Television service as well as a range of programs aimed at promoting uptake of broadband technologies by remote Indigenous people. The BIA program included 5 components for IT training delivery, Internet access computer equipment, videoconferencing equipment, online content, and regional agents.

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<sup>9</sup> The Outback Digital Network sought to establish a communications network connecting all of remote northern Australia. While the project was not completed as intended (Telstra purchased much of the infrastructure installed), one component- the Cape York Digital Network- was completed and operated successfully for over a decade.

<sup>10</sup> DCITA (2005) ‘Networking the Nation: Evaluation of outcomes and impacts’ report by Communications Research Unit, June 2005.

<sup>11</sup> BIA funding over 4 years, from 2007-2010

- **Indigenous Communications Program<sup>12</sup>**: The ICP includes the Remote Indigenous Public Internet Access program, aimed to improve access to essential telecommunications services for remote Indigenous communities. This includes: public internet facilities and training in computer and internet use in up to 120 remote Indigenous communities (\$6.967m over four years to 2012-13); and provision, monitoring and maintenance of community public phones (up to 320 new) providing for free incoming calls and some free, or purchased outgoing calls using pre-paid phone cards (\$17.466m).

While these programs have resulted in increased access to IT facilities and awareness in some regions, there has been little coordination or continuity from one program to the next and a lack of longitudinal evaluation to assess the overall effectiveness of the programs. There has also been little consultation with communities to determine local priorities or concerns about the rollout of these programs.

The most recent broadband infrastructure program is the National Broadband Network (NBN), initiated under the Rudd Labor government in 2008. It has been promoted as a nation-building infrastructure project of the scale of the Snowy River Hydro-electric Scheme in the 1960s, as “a high speed broadband network that is planned to reach 100 percent of Australian premises with a combination of fibre, fixed wireless and satellite technologies...” (NBN Co, 2012:2). Under current NBN planning, 93% of Australians will have access to the fibre-to-the-home solution with symmetric speeds of up to 100Mbps, 4% in the vicinity of regional centres will receive a wireless solution at asymmetric base rate of 12/1Mbps, and the 3% of Australians living in remote areas of Australia will receive a satellite solution at 12/1Mbps. There is currently an interim satellite solution in place using the IPStar satellites providing speeds up to 6/1Mbps. Two new satellites are in construction in the United States, due for launch in late 2015, and will use a new-generation IP configuration which will enable data speeds up to 25/5Mbps. However, in line with other NBN network infrastructure, the satellites are designed for data delivery only, not to provide mobile telephony backhaul. Therefore they will do little to address the unmet demand for telephony services in remote Indigenous communities.

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<sup>12</sup> The ICP was extended for another two years to 2014/15 and is to be replaced by a new three-year ‘IT training and Internet Access’ programs under IAS from 2015/16,

The 2011/12 Regional Telecommunications Review (Sinclair et al, 2012) identified mobile telephony as one of the greatest telecommunications needs by users in rural and regional Australia, ahead of fast broadband. The preference for mobile telephony as the most appropriate telecommunications mode has been confirmed by numerous researchers (e.g. Brady & Dyson, 2009; CLC, 2007) as smart devices enable telephony, internet access, texting, emailing, Wi-Fi connection, as well as media production, consumption and distribution. In remote communities, smart phones and tablets are the primary tool for Indigenous internet access, due to affordability (less than \$100 with a pre-paid phone service) and versatility.

### **A7.3. Digital literacy in remote Australia**

In the mid to late 2000s, ANU researcher Dr Inge Kral undertook an ethnographic study of literacy and learning outcomes through observing the use of digital media, music production, broadcasting and digital community archiving projects by young people in community-based informal ‘learning spaces’<sup>13</sup>. Kral observed the introduction of IT access facilities and support programs by remote community organisations since the early 2000s:

In remote areas young people are accessing resources through remote community organisations such as Ngaanyatjarra Media and Warlpiri Media, youth centres, youth arts programs, and the remote community Library Knowledge Centres. In these locations early expertise is acquired by ‘mucking around’ with technology—using iTunes, downloading music, playing computer games, looking at and labelling photos, playing with Word Art and so forth—as an initial stage before moving onto more interest-driven participation. This is an important first step in gaining independent, non-directed computer experience and problem-solving confidence. This stage involves experimentation and exploration with relatively low investment where there are few consequences to a trial-and-error method and making mistakes. More sophisticated multimodal practices may later be acquired in digital film-making and music workshops provided by media organisations. (Kral 2010:5-6)

Kral locates this practice within an historical context of education and social and cultural experience, and observing the inter-generational and peer learning modalities brought about by ICTs and digital media:

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<sup>13</sup> Kral draws on extensive experience in Central Australian and Ngaanyatjarra communities as a teacher, linguist and researcher, including a 3-year ARC research project into digital literacy and engagement of remote youth in Central Australia.

Digital technologies have brought about new approaches to thinking about literacy and the emergence of new social practices. Such technologies have enabled new forms of media production and the composition of multimodal texts that incorporate visual, oral, gestural and written modes of representation and communication. [...] Digital media is now so pervasive in the lives of urban youth around the world that it is difficult to recall what life was like before mobile phones, digital cameras, iPods and the internet (Ito et al. 2008). In mainstream contexts ‘the pace of technological change may seem dizzying’ (Ito et al. 2008:4). By contrast, in the remote Australian Indigenous world, where the encounter with modernity has been extremely recent, the pace of technological change is even more profound. (Kral, 2010:1)

Kral places this in the context of globalisation and the rapidly changing communicative modes in Central Australia since the early 1980s, “where communication was still based substantially on face-to-face interaction utilising a rich multimodal oral and gestural repertoire (Michaels 1986) and technology was still the two-way radio” (Kral, 2010:2). However, Kral acknowledges the adaptive nature of culture, challenging the notion of Western Desert culture being fixed in place or time, and the associated ‘cultural impact’ thesis. Her focus is more on the choices people make in their selection and adoption of technologies - digital media, ICTs and mobile telephony - and how they use these for communication and personal and cultural expression. Kral describes the social and cultural adaptation occurring across generations within contemporary Indigenous communities through the use of ICTs and digital media:

Young people are now seeking new ways of expressing a contemporary Indigenous identity, yet access to elders and traditional knowledge remains a vital part of what matters to them. They are drawing on pre-existing knowledge and skills drawn from being members of the local community, but also seeking to know more about the outside world. Youth are now ‘performing’ themselves differently from their elders. They are exhibiting greater ease in the public space by using non-traditional direct communication styles and overcoming ‘shame’ by putting themselves forward. Consequently we are seeing ‘new forms of mediated publicness’ (Thompson 1994: 39). Despite the ubiquity of western media images and icons, many young people have also witnessed their elders using earlier media forms as a ‘tool for cultural maintenance’ (Daniel Featherstone, interview, April 2008). Accordingly we are seeing films and songs produced by remote youth forming a repertoire of strikingly persistent and predictable localised themes and discourses that bridge tradition and modernity. (Kral, 2010:10)

Kral and Schwab's book 'Learning Spaces' (2012) describes a range of case studies of access facilities media projects and youth programs that enable creative expression, peer learning and digital literacy. The descriptions of community-based practice and voices challenge the prevailing 'deficit' discourse on remote Indigenous people relating to literacy, learning, employment and enterprise. This evidence of ICT-driven development and capacity building outcomes supports the need for an expanded and community-driven model of remote media and communications being presented within this thesis.

Kral's in-depth and nuanced 'ecological' approach to research enables a deeper understanding of the social, cultural and personal drivers behind the adoption of technologies. This informs this project in identifying the factors that promote the likely uptake and success of media and communications programs. This is in line with the Communicative Ecologies approach adopted in Chapter 3 as the major theory to be used in this study. Kral's work is of particular value to the context of this thesis due to her research subjects being based within the cultural and social context of the Ngaanyatjarra region, including those engaged in Ngaanyatjarra media activities of video production, music recording, ICT usage and so on.

## **A7.4. Key issues in ICT projects in remote Indigenous Australian context**

### **A7.4.1. Introduction**

Digital media and ICTs are increasingly being seen as the tools for inter-generational knowledge transfer and language and cultural maintenance and regeneration. Old people in some areas are recording their knowledge (language, stories, songs, knowledge of country and bush tucker etc.) and finding appropriate 'partners' (media orgs, universities, language or cultural centres etc.) to put this into an accessible platform from conveying to young people. A whole new industry of cultural knowledge transfer platforms is being developed- audio-visual archives, language CDs, interactive games, animations, etc. There are many examples of such projects or applications including: the Ara Irititja Archival Project; Traditional Knowledge Revival Pathways (TKRP) in Queensland; Yanyuwa songlines animation produced with Borroloola community; Ngaanyatjarra Language CD-Roms (Nintirringkula); Our Stories project with NT Library; Us Mob on-line project; Big Hart 'NeoMad' project in Roebourne, and a range of cultural recording and performance projects undertaken by Ngaanyatjarra Media. The emphasis is increasingly on user-generated content and interactivity.

People now have enough ‘agency’ to reconstruct media and communications technologies for their own purposes, as part of the ever-changing cultural adaptation. Unlike in the 1980s, when people were seen as passive victims of media, *Yarnangu* take what is useful and reject what is not. People have more control over technology. Use of communication technologies is no longer focussed on cultural maintenance, as young people gain more tools to support their interests, skills and aspirations.

While there are numerous potential uses and benefits of ICTs in remote Indigenous Australia, there are a number of key obstacles and issues in delivery of ICT projects. These can be grouped as follows:

1. Accessibility;
2. Awareness;
3. Affordability;
4. Appropriateness.

These four areas are discussed below.

#### **A7.4.2. Accessibility**

IRCA (2011) has argued that “the ongoing viability of remote communities will increasingly depend on effective broadband access.” Without adequate infrastructure in place, people in remote areas will not be able to access on-line and televisual services which are becoming increasingly necessary platforms for remote service delivery, training, communication and media distribution.

Remote Indigenous people have the lowest levels of access to internet services in Australia, as McCallum and Papandrea (2009:1231) describe:

In Australia, this ‘gap separating those individuals who have access to new forms of information technology from those who do not’ (Gunkel 2003:499) is widest between people living in remote Indigenous communities and other Australians, although there are major variations among remote Indigenous communities as well. Indigenous Australians are among Australia’s most disadvantaged peoples, with education, health and lifestyle outcomes far below those of other Australians. They are also among the lowest users of internet services, and Indigenous people in remote communities are the least likely to have used the internet (Australian Bureau of Statistics, 2004a).

However, ‘accessability’ can refer to a number of aspects or obstacles: access to broadband infrastructure for backhaul; access to last-mile distribution (e.g. mobile coverage, ADSL or WiFi) to enable localised internet access; and access to a computer or ICT device (Telstra digital inclusion stakeholder survey, June 2013). The term ‘accessability’ is also used to refer to suitability of interface design for people with disabilities or for whom the standard user interface is inappropriate for other reasons (e.g. language). All of these issues apply in remote communities, with a great deal of variation in levels of access from region to region, community to community, and even household to household within a community. This is explored within Case Study 3 in Appendix 11.

Where there is no mobile or WiFi coverage, internet access mostly occurs in shared internet access facilities. Where there is Next G mobile or shared WiFi coverage, there is a greater uptake of ICT equipment, mostly portable devices such as smartphones, tablets or laptops, which are used to connect to the internet, typically outside of houses. In addition there is no last-mile delivery solution (e.g. WiFi). While fibre optic cable has been rolled out under previous government subsidised programs (e.g. CCIF and HiBIS) in some regions enabling ADSL capability, most internet access in remote communities is currently via satellite services installed by internet service providers under government subsidy programs to improve internet access (e.g. Telstra Extended Zones program under USO, HiBIS, Australian Broadband Guarantee). However, Internet access is currently not included under the USO. Existing remote fibre networks are also not linked to the NBN, but remain Telstra legacy infrastructure, without access to NBN services or pricing.

Within Indigenous communities with increased access to ICT (such as in the Ngaanyatjarra Lands) there is a growing access divide between older people with cultural knowledge and the younger computer-literate generation with increasing knowledge and aspiration for other world-views and values. This creates a cultural inversion of the knowledge belonging to the old people and threatens to undermine cultural authority and status.

With very low home internet access, ICT access for Indigenous people can also be limited due to lack of community access facilities. Typically, ICTs and internet services are available only via workplaces (office, store, media centre, art centre, service providers offices), school/TAFE, and limited to staff or student use. Some communities have had public access facilities provided under a range of government programs since the early 2000s, variously

named as Telecentres (WA), Rural Transaction Centres (NSW), PY Ku Centres (APY lands of SA), Indigenous Knowledge Centres (NT and Qld).

The Ngaanyatjarra experience suggests that community access IT centres can be an effective way of providing people with initial IT awareness, literacy and use of specific services or applications in an informal and peer-learning environment. Kral and Schwab (2012)<sup>14</sup> describe these spaces as ‘learning spaces’ where young people are engaging with new digital media technologies and using non-school environments for literacy and learning.

However, based a longitudinal internet usage study in three NT homelands, Rennie et al (2011)<sup>15</sup> have proposed that home internet access is a preferred model over shared access facilities where there are issues of lack of access outside of work hours, preferred models for usage, dominance by particular age or gender groups, and cultural issues that affect accessibility. Table A7.1 outlines some of the pros and cons of each model:

**Table A7-1: Pros and cons of public access facilities compared with private ownership of ICTs**

	<b>Pros</b>	<b>Cons</b>
<b>Public Access Facilities (PAF)</b>	<ul style="list-style-type: none"> <li>● Important first-in facility for demonstrating value/relevance and providing basic training to people with low experience of ICTs;</li> <li>● Enable affordable access to ICT facilities with support to learn how to use programs and undertake relevant tasks;</li> <li>● Lack of alternate availability of IT equipment and internet access and support in most communities (most used for business purposes and staff facilities);</li> <li>● Commonwealth and State IT training programs have increased awareness of the value and demand for internet access;</li> <li>● Telecentres with good design, community ownership and management with state-wide</li> </ul>	<p>There can be issues around management of public access facilities which can limit the access, including:</p> <ul style="list-style-type: none"> <li>○ open hours limited to work hours (often no evening or weekend or holiday period access), which limits access by people with jobs;</li> <li>○ limited number of computers can lead to conflict over usage during busy periods;</li> <li>○ lack of funding continuity for access facility programs (e.g. Papunya computer room closed for long periods due to lack of funding);</li> <li>○ shared access may be restricted by kinship protocols (especially avoidance relationships), gender and family politics;</li> <li>○ bureaucratic or community staff control affects who gets access, rules</li> </ul>

<sup>14</sup> See Learning Spaces book and article ‘Plugged in: Remote Australian Indigenous youth and digital culture’ (2010) by Dr Inge Kral of Centre for Aboriginal Economic Policy Research at The Australian National University for examples.

<sup>15</sup> ‘Home Internet for Remote Indigenous Communities’ report (2011) of research being undertaken by ARC Centre of Excellence for Creative Industries and Innovation, the Centre for Appropriate Technology and the Central Land Council.

	<p>support network and funding tend to be successful and sustainable (e.g. Community Resources Centres WA, Indigenous Knowledge Centres through state library services in NT and Queensland, Rural Transaction Centres in NSW);</p> <ul style="list-style-type: none"> <li>● The PAF provides a meaningful job as a local community supervisor/trainer, where an appropriately skilled person is available;</li> <li>● Easier to manage/ maintain equipment centrally, especially using thin client or networked computers where software and content can be upgraded centrally or via remote support.</li> </ul>	<p>around usage (download limits, blocking of certain sites such as Youtube or Facebook), switch off to avoid responsibility for inappropriate material (e.g. under NT Intervention rules);</p> <ul style="list-style-type: none"> <li>○ older people may feel unwilling to participate due to low digital literacy compared with young people.</li> <li>○ Commonly public access centre require a (non-local) supervisor to manage usage and provide training and technical support – this can be cost prohibitive in many sites, esp. with on-costs and housing;</li> <li>● Communal assets lack ownership at a family or individual level which can lead to them being used as a target for damage when someone is demonstrating anger or frustration;</li> <li>● Humbugging of local staff, with difficulty for young people to take on role to lack of authority and kinship relationships.</li> </ul>
<p><b>Private Ownership</b></p>	<ul style="list-style-type: none"> <li>● Commonly people who are familiar with and see value of ICTs may want personal devices (smartphones, tablets, laptops, PCs) and home internet access;</li> <li>● Private ownership (individual or family level) can result in equipment being looked after more;</li> <li>● Access/usage times not limited- can be used at any time, including evenings, weekends and holidays periods;</li> <li>● Universal personal mobile telephone and (wireless laptop) internet access is a priority, rather than household phones and public internet access.</li> </ul>	<ul style="list-style-type: none"> <li>● Affordability of ICT equipment and internet access are key issues limiting household uptake of ICTs to less than 2% currently in RICs (Rennie et al 2010);</li> <li>● Lack of internet access options means that home access is restricted for many remote Indigenous people currently (the NBN Interim Satellite Solution requires signing up to a two year contract with monthly bills, which is not an option for many households);</li> <li>● Mis-use of family assets, such as a household phone by others, are being minimised by pre-paid mobile phones.</li> <li>● The tendency towards traditional sharing may mean that equipment is ‘borrowed’ or given away to a relative when requested.</li> </ul>

Based on the critique of the ‘digital divide’ concept in 4.4.1.2, it is clear that access is not simply an infrastructure matter. Beyond technological factors, Internet usage is affected by a complex mix of socio-cultural, environmental, historical, political and inter-personal factors. While generally supportive of ICT use, elders from Ngaanyatjarra and APY lands have

expressed serious concerns about the issues of cyber-bullying, ‘wrong-way’ communication (non-compliance with kinship protocols), and loss of respect for cultural authority as a result of young peoples’ use of ICTs, mobile telephony and social media (pers. comm. Winnie Woods, Belle Davidson, Daisy Ward, Elizabeth Ellis 2010).

Despite concerns of some scholars of cultural factors reducing ICT take-up, Dyson (2004) described an “overwhelming enthusiastic response” to ICTs in Cape York communities, limited not by cultural factors or rejection of Western values, but “only by a difficulty in accessing the technology due to cost, isolation, poor telecommunications infrastructure and low computer skills” (Dyson, 2004:58). Other researchers argue that without adequate and culturally appropriate training, the potential benefits of the technology are unlikely to be realized (Daly, 2005; Srinivisan and Han, 2000). Training needs to include awareness of cyber-safety as well as productive uses of ICTs.

#### **A7.4.3.Awareness**

Perlgut identified digital literacy and cost as key limiting factors for ICT use and argued that to “achieve full participation in society- economic, educational, health and civic engagement, digital inclusion will be required” (Perlgut, 2011:1<sup>16</sup>). Despite the various programs delivered by Federal and state governments to increase IT awareness, skills and uptake, there is still a significant proportion of the remote Indigenous population with little or no awareness of the use of ICTs. As the NBN rolls out across Australia and ICTs increasingly become the primary means of communicating and accessing services, information and media content, the digital divide is likely to increase without a substantial increase in training and awareness programs, relevant applications and content to effectively embed the value of ICTs.

Effectiveness of training delivery models are crucial to engagement. Coombes (2010:63) describes the approach taken with the 2007 BIA training program as “responsive to trainee priorities, rather than the traditional structured training.” He goes on:

BIA training has demonstrated that if properly done, public interest will be high. Those ‘members of the public’ will progress knowledge to family and

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<sup>16</sup> Perlgut (2011:1) defines digital inclusion as “the ability of individuals and groups to access and use information and communication technologies, and includes: Access to the internet; Availability of hardware and software; Relevant content and services; and Training for the digital literacy skills.”

friends, and are potential trainers for the future. The more broadly training is spread through a community the lower is the risk of exclusion through cultural factors. [...] Exclusion through gender, avoidance requirements, family politics, etc need to be managed so all people have reasonable opportunity to attend both training and public internet access. (Coombes, 2010:63)

Similar findings are provided by case study 3 in Chapter 9. In this project, a range of strategies were developed by Ngaanyatjarra Media to ensure culturally appropriate training delivery and access to ICTs. This included gender-based delivery, by having male/female trainer teams, and having activities in different locations or at different times of day, to reduce the issues of kinship avoidance relationships. Local e-centre Coordinators provided ongoing access to ICT facilities and peer-training beyond the visits by roving trainers.

A key issue in promoting uptake of ICTs and training programs is linking their application to existing activities or priorities in order to render them relevant and useful. This requires both a good understanding of people's current communications practice and lifestyle, and inclusion of community input into program design and delivery. Again, Case Study 3 outlines how the IT training sought to integrate existing community activities into the project, for instance, by photographing local events and then uploading a story to the regional website or personal Facebook page.

Scholars have consistently found that, where access and training is provided, Indigenous people tend to be rapid adopters of new technologies and active content producers (Dyson, 2003, 2004; Singleton et al, 2009; Kral, 2010; Perlgut, 2011). Kral (2010, 2011, 2012) has observed in the Ngaanyatjarra lands and remote NT communities that where communications services are available, young Indigenous people have rapidly adopted mobile technologies, social networking and ICTs to communicate with friends and family, create and share media and connect with broader social networks.

This rate of technological and ideological change has many senior people in remote communities concerned about the potential negative impacts of ICTs on cultural authority and language use. The increased exposure of young people to western media, values and commercialism can increase the generational divide as their interest in the traditional culture of their grandparents wanes and they aspire to the 'universalist youth culture' and internet (Kral, 2010).

However, the impact does not always decrease youth interest in traditional culture or necessarily extend the gap between generations. IT is a powerful tool for youth engagement and learning, with young people developing technological competence using the new digital tools and in some circumstances using this to re-engage with traditional language and culture. They are developing a role as mediators for old people, using new technologies to preserve culture and build social capital for the future. Intervention and training programs need to be designed to replicate the conditions which bring about such positive outcomes

New modes of communication are shaping new cultural modalities for remote Indigenous youth, leading to both opportunities and pitfalls. For instance, cyber-safety is a critical issue, especially cyber-bullying (also ‘sexting’, predatory behaviour), with incidences of suicide and family feuds resulting from online abuse and threats. With other issues of access to pornography/inappropriate content and potential for online fraud (or family fraud with sharing of account numbers), there is a significant need for awareness-raising to help communities and individual to manage these issues through cultural and community governance frameworks.

The World Wide Web is based on a principle of free access to information, whereas *Yarnangu* culture is based on a Knowledge Economy where knowledge has cultural value and has to be earned; Once Indigenous knowledge and content goes on-line it is virtually impossible to control access and re-use of the content. This includes issues of managing content (digital assets) in digital environment; ICIP rights, copyright, deceased and sensitive content and access/use of information. Hence, the need for educating users about the dangers of uploading content has become critical<sup>17</sup>.

#### **A7.4.4.Affordability**

Without affordable and effective broadband backhaul and last-mile distribution and access solutions in remote Australia, the economic and social development opportunities will be limited compared with the rest of Australia. Digital inclusion and affordability requires programs to address last-mile delivery, access facilities, training and relevant content.

Socio-economic factors are a key obstacle to digital inclusion. Market failure inhibits affordable access to telecommunications services in remote Australia, requiring government

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<sup>17</sup> See Martu film-maker Curtis Taylor’s film ‘Mamu’ (2010)

mechanisms such as the Universal Service Obligation, or broadband incentive schemes<sup>18</sup> to ensure communications infrastructure and equitably priced services are available to remote and regional Australia. While the USO is designed to ensure basic telephony and public phone services are provided to remote Australia and disadvantaged people, it does not apply to data services, mobile telephony or pre-paid services. The Online and Communications Council (OCC)<sup>19</sup> recognised that Indigenous Australians living in remote areas lack the infrastructure, population density and resources that enable purely commercial provision of services, such as internet access.

There is substantial research (e.g. Brady & Dyson 2009) and multiple reviews describing mobile telephony as the most effective model for addressing unmet telecommunications needs in remote Australia. While Telstra is currently the primary provider of mobile services in remote Australia, it is unlikely to expand on its current coverage area. As this is not covered under the USO, Telstra has no programs in place to address the mobile needs in areas where there is market failure. Unless mobile backhaul is enabled via the NBN satellite, further expansion of mobile telephony coverage will be constrained to only viable markets within remote Australia.

The NBN satellite delivery access model is based on a number of western assumptions which break down in a remote context. First, there is an assumption that there is existing ICT equipment awaiting an internet connection and demand for internet access. However, there are very few households having an internet connected PC. ABS (2006) statistics indicate that Indigenous households in remote central Australia are 76 percent less likely to have internet access than non-Indigenous metropolitan households<sup>20</sup>. Further, where internet access is an option, the cost of ICT equipment and monthly bills (and excess use costs) can be prohibitive for people on very low incomes.

There is also an assumption that the common whole pricing will mean that people will sign up to a billed service. Remote Indigenous households can be shared by up to 20 people, many of whom live outside of the house, making billed services difficult to manage (especially download limits). Pre-paid services are a more appropriate and financially manageable

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<sup>18</sup> Previous programs include HiBIS (higher bandwidth incentive scheme), Broadband Connect, Coordinated Communications Infrastructure Fund (CCIF), and Backing Indigenous Ability for internet facilities.

<sup>19</sup> Established as one of the Closing the Gap committees in 2008 but abolished in 2011.

<sup>20</sup> ABS 2006 figures for central Australia outside of Alice Springs. 2001 figures from ABS (2004), on showed that only 3% of Indigenous people in remote locations had a computer at home.

option, however these tend to be significantly more expensive (Brady and Dyson, 2009). As outlined in Table 5-3, public access facilities are a more cost-effective solution but have issues of limited open hours, congestion during peak use times, and cultural factors.

While the NBN is intended to provide more affordable broadband services, it is still based on a market model of billed services to individual households. A model for aggregated use, shared via a last mile delivery such as WiFi mesh, is needed to provide an affordable and accessible service using various technologies. Under the NBN model, the cost cannot be shared, meaning that an organisation would have to cover the whole cost (and risk) of this usage. Legislative measures are needed to enable cost-sharing in areas of low population density and where digital inclusion is a priority.

#### **A7.4.5. Appropriateness**

Appropriateness can refer to the nature of the technology itself - the operating environment, networking, robustness, portability, user-friendliness of interface and navigation tools - as well as the cultural appropriateness of the content being conveyed. For example, on-line content tends to be predominantly text-based which is restrictive for people with limited English literacy<sup>21</sup> and a more visual and kinaesthetic learning approach. In recent years, especially since the introduction of iPhone and Androids apps began, there are a vast range of icon-based applications, audio-visual media and games which do not require English literacy which are popular with remote people.

Despite low English literacy levels in many remote areas, there is still very high uptake of ICTs and social media. Many young users tend toward audio-visual, icon-based and media applications – music, digital photography, video production, music recording, digital archives, interactive games – rather than text-based applications. Additionally, with MP3 players, digital camera, mobile telephones and even laptop computers becoming more affordable, remote Indigenous people are increasingly purchasing these tools for media creation, storage and viewing/listening. Young people are becoming engaged in and wanting to develop further media and ICT skills and actively produce their own media. Interestingly, many remote Indigenous people have improved literacy through use of social media through regular text-based communication. This includes extensive use of Indigenous language text

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<sup>21</sup> Many remote Indigenous people in Central Australia speak their traditional language as a primary language with English a secondary language

for communication, with some Facebook chat groups (e.g. Warlpiri Chat) almost exclusively in Indigenous language, as well as various forms of written creole being developed for both online and SMS communications (Kral, 2010).

Many ICTs, such as personal computers, assume a sedentary population. However, remote Indigenous people tend to be highly mobile due to family, cultural and sorry business, attending sports or music events, meetings and going on hunting or bush trips. There is a high level of remote Indigenous ownership of mobile phones, and notable ownership of laptop computers, even where there is no connectivity (pers. obs., Kral, 2010, CLC, 2007, Brady & Dyson, 2009). Recent changes to Indigenous affairs policy, including the NT Intervention and the abolition of CDEP have led to greater regionalisation with people moving away from communities and homelands towards towns and cities to access services and employment.<sup>22</sup> This suggests the need for flexibility in government programs and for selection of appropriate technologies to suit Indigenous lifestyle and usage patterns.

According to Dyson (2011), some of the observed trends as indicators of Indigenous priorities for communications technologies are:

- Private ownership of mobile phones and laptop computers is being taken up by those who can afford it, even where connectivity does not exist;
- Low cost 'plans' for mobile phones and wireless laptop computer access to the internet from remote and regional Indigenous communities are priorities;
- Internet access will also facilitate VOIP phone usage, reducing costs for these relatively low income communities (Symbio Networks provides VOIP to some 60 channel partners for example (Exchange Daily 1.3.10);
- Public internet access is proving useful, and should be provided in additional communities.

Where online access is available, relevant applications typically include internet banking, accessing music (iTunes) and movies (Youtube, Indigitube), loading digital photographs and creating slideshows, or manipulating images, creating images in Paint, playing games, video editing and recording music using Garageband software. Broadband and on-line streaming (like ABC's iView) are increasingly becoming the way community media and Indigenous media service are expected to reach their audience.

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<sup>22</sup> DK-CRC researchers have demonstrated how mobility exacerbates Indigenous disadvantage and have expressed concerns about government failure to address the drivers/triggers of mobility, particularly the centralisation of service delivery, cuts in homeland funding and community employment programs, and the inadequate communications services limiting access to essential government services. (Coombes 2010:18)

Remote media organisations are using digital media technologies to produce and distribute Indigenous community media content, enabling self-representation and language and cultural maintenance for remote Indigenous people. Also, through digitisation of extensive collections of analog recordings and repatriation of other institutional collections, community-managed digital archive projects are being used to make these records accessible back to communities (as against central repositories). A good example is the Ara Irititja Archival project, a community access digital archive project, developed in the APY Lands of South Australia but used in many other regions of remote Australia. Where broadband capacity allows, this and other projects are moving to on-line delivery and upload.

### **A7.5. Conclusions re Indigenous use of ICTs**

The focus on language and cultural maintenance and self-determination is no longer the key consideration within Indigenous affairs or communications policy, with the focus shifted to digital inclusion, ‘closing the gap’, training and employment and economic development. There have been a range of programs devoted to providing telecommunications infrastructure, internet access and basic training in remote communities. These focus on the technological factors, with very few programs aimed at supporting the human aspects of digital exclusion; digital literacy, affordability of equipment and usage and relevance of ICTs to enhancing the lives of remote people.

Affordable broadband access, combined with support for ICT facilities, training and applications, will build the capacity of remote Indigenous Australia and help to support digital inclusion with the broader Australian community. Appropriate communications infrastructure and technologies are critical to addressing the basic needs of remote Indigenous people; health, life expectancy, education, employment, housing, social and cultural autonomy, and access to services while living in country. However, the choice and delivery of these requires effective community consultation with remote Indigenous people to determine their needs - individual, community and regional - and usage patterns.

Digital inclusion for remote indigenous people is unlikely to be achieved without addressing some critical issues:

**Table A7-2: PESTLE Analysis showing key issues and obstacles for ICT usage in remote communities.**

<b>Challenges/ Issues according to PESTLE elements</b>
<b>Political</b>
Lack of ongoing IT training or technical support programs; most funded training programs to date have been one-off or intermittent and do not support ongoing access to ICTs to develop enduring skills.
<b>Economic</b>
Affordability of internet access (esp. billed services) and ICT equipment a critical issue;
Programs targeted at increasing digital inclusion for remote Indigenous people needed (current program BIA in maintenance mode, with no inclusion under Digital Hubs or Literacy programs for remote Australia);
Need expansion of USO or other mechanisms to make 4G mobile and internet affordable and accessible for remote Indigenous people.
<b>Socio-cultural</b>
Need for appropriate models for ICT access;
Digital literacy and awareness of use of ICTs;
Community ownership and involvement in decision-making;
Links to existing communications usage patterns/ modes;
Low English literacy- need sites designed for ESL or low-literacy users- user-friendly interface with visual links and content, not too text-oriented;
Lack of support by community staff;
Lack of appropriate or relevant applications to Indigenous people's lives;
Lack of relevant on-line content, including locally specific content (eg- community news and media, language and cultural heritage archives)
Different living situations (e.g. not living in a house, communal housing), highly mobile population;
Cyber-bullying and access to inappropriate on-line content and fraud;
Cross-cultural communication issues, including between <i>Yarnangu</i> and non- <i>Yarnangu</i> trainers/ program staff, and ISPs/ telcos in setting up new services or getting tech support.
<b>Technological</b>
Lack of adequate broadband backhaul infrastructure;
lack of community access facilities/ computers or existing access equipment (eg-computers, smartphones) in Indigenous households;
Last-mile Solutions enabling full-time access;
Lack of accessible technical support and high maintenance costs an issue; very robust or disposable technologies are preferred.
<b>Legal</b>
Allowance of last mile aggregated use and WiFi sharing of internet under NBN required.
Internet use, mobile telephony and pre-paid services not included under USO.

<b>Environmental</b>
Climatic conditions, such as heat, wind, and wet weather, transporting on rough roads, salt air, rodents etc all have significant impact on transmission equipment operations and longevity; equipment has high turnover or maintenance needs; storage and backing up of content critical.
Climatic conditions also affect program delivery, especially in wet season when roads can be blocked after big rains.

Where access is available, there is rapid uptake of use of ICTs and mobile devices by remote Indigenous people. This has introduced a new wave of issues, requiring new strategies, skills and awareness to address them. The ‘digital convergence’ of ICTs with media technologies and telecommunications has required a reconsideration of the models for all aspects of the remote Indigenous media sector, from production, distribution, and reception to staffing, training, promotions and communications. Hence, an understanding of ICT aspects is a critical part of the policy and evaluation frameworks developed in this thesis.

## Appendix 8. Context of the Ngaanyatjarra Region

### A8.1. Introduction

*Yarnangu* (Ngaanyatjarra<sup>1</sup> people), like other Western Desert people, were nomadic hunters and gatherers, with some isolated groups still living a nomadic lifestyle up until the 1970-1980s. They would travel vast distances in small family groups according to seasons, rainfall and territorial boundaries, carrying only essential items such as *pirti* (bowl for food or water), *wirra* (digging bowl) and *wana* (digging stick) for women, and *kurlata* (spears), *miru* (spear thrower), *karli* (boomerang), and *tjara* (shield) for the men. *Yarnangu* have an intimate knowledge of their country, with names for every animal, plant, rockhole and landform.

There are several distinct languages spoken within the region, with many Ngaanyatjarra people speaking up to 4 or 5 Western Desert languages as well as English. *Yarnangu* have unique forms of communicating (using sign language, facial gestures, smoke signals), with cultural knowledge conveyed primarily through oral storytelling (*Tjukurrpa*), song and dance (*Turlku*) and iconography.

This chapter is included to provide a geographical, cultural and historical context for the discussion about the use of media and communications in the Ngaanyatjarra Lands in Appendix 9. It briefly describes the Ngaanyatjarra Lands and people, traditional cultural practices and modes of knowledge transfer and the contact history of the region. It also discusses the contemporary social, political and economic structures that are in place in the region. In order to provide a *Yarnangu* authority on aspects of Ngaanyatjarra culture and language, quotes by Elizabeth Ellis, a Ngaanyatjarra cultural advisor and linguist, are included.<sup>2</sup>

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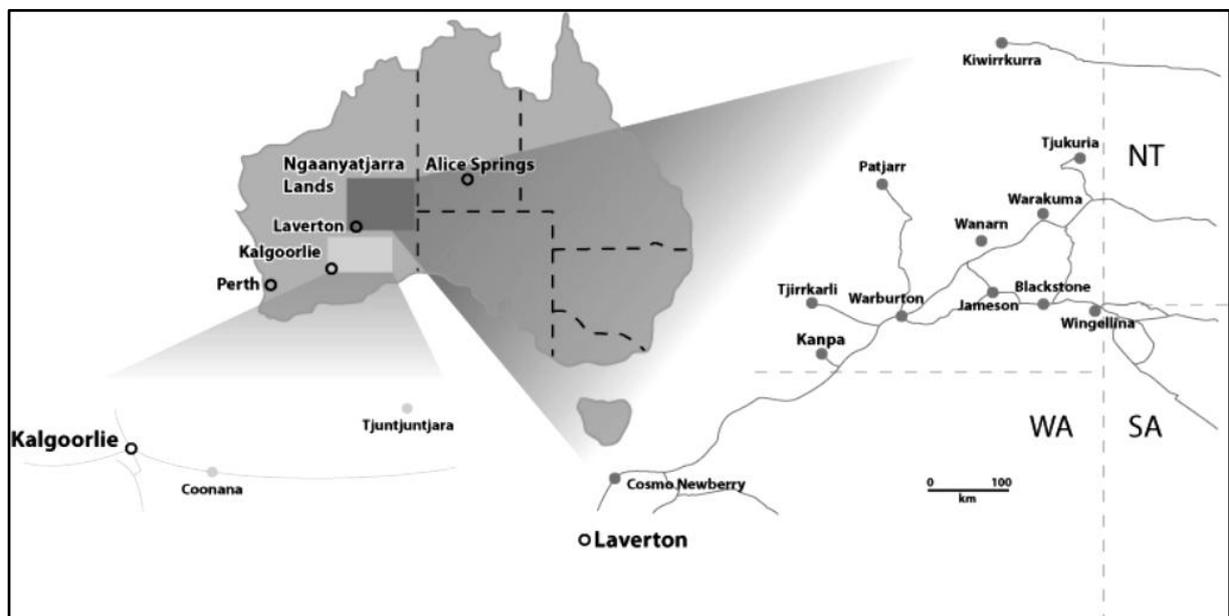
<sup>1</sup> The term 'Ngaanyatjarra' also refers to Ngaatjatjarra, Pintupi, Pitjantjatjara and Wangkatja people within the region known as the Ngaanyatjarra Lands

<sup>2</sup> Elizabeth Ellis is a Ngaatjatjarra person, who has worked at the Institute of Aboriginal Development and as *Yarnangu* Director for the Ngaanyatjarra Education Area. The quotes are from an interview with the author on 30/10/10.

## A8.2. Environmental, social, cultural & political overview

### A8.2.1. Regional overview

The Ngaanyatjarra Lands stretch across an area of approximately 250,000 square kms, in the Great Victorian and Gibson Desert region of Western Australia, adjoining the Northern Territory and South Australian borders. The Ngaanyatjarra Lands are entirely within the state of Western Australia and fall within the Shires of Ngaanyatjarraku, East Pilbara and Laverton. The population of approximately 2000 people are distributed in the 12 remote Indigenous communities within the region, the largest of which is the Warburton community (northern block in Figure A8-1). The Great Central Road bisects the Ngaanyatjarra Lands east to southwest, effectively connecting Alice Springs (1,000 kilometres north east of Warburton) and Kalgoorlie (900 kilometres south west of Warburton).



*Figure A8-1: Map of communities in the Ngaanyatjarra region supported by Ngaanyatjarra Media*

Ngaanyatjarra Media is based in Irrunytju community, 260 km east of Warburton and about 10 km from the tri-state border of WA, SA and NT. As well as the 12 communities within the Ngaanyatjarra lands – Warburton, Warakurna, Tjukurla, Wanarn, Papulankutja (Blackstone), Mantamaru (Jameson), Irrunytju (Wingellina), Kiwirrkurra, Tjirrkarli, Cosmo Newberry, Karilywara (Patjarr), Pira-Kata (Kanpa) – Ngaanyatjarra Media supports two communities in the Spinifex region to the south, Tjuntjuntjara and Coonana (see Figure A8-1).

The Ngaanyatjarra Land Council holds some of this land as 99-year and 50-year leases and Aboriginal Reserves. In 2005 the largest native title determination in Western Australia to that time, covering an area of 188,000 square kms, was handed to the Ngaanyatjarra people. The Ngaanyatjarra Region is also Australia's largest Indigenous Protected Area.

Ngaanyatjarra people comprise the majority resident population. They have maintained a continuous association with their country and abidance of cultural protocols and practices regarding kinship relationships, custodial responsibilities and initiation (men's business) for tens of thousands of years. Like other Western Desert people, *Yarnangu* (Ngaanyatjarra people) were traditionally nomadic hunters and gatherers, travelling vast distances in small family groups according to seasons, rainfall and territorial boundaries<sup>3</sup>.

Despite a period of significant disruption and change since the 1930s, traditional cultural practices and beliefs and communication styles remained relatively intact until the 1960s, and Ngaanyatjarra language and cultural practices are still active today. The remoteness of the region, lack of accessible natural resources, and establishment of the mission at Warburton Ranges in 1934 protected *Yarnangu* from the worst elements of government policy and Anglo-Australian settler society. While some isolated groups still managed to live a nomadic lifestyle up until the 1980s, most had made the transition to a sedentary 'community' life under the 'homeland movement' by the mid 1970s<sup>4</sup>.

There are several distinct languages spoken within the region, with many *Yarnangu* speaking four or five Western Desert languages as well as English (although levels of English proficiency vary considerably, from high to almost non-existent). The languages spoken by the people of the Ngaanyatjarra Lands include Ngaanyatjarra, Ngaatjatjarra, Pintupi, and Pitjantjatjara<sup>5</sup>. These languages are sometimes referred to as dialects of what is known collectively as the Western Desert Language.

Numerous social, political, health and economic issues face *Yarnangu* and the Ngaanyatjarra communities today. As described in Ngaanyatjarra Media's *Strategic Business Plan 2009-14*:

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<sup>3</sup> For more details, see Brookes, 2011.

<sup>4</sup> The transition began with the establishment of the Warburton mission in the early 1930s, but was increased during the early 1960s with the relocation of people to missions in preparation for the Blue Streak/ Black Knight rocket testing across the region. This transition occurred relatively late in the Ngaanyatjarra region compared with other parts of settled Australia. (Kral, 2011)

<sup>5</sup> Other neighbouring dialects include Manyjilyjarra, Gugadja, Yankunytjatjara and Wangkatja.

Around 62% of the population is under 35 years of age. Of the working age group (15 to 64), 44% have been employed under a CDEP (Community Development Employment Program) arrangement, but this is changing with government policy changes to CDEP.

Issues for people on the Ngaanyatjarra lands are similar to those in other remote Indigenous communities where people are living in a semi-traditional context with cultural and family obligations being an important element of people's lives. Other factors include:

- High unemployment and limited employment opportunities
- Large youth population
- English is not the first language, but often a third or fourth language
- Communities are geographically very remote
- Lack of health services
- Low levels of English literacy
- Low individual and household income. (Ngaanyatjarra Media, 2009:6)

Ngaanyatjarra people sought to address these issues through the establishment of the Ngaanyatjarra Land Council in 1981 as well as several businesses and regional agencies. The Ngaanyatjarra Land Council holds much of the region as 99-year and 50-year leases and Aboriginal Reserves<sup>6</sup>. In 2005, an area of 188,000 square kilometres was recognised as belonging to the Ngaanyatjarra people in the largest native title determination in Western Australia to that time. This was a consent determination with some rights found to be extinguished in some parts of the claim area<sup>7</sup>. The Ngaanyatjarra region was also designated an Indigenous Protected Area in 2002, the largest in Australia at that time.

### **A8.2.2. Climate<sup>8</sup>**

The climate in the Ngaanyatjarra Lands is arid to semi-arid with hot summers (often 37-40° maximums) and a distinct summer rainfall pattern related to cyclones from the north-west. Winters are cool with daily temperatures ranging from 6-21°C and occasional sub-zero temperatures overnight. Relative humidity is generally low throughout the year and the annual evaporation rate considerably exceeds rainfall. Prolonged drought periods of up to 5 years have been recorded, most notably in the mid-1950s resulting in an extensive migration

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<sup>6</sup> Ngaanyatjarra Land Council was established in 1981 to support communities that were being developed on traditional homelands under the 'homeland movement' program of the 1970-80s.

<sup>7</sup> see <http://www.centraldesert.org.au/what-we-do/by-claim-determination-area/ngaanyatjarra-lands/#Determination>

<sup>8</sup> Source: 'Doing Business With Government' Report (p.9-13), compiled by John Thurtell for Ngaanyatjarra Council and Shire of Ngaanyatjarraku, and the Ngaanyatjarra Council Staff handbook

of families to the Warburton mission due to scarcity of water and food. There are also occasional very high rainfall years, with extensive flooding in 2000 and 2001 that led to Kiwirrkura being evacuated for two years, and another very wet year in 2010 leading to regular road closures throughout the year. The rainfall in the region in recent years has been more consistent than many other parts of Australia with almost continuous grass coverage.

### **A8.2.3. Existing land use<sup>9</sup>**

The primary existing land use is traditional land use practices, such as hunting and gathering, patch burning and site maintenance. Largely due to its remote location, the region has had little European exploitation in the form of pastoralism, although the United Aboriginal Mission at Warburton managed sheep, cattle, goats and horses until the mid-1970s. The only export industries have been sandalwood harvest, collection of dingo scalps and in recent years, butchering of camels for pet food. Apart from small-scale copper and chrysoprase extraction, no mineral exploration has resulted in an operational mine to date. However this situation could change as a result of the extended exploration licenses granted to companies presently working near Jameson and Irrunytju (Wingellina). At Irrunytju community, where Ngaanyatjarra Media has its hub, approval has been given by traditional owners for a large nickel-mining venture to proceed, which would result in Irrunytju community being relocated to a site further west.

Many alternative land use enterprises have been trialled by communities with varying degrees of success. These include fruit orchards, intensive poultry, rabbit and emu farming, ,and tourism. Few of these ventures have endured, especially where initiated and driven externally by staff members without gaining community ownership and familiarity with these land use models. However, service related community enterprises such as mechanic workshops, roadhouses and stores are generally stable and profitable. Feral camel harvesting is becoming a more sustainable industry also after a number of years of developing a working business model and sufficient demand. The staffing of these businesses, as well as the administrative, health, education, construction and essential services remain primarily non-Aboriginal.

The most successful local enterprise is the arts industry, which provides a significant income for many of the well-known artists in the region<sup>10</sup>. Work is sold through metropolitan and

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<sup>9</sup> Source: 'Doing Business With Government' Report (p.9-13), compiled by John Thurtell for Ngaanyatjarra Council and Shire of Ngaanyatjarraku, and the Ngaanyatjarra Council Staff handbook

regional galleries, roadhouses, or direct from the art centres or Tjulyuru Cultural Centre in Warburton. Other craft-based enterprises include *purnu* (wood artefact carving with burning patterns), *Tjanpi* (grass and raffia basket-making and sculptures), natural beads (with *ininti* beans, quandong seeds and gumnuts) and slumped glass art works, which are an important income source<sup>11</sup>.

The most enduring land-based enterprises operated by the Ngaanyatjarra people are those involving the production (or collection) of items that can be done with minimal capital investment and no prescriptive time frame. These include sandalwood harvesting, firewood collection through the Community Development Employments Project (CDEP), hunting and gathering of bush foods and meat (providing a significant component of people's diet), and collection of bush foods, seed and traditional medicine for sales within and outside the Lands.

### **A8.3. Ngaanyatjarra culture**

#### **A8.3.1. The Western Desert cultural bloc<sup>12</sup>**

Archaeological evidence dates Aboriginal occupation of the region for at least the last 10,000 years, with the earliest signs of human presence more than 24,000 years ago<sup>13</sup>. Human population has always been sparse in this region in both pre-European contact times and in the present.

The Aboriginal people (*Yarnangu*) who reside in the Ngaanyatjarra Lands are part of a single social system, which is referred to as the Western Desert Cultural Bloc<sup>14</sup>. This cultural bloc extends from Woomera in the southeast to Kalgoorlie in the southwest, to Wiluna and Jigalong in the west to just south of the Kimberleys, at Balgo, in the north. It includes the Gibson Desert, the Central Ranges and the Great Victoria Desert.

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<sup>10</sup> There are active community-owned art centres in Blackstone (Papulankutja Artists), Warakurna (Warakurna Artists, also supports Wanarn), Tjukurla (Tjarlirli Arts), Patjarr (Kayili Arts), Warburton (Warburton Arts Project, the longest running centre with large cultural heritage collection) and Tjuntjuntjara (Spinifex Artists based at Ilkurlka). Kiwirrkura is supported by Papunya Tula Artists and other private galleries. Previously Irrunytju had a highly successful art centre, Irrunytju Arts, but this was taken over by a private art dealer in 2006 and is no longer active.

<sup>11</sup> Supported Tjanpi basket making is supported by the NPY Women's Council Tjanpi project. A glass slumping kiln was operated at Warburton Arts Project during the 1990s.

<sup>12</sup> Much of this information derived from: 'Ngaanyatjarra Culture and Environment' section within the Ngaanyatjarra Council Staff Handbook

<sup>13</sup> Veth (1996), cited in (Rose 2001:35), cited in Kral (2007) p.4

<sup>14</sup> A term coined by anthropologist Ronald Berndt to describe the similar social organisation, behavioural patterns, language and ideology of *Yarnangu* living in desert regions of Central Australian.

Western desert people were semi-nomadic, due to the limited rainfall and scarce food resources, and lived in small family groups. While *Yarnangu* would return to permanent waterholes during dry periods, after rains they were often spread out across the desert, often walking for hundreds of kilometres in search of new food reserves. As Fred Myers describes:

the whole of Western Desert population was a vast and interlocking network of persons who were themselves localized around a number of loosely defined areas. The unreliability of rainfall necessitated continual interdependence among people in a wide area for water and resources. Social isolation, in other words, was ecologically impossible. (Myers, 1986:27)

This interconnectivity of family groups over vast areas and language groups led to the relative cultural homogeneity of Western Desert culture. There are shared common ceremonial and philosophical traditions, with a complex network of relationships maintained through marriage, economic exchange and reciprocal transmission of cultural knowledge.

In Western desert culture, knowledge (of songs, stories, dances, designs, food or water sources and so on) is a form of currency, shared and exchanged between neighbouring groups aurally and through ceremony. Central Australia is covered by a vast network of trading routes, along which people move in their annual travels, with linkages between groups through exchange, ceremony and inter-marriage. This network enables information to spread throughout the continent (such as news of Europeans explorers or invaders). (Michaels, 1986:4)

#### **A8.3.2. Social organisation - kinship, moieties and skin groups**

According to Ngaanyatjarra Law, there are three complementary systems of social organisation:

- Kinship System
- Moiety System
- Section or "Skin Group" System

Within Ngaanyatjarra culture, everyone is regarded as being related to everyone else, with strict rules governing these relationships; obligations towards others, who can marry, where a person sits during ceremony and so on. These systems combine to provide the 'code to social harmony, a blueprint for structuring relationships between people and the web that holds all

society in place'.<sup>15</sup> The most important thing for *Yarnangu* is the kin group (family), or *yungarra*<sup>16</sup>, which is made up of “those with whom one grows up, those with whom one is familiar, those who have fed and cared for one.” (Myers, 1986:109)

*Yarnangu* linguist and educator Elizabeth Ellis describes kinship:

“When you look at the family tree [in Anglo society] there is a mother, father and children, with a line around that group. That is the nuclear family, and everybody else beyond that line is cousins or aunties or uncles. For us, that line is wider, so we have more mothers and fathers, more brothers and sisters, more children, that's how it is set up. Certain people are obliged to do certain things, especially during the ceremony time. If that person's mother died in childbirth they would have other mothers to still look after them and do things for them. Such as if a man goes through law, he would still have a mother or an auntie to do something for him during ceremony [...] That kinship thing, it is a term that defines the duties, like what a mother or auntie has to do during ceremony times, so it was a way of working out the duties and making sure that things got done. Even if someone dies, who buries the person, we have a rule. If it is a man, the undertakers are his wife and her sisters, and her brothers, his brothers-in-law. The kinship is like office bearers, defining who does what during ceremony time and everyday life. It tells us who to marry, where to sit at ceremony times, a whole heap of things. The kinship has strict rules around who you can talk to, who you can't, and who you hang around with.” (Interview by author 30/10/10)

Kinship relationships determine how *Yarnangu* are expected to behave and how they address one another. They rarely use a person's first name when speaking to them<sup>1</sup>, but would refer to their relationship or kinship term. The relationship between grandparents and grandchildren is a particularly nurturing one, with children often being raised and taught by their grandparents more than their parents. A relationship of co-operation and respect is expected between a man and his uncle. An avoidance relationship exists between individuals and their mother and father-in-laws. Elizabeth Ellis explains:

“There are avoidance relationships, they came out of certain ceremonies, a certain person will do an act within a ceremony, and that would immediately put them in that relationship. It is not really avoidance, it is actually a bringing together of two families. They have to avoid close physical contact, but they can still talk to each other and pass messages via a third person. The avoidance is actually showing respect.” (Interview by author 30/10/10)

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<sup>15</sup> from: 'Ngaanyatjarra Culture and Environment' section within the Ngaanyatjarra Council Staff Handbook  
<sup>16</sup> or *Walytja* in Pintupi and Pitjantjatjara

Ngaanyatjarra society is divided into two halves or moieties, which is ascribed to every person at birth. In Ngaanyatjarra these two halves are called *tjirntululkultulpa*, or sun-side, and *ngumpalurrungkatja* or shade-side. Each moiety contains individuals of the same generation as oneself and alternate generations. For example an individual will be in the same moiety as their siblings and grandparents and grandchildren. Their parents, aunts and uncles will be in the opposite moiety.

The section system divides the moieties into halves again to give four named sections or 'skin groups'. These are *Tjarurru* and *Panaka* for the sun side moiety and *Purungu* and *Karimarra* for the shade side moiety. These skin groups distinguish a person from cross-cousins and potential marriage partners, with a person only able to marry someone from the other side of the same moiety. This means that a *Tjarurru* should marry a *Panaka* and a *Purungu* should marry a *Karimarra*.

### **A8.3.3. Tjukurrpa**

Fundamental to the commonality of Western Desert culture is *Tjukurrpa* (or 'Law'), the cultural expression of the link between people and the land. The *Tjukurrpa* describes the *yiwara*, or pathways, of the *Tjukurritja* (ancestral creation beings) who created the landscape (waterholes, hills and rocks) and the plants, animals and people. They provide narrative threads linking sites and people across the vast Western Desert region. As Elizabeth Ellis explains:

“In the *Tjukurr* there were *Tjukurritja* beings that appeared out nowhere and created the earth while they travelled or fought or made love or whatever. Some beings just saw each other on the horizon and kept going, others came and attacked each other. And those special places, they are the *Tjukurrpa* places where there are special songs and dances. Some of those stories are to do with the secret sacred, and the others are general (public). A lot of the secret sacred stuff, a lot of our Laws come out of that secret sacred side of the *Tjukurrpa*. The Laws are the rules that the *Tjukurritja* beings created.

When the *Tjukurritja* time ended, or they died, they change themselves into the natural landscape, like some turned into trees or rocks or waterholes or bush food or animal or bird or stars. So that is why the *Tjukurrpa* is so important to us, that is why we hold it with such reverence, because it is our past and it is the present and it is the future. We use the laws that the *Tjukurritja* gave us, they gave us food, they gave us language, they gave us

rules, they gave us everything, for us, the modern day people to live by. ”  
(Interview by author 30/10/10)

Ian Newberry described *Tjukurrpa* as “like sacred scriptures”, with varying degrees of access or restriction- some are open stories, some gender specific, some extremely secret and powerful<sup>17</sup> with only a few very senior *Yarnangu* holding the knowledge and expertise to perform the associated rituals.

*Tjukurrpa* defines the rules for all human interactions (including section system, kinship and moieties), as well as for hunting, preparation and cooking of food. It also provides the means for generational transfer of cultural knowledge through oral traditions, with the teaching of *Tjukurrpa* beginning early in life for *Yarnangu* and continuing until very old age, with different levels of knowledge revealed through different stages of life. Embedded within the *Tjukurrpa* is important information about country needed for survival; routes to travel, locations of water and types of food, landscape features, cycles of nature (weather patterns, seasons), and so on.

*Tjukurrpa* can traverse hundreds or thousands of kilometres, providing a means for linking various language groups through sharing of ceremony, language and trading routes. Each section or site of the *Tjukurrpa* will have traditional owners or custodians who are responsible for maintaining and conveying their part.

#### **A8.3.4. Turlku**

There are many ways to express *Tjukurrpa*. As Elizabeth Ellis says: “You can sing it, you can tell it, you can dance it, you can paint it, you can hand-sign it, you can carve it in the rock.”

*Turlku*<sup>18</sup> is the expression of *Tjukurrpa* through song cycles and dance, performed during ceremonial gatherings and ‘business’<sup>19</sup>. It is common for *Yarnangu* to sing the *Turlku* while travelling through country or painting the story for their country. Each section, or site, of the *Tjukurrpa* will have an associated *Turlku* which is held by the traditional owner/s for that site. *Turlku* is not fixed; new song verses or dances may be dreamt up and incorporated into the existing *Turlku*.

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<sup>18</sup> Or *Inma* in Pitjantjatjara

<sup>19</sup> Men’s initiation rites

Ngaanyatjarra Media's Cultural Officers, Karirka Belle Davidson and Noeli Mantjantja Roberts explain the importance of *Turlku* for cultural regeneration:

“The *Turlku* is really important. It's a true story from this country. It comes from the *Tjukurrpa*, which is our law. That's the most important thing for people all over the desert. There are lots of stories that connect up across the country. From generation to generation, we teach these stories to keep the culture strong. The Ngaanyatjarra Lands is in the middle of the desert in Western Australia and it's got a really strong culture.” (Belle Davidson<sup>20</sup>)

“The *Tjukurrpa* is everywhere in the Ngaanyatjarra, Pitjantjatjara, Pintupi Lands and right around Australia. That's why we want to keep the *Turlku* strong, for the young people. When we pass away they can take it on. The old people, my grandfather and grandmother would tell me stories every night and I learnt that way. That's how it passes from generation to generation. The kids can look at all the people dancing, and when they grow up they can use what they know. We learn from the old people about our country and how to look after it.” (Noeli Roberts<sup>21</sup>)

Elizabeth Ellis describes that the use of song goes beyond ceremonial practice:

“In our culture there are songs for everything, there are songs to heal, there are songs to make a person sick, there are songs to sing when you are happy when you have a son-in-law, there are songs that only sister-in-law's can sing, so many different songs for everything. There is a song for when you kill an echidna, before you hit him on the head you sing a song so that he can stick his neck out long enough so that you can bang him on the head, because they stick their neck under their body. And those sort of language and words and songs aren't being passed on every day, because we live a different lifestyle now.” (Interview by author 30/10/10)

#### **A8.3.5. Sorry business**

‘Sorry business’ is the *Yarnangu* name for the funeral rites associated with mourning the deceased. A sorry camp is usually established a short distance away from the community. The deceased's kin remain here until after the funeral or sometime later. Once the funeral is over, most visiting kin will return to their home communities and life resumes as normal. Some months after the funeral a second funeral will take place, marking the end of the grieving process.

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<sup>20</sup> Quote by Karirka Belle Davidson in Perth International Arts Festival ‘Turlku’ Performance programme, prepared by Ngaanyatjarra Media, March 2007

<sup>21</sup> Quote by Noeli Mantjantja Roberts in Perth International Arts Festival ‘Turlku’ Performance programme, prepared by Ngaanyatjarra Media, March 2007

The name of the deceased will become forbidden from use, with the word *Kunmarnarra* substituted for the name of the deceased. A person with the same or similar sounding name to a person who has recently passed away will be given an alternative name or be called *Kunmarnarra*. Traditionally, all possessions belonging to the deceased person were burnt. *Turlku* belonging to that person would not be performed. Even today, people will move away from the vicinity of the house where the person lived and may not return for months or years.

In Ngaanyatjarra society it is forbidden to use the name or likeness (e.g. photographs, films, tape recordings, etc.) of a deceased person. This has significant implications for Indigenous media organisations and archives. However, in recent years, as *Yarnangu* become increasingly familiar with photography and Western use of imagery, there has been a gradual shift towards inclusion of photographs of the deceased person on funeral flyers, and for people to request photos of the deceased person to keep “for memory”.

Video recordings, which show the person moving and speaking, will take much longer to ‘come out of sorrow’ than photographs. The length of time may vary significantly depending on the age of the person and nature of the death, with images an old person who had lived a full life viewable after only a few years to a tragic accident of a young person never to ‘come out’. The family make these decisions. Some people, who are concerned that their work is of importance for future generations, are making written or video statements to advise that they want their images to be able to be viewed after their death. It is yet to be seen whether this impacts on the family’s decisions in releasing the images.

## **A8.4. Traditional communication**

### **A8.4.1. Modes of communication**

Communication among Western Desert people is sophisticated and highly efficient. Different forms of communication and rules are used for different situations, such as with particular kinship relations, during ceremonial times, during hunting, when interacting with strangers, or in oratory/ public speaking. Traditional communications modes in the Ngaanyatjarra region include<sup>22</sup>:

- Daily language;

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<sup>22</sup> Includes contributions from pers.comm. with Inge Kral 13/4/08 and Elizabeth Ellis 30/10/10

- Hand gesture or sign language;<sup>23</sup>
- Facial gestures;
- Secret or ceremonial language (e.g. the family of the ‘*special boy*’ use special language during the business period<sup>24</sup>);
- In-law and avoidance communications (including via a third person);
- Smoke signals (used to communicate location and other information over vast distances);
- Message sticks;
- Signs in the supernatural (e.g. physical kinaesthesia (body sensation relate to family members), signs in the environment, interpretations of events, climatic conditions etc);
- Conflict resolution through *yalapiri* (calling out in morning to deal with grievances);
- Silence in responses to query; *Yarnangu* can interpret this from the possible responses; and
- Cultural information conveyed through *Tjukurrpa*, *Turlku*, design/ painting of symbols, petroglyphs (rock carving).

*Yarnangu* communication is primarily conveyed verbally and through body language, with sign language. Apart from painted and etched imagery and hieroglyphs, there was no written or recorded history; knowledge and information were conveyed orally and committed to memory. Law and cultural knowledge is conveyed through *Tjukurrpa*, with strict cultural protocols regarding access to information, men’s/women’s business, relationship of speaker to listener, and who could speak for a particular *Tjukurrpa* story.

In the Ngaanyatjarra world, access to cultural knowledge is tightly controlled through Aboriginal information management traditions (Michaels 1986:xxi). Unlike in Western culture where information is considered to be freely available to all, in Ngaanyatjarra culture information is a precious commodity that must be earned, through age/maturity, initiation, gender and cultural standing. Men and women have specific secret information that they will pass on to the next generations (activities may be referred to as men’s or women’s business), with each person having specific totems and stories that they are responsible for according to where they were born. A person’s seniority and standing will determine who has authority to speak on certain matters.

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<sup>23</sup> This is an elaborate and commonly understood communication system, with hand gestures for all types of animals (used during hunting), basic communication terms (yes, no, wait, male/female, finished/deceased etc), questions (where are you going?), directions/actions and more. Whole stories can be told non-verbally using hand gestures.

<sup>24</sup> The boy chosen of the group of new initiates to travel the region to herald the upcoming ‘men’s business’

#### A8.4.2. Language

The languages spoken by the people of the Ngaanyatjarra Lands include Ngaanyatjarra, Ngaatjatjarra, Pintupi and Pitjantjatjara. These languages are actually dialects of what is known collectively as the Western Desert Language. Other neighbouring dialects include Manyjilyjarra, Gugadja, Yankunytjatjara and Wangkatja.

While the majority of people living in the Ngaanyatjarra Lands speak one or more of these languages<sup>25</sup>, and Ngaanyatjarra (or Pitjantjatjara or Pintupi) are still spoken as a first language in most homes, the influence of the missions, especially for the western communities, is quite marked. In those communities where people went to the Mt Margaret Mission (begun in the 1920s with an emphasis on English literacy) and Cosmo Newberry School, people tend to speak English more widely and, for many, it is their first language.

There has been extensive research and writing carried out on Ngaanyatjarra and Ngaatjatjarra language by Wilf Douglas (since the early 1950s) and Ameer Glass and Dorothy Hackett (since 1963). The language is well documented with numerous publications including the *Ngaanyatjarra and Ngaatjatjarra to English Dictionary*<sup>26</sup>, Ngaanyatjarra language course, *Ngaanyatjarra Picture Dictionary*<sup>27</sup>, Ngaanyatjarra Bible<sup>28</sup>, Ngaanyatjarra Children's Bible stories and numerous short story books for children.

Neighbouring dialects tend to be similar, although across larger distances mutual understanding becomes more difficult due to changes in vocabulary, grammar and pronunciation. As the Ngaanyatjarra linguist Ameer Glass (1990:11) explains:

The differences between Ngaanyatjarra and Ngaatjatjarra are very small, and speakers of both dialects understand each other without difficulty. The differences between Pitjantjatjara and Ngaanyatjarra are much greater, and speakers of one or other of the languages, who have not had much contact with speakers of the other, experience difficulties in communication. Ngaanyatjarra was spoken around Warburton, and perhaps as far east as the Jameson Range. Ngaatjatjarra was spoken from the Jameson Range and also around the Rawlinson Ranges. Pitjantjatjara was spoken from Wingellina in the Mann Ranges and to the east and northeast.

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<sup>25</sup> Many older people can often speak up to 5 or 6 'languages', including English, although there are still some old people who will not speak English

<sup>26</sup> Compiled by Ameer Glass and Dorothy Hackett, with Ngaanyatjarra contributors; IAD Press, Alice Springs 2003

<sup>27</sup> Compiled by Kazuko Obata and Inge Kral with Ngaanyatjarra speakers, IAD Press, Alice Springs 2005.

<sup>28</sup> Translated by Ameer Glass and Dorothy Hackett; IAD Press, Alice Springs 2008

Pintupi is the primary language at Kiwirrkurra, Patjarr and Tjukurla, along with Ngaatjatjarra. The main population centre for Pintupi speakers is at Walungurru (Kintore), just over the border into Northern Territory from Kiwirrkura.

#### **A8.4.3. Oratory tradition**

*Yarnangu* are very good orators, as Elizabeth Ellis explains:

“Our language was an oral language, and all our skills were passed down orally. Everybody had that skill at public speaking, there was always a time for everybody to speak publicly. In our language, we speak like politicians or academics. That oratory skill comes through the language, and when you listen to Aboriginal people who are good public speakers, when they speak English they are following the pattern of that oratory communication style.”  
(Interview by author 30/10/10)

#### **A8.4.4. Authority and respect**

A feature of Ngaanyatjarra communication is respect for more senior people or the traditional owners from the site where the discussion is being held. It is considered impolite to be seen to challenge these people. Elizabeth Ellis explains:

“When people speak publicly, it depends on whether you have a certain level of authority. If you have high authority you can speak on that topic, you can come to it straight away in your speech, but if you don't then it will take you a while to come into that topic, because you have not got that high authority. That style of speaking also expresses to the listeners that you are being respectful of the people present, so you're not offending anybody or challenging their authority. There are certain ways of speaking that make everybody feel comfortable and allow for open and harmonious communication.” (Interview with author 30/10/10)

In meetings, people will seek consensual decision-making through techniques to determine the common positions of the group. Kenneth Lieberman offers the following example from Martu society in Western Australia:

One of the chief mechanisms for consensus in Aboriginal gatherings is the practice of verbally formulating and acknowledging – and thereby making publicly available – the developing account of the state of affairs which is emerging anonymously as a collaborative production. As general discussion proceeds, participants formulate aloud accounts of what has been discussed so far and what seems to be the general agreement about the events under

deliberation. Such formulations will be repeated many times and will be uttered to the group as a corpus rather than to individual participants. As the group moves towards a consensus, the public accounts will be repeated aloud by most of the participants, who by so doing seem to take physical hold of the developing decision of the gathering. (Lieberman, 1985:20)

#### **A8.4.5. Avoiding conflict**

*Yarnangu* are reluctant to be confrontational in speech and will sometimes say what they think others want to hear, rather than what they really think. This is a common issue when non-Indigenous people ask a direct question and get told ‘yes’, for instance, not in response to the question but as a means of avoiding conflict or completing the exchange as quickly as possible. The respondent may express annoyance later that the person wasn’t listening to them. Kenneth Lieberman (1985:18) gives an example of conflict avoidance:

Much intercommunity communication in the desert takes place today by way of short-wave radio contact. During a meeting to discuss land rights at which many communities attended, it was decided that the next meeting would be held shortly after ... at community A. Communities B, C and D decided on their own that they would change the site of the meeting to community B. This upset the people at community A, who decided they would not allow that to happen and wouldn’t attend the meeting if the venue was changed. Community A contacted community C by short-wave radio to discuss the matter, and community C said it would be best that the meeting be held at B and that most communities agreed with that. The people at A responded by saying, ‘*Alright that will be fine*’ (*walykumunu paluna*); however, when the radio contact ceased, they expressed their strong displeasure, and no one from A went to attend the meeting at B. Here again, direct confrontation was avoided, despite the actual feelings of the participants.

#### **A8.4.6. Teaching**

*Yarnangu* are very good teachers, with all members of the community involved in the transfer of knowledge and skills to children, grandchildren<sup>29</sup> and peers. Skills transfer is achieved through demonstration, repetition, and supporting the learner through hands-on practice. In teaching people, *Yarnangu* use metaphor and story telling to convey complex ideas, and describe new concepts in relation to familiar ones. For young children, the use of song is a useful tool as it provides a means of repeating and remembering the message.

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<sup>29</sup> The primary teaching relationship is between a same-sex grandparent and child.

#### **A8.4.7. Contemporary communication**

Today, *Yarnangu* use a range of new technologies and forms to communicate, including video, radio, UHF radios, telephones, videoconferencing, computers and rock music to convey their stories. *Yarnangu* prefer interactive or two-way communication forms over one-way forms. The *mutuka* (or *yurltu*, motor car) is also a useful communications device by facilitating face-to-face communications, which is still the preferred mode. Ngaanyatjarra communications is still fundamentally the same, with new technologies only of use if they support these modes. Despite literacy continuing to be an issue in the Ngaanyatjarra Lands, there is a gradual increase in text-based communications (fax, letter, email, newsletter, SMS, Facebook messages), however oral and audio-visual communications are still the dominant modes. This thesis provides a detailed description of the contemporary use of media and communications in the Ngaanyatjarra Lands, and an assessment of how effective these new forms are in enabling *Yarnangu* communication styles.

### **A8.5. Contact history of Ngaanyatjarra Lands**

#### **A8.5.1. Pre-contact**

There is a lack of published history about the Ngaanyatjarra Lands, with most of what is available written by explorers, anthropologists, government officials or missionaries who have worked in the region. There are no published versions of the history by *Yarnangu*, apart from three Warburton Art Project publications which contain oral histories: ‘*Yarnangu* Ngaanya: Our Land, Our Body’ (1993), ‘Mission Time in Warburton: An exhibition exploring aspects of the Warburton Mission History 1933-1973’ (2002) and “Trust”<sup>30</sup> (2003). This is an area that needs to be addressed.

The introduction to Ngaanyatjarra Council’s ‘Community Development Plans 2004/5-2008/9’ provides a *Yarnangu* summary of contact history<sup>31</sup>:

One People

*Yarnangu* been living in this country long before those explorers started walking through to take a look.

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<sup>30</sup> Provides a social history of exploration and mining in the Ngaanyatjarra Lands

<sup>31</sup> Compiled from statements by various *Yarnangu* participants in the 5 Regional planning meetings facilitated by Ngaanyatjarra Council’s Community Planning Officer Ruth Raintree.

Then the Missionaries came up and they stayed and started up Warburton Mission. Most of us stayed on living in our country but some went over there.

Giles Weather Station came next and roads got made to help them drop the Blue Streak rockets on our country. We were rounded up and shifted, to Warburton mostly.

One day the Missionaries handed things over to the Government. Then the Government went away and left things up to us and some staff. That was the start of Warburton Community.

When everything was all clear, we wanted to go back to our country. Miners were starting to dig around without talking to us. We started up Homelands at Wingellina, Blackstone, Jameson and Warakurna. To help us grow them up from nothing into full communities, we started up the Ngaanyatjarra Council.

Tjirrkarli, Patjarr, Wannan [sic- Wanarn] and Tjukurla all started up as Outstations too and they're all full communities now.

A big mob of us went to Perth to tell the Premier to give us our country back. He only gave us Leases for 99 years. That's nearly 20 years ago now and we're still pushing for Native Title.

Cosmo started up again soon after that. They're family to us so they joined our Council.

And the Kiwirrkurra mob, they were back in their country and looking for help. Like Wingellina, they were cut off from their own mob by that State border and where Government services come from. They got family this way too. So we invited them to join our Council. That makes 11 Communities all up.

In all that time our Communities have changed a lot. We all have houses, shops, offices, TV and the telephone. There's schools and Clinics. That's all really good.

But we've got to think about what it's like for us living there and how to make things better for our kids. (Ngaanyatjarra Council, 2004)

### **A8.5.2. Early explorers**

The European contact history of the Ngaanyatjarra people began in the 1870s with the arrival of European explorers and prospectors the region. Early explorers included Warburton

(1873), William C. Gosse (1873), Ernest Giles (1873 and 1875-6) and John Forrest (with brother Alexander) (1874), the first to successfully traverse the continent west to east. Colonel Philip Egerton-Warburton, who was searching (unsuccessfully) for good pastoral land, named the range of hills to the north of the present Warburton community.

*Yarnangu* tended to keep their distance from these European intruders. Most explorers described very few sightings of Aborigines, only evidence of smoke, tracks and deserted camps. Ernest Giles described Aboriginal people as ‘cannibals’ and savages’, and he “had few reservations about using firearms against them, whenever he felt threatened” (Gara, 2003:15). The exploration parties often had large groups of men and camels or horses, which required large quantities of water and would often take over the only rockholes. It was demand for this limited resource that led to several of the early conflicts. After several incidents of shooting of groups of Aborigines by exploration and prospecting parties around 1900<sup>32</sup>, leading to retaliatory action, *Yarnangu* were commonly perceived as a threat to the early explorers, miners and doggers.<sup>33</sup>

Scientific expeditions such as the Elder expedition in 1891 marked the beginning of Government-sponsored expeditions into the region. It is estimated that between the turn of the century and 1930 at least 80 expeditions totalling 500 men travelled through the Central Ranges (Gara, 2003).

In 1922, Harold Lasseter set out in search of the famed Lasseter’s reef, a reef of gold he had seen on an earlier expedition near Lake Christopher. After numerous mishaps with plane and trucks and the rest of his party turning back, he continued with camels but did not succeed in finding the reef. After losing his camels and having a confrontation with Anangu at Lasseter’s Cave by a river near Docker River, Anangu nursed him back to health. He perished while trying to return to Mt Olga.

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<sup>32</sup> According to Gara, at least 30 prospecting parties traversed Ngaanyatjarra lands between 1894 and 1907.

<sup>33</sup> Particularly noteworthy in this regard is the short book ‘Darkest West Australia: A Treatise Bearing on the Habits and Customs of the Aborigines and the Solution of the Native Question: A Guide to Outback Travellers’ (1909) by explorer and prospector HGB Mason, on which he gives advice to other prospectors and doggers on how to defend yourself when attacked by ‘niggers’.

### A8.5.3. State control

With Federation in 1901, responsibility for Indigenous affairs was vested with the States. The WA Government introduced the *Aborigines Act 1905* to replace the *Aborigines Protection Act 1886 (WA)*:

The powers of the Aborigines Department were further increased with the passing of the Aborigines Act 1905, which made the Chief Protector of Aborigines the legal guardian of all Aboriginal and Half Caste children up to the age of 16 years, enabling him to send an Aboriginal or Half Caste child to an orphanage, mission, or industrial school with or without the child's parent's permission. The 1905 Act also stipulated that no Aboriginal woman and non-Aboriginal man could be married without the Chief Protector's written permission, and provided for the appointment of regional Protectors with powers to grant permits for employment of Aboriginals.

Throughout this period the Aborigines Department played a significant and increasingly intrusive role in the lives of Western Australia's Aboriginals. Although the 1905 Act had significantly enhanced the level of control the Aborigines Department was able to exercise over the Aboriginals, the Chief Protector continued to agitate for stricter legislation, with the result being the Aborigines Act Amendment Act 1911. This Act consolidated the Department's powers, particularly with regard to the guardianship of illegitimate Half Caste children, and continued the trend towards greater Departmental interference in the lives of Aboriginals, that would prevail over the coming years.<sup>34</sup>

In 1915, Auber O. Neville was appointed as Chief Protector of Aborigines In Western Australia. He oversaw a change in policy, whereby the Aboriginal population of Western Australia were divided into two groups:

- Full blood Aborigines, who were to be segregated from the community in order that they would eventually become extinct; and
- Half-caste Aborigines, who were to be assimilated through intermarriage within the white community as quickly as possible.

The rights of Aboriginal people were further eroded by the introduction of the Native Administration Act 1936, which gave the Department of Native Affairs (DNA) and the Commissioner for Native Affairs became the legal guardian of all 'native' children until the

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<sup>34</sup> p.3, 'An Index to the Chief Protector of Aborigines Files 1898–1908', Public Records Office of Western Australia, The Library and Information Service of Western Australia, 1998

age of 21. DNA categorised full-blooded Aboriginal people into three tiers: ‘detribalised’ and living near towns, ‘semi-tribalised’ and living on pastoral stations, and ‘uncivilised’ and living in a ‘tribal state’. There was a policy of non-intervention for those living in a ‘tribal state’, with the WA government deciding that they were “better left alone” (Haebich, 1992: 156; cited in Kral, 2007:31).

In 1920, the WA Government gazetted a large area of the Ngaanyatjarra Lands, including the Warburton and Rawlinson Ranges, as an Aboriginal Reserve<sup>35</sup> in order to protect the Aboriginal people of this remote region from the detrimental effects of outsiders, in particular illegal prospectors, who were taking an interest in the area. Similar reserves were set up in the north-west corner of SA and the south-west corner of NT, together forming the Central Australian Aboriginal Reserves, with a total area of about 170,000 sq km (Gara, 2003:19). However this did little to keep the prospectors, doggers and others from trespassing upon the reserves.

#### **A8.5.4. Mission time**

In 1921, Rodolphe S. Schenk established an Australian Aborigines Mission (renamed United Aborigines Mission UAM In 1929) at Mount Margaret, 30 km southwest of Laverton in the Eastern Goldfields. This mission provided a refuge for families in the region from the adverse conditions of the goldfields, seeking to avoid the forced removal of children as was happening at Moore River Settlement. Many Ngaanyatjarra families, who had gravitated towards the goldfields, would leave their children at the mission for schooling and protection from government. Schenk focused on education and literacy, creating a model mission settlement with high educational achievements (Kral, 2007:33-35). However, there was concern about the migration of Ngaanyatjarra people towards the Eastern Goldfields region, and the treatment of them by the native police, doggers and miners, leading to the decision by UAM to establish the Warburton Mission.

William Wade, of the United Aborigines Mission, made an exploratory visit from Oodnadatta by camel to Tomkinson Ranges, near Mt Davies and Irrunytju, in 1926 with camel boy R.M. Williams<sup>36</sup> and again in 1928 (Gara, 2003:19). *Yarnangu* recall him being a friendly man who gave them flour and sugar and tinned meat (which they did not know how to open so buried

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<sup>35</sup> The Reserve was administered by the Aborigines Department.

<sup>36</sup> published in RM Williams autobiography

it) and lollies, but were scared of the camels. Wade made a further trip to Warburton ranges from the Mt Margaret Mission near Laverton in 1933 (Glass, 1997:7) and then returned with his wife Iris in 1934 to establish the Warburton mission.

Initially *Yarnangu* were curious about the mission and drawn by the promise of food, blankets, medicines and other material items. The mission provided food rations (flour, sugar, tea) to *Yarnangu* families in exchange for game and dingo scalps, which could be exchanged for money at the Goldfields town of Laverton.<sup>37</sup> This was the mission's only form of income, and enabled the missionaries to establish a school, a dormitory system, a church, a hospital and several cottage industries. This resulted in a gradual process of Ngaanyatjarra/ Ngaatjatjarra people coming out of the desert, mostly leaving children to attend school and returning to country for hunting and ceremony.

The mission's objective, apart from converting *Yarnangu* to Christianity, was to provide education, employment and training programs. As well as providing schooling for the children, young people were increasingly trained and employed in a range of roles; shepherds and stockmen, camel handlers, road makers and housemaids, bore maintenance, bread-making, delivery of supplies and maintaining the community market garden.

A long period of drought in the 1950s, combined with efforts by Native Patrol officers to relocate *Yarnangu* from the weapons range (see below), drew an increasing number of people into the mission, with many staying full-time from that point. The contact with the mission brought about a significant change in lifestyle for *Yarnangu*, from nomadic to sedentary, as well as the incorporation of Christianity into their traditional religious belief system.<sup>38</sup> The last of the Ngaatjatjarra/Pintupi were still coming into Warburton in the early 1970s.

While many *Yarnangu* speak fondly of the missionaries and their time at the Warburton mission, some people recognise the impact that it had on Ngaanyatjarra people and culture:

“The coming of the non-Indigenous people to our country, they came with their values, they came with what was important to them, they pushed it on

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<sup>37</sup> There was a bounty on dingoes to reduce impact on livestock at stations. Many families from the Rawlinson Range area recall giving dingo scalps to Native Patrol officers Bob Macaulay and Walter McDougall in the 1950s, who would exchange these for food at Warburton or Ernabella Mission. They even have a song about the yellow Land Rover truck returning bulging with food for the families.

<sup>38</sup> Christianity is still a dominant part of *Yarnangu* belief system today, with a church in each community and regular Sunday church services. However, this is not seen as conflicting with Tjukurrpa, but seems to co-exist for most people. Funerals are also conducted using Christian scriptures, although still managed using Ngaanyatjarra kinship roles.

us, forced on our people, said what you've got doesn't count, it's evil. So the Bible was used as a weapon to disempower us, with the Bible they hit the digging stick out of our women's hands, with the Bible they hit the spear out of the men's hands, so they got the power.” (Elizabeth Ellis, Interview by author 30/10/10)

#### **A8.5.5. Government policy**

Prior to the 1950s, the WA government played no significant role in supporting the missions or providing education for remote Aboriginal people, opting for a policy of ‘protective non-interference’ in relation to what was commonly seen as a ‘dying race’. The remoteness of the region and lack of pastoral, mining or other economic opportunities had led to the region being largely left alone, largely unaffected by the Federal Government’s policy of assimilation which was being rigorously pursued in other parts of Australia<sup>39</sup>. However, as Davenport and Johnson describe:

In practice, Western Australia’s reserves served multiple political purposes. They enshrine the sentiment that traditional Indigenous life should be preserved and protected, despite the state government’s official line that ‘detrribalisation was inevitable’, which suggested that natural social processes would end that life. They held an inconvenient Indigenous population at arm’s length from any demands on government resources, which arose as soon as they came in to a settlement. And, along with the missions and settlements that formed a buffer zone, they kept substantial numbers of Aboriginal people away from the politically embarrassing fringe settlements around towns. (Davenport et al., 2005:36)

In November 1955, the Western Australian government excised almost 5,000,000 acres of the southern section of the Warburton Reserve granting a lease over it to the South Western Mining Company (Davenport et al., 2005:38). This opened the way for exploration sites and small mining ventures to start up at Irrunytju (Wingellina), Blackstone and Jameson during this period<sup>40</sup>, and a further increase in contact for *Yarnangu* who gravitated to these sites out of curiosity and supplies of food and water.

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<sup>39</sup> However, the movement of people onto missions and government settlements throughout the Western Desert (Docker River, Areyonga, Haast Bluff, Papunya) in the 1950s and 1960s was certainly in line with government assimilationist policies.

<sup>40</sup> Mostly looking for copper, gold and nickel, but also led to chrysoprase mining being undertaken at Irrunytju and nearby Mt Davies (Pipalyatjara)

The establishment in 1947 of the joint British-Australian government Weapons Research Establishment (WRE) at Woomera, the planned launch site for a 1000-mile rocket range,<sup>41</sup> was to have a significant impact on the nomadic people of the Western Desert region. Up until the mid-1950s, the Woomera range only covered the initial zone of about 300 miles (480 kms) within South Australia. However, it was to be extended across the Ngaanyatjarra Lands and Martu country in the Pilbara to a landing site between Port Hedland and Broome in northwest WA. There had been public outcry about the impact this would have on nomadic Aboriginal people, so Patrol officer Walter MacDougall<sup>42</sup> was employed by the Commonwealth to undertake the task of assessing the impact of the tests on Aboriginal people in the region and clearing people away from the danger zone of the tests.

As well as the planned rocket testing, the WRE decided to undertake atomic weapons testing at Maralinga<sup>43</sup> and Emu Junction. A series of atomic bombs tests were conducted between 1953 and 1957<sup>44</sup>, with radioactive smoke from some tests drifting across the Ngaanyatjarra Lands and causing sickness for many *Yarnangu*<sup>45</sup>.

Throughout the 1950s, roads were being created throughout the Pitjantjatjara, Yankunytjatjara and Spinifex regions by surveyor Len Beadell, to enable monitoring of the tests and for native patrol officers to collect family groups up and move them to the relative safety of the missions at Ernabella and Ooldea in SA, and Cundelee and Warburton in WA.

The first major impact of the WRE testing program in the Ngaanyatjarra Lands was the construction of the Giles Meteorological Station,<sup>46</sup> just south of the Rawlinson Ranges, in the early 1950s. Native patrol officer Bob Macaulay (“Cawley” as he was known by *Yarnangu*) was the Native Patrol Officer based at Giles Weather Station<sup>47</sup> from early September 1956 to September 1958. 23-year-old Macaulay was responsible for administering the ‘non-interference’ policy between the contractors building weather the station, and station

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<sup>41</sup> Following the German V1 and V2 rocket attacks on Britain during World War 2, and with the Cold War underway between the USA, Britain and Russia, the British Government were keen to test a long-range rocket. Australian Minister for Defence John Dedman first announced the long-range missile range in late 1945.

<sup>42</sup> MacDougall first came to Woomera in 1947. (Davenport et al 2005:23)

<sup>43</sup> In south-west South Australia, adjacent to the Spinifex region of WA north of the Nullarbor

<sup>44</sup> Some minor ‘dirty’ trials continued until 1967.

<sup>45</sup> The extent of the impact of radioactive smoke is unclear as it coincided with a measles epidemic that killed many people. The schoolrooms at the Warburton Mission were turned into a hospital to treat the large number of people affected.

<sup>46</sup> Located within a few kilometres of what is now the Warakurna Community; now managed by the Bureau of Meteorology

<sup>47</sup> Located just five kilometres up the road from the present day community of Warakurna

employees and visitors<sup>48</sup>, and the local Aboriginal population, who were living independent lives on their traditional country.

With the testing of the Blue Streak and Black Knight rocket launchers planned to begin, more roads were established throughout the Western Desert region of WA from 1960-63 by the ‘Gunbarrel Road Construction Company’<sup>49</sup> for the relocation of any groups under the flight path and for recovery of the rockets for analysis. Native patrol officers Walter McDougall and Robert Macaulay travelled the region to warn people of the tests and help relocate Aboriginal families to Warburton (or Ernabella or Ooldea or Cundelea). In the Pintupi lands to the north, patrols were conducted by Walter MacDougall and Jeremy Long, with people re-settled from the Martu area into Jigalong and Wiluna<sup>50</sup> and the *tali* (sandhill) country around Kiwirrkurra north to Balgo or east to Papunya in the Northern Territory. The three rocket tests, which had now changed in purpose from weapons to satellite launchers as part of the new ‘space race’, were undertaken from May 1964 to early 1965. (Davenport et al 2005:60) A section of the first Blue Streak rocket that broke up over the Ngaanyatjarra Lands is on display at the Giles Meteorological Station.

The period of non-interference was effectively over, with no new policy in place by the WA Government. In September 1956, William Grayden, MLA for South Perth, had moved a motion in the WA Parliament to establish a Select Committee to investigate the “health and general welfare of, and future plans for, the aborigines in the Laverton-Warburton area.” This investigation, and the claims of a neglected and malnourished people in need of government intervention, became highly controversial,<sup>51</sup> leading to a national debate<sup>52</sup> and increased awareness of the plight of the Warburton Range people. This led to increased government funding to the Warburton mission in the form of rations, as well as support for the education programs. In 1957, the Education Department of WA took over responsibility for education and the mission dormitories were closed in 1961. By that time many adults were resident in

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<sup>48</sup> Beyond the Warburton mission and mining camps near Blackstone and Irrunytju (Wingellina), the weather station was the first site of permanent colonial occupation in the area

<sup>49</sup> Led by Len Beadell and named after the Gunbarrel Highway, which was created from north-west of Warakurna to Mt Davies in the south near the tri-state border. The Warburton to Giles section of the Gunbarrel Highway was constructed in 1958, followed by the Connie Sue (named after his daughter), the Heather Highway, Gary Highway and Anne Beadell Highway (after his wife) to the south.

<sup>50</sup> The process of relocating a family group from the Percival lakes in the Pilbara is described in the book ‘Cleared Out: First Contact in the Western Desert’ (2005) and the documentary film of the story entitled ‘Contact’ (2009)

<sup>51</sup> As described in Bill Grayden’s book ‘Adam and Atoms’ (1957)

<sup>52</sup> See anthropologist Ronald M. Berndt’s article ‘The “Warburton Range” Controversy’ in ‘The Australian Quarterly June 1957’

the Mission settlement and cared for the children themselves. The Warburton Mission remained in operation until 1973, when administration of Warburton passed to the Aboriginal Affairs Department.

## **A8.6. Recent development of Ngaanyatjarra area**

### **A8.6.1. Homeland movement**

From the 1970s onwards there were changes in federal government policy away from assimilation and towards self-determination and self-management. In 1973 the United Aborigines Mission relinquished control of the Warburton Mission to the newly incorporated Warburton Aboriginal Community.

From the mid-1970s, funding was made available through the Federal Government's 'decentralisation' policy, known as the Homelands Movement, for Aboriginal people to return to their traditional homelands and set up outstations. Ngaanyatjarra people began returning to their traditional homelands and outstations, which were being resourced with roads, bores (handpumps or windmills), dwellings, other community infrastructure and the delivery of stores and medical services. The first of these in the Ngaanyatjarra Lands were at Irrunytju, Warakurna, Jameson and Blackstone. These were the areas where mining activity and other non-Indigenous activity (such as Giles Weather Station) had been taking place and the traditional owners wanted to be closer to keep an eye on what was going on there. *Yarnangu* wanted greater autonomy and control over their lives, to get away from the tensions of living in large settlements, as well as carry out their responsibilities of caring for country. While groups moved back to the five small communities, which gradually became established with small tin houses, a store, a clinic, a school and office, many of the older people wanted to live as close as possible to their traditional homelands. Some people sought funding to set up basic outstations at these sites, with tracks made out from the nearest community for delivery of stores and fuel for bores and generators.

As Elizabeth Ellis describes:

“When they moved back to the homelands, they reclaimed and reconnected, and said “I’m back, this is where I’m from.” You know when you lose your mother and father, and then you find them again, it’s like that, that’s when you feel totally happy and safe because you’re back where you belong. So we had that feeling, like our old people, when they went back from

Warburton to Jameson, going back out to lots of places, and when our mob went from Docker River to Tjukurla, moving around to Warakurna, getting closer and closer to where my father was from in Kulkutja. So we found our mother and father, which is the home. But in the communities, we're living a different way because of all these buildings and non-Indigenous people doing those things. So you achieve something huge, but it's a couple of steps backwards because you're still not in total control." (interview with author 30/10/10)

In the Lands, the establishment of what were originally homelands evolved into what are now 12 small fully serviced communities, with many of the smaller outstations not occupied apart from occasional visits. Despite considerable changes to their lifestyles, *Yarnangu* still maintain their connection to country and many aspects of traditional Law and culture.

### **A8.6.2. Formation of Pitjantjatjara Council**

In 1975, the Anangu Pitjantjatjara Yankunytjatjara Lands were granted Land Rights by the South Australian Government (under premier Don Dunstan) in a landmark decision, the first of its kind within Australia. In 1976, the first meeting of Pitjantjatjara Council was held at Amata, South Australia. Representatives from Wingellina, Blackstone and Warburton were invited to sit on the Pitjantjatjara Council. Bernard Newberry describes the relationship with this organisation as an interim 'big brother' arrangement and it is only very recently that the last formal links have been broken.<sup>53</sup>

### **A8.6.3. Struggle for land rights**

In the late 1970s, the Pitjantjatjara and Yankunytjatjara people supported the Ngaanyatjarra people to fight for land rights in WA. In 1982, a large group of over 500 *Yarnangu* and supporters set off in a convoy of 20 vehicles from Warburton to Perth to lobby the WA Government for a similar land rights agreement. A large meeting was held at the Royal Showgrounds but Premier Ray O'Connor, who supported the massive mining developments in the Pilbara to build WA's economy, did not support the call for Land Rights.

However, in 1983 a new Labor Government held an inquiry into Aboriginal Land Rights in Western Australia. Ngaanyatjarra Council lodged two submissions requesting that the Reserve and other significant areas outside the Reserve be declared inalienable freehold land. Government officials and *Yarnangu* attended a second meeting held at Warburton. Despite

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<sup>53</sup> Source: <http://www.tjulyuru.com/ngcouncil.asp>

the recommendations of the Seaman Inquiry, inalienable freehold title was not granted. Instead, in 1988, the former reserve was vested in the Aboriginal Lands Trust (ALT) and sub-leased for a period of 99 years to the Ngaanyatjarra Council. Shortly afterwards other areas of land outside the reserve were sub-leased to the Council on either a 99 or 50 year basis.<sup>54</sup>

Although they did not succeed in gaining Aboriginal freehold title, as did their counterparts in the Northern Territory and South Australia, and several significant areas still remain vacant crown land, the permit system which covers this land allows *Yarnangu* greater control than before in managing access to the Ngaanyatjarra Lands by other interest groups.<sup>55</sup>

#### **A8.6.4. Establishment of Ngaanyatjarra Council<sup>56</sup>**

The Ngaanyatjarra Council (Aboriginal Corporation) is an Aboriginal controlled organisation representing the interests of the Ngaanyatjarra, Ngaatjatjarra, Pintupi and Pitjantjatjara people living in the twelve major communities in the Central Desert region of Western Australia. Ngaanyatjarra Council set out to develop the region with sustainable services and enterprises.

Ngaanyatjarra Council was incorporated on 24 March 1981, with Warburton, Irrunytju, Warakurna, Jameson and Blackstone as the first member communities of the Council. Prior to that, Ngaanyatjarra people were represented by the Pitjantjatjara Council. The formation of a special Ngaanyatjarra ‘community of interest’ was based on the sharing of an historical association with the Warburton Mission, a common language, and the Western Australian state border. The latter was an important factor in the inclusion of Irrunytju (Wingellina), which was a Pitjantjatjara community, and Kiwirrkura, a Pintupi community to the north. The primary objectives of the Ngaanyatjarra Council were to seek land rights for the region, to mediate with mining companies and other non-Aboriginal people and groups, and to support the development of its members.

Each Ngaanyatjarra community remains an autonomous, separately incorporated body as well as being a member of the Ngaanyatjarra Council (Aboriginal Corporation). Since the

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<sup>54</sup> Additionally, the Commonwealth surrendered the land that had been excised to establish Giles Meteorological Station in 1956 to the ALT, which was in turn leased to Ngaanyatjarra Council for a term of 99 years. The handback of the Giles block was conditional upon Ngaanyatjarra Council leasing it back to the Commonwealth for a period of ten years with the option for a ten-year renewal. (Source: <http://www.tjulyuru.com/ngcouncil.asp>)

<sup>55</sup> p.8, Ngaanyatjarra Council Staff Handbook

<sup>56</sup> From p.9-13, ‘Doing Business With Government’ Report, compiled by John Thurtell for Ngaanyatjarra Council and Shire of Ngaanyatjarraku

Council's formation, membership expanded from the original five communities – Mirlirrtjarra (Warburton), Irrunytju (Wingellina), Papulankutja (Blackstone), Mantamaru (Jameson), and Warakurna – to 12 communities as outstations developed into communities in their own right (Tjirrkarli, Patjarr, Wanarn, Kanpa and Tjukurla). Two communities outside the traditional 'Ngaanyatjarra' territory, Cosmo Newberry (near Laverton) and Kiwirrkurra (a Pintupi homeland near Kintore to the north), also joined the Ngaanyatjarra Council because of cultural links, state boundaries and shared aspirations with Ngaanyatjarra people.

Ngaanyatjarra Council helps to provide regional cohesion and collective decision-making for the 12 communities, giving Ngaanyatjarra people a symbolic and real sense of security. The leadership of the Council is strong and the operations and programs managed by the Council provide tangible outcomes. In the last thirty years, the Ngaanyatjarra Lands have been transformed from a state of near total neglect into an economically secure region with a broad infrastructure of services and commercial enterprises.

Ngaanyatjarra Council and its associated entities have supported improvements in the areas of health, housing, education, law and justice and land rights have been implemented through the endeavours of the Ngaanyatjarra Council. Government and other agencies have seen Ngaanyatjarra Council as a model organisation, with good governance structure and economic development programs.

Throughout the 1980s and 1990s, Ngaanyatjarra Council established a range of entities and businesses<sup>57</sup>, providing air services, bookkeeping, central buying agency and road transport, fuel distribution, health services, building and municipal services, improved housing and community services. Three communities also established their own roadhouses at Warburton, Warakurna and Tjukayirla (between Cosmo Newberry and Warburton). These enterprises acted to keep much of the funding that came into the region within the Ngaanyatjarra entities and allow continued investment and economic development.

However, in recent years, Ngaanyatjarra Council has had to scale down its extensive operations for a range of reasons, including shifts in government policy, competitive tendering for service provision (no longer giving preferred supplier status to Indigenous or

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<sup>57</sup> These included Ngaanyatjarra Services (building service, accounting service, roadworks and essential services), Ngaanyatjarra Health Service, Ngaanyatjarra Air (air freight and passenger service), Ngaanyatjarra Agency and Transport Service (NATS- road transport, stores supply and central buying agency), Indervon (fuel supply), Aboriginal Buying Service, and Marshall Laurence Insurance Agency.

local organisations), increased fuel and administration costs (affecting air services), and State government takeover of management of housing and essential services (power and water). Several entities have closed down, including enterprises (Ngaanyatjarra Air, Aboriginal Buying Service, insurance brokerage) and service divisions (Ngaanyatjarra Native Title Unit<sup>58</sup>, Ngaanyatjarra College<sup>59</sup> in Warburton, Ngaanyatjarra Regional Arts<sup>60</sup>, Education and Training program<sup>61</sup>, Ngaanyatjarra Health Service's Strengthening Families Program and Health Worker training program) and Ngaanyatjarra Media became separately incorporated<sup>62</sup>. By 2010, Ngaanyatjarra Council contained the following entities: Ngaanyatjarra Services, Ngaanyatjarra Health Service, Ngaanyatjarra Agency and Transport Service (NATS) and Indervon (Caltex Alice Springs).

All of these changes have significantly altered the make-up of Ngaanyatjarra Council, requiring further structural changes to be made.

Communities also run community stores (for food and fuel), CDEP programs (being phased out) and several have successful art centres. Other successful micro-enterprise programs include *purnu* wood carving, *Tjanpi* basket making, bush medicine production, bush foods collection, camel meat butchery (for pet meat) and second hand clothes shops. Other successful development programs in the region include: Youth Development programs; NPY Women's Council programs (Home and Community Care (HACC) meals program, women's centres, childcare centres, aged care); Media programs and telecentres.

After 25 years of struggle, on 29<sup>th</sup> June 2005, the Federal Court ratified Australia's biggest native title claim, with the people of the Ngaanyatjarra lands being granted full and exclusive rights of an area covering 188,000 square kms. The area, covering the Great Victoria and Gibson deserts, was originally under 10 separate claims that were combined into a single

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<sup>58</sup> Following the successful Ngaanyatjarra Native Title Determination in 2005, Ngaanyatjarra Council's Native Title Unit was separated off in 2006 to support native title claims in the Pilbara and other regions- it was renamed Central Desert Native Title Services. The Ngaanyatjarra Land and Culture Unit was established to coordinate

<sup>59</sup> Ngaanyatjarra College has not been operational since about 2007, due to loss of funding, leaving the region without an RTO to coordinate and deliver VET and accredited adult education programs

<sup>60</sup> Ng Regional Arts, originally auspiced under Shire of Ngaanyatjarraku, operated from 2002- 2007, during which time the Coordinator Tim Pearn successfully established 3 new art centres in the region- Warakurna Artists, Kayili Artists in Patjarr, and Tjarlirli Arts in Tjukurla.

<sup>61</sup> The Education, Training and Lifelong Learning (ETLLL) cluster was dropped in 2008 with responsibility for education and training programs being handed back to WA Government to coordinate. Training programs have since been re-initiated within the CDEP Jobs funding.

<sup>62</sup> Ngaanyatjarra Media became separately incorporated in 2002, with its own management committee, reducing its direct governance relationship with Ngaanyatjarra Council, however maintaining close organisational linkages.

claim. Neither the Federal Government, mining companies nor Telstra opposed the claim. The Determination hearing was held at the outstation of Parntirripi, west of Jameson community, and presided over by Chief Justice Black. It followed an evening of *Turlku* and was attended by nearly 1000 people, including *Yarnangu*, staff and supporters, some of whom had been involved in the struggle for Land Rights since 1982 and had worked on the native title claims since 1992.

### **A8.7. Ngaanyatjarra Council organisational structure and governance**

In August 2005 the Ngaanyatjarra Council entered into the first Regional Partnership Agreement (RPA) in Australia together with the Shire of Ngaanyatjarraku, the Australian and Western Australian Governments. The Ngaanyatjarra RPA concluded in June 2008 and covered a broad range of strategies and issues for Ngaanyatjarra people. For over a decade prior to the negotiation of an RPA, the core operations of the Council were funded annually through the Municipal Services program offered by the Australian Government. Since the completion of the RPA, Ngaanyatjarra Council has had its core operational funding cut, relying on project management costs for program delivery for administration and staffing of its broad range of programs.<sup>63</sup>

The Ngaanyatjarra Council's main office is in Alice Springs, with other offices in Perth and Warakurna. Alice Springs is the head office for Ngaanyatjarra Services (Aboriginal Corporation), and Ngaanyatjarra Health Service (Aboriginal Corporation). Monthly Council meetings are conducted in the Lands on a community rotation basis and Governing Committee meetings are also scheduled monthly, following the open Council meetings.

In 2005 Ngaanyatjarra Council established a new corporate structure, dividing its programs which includes the following clusters<sup>64</sup>:

- *Health and Wellbeing*: Ngaanyatjarra Health Service (Aboriginal Corporation);
- *Land and Culture*: including legal and anthropological services for mining and land use; clearances and negotiations, Ngaanyatjarra Land Management, the Indigenous Protected Area, Environmental Health;

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<sup>63</sup> P.2, Chairperson's Report, Ngaanyatjarra Council Annual Report 2010

<sup>64</sup> This re-structure was initiated by then Coordinator, John Huigen, to address the unwieldy arrangement of having managers of 18 entities/divisions directly reporting to the Coordinator. It effectively set up a middle management structure with 5 Cluster Managers appointed to represent the various agencies and programs within their clusters.

- *Education, Training and Lifelong learning*: Ngaanyatjarra Community College, Ngaanyatjarra Education Area;
- *Resourcing, Employment and Sustainable Development*: Regional CDEP and Grant management, Housing, Regional Arts, Ngaanyatjarra Media;
- *Corporate Services*: administration, legal services, Human Resources, coordination and governance support.

This re-structure was based on a corporate top-down model, rather a community development ground-up model, and failed to promote improvements in communication, governance or participation. Attendance at Ngaanyatjarra Council meetings, which had previously been well attended by the broader community of *Yarnangu* and staff, dropped significantly and often could not get a quorum to proceed. This drop in interest was due in part to the successful completion of the Native Title process in 2005, which had been a key issue for *Yarnangu* for many years. With the Council meetings being dominated by reports from Cluster managers and government bureaucrats, the heady times of Ngaanyatjarra Council as an organisation for struggle for land rights, with *Yarnangu* speaking out for their country and rights, were over. *Yarnangu* weren't as interested in the whitefella-run day-to-day business of Ngaanyatjarra Council.

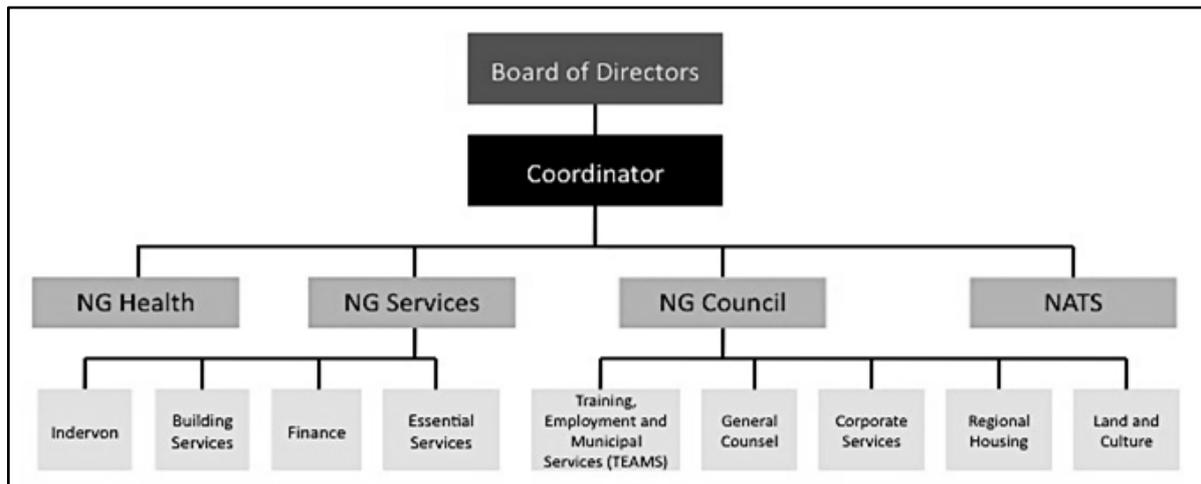
With the completion of the 3-year Regional Partnership Agreement in 2008, the Federal Government withdrew operational funding from Ngaanyatjarra Council<sup>65</sup>. Following a delegation to Canberra, the Council managed to get a one-year reprieve to allow time to restructure its operations. The operational costs and staff (Coordinator, lawyer human resources, IT and administration staff) are now funded through project management fees excised from each of the funded programs administered by Ngaanyatjarra Council. These programs include the Ngaanyatjarra Regional Housing Program, CDEP municipal services and training programs.

The Structure of Ngaanyatjarra Council (circa 2010) is as follows<sup>66</sup>:

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<sup>65</sup> Previously funded at about \$600K pa through FaHCSIA

<sup>66</sup> p.1, Ngaanyatjarra Council Annual Report 2010



*Figure A8-2: Organisational structure of Ngaanyatjarra Council 2010.*

The abolition by the federal government of the Community Development Employment Program, due to be phased out completely in mid-2011, has had a huge impact on the Ngaanyatjarra communities and Council, which administered the program. This was the primary funding program for the communities, providing funding for employment of workers, training programs, CDEP officers and administrative staff, as well as machinery, tools and materials for community maintenance programs. Many of these community expenses will no longer be funded through the replacement program Job Services Australia, and an increasing number of services are being outsourced to private companies, which have no prior relationship with the communities.

In the 2010 Annual Report, Ngaanyatjarra Council’s Coordinator, Gerard Coffey, describes the impact:

“There has been no bigger challenge than the Commonwealth Government’s reform to our single biggest program CDEP. The introduction of the Jobs Services Australia (JSA) has not provided us with the outcomes we had hoped, and due to policy change around the program numbers on CDEP have fallen significantly. However I am encouraged to say that the Council and Directors remained committed to representing their people and are continually raising their concerns with government to hopefully bring about change that will make CDEP and other programs work more effectively for people on the lands.”

Ngaanyatjarra Council is increasingly looking towards the prospect of mining activity for the future economic development of the region. As Ngaanyatjarra Council Chairperson Wilton Foster describes the biggest achievement of the Council for 2009/10:

“We signed the Wingellina mining agreement with Metals Ex. I am proud to say that through a lot of hard work in consultation I believe we have secured a good deal for our Wingellina, the Traditional Owners and the Ngaanyatjarra Council. The mining company has not set a start date as they now need many dollars from investors before the project can go further.”<sup>67</sup>

### **A8.8. Shire Of Ngaanyatjarraku<sup>68</sup>**

The Shire of Ngaanyatjarraku was formed on 1<sup>st</sup> July 1993 by the division of the Shire of Wiluna. The establishment of a dedicated Shire for the region with its own Council, has led to significantly increased resourcing for the region and service provision to facilitate road upgrades, regional development of and improved community infrastructure. It was felt that the size and nature of the area and communities covered by the Shire, the range of functions provided by the Shire and the infrastructure owned and managed by the Shire necessitate professional management and maintenance of the strong community of interest that exists in the Ngaanyatjarra Lands.

The Shire is based at Warburton and covers 159,948 square kilometres, being the area covered by the 99-year leases from WA Government. The communities of Warburton, Jameson, Blackstone, Wingellina, Warakurna, Wanarn, Tjukurla, Tjirrkarli, Patjarr and Kanpa are within the Shire boundaries. Cosmo Newberry to the south-west and Kiwirrkurra to the north are aligned to the Ngaanyatjarra Council.

Since its establishment, the Shire has been steadily improving and extending the range of services provided to the communities including ovals, streetlights, welfare, TV and radio retransmission, swimming pools and culture. Increasingly the Shire is now undertaking the more conventional local government services including health, building, waste services, litter control, rubbish disposal sites, road sealing, sports and recreation, project management and other community-based programs. The Shire has depots at Warburton, Warakurna and Jameson.<sup>69</sup>

The Shire is based in the Tjulyuru Cultural Centre facility owned by Warburton Community, and has a Deed of Management for its management, including the associated arts, cultural tourism and mentoring and support for Ngaanyatjarra Council members. The Shire of

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<sup>67</sup> p.2, Ngaanyatjarra Council (Aboriginal Corporation) Annual Report 2010

<sup>68</sup> Information sourced from Shire of Ngaanyatjarraku website: <http://www.ngaanyatjarraku.wa.gov.au>

<sup>69</sup> Information sourced from Shire of Ngaanyatjarraku website: <http://www.ngaanyatjarraku.wa.gov.au>

Ngaanyatjarraku has an arrangement with the City of Canning for accounting services and other support.

## **A8.9. Communities structure, governance & management**

### **A8.9.1. Incorporation**

Each of the Ngaanyatjarra communities is an autonomous Association, incorporated under either a Commonwealth Act (*The Aboriginal Councils and Associations Act 1976*) or a Western Australia State Government Act (*The Associations Incorporation Act 1895 - 1969*). The Constitution for each community lists the Association's objectives and outlines the rules for membership, election of the governing committee and chairman, meeting procedures, and recording of minutes.

Incorporation of each of their community organisations empowers the Ngaanyatjarra people, through their Governing Committee (Community Council) to make their own social and economic planning decisions for meeting current needs and for future developments. The Governing Committee is responsible for the selection and appointment of their Community Development Advisor (CDA) and other community staff.

### **A8.9.2. Staffing**

The Community Development Advisor (CDA) is responsible for the effective management and co-ordination of all staff activities and projects and providing specific and effective advice on all matters of community business. The CDA is required to report monthly to the community Board Meeting on all project financial and development progress.

Other community staff positions include:

- Community Development Employment Program (CDEP) Project Officer
- Essential Services Officer (large communities only)
- Office manager/ Book-keeper
- Store manager/s and staff
- Roadhouse Managers and staff (3 roadhouses)
- Clinic Nurse (employed through Ngaanyatjarra Health Service)

- School principal, teachers and *Yarnangu* teacher's aides (AIEOs) (employed through WA Department of Education & Training)
- Women's Centre or Arts Centre Coordinator (some communities)
- Home and Aged Care Coordinator (HACC)- Anangu designated position
- CDEP participants- working in office, store, clinic, media centre, arts centre, or doing community project work (collecting firewood, cleaning, repairing houses and vehicles, checking bores and generator, other projects as required)

Non-Indigenous staff are employed in the vast majority of the full-time community staff positions in the region (excluding CDEP and designated *Yarnangu* roles). Combined with other staff from Ngaanyatjarra Council and other regional and government service agencies (Shire of Ngaanyatjarraku, WA Department of Education and Training, WA Police Service, Ngaanyatjarra Health Service, Ngaanyatjarra Media, NPY Women's Council, art centres etc), communities have approximately a 10-15% non- indigenous population. In the largest community of Warburton, which has a population of about 700, there are over 80 non-*Yarnangu* staff, including many staff from centralised programs including police facility, Shire, Warburton roadhouse staff, government agency staff (DCD), Ngaanyatjarra Services, mechanical workshop, Land Management etc.

### **A8.9.3. Communities profile**

Most communities have been set up with the following infrastructure:

- community office;
- community store/fuel depot;
- community and staff housing;
- community airstrip;
- community hall;
- broadcasting centre;
- community laundry (most no longer operational);
- women's centre and/or art centre;
- football oval;
- mechanical workshop/ CDEP depot;
- Ngaanyatjarra Health Service clinic;
- community school;

- diesel power house;
- community church; and
- cemetery.

Four communities have sealed roads and deep sewerage: Warburton, Warakurna, Jameson, and Blackstone. Additionally, three communities (Warburton, Warakurna and Blackstone) own Roadhouses positioned on the Great Central Road, which provide fuel, food and accommodation to travellers and visiting agency staff, government officials and contractors. Wanarn has the regional Aged Care facility, Warakurna the regional Education office and health training facility and Irrunytju hosts the regional media organisation Ngaanyatjarra Media.

In recent years three communities that have been identified as regional centres<sup>70</sup> - Warburton, Warakurna and Blackstone- with regional services focussed in these hub sites, such as police stations, administrative centres (DET, Ng Council, DCD), Shire services and health facilities, providing mobile services to surrounding communities. Warburton Community is the largest community in the region and hosts the Shire of Ngaanyatjarraku at the Tjulyuru Cultural and Civic Centre and Regional Art Gallery. Warburton has many of the services of a regional town, including Multi-function police station, sealed airstrip, large Ngaanyatjarra Health Service clinic, regional high school, brickworks, public swimming pool, Warburton Arts Project and youth arts program and Ng Council Land and Culture office.

See the Shire of Ngaanyatjarraku website [www.ngaanyatjarraku.wa.gov.au](http://www.ngaanyatjarraku.wa.gov.au) for a profile of each community and local history and cultural information.

## **A8.10. Contemporary life<sup>71</sup>**

### **A8.10.1. Introduction**

There have been many changes for *Yarnangu* since they ceased their nomadic, subsistence lifestyle. The Ngaatjatjarra, Pintupi and Spinifex people from the Western Desert region were the last people in Australia to ‘come in from the bush’, with groups still living a traditional hunter-gatherer lifestyle up until the 1970s and even 1980s<sup>72</sup>. During the 1930s to 1960s,

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<sup>70</sup> With a government focus on centralising of service provision, similar to the NT Government *Growth Towns* model.

<sup>71</sup> from Ngaanyatjarra Council Staff Handbook

<sup>72</sup> The famous Pintupi Nine were brought in from near Kiwirrkurra in 1984, and were described in the media

most shifted, or were taken, to the missions at Warburton (from its establishment in 1934), Ernabella to the east in South Australia, Mount Margaret or Cundeelee or Ooldea to the south, Wiluna to the west, or Papunya to the north (in Northern Territory).

Early European explorers, prospectors, doggers, missionaries, native patrol officers, government bureaucrats have all left a small mark on the country and on the history and lives of *Yarnangu* people. However, the remoteness of this region and the consequential minimal impact of non-Aboriginal people resulted in a social order that remains substantially unchanged. Traditional social organisation, language, ceremony and belief in the *Tjukurrpa* remain as integral features of *Yarnangu* life.

According to Ngaanyatjarra Council's anthropologist David Brooks:

Although most people see the Yarnangu world as divided into two phases, the past and the present, or the traditional and the contemporary, this separation does not exist in the minds of Yarnangu. The continuity of life and the seamless integration of new technologies and innovations into the existing social system is a more accurate portrayal of Yarnangu cultural life. The best example of this can be seen in the context of the introduction of the cash economy whereby cash is converted into vehicles, which have in turn facilitated the expansion of Yarnangu ceremonial networks across the Western Desert. Such inventions of the modern world, rather than annihilating traditional life, have more often modified and even enhanced traditional customs and beliefs. (Ngaanyatjarra Council, 2004:8)

Although people tend to be mobile, life and work in a community has a fairly regular format, with children attending school, community members working at the school, clinic, office and store. The mail planes arrive weekly with pension cheques, CDEP wages and other payments. Community facilities are mostly staffed by non-Indigenous people, who undertake most of their daily work activities within western time frameworks of 9am-5pm. This is the hottest part of the day when *Yarnangu*, who tend to be most active at dawn and late afternoon, would prefer to be relaxing in the shade.

Most *Yarnangu* live in community housing that has developed over the years to the current concrete block houses,<sup>73</sup> which are fully serviced with water, power and septic (or sewerage

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and in WJ Peasley's book as the 'Last of the Nomads'. A family also came in from the Spinifex area near Tjuntjuntjara in the 1980s.

<sup>73</sup> Most houses built by Ngaanyatjarra Services are made using concrete besser blocks, as an affordable and sturdy material. A brickworks plant was operational at Warburton for many years to produce the blocks. More

systems in some communities). However, people live outside more than inside, preferring the wide verandahs where they can have a fire going, and only moving inside for air-conditioning in the very hot or cold periods. The traditional small shelters known in Ngaanyatjarra as *wiltjas* (means shade) were made using branches angled against an upright stick. Today, *wiltjas* made out of corrugated iron, tarps and a variety of other materials are still a common sight in sorry camps or business camps, with many older *Yarnangu* preferring to live in one near the house. Some houses have phone connections, but most people rely on public telephones located in each community. Health services are also available in every community.

Regional inter-community competitions with men playing AFL football and women playing softball is the major winter season sporting activity, and families move between communities to attend sporting carnivals. These are important social occasions, particularly for young people, and often include band performances or competitions in the evenings.

#### **A8.10.2. Breakdown of roles in contemporary Ngaanyatjarra society**

As with many remote Indigenous regions, there has been significant upheaval due to dislocation, disempowerment and change to sedentary lifestyle, and a lack of meaningful employment. The impacts of colonialism have been significant, albeit not as pronounced as the widespread destruction of Aboriginal nations and societies in other parts of Australia. Ngaanyatjarra people have retained their connection to country, language and significant aspects of culture, and have adapted to the new circumstances of their lives<sup>74</sup>, particularly the ‘first contact people’ whose lives were most dramatically affected. However, the tears in the social and cultural fabric of Ngaanyatjarra culture have become increasingly apparent in subsequent generations, with increasing incidence of substance abuse, domestic violence, self-harm and suicide, gambling, disengagement, and the breakdown of kinship rules and cultural responsibilities.

With communities primarily managed and staffed by non-Indigenous ‘Bosses’, and welfare payments providing for the family’s needs, the role of men has shifted from providing for the family to having little or no responsibility. The responsibility, or holding<sup>75</sup> of the family’s

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recent building design is increasingly using Colourbond which has lower thermal mass.

<sup>74</sup> In ‘Pintupi Country, Pintupi Self’, Fred Myers (1986) describes the flexibility of Pintupi culture to adapt to these changes, and incorporate as an inherent part of the survival mechanism

<sup>75</sup> As Ralph Folds describes in the book “Crossed Purposes”, ‘holding’ means taking responsibility for a family

needs is shifted from the parents to the community office or support agency. With decisions affecting people's lives being determined by Government policy makers or local *mayatjas* (bosses), there is a strong sense of disempowerment, frustration and boredom.

While Initiation is still a strong part of Ngaanyatjarra culture, with men's business activities conducted during the summer months of each year, and roads closed for days while business is travelling, the roles of young men are not as significant. The contemporary domain of young men being 'warriors' is through showing skill on the football field, playing in the community band or speaking out in community meetings. There are few meaningful employment opportunities, with only low wages under the CDEP program, making the possibility of having any autonomy almost impossible. For most Ngaanyatjarra men, a stint in prison, usually as a result of a collection of small offences, has become so normalised it is seen as a form of 'rites of passage'.<sup>76</sup> Since the Federal Government's "NT Intervention" starting in 2007, government policy has effectively demonised men as potential paedophiles.

The importance of motor cars has increased significantly as they offer a level of independence, transport to go hunting and provide for the family and visit family in other communities. Motor cars have become associated with status, particularly 4WD vehicles, and men focus much of their energy on finding money to purchase a motor car or seeking to repair a broken down one. Young men will often use the motorcar to express frustration (with staff decisions or after family disagreements), racing around the community in a threatening manner, expertly doing 'do-nuts' and power slides to demonstrate their skill and power.

Women have taken on increasingly significant roles in the community and, while men dominate community governance positions, women often take on the work of community building<sup>77</sup>. Elizabeth Ellis explains:

"The women are leading. In any society that has a breakdown because of the dominant group coming in and taking over, it is always the women who end up holding the society together, because they still have their job, bringing

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or group's needs. Once an agency or community provides resources to people through welfare payments or employment, the responsibility or 'holding' of that families' needs is shifted to that agency, leading to 'humbag' from children, spouses and other family members for money or help (in many forms).

<sup>76</sup> A 9-year-old Irrunytju boy told me that one of his aims was to go to prison, because all the men go there, and they get good food and television and to work out in the gym.

<sup>77</sup> For example, the NPY Women's Council run a range of community programs to support women to do the aged care, childcare, disability support, nutrition, youth development, substance abuse programs and so on.

babies in the world and nurturing them, they have maintained their role. But the men have lost their place within the family group. And it is not because they are lazy; they have lost it because of outside influence. Some are unaware that they are continually being disempowered now by letting outsiders do things for them and their family. We have to start saying no, we don't need you, we will do this for ourselves, and not relying on the whitefellas all the time.” (Interview by author 30/10/10)

Many people despair for the loss of cultural values of the younger people, as Elizabeth Ellis describes:

“The young people traditionally contributed to the family by assisting with the hunting, collecting water, and everything that the family needed but now, a lot of young people are selfish, they don't know what hard work is. The old people, they wake up and are always busy, they are painting or making baskets, they are cooking, making a feed for their sons and grandsons, always feeding somebody, got a fire going, they grew up, from the minute they were children, they knew they had to work, then you about sweating for something, but the young people now don't sweat for anything. The majority of families don't demand their children to pull their weight. Young people these days think that it is their right to take everything from the people and not do anything for them in return. They think, you're my grandmother; you've got to give me money. They don't think, you're my grandmother; I should do something for you. They don't know that traditionally it was a two-way street, people get told that but they only use it if it benefits them.” (Interview by author 30/10/10)

Despite these concerns, *Yarnangu* generally remain optimistic for a future where the young people take on more of the roles in their community, gain education and skills to operate and speak out within the western systems, while maintaining cultural knowledge and practices. There is a clear vision for continuing to live in remote communities and maintaining the connection with country and developing program and enterprises to support this lifestyle.

### **A8.11. Working in a cross-cultural environment**

There is a common saying among *Yarnangu* that *walypala*/'whitefellas' have '*pina wiya*' ('no ears'), that is, they do not know how to listen. This is due not only to the language barriers, but to a false assumption that they know the solutions to the issues in remote communities and that *Yarnangu* do not. *Yarnangu* have seen a string of whitefella workers come and go

from their communities, with all different backgrounds and attitudes<sup>78</sup>, and very quickly work out whether the latest one is someone that knows how to work ‘two-ways’, and worth engaging with, or thinks they are the ‘boss man’ (or ‘hard man’), unable to adapt their framework to incorporate the *Yarnangu* world-view and values system.

The role of the Community Development Adviser (CDA) is to ‘look after the money story and the paperwork’. *Yarnangu* are often reluctant to be responsible for the money as they would get constant ‘humbug’ and would feel obliged to give it to their family when requested. While the role varies depending on location and literacy levels, community Board members often rely on the CDA to help translate the ‘big whitefella words’ and advise what is actually being said and the options for a course of action: “you tell us what they’re talking about and if they’re telling the right story or if they’re talking sideways”. The CDA is expected to support Indigenous governance by outlining the issues with options, but not determining the outcome. However, many CDAs have been known to shortcut this process, for the sake of expediency, difficulty in calling meetings or through assumption of knowledge of community attitudes. This is where community governance can break down. The model of self-determination assumes that people are given the necessary information to make an informed decision, and good governance procedures are in place. This relies on the staff members being fluent in these processes, which is not always the case due to high turnover of staff and limited induction to roles.

In some cases, community staff members make decisions that suit their own purposes or interests, with the community often not aware that this has happened. Corruption is unfortunately a common occurrence in remote communities, where it is difficult to monitor and investigate, and, because of the community governance structures, a hands-off attitude continues to prevail with many authorities.

However, *Yarnangu* have also learnt to be creative in their approaches to gain access to the community resources managed by the whitefella (purchase orders, vehicles, tools etc) leading to many staff feeling under attack by a constant barrage of ‘humbug’<sup>79</sup>. With hundreds of

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<sup>78</sup> The term ‘missionaries, mercenaries and misfits’ is somewhat apt, although could be supplemented by mortgagees and madmen.

<sup>79</sup> Humbug takes many forms and levels of importance: “My son just got out of prison and is stuck in Kalgoorlie”, “I need a telephone number”, “The air conditioner on my house isn’t working”, “I need to fax money to my mother in Alice Springs”, “we’ve got no food left, the dogs and the youngfellas ate it all”, “my car is bogged and we need a 4WD to pull it out”, “we want to have a football carnival this weekend, can you organise it”, “Call the police to come, my daughter’s husband is bashing her” and on it goes.

requests each day, each more urgent than the previous, the challenge is knowing how to acknowledge each person's requests and effectively deal with each fairly within social or cultural protocols, funding guidelines and the law. The skill of working in the remote community environment is to foster a culture of community ownership and participation, to empower *Yarnangu* through working out appropriate solutions to issues, and ensuring resources are used for their intended purpose and are shared equitably. There is no guidebook for this process, and the best source of guidance is invariably from *Yarnangu*.

It is important for staff to gain a level of cultural awareness and some language skills. Apart from a folder outlining some of regional and cultural information, this is not built into the induction of new staff<sup>80</sup>, leaving many new recruits with little preparation for what is a very challenging work environment. A basic understanding about kinship and cultural protocols around communication is needed in order to understand who a person can speak with, what can be said, and who has authority to speak about certain matters. This will also help in determining good working relationships with people.

*Yarnangu* may incorporate staff members within the kinship system in order to know how to relate to them, and possibly to gain favour for a particular family. It is important to know the implications of this in terms of the associated obligations and expected behaviour. While it is a fantastic way of building relationships and integrating into community life, it can easily lead to a breakdown of professional and private life and space. It may be expected that you will open your door to social visits and allow favours, such as use of the telephone, food handouts, DVD borrowing, use of a motorcar and so on, with refusal without good reason seen as an offence. Each person needs to define his or her own boundaries around this.

## **A8.12. Conclusions**

This Appendix is provided as regional and cultural context to inform the next Appendix 9 and the Case Studies analysis in Appendix 11 and chapter 9. It is intended to provide a deeper understanding of the specific challenges and reasons for particular approaches or models adopted with respect to media and communications programs in the region. It also includes some of my personal experience and observations from working closely with *Yarnangu* in the region for 9 years.

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<sup>80</sup> There have been some cultural awareness courses run for staff in the past, but none at present. There is a CD set for Ngaanyatjarra language lessons as well as several books, but no courses are available.

Some of these specific aspects of the Ngaanyatjarra culture and region include:

- Recent contact history;
- Cultural, linguistic and political homogeneity;
- Relative cultural integrity, with cultural practices and kinship processes still in effect;
- Traditional languages still spoken as first language in most of the region;
- Remoteness of the region and lack of infrastructure and resourcing;
- Sparse population in small communities spread over huge region;
- High mobility;
- Effective regional support agencies and community governance structures;
- Political awareness is high;
- Relatively benign history of engagement with non-Indigenous people;
- Limited economic and community development activities in the region;
- Lack of employment and training opportunities for *Yarnangu*, employment still dominated by non-Indigenous people;
- Social issues are prevalent in communities, with an increasing generational divide;
- There are effective traditional communications modes.

This helps to inform our understanding of the considerations in introducing new media and communications forms into the region, and the potential impacts or usages that these can generate.

# **Appendix 9. Media and Communications on the Ngaanyatjarra Lands**

## **A9.1. Introduction**

This Appendix explores the traditional, historical and contemporary uses of media and communications modes and technologies in the Ngaanyatjarra region, as well as the development of media and communications programs since the early 1990s. It outlines the inception of the media program Irrunytju Media and its growth to become the regional media organisation Ngaanyatjarra Media, expanding in scope from radio and video production to provide IT training, telecommunications advocacy, music development, archiving and technical services.

This chapter builds on Appendix 8, which provides a more detailed social, political and cultural overview of the Ngaanyatjarra Lands in order to provide the context of the region. Section A9.4 provides an overview of communications infrastructure in the region since the 1970s, from the early HF radio to telephony to the recent introduction of a broadband network with community WiFi distribution. Section A9.5 describes the ‘communicative ecology’ of *Yarnangu* use of media and ICTs in the region.

The learnings from these programs are summarised in a matrix to inform the development of the draft policy and evaluation frameworks in Chapters 6 and 7, as well as to describe the regional context as background to the case studies provided in Chapter 9.

## **A9.2. Traditional and changing modes of communication**

*Yarnangu* have unique communication forms, with cultural knowledge conveyed primarily through oral storytelling and Law stories (*Tjukurrpa*), ceremonial song and dance (*Turlku*) and iconography. Communication among Western Desert people is sophisticated, highly efficient, and context-specific, with different communication modes used for certain kinship relationships, during ceremonial times, during hunting, when interacting with strangers, or in oratory/ public speaking.

Knowledge and information was primarily conveyed face to face via a multimodal array of oral and gestural communication, and committed to memory. In traditional society, there

were only limited forms of written or recorded history using rock paintings, petroglyphs, and message sticks. Most knowledge needed for everyday living, including food and water sources, kinship relations and technology, had to be remembered and transferred orally or conveyed within *Tjukurrpa* and *Turlku* (Buchtman, 2000).

Traditional communications modes in the Ngaanyatjarra region included<sup>1</sup>:

- Daily language;
- Hand gesture or sign language;<sup>2</sup>
- Facial gestures;
- Cultural information conveyed through *Tjukurrpa*, *Turlku*, iconography found in body painting, carved designs (including petroglyphs) and sand drawings;
- Secret or ceremonial language (e.g. the family of the ‘*special boy*’ use special language during the law business period<sup>3</sup>);
- Smoke signals (used to communicate location and other information over vast distances);
- Message sticks;
- Signs in the supernatural (e.g. physical kinaesthesia or body sensations, signs in the environment, interpretations of events, climatic conditions etc.);
- Conflict resolution through *yalapiri* (calling out in morning to deal with grievances);
- Silence in responses to query (*Yarnangu* can interpret this as one of the possible responses); and
- Kinship-related avoidance communications (including via a third person).

As with other Western Desert language groups, access to cultural knowledge is tightly controlled through Aboriginal information management traditions (Michaels, 1986:xxi). Law and cultural knowledge are conveyed through *Tjukurrpa*, with strict cultural protocols regarding access around what can be conveyed by whom and to whom. Whereas Western culture considers information to be freely available to all, Ngaanyatjarra culture treats information as a valuable commodity that must be earned through age/maturity, initiation, gender and cultural standing. In describing Warlpiri society, Eric Michaels described information as the basis of the Warlpiri economy:

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<sup>1</sup> Includes contributions from personal communication with Inge Kral 13/4/08 and Elizabeth Ellis 30/10/10.

<sup>2</sup> This is an elaborate and commonly understood communication system, with hand gestures for all types of animals (used during hunting), basic communication terms (yes, no, wait, male/female, finished/deceased etc), questions (where are you going?), directions/actions and more.

<sup>3</sup> The boy chosen of the group of new initiates to travel the region to herald the upcoming ‘men’s business’.

Aboriginal modes of communication are extensions of the oral and face-to-face nature of that society. These allowed, even required, that information be owned, a kind of intellectual property at the heart of what I understand the traditional Aboriginal economy to be about. Knowledge in the form of stories and songs is the prerogative of senior men and women (elders) and the rules governing transmission are highly regulated. Violating speaking constraints and rights here is treated as theft and recognised to be highly subversive of the traditional gerontocratic social structure. (Michaels, 1990:22)

In pre-contact times, protocols for communications were highly structured and culturally pre-determined, as Kral describes:

[E]very individual was born into a collective web of social meaning where almost everyone was a known person and strangers were rarely encountered and the norms of sociality and communicative interaction were kin-based (Brooks 2002a; Dousset 1997). The internal trust of this small kin-based society was counterbalanced by the external distrust of *malikitja*, that is, ‘strangers or persons from another place’. The authority of senior Law men was unquestioned and the emotional state *kurnta*, typically translated as ‘shame’, operated as a form of regulatory social control and constrained the way in which social action was organised (Myers 1986:125). (Kral, 2011:8)

Kral describes the post-contact shift in the cultural patterning of interactions, communication styles and “textually mediated roles and identities” since the 1970s, which “dramatically alter[ed] the nature of Ngaanyatjarra sociality” (Kral, 2011:8). She explains that “new forms of publicness emerged in response to the growing requirement for desert people to communicate with an expanding audience of strangers” (*malikitja*), including by written text<sup>4</sup>, with politicians and institutions beyond their usual kin network (ibid:8, Myers 2010). This “new type of communication event [...] precipitated the use of the indirect register, typically used in utterances with persons where social distance and politeness is required.” Public speaking at Christian church services and community meetings:

fostered a mode of public performance where individuals were compelled to overcome their disposition to *kurnta*. Western Desert people had to learn how to employ ‘straight talking’ strategies that at first may have been a ‘shock’ or a linguistic transgression of the boundaries of normative social interaction where indirect speech was the preferred norm. (Kral, 2011:8-9)

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<sup>4</sup> For example, letters and petitions were sent to politicians seeking assistance for the establishment of new outstation communities in the newly formed Ngaanyatjarra Lands.

The introduction of media and communications technologies, from HF radio to telephone and community radio and video broadcasting via BRACS in the early 1990s, further impacted on the modes of communication used by people. This has enabled people to communicate remotely via voice only, limiting the important communications modes of body language, facial gesture and sign language. For this reason, it is not seen as reliable enough mode of communications for important business (cultural, family and political), which require communal face-to-face discussion.

Based on an ecology of collective communications and consensual decision making<sup>5</sup>, *Yarnangu* travel long distances to regional meetings to discuss important matters of native title, government resources, service delivery, mining permits and Ngaanyatjarra Council operations and businesses. Further, there is an expectation that family members will attend funerals regardless of their distance, and that family members of young men going through initiation ceremonies are required to participate in cultural activities. For these reasons, the motor vehicle (typically Toyota Landcruiser) is an important communication tool within contemporary western desert culture. The ability to travel to visit family in other communities, attend meetings and ‘go bush’ for hunting trips mean that functioning motor vehicles are valued more highly by *Yarnangu* than almost any other asset.

Initially media production was framed as a tool for documenting and broadcasting local language and cultural activities, and was primarily the domain of older people. Kral describes how “[y]outh media participation evident in many communities today has firm roots in this earlier era of radio and analogue video production where media was used as a tool for cultural maintenance” (Kral, 2011:9).

While young people have now become proficient in use of new digital media technologies, and are becoming increasingly familiar with ‘speaking out’, they are often still inhibited by cultural protocols from expressing views on matters of cultural or political significance, being critical or directly addressing senior people. This limits the program style for radio broadcasting to music request shows and general news and information, with limited journalism or interviewing or talkback on remote community radio.

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<sup>5</sup> As in ceremonial times, where issues were addressed collectively, the relevant elders would give long oratories on an issue and discussion would continue until a consensual view was formed.

## **A9.3. Development of media activity on the Ngaanyatjarra Lands**

### **A9.3.1. Introduction to Ngaanyatjarra Media**

This section outlines the development of Ngaanyatjarra Media from its inception as Irrunytju Media, a community-driven cultural recording program, to becoming a regional media organisation. Ngaanyatjarra Media is based in Irrunytju community, about 10 km from the tri-state border of WA, SA and NT. As well as the 12 communities within the Ngaanyatjarra lands, Ngaanyatjarra Media supports two communities in the Spinifex region to the south, Tjuntjuntjara and Coonana, and Mt Margaret near Laverton (see figure 6-1).

The Ngaanyatjarra Lands were one of the last regions in remote Australia to join the BRACS program and establish a regional media organisation (in 1992). Irrunytju Media developed within the unique western desert media ecology, drawing primarily on the history of video production and cultural recording work done at EVTV and Warlpiri media since the early 1980s. Its early key objectives were the recording and distributing of *Turlku* (traditional dance and song) and *Tjukurrpa* (stories). While this early work could be said have its origins in the Australian Indigenous self-determination and land rights movements, which drew on activism in the United States of America, it is equally likely to have emerged from the anthropological and ethnographic filmmaking traditions that people had been exposed to since the early 1900s and especially during the Mission Times since the 1930s.

Since the name change to recognise its expanded role as a regional media organisation in 1999, Ngaanyatjarra Media has developed to become one of the most active and diverse remote media and communications programs nationally. The range of activities now includes radio and video production and broadcasting, training and employment, language and cultural programs, IT training and centres, music development, archiving, telecommunications (see also section A9.3.7) and technical services. Since the establishment of a new regional media and communications centre in Irrunytju in 2008, Ngaanyatjarra media moved into a new phase of development, more professional production practice, and greater regional engagement.

However, there were numerous challenges to address in remote program development and delivery, including government policy and funding, facilities and resources, cross-cultural collaboration, governance, recruitment, environmental conditions and the vast coverage area.

Only through strong *Yarnangu* ownership and a shared belief in the importance of media as a tool for cultural maintenance and community development has the program survived and flourished.

The vision for Ngaanyatjarra Media is:

Ngayuku-lampatju Media tirtu-latju yara nyakula nintirringkula kanyiltjaku.

Our Media so that we always continue to see the ways/customs and continue to learn and keep them strong. (Ngaanyatjarra Media Strategic Plan 2009-14:18)

Ngaanyatjarra Media has a strong history of *Yarnangu* governance and participation. In 2002, it became incorporated with its Board made up of representatives from each of the 15 communities, a *Wati* (male) & *Minyma* (female) Chairperson and the Chair of Ngaanyatjarra Council. Incorporation was a critical step in the organisation's' development, increasing the ownership and decision-making from all communities, opening up new funding opportunities, increasing the professionalism and organisational profile, and expanding its role within the national Indigenous media sector.

### **A9.3.2. The establishment of Irrunytju Media**

The formation and work of Irrunytju Media grew directly out of the early work being done at Ernabella Video and Television (EVTV) since the early 1980s, with the key focus of organising and recording of *Turlku/ Inma*<sup>6</sup> (cultural dance events) and *Tjukurpa/ Tjukurpa*<sup>7</sup> (*Yarnangu* belief system, including traditional 'dreaming' stories). EVTV became incorporated as Pitjantjatjara Yankunytjatjara (PY) Media in 1986 to take on a regional focus, with a governing committee representing six communities in the Anangu Pitjantjatjara Yankunytjatjara (APY) lands<sup>8</sup>. Irrunytju community was invited to join PY Media in 1989, with Noeli Roberts and Belle Davidson as the Ngaanyatjarra Lands representatives.

The primary video team for EVTV from 1985 onwards were Pantjiti McKenzie and husband Simon McKenzie, who worked with coordinator Neil Turner to organise and record *Inma* events and *Tjukurpa* from across the region. EVTV made three *Tjukurpa* films around the Irrunytju (Wingellina) area: '*Pukara*' ('*Kuniya*/carpet snake story', south of Irrunytju, 1987)

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<sup>6</sup> *Turlku* is the Ngaanyatjarra word for traditional dancing and singing. The Pitjantjatjara word is *Inma* which is also commonly used.

<sup>7</sup> *Tjukurpa* is the Pitjantjatjara spelling of *Tjukurpa* (Ngaanyatjarra)

<sup>8</sup> These were Ernabella, Amata, Fregon, Mimili, Indulkana and Pipalyatjara (pers. comm. Neil Turner 14/5/09)

which Noeli Roberts was involved in; ‘*Kuniya Piti Tjukurpa*’ (‘Carpet Snake Story’, 1988) at Illurpa, Pantjiti and her sister Belle Davidson’s homeland north-west of Irrunytju; and a western segment of ‘*Tjukurpa Kungkarangkalpatjara*’ (Seven Sisters Dreaming, 1990) at Kuru-ala south of Irrunytju<sup>9</sup>.

Noeli Mantjantja Roberts began training as a camera operator with ETV during these early productions and became interested in developing a similar cultural recording program for the Ngaanyatjarra communities to the west. He was to become the primary video producer and key advocate for the development of Irrunytju Media and later the regional organisation Ngaanyatjarra Media.

Belle Karirrka Davidson initially became involved in the media program following her sister Pantjiti’s encouragement to participate in the ‘*Kuniya Piti Tjukurrpa*’ filming and dancing. Belle recounted:

I used to be living in Warburton [mission] and I knew nothing about this sort of thing. I came to Blackstone for a holiday and there I saw that they were performing *Inma*, traditional dance, but I was ignorant and I was sitting there looking at that. My older sister, Pantjiti, came to me and she asked, would you like to come with me to dance. I said “Sorry I don’t know how.” And from there I got up anyway, and said “alright I will join in and help”. It was very good, and I learned through my sister and now I’m standing on my own with the oldies [...] ‘cause they love their culture and they can’t give it up. (Belle Davidson, 2007)<sup>10</sup>

Belle gained much of her cultural training through watching the old ladies dancing ‘proper way’ on the ETV videos<sup>11</sup>. She went on to become the senior media worker, documenting hundreds of hours of cultural videos and women’s only recordings, and teaching *Turlku* to women throughout the region. Her cultural knowledge and expertise is widely recognised throughout the NPY region through her role as Cultural Officer for Ngaanyatjarra Media. Belle’s story highlights the significance of the media program in maintaining cultural activity and knowledge on the Ngaanyatjarra Lands.

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<sup>9</sup> This was followed up by a co-production with CAAMA for “Satellite Dreaming” in 1991 (pers.comm Neil Turner 14/5/09).

<sup>10</sup> Speech given at ICTV/IRCA Summit, Alice Springs, March 21 2007.

<sup>11</sup> Belle was born at Illurpa near Blackstone in about 1940, but spent much of her childhood from the late 1940s at the Warburton Mission following the death of both parents. The mission children were discouraged from speaking language or practicing culture, with many of Belle’s generation not knowing the *Turlku* or the *Tjukurrpa*.

### **A9.3.3. The introduction of BRACS in the Ngaanyatjarra Lands**

The Ngaanyatjarra region was the last to become part of the BRACS program and to establish a Remote Indigenous Media Organisation. Despite Irrunytju (and most Ngaanyatjarra communities) not meeting the BRACS guidelines,<sup>12</sup> the community successfully applied for the first BRACS unit for the region in 1989, receiving TV and radio broadcast facilities for the first time, along with a video camera and a small radio studio. This followed a request from Simon Butler and wife Roma, who were doing media training through Batchelor College from 1988, with Community Adviser Ruth Raintree supporting them to prepare an application. Two more communities, Tjukurla and Kiwirrkura, joined the BRACS program the following year.

Ruth Raintree described the early development:

“In 1991 in Irrunytju they talked about how to grow up a program for media in the community and got Renee Romeril to come and help work it out<sup>13</sup>. They got DEET funding to get a trainer part-time, Mr Keith Russell<sup>14</sup>, and Noeli Roberts became the main media worker. Then in 1993, with the ATSIC offer for the BRACS Revitalisation Scheme, came requests to help other communities in the region get set up. After sharing the trainer with Tjukurla and Kiwirrkura, they went to all communities in 1996 and Irrunytju Media got the job of managing media for the Ngaanyatjarra region. The Media program happened because *Yarnangu* got behind it and made it happen.” (Ruth Raintree, 2002)<sup>15</sup>

Initially, due to lack of training and technical support and basic facilities, there was little use of the BRACS broadcast equipment in Irrunytju. However, in 1994 the BRACS was relocated to the newly built community office, with 4 rooms dedicated to the media program; an office, a storeroom (with shelving for production equipment and lockable cabinets for men’s and women’s gender exclusive video recordings), a radio studio, video edit room/ TV studio, and access to the council meeting room for community screenings. (Turner, 1998:142) A vehicle was purchased for video recording trips and training. The primary work involved

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<sup>12</sup> A requirement was a population of at least 200 residents. The other condition was that there was no existing TV and radio services in place. Warburton Community, the only site with over 200 people, had already established a self-help TV retransmission service.

<sup>13</sup> Renee Romeril, a trainer with Batchelor College, was invited for 6 weeks in 1991 as Media Consultant to help establish a BRACS program for the community and support Irrunytju Media to get established.

<sup>14</sup> Irrunytju Community successfully sought funding from WA Department of Employment, Education and Training to employ part-time trainer Keith Russell in 1991/2 and begin regular broadcast and production. This funding was increased to pay for a full-time coordinator/trainer in 1992/3, and Irrunytju Media was established.

<sup>15</sup> Ruth Raintree, Speech at Ngaanyatjarra Media Incorporation meeting, Walu, 26<sup>th</sup> Oct 2002

video recordings of *Inma/ Turlku* events and football carnivals by Noeli Roberts on S-VHS camera.

According to a 1994 report<sup>16</sup>, Irrunytju Media:

currently broadcasts 2 ½ hours of radio five mornings a week and one hour of TV five afternoons a week. Two trained operators do the radio broadcast each morning and one operator is being trained to do the afternoon TV broadcast. Video production has been an important part of the programme in Wingellina and provides TV program material for one day each week. This is made up mainly of Inma, but also includes football carnivals, school activities and community development such as road building, house construction, and construction of the new community office. (Irrunytju Media, 1994)

#### **A9.3.4. BRACS Revitalisation Strategy (BRS) 1993**

In 1993, when ATSIC established the BRACS Revitalisation Strategy to rejuvenate the poorly-implemented BRACS scheme, the Ngaanyatjarra region wasn't initially included. However, after some lobbying by NIMAA<sup>17</sup>, Irrunytju Media was invited to represent the Ngaanyatjarra Lands at BRS meetings.

In 1994, Noeli Roberts addressed a Ngaanyatjarra Council meeting in Kiwirrkurra to ask if other communities wanted to join the BRACS program. Ten more communities requested to join, and following the BRS Community Needs Surveys (1994), nine were provided with equipment to enable local radio and TV broadcast and production<sup>18</sup>. Irrunytju Media was tasked with coordinating the rollout of this equipment and received \$154,000 funding in 1995/6 for capital equipment as well as \$18,000 for training delivery. This was coordinated by new trainer Joel Russell (1994-6), who took over from his father Keith.

The initial installation of BRACS equipment into 9 communities was done in 2006, with several delays due to late equipment delivery and contractor availability. Also several communities did not have a suitable unused building or room to locate the studio facilities<sup>19</sup>.

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<sup>16</sup> Wingellina BRS Community Survey report 1994, written by Keith Russell

<sup>17</sup> PY Media suggested to National Indigenous Media Association of Australia (NIMAA's) BRACS Working Committee that Ngaanyatjarra communities be eligible for the BRS program. (Neil Turner pers. comm.14/5/09)

<sup>18</sup> Wiluna in the Pilbara region of WA excluded.

<sup>19</sup> Facilities were not ready at Jameson (awaiting new community office to be built), Tjukurla, Tjirrkarli, Cosmo Newberry, and Blackstone. New media centres were established at Tjirrkarli (room added in community hall) and Warakurna, where the old community office was renovated. Warburton located the BRACS studio equipment in the school, excluding local broadcasting. Wanarn and Coonana chose not to get radio studios.

A second BRS Capital Installation program in 1997/8 was intended to install the remaining radio studios and video playout facilities but this also had delays. Phone links (telephone hybrids) were purchased for each site to enable a regional radio network, but didn't work due to the low quality DRCS<sup>20</sup> telephony system and lack of phone line availability.

Following the BRS project, Irrunytju Media took on a regional role of providing training and ongoing technical support for these BRACS facilities. However, the program was jeopardised by ATSIC funding cuts in mid-1996, with Irrunytju Community having to fund the Media Coordinator/ Trainer position from non-grant funds until funding was reinstated in February 1997. Lack of operational funding and resources, combined with the vast coverage area and the delays in equipment rollout, made regional training delivery virtually impossible, with most training undertaken by Batchelor College. The appointment of Renee Romeril as Trainer/ Coordinator in May 1997 re-started the program with a focus on training and video production.

Despite limited resources, media workers remained optimistic about building a regional media organisation like PY Media or Warlpiri Media. Discussions about incorporation commenced. Noeli Roberts and Belle Davidson were prolific video-makers, documenting regional events and organising and recording *Inma/Turlku* events, and producing a major documentary of the '*Minyma Kutjarra Tjukurrpa*' (Two Sisters Story) in 1999<sup>21</sup>. The Shire of Ngaanyatjarraku had contracted technician Dennis Pease to carry out a 6-monthly service trip to all communities to maintain TV and radio services. Irrunytju media sought funds for a radio trainer position and replacement vehicle.

#### **A9.3.5. A slow start for Ngaanyatjarra radio**

Even though community radio broadcasting was intended as a key part of the BRACS program, it was not widely adopted in the Ngaanyatjarra Lands throughout the 1990s, where video had been the primary media mode. This media ecology differs from many other regions, particularly in northern Australia, where radio broadcasting played a key role as the primary media form and this focus still remains today.

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<sup>20</sup> Digital Radio Concentrator System microwave telephony network, deployed by Telstra in the early 1990s.

<sup>21</sup> This documentary was funded by the National Indigenous Documentary Fund and screened on Imparja and SBS (revised version). In 2000, it won a Tudawali award for Best Language Documentary for Director/ Writer Belle Davidson and Producer Noeli Roberts.

Radio provides a medium whereby Indigenous music, culture and local messaging can be distributed very cost effectively. It also has the ability to play a powerful role in communicating the Australian Government's essential messages in health, education and social policy. [According] to audience survey material prepared in 2010 by McNair Ingenuity Research [...] six per cent of all Australians had listened to an Indigenous radio station in the last month and more than half of all Aboriginal and Torres Strait Islander peoples polled had listened in that period. For the Northern Territory (NT), the figures were 45 per cent and 73 per cent respectively. These audience numbers demonstrate the reach of Indigenous radio and are indicative of the importance radio plays in Indigenous communities. (Stevens et al., 2011:5)

Initially under BRACS, radio broadcasting was only possible to undertake at a community level, with communities inserting local programming over the incoming ABC service. The introduction of the B-MAC satellite system in the mid 1990s enabled six regional Aboriginal and Torres Strait radio services to be delivered to communities via Imparja TV's satellite link. This enabled centralised programming to be distributed by RIMOs as a bed program for communities to then insert their own local programming. A new satellite service introduced in 1998 enabled 12 regional services to be delivered.

At this time, PY Media established the 5PY satellite radio network. It began regular programming from the hub at Umuwa with some contribution from BRACS communities via Scoop Reporter codecs. As there were no additional satellite channels available for Ngaanyatjarra Media, PY Media invited Ngaanyatjarra Council to join its radio network in 1999<sup>22</sup>. It was subsequently renamed 5NPY (Ngaanyatjarra Pitjantjatjara Yankunytjatjara). However, this meant that Ngaanyatjarra Media was the only RIMO to not have a dedicated satellite radio network<sup>23</sup>. For this reason the Ngaanyatjarra case study is not typical of other RIMOS across Australia.

The 5NPY service was not re-broadcast in the 13 Ngaanyatjarra communities until October 2002 when the author arranged for dedicated radio transmitters to be installed in all sites.

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<sup>22</sup> PY Media attended the April 1998 Ng Council meeting to propose that Ng communities join Radio 5PY network and change name to 5NPY. 5NPY was launched at Umuwa on 8th May 1998.

<sup>23</sup> QRAM, which was formed in about 2005 to service northern Queensland BRACS communities, did not receive the satellite radio channel held by Townsville Aboriginal and Islander Media Association (the BRACS coordination later transferred to Bumma Bipperra Media in Cairns). Both Ngaanyatjarra Media and QRAM were able to establish satellite radio networks in 2013. This was due to cheaper satellite access on the new VAST platform enabling an extra two funded radio channels (up to 14).

This introduced full-time Indigenous radio (5NPY) to the region<sup>24</sup>. In 2002, Ngaanyatjarra Media began a radio training program<sup>25</sup> and daily one-hour radio show (4 days a week) mostly live from Irrunytju, including pre-recorded shows on audiotape or mini-disk sent in by broadcasters in other communities<sup>26</sup>.

Initially only Irrunytju community could broadcast programs over 5NPY using a Scoop Reporter codec borrowed from PY Media. In 2003 Ngaanyatjarra Media purchased 6 Tieline codecs under an ATSIIC capital grant to enable other communities to contribute live programs. However, a lack of spare phone lines and the slow line speed via the DRCS microwave telephony system meant that the Tielines were unable to connect in a number of the communities until upgrades were undertaken<sup>27</sup>. The poor telecommunications hindered progress on the establishment of a dedicated Ngaanyatjarra radio network until the late 2000s.

In 2003, Ngaanyatjarra Media employed SBS radio broadcaster Valerie Bichard to provide training and set up the format of the show<sup>28</sup>. This led to an active training program (co-delivered with Batchelor College) and radio broadcast activity across the region. Following that, the Ngaanyatjarra Radio Show increased to two one-hour shows each weekday<sup>29</sup>. The community-based training aims to teach presenters how to do local community broadcasting and learn to link-up via Tieline Codec to do live Ng Radio Show broadcasts over 5NPY. Presenters learn how to report on local events and activities in the community, conduct interviews, and record oral histories or cultural stories with old people, as well as schedule music and promos into their shows.

With funding support from Community Broadcasting Foundation to pay presenter fees, the Ngaanyatjarra Radio Show became a regular feature of the 5NPY programming up until the late 2000s. Both Ngaanyatjarra and APY audiences loved the program mix from the 10 contributor communities, with local personalities, language, music, interviews and stories.

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<sup>24</sup> This extended 5NPY coverage to about 26 communities across the Ngaanyatjarra and APY regions.

<sup>25</sup> Former SBS Radio broadcast journalist Valerie Bichard undertook the training and setup of the radio show format through a co-delivery arrangement with Batchelor Institute of Indigenous Tertiary Education.

<sup>26</sup> In particular Rhys Winter in Cosmo Newberry would send up to 3 programs on mini-disk a week via the mail plane.

<sup>27</sup> The lack of ability to link up radio codecs over phone lines was a key reason for Ng Media advocating for improved telecommunications infrastructure on the Ng Lands. The Tielines were able to function when the DRCS was upgraded to HCRC in 2004, but those communities on satellite telephony systems were unable to connect up.

<sup>28</sup> Valerie Bichard continued working intermittently at Ngaanyatjarra Media until 2008, delivering media training and coordinating video productions and women's cultural recordings.

<sup>29</sup> Slots were 11am-12am and 4-5pm CST

During times where PY Media had difficulties maintaining regular programming, Ngaanyatjarra Media increased its contribution to up to 8 hours a day, and at times took over the scheduling and playout from its hub in Irrunytju.

In 2006, the IBP Review focussed its funding outcomes on radio broadcasting. This led to a shift of the primary focus of Ngaanyatjarra Media's activities from video production to radio broadcasting and training. Ngaanyatjarra Media continued to argue that the various media forms supported and added value to one another, with most content produced able to be shared between platforms. Nonetheless, radio broadcasting continues to be a mainstay of Ngaanyatjarra Media's activities.

While inclusion in the 5NPY satellite network enabled Ngaanyatjarra Media to slowly develop radio broadcasting in the region, it has been unable to deliver its own full-time service like the other RIMOS. Ngaanyatjarra Media has planned to establish its own Ngaanyatjarra Radio network since the late 1990s. For years this was not possible due to a lack of available channels in the Imparja allocation on the Aurora satellite (all 10 channels are allocated). However, with the switchover from Aurora to the VAST digital satellite in 2013, two additional channels became available, and the Ngaanyatjarra Radio Network was finally activated in July 2013<sup>30</sup>.

### **A9.3.6. Incorporation of Ngaanyatjarra Media**

In mid-1998, ATSIAC commissioned a Major Review of Irrunytju Media. The report acknowledged the importance and cultural value of the program and recommended it take on the role of regional coordination hub for the 12 BRACS communities<sup>31</sup> for media operations, training, support and repair and maintenance programs. As a result, in 1999 Irrunytju Media changed its name to Ngaanyatjarra Media, with auspicing transferred to Ngaanyatjarra Council and direct funding from ATSIAC National. While operational funding was increased, turnover of staff and delays in recruitment inhibited the development of the organisation. Despite good efforts, there was very little active production or broadcasting underway and no regular Indigenous media services in the communities.

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<sup>30</sup> Imparja received direct funding under the IBP program to provide the uplink and delivery of the 14 radio channels and ICTV on VAST (previously funded for 10, then 12, services on Aurora).

<sup>31</sup> These are Blackstone (Papulankutja), Coonana, Cosmo Newberry, Jameson (Mantamaru), Kiwirrkurra, Tjirrkarli, Tjukurla, Tjuntjuntjara (Paupiyala Tjarutja), Wanarn, Warakurna, Warburton (Milyirtjarra), and Wingellina (Irrunytju). Three more communities, Karilywara (Patjarr), Pira-Kata (Kanpa) and later Mt Margaret were to join in the early-mid 2000s, albeit without additional funding.

The author was employed in the Coordinator role in September 2001 and stayed in the role until May 2010. This enabled long-term continuity and supported the growth of Ngaanyatjarra Media.

Ngaanyatjarra Council were initially reluctant for Ngaanyatjarra Media to become separately incorporated with its own Committee, preferring to maintain all organisations under one umbrella. However, Ngaanyatjarra Media argued for separate incorporation on the basis of having two member communities outside of Ngaanyatjarra Council (Coonana and Tjuntjuntjara) and requiring specialist knowledge and attention that the regional Councillors could not provide. The incorporation was finally endorsed in 2002<sup>32</sup>. A regional Incorporation meeting was held at Walu homeland in September 2002 in conjunction with the 10th anniversary of the media program on the Ngaanyatjarra Lands. Over 400 people gathered to celebrate and talk about the growth of the media program and plan its future. As well as meetings, the 3-day event included Turlku performances, video screenings and a band night<sup>33</sup>. The inaugural Media Committee was elected, comprising a Wati (male) and Minyma (female) chairperson, Bruce Williamson and Belle Davidson, the Chair of Ngaanyatjarra Council and representatives of the 13 participating communities.

Ngaanyatjarra Media Aboriginal Corporation was officially incorporated on December 23 2002. This enabled Ngaanyatjarra Media to seek other funding sources and actively contribute to national Indigenous media policy and growth. With greater ownership and input by all communities, engagement in media activity began to increase across the Lands. The development of Ngaanyatjarra Media from 2003-2010 is outlined from section A9.3.6 above.

Despite the chequered history of media and communications in the region and lack of pre-existing infrastructure or funding for many of these programs, within five years virtually all of the key aims of the ambitious strategic plan (see next section) had been achieved<sup>34</sup> and ongoing programs were in place.

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<sup>32</sup> At the May 2002 Ngaanyatjarra Council meeting.

<sup>33</sup> The popularity of the Walu event led to the establishment of an annual Ngaanyatjarraku Turlku Purtingkatja (Ngaanyatjarra Music festival), beginning in Jameson in 2003.

<sup>34</sup> The dedicated radio network, separate from 5NPY, could not be achieved due to a lack of additional satellite channels. This was finally achieved in 2013 with the switch to the new VAST satellite.

### **A9.3.7. Ngaanyatjarra Media Strategic Plan 2003-6**

The 2001-2010 period is the primary research window for this project, and was a significant development period for Ngaanyatjarra Media. In 2003, a highly ambitious three-year Strategic Plan was developed by the Committee to significantly build the media and communications program in the region. While maintaining the basis of language and cultural maintenance at the core of Ngaanyatjarra Media's programs, it set out to establish:

- Lands-based training programs in media, IT, music and print;
- Community access to information and communications technologies (ICTs);
- Regional broadband infrastructure strategy;
- Purpose-built regional Media and Communications Centre;
- On-line Communications offices in each of the 14 communities;
- Ngaanyatjarra Archival Project;
- Cultural Performance and Video Recording program;
- Regional Technical Services Unit;
- Dedicated Ngaanyatjarra Radio Network;
- Music development and recording program;
- Regional website.

This plan grew out of two years of consultation and needs analysis in all of the 14 communities in the region. At the time it was developed, Ngaanyatjarra Media had a budget of \$275,000 per annum and a full-time staff of one Coordinator (the author), a part-time radio/video trainer, and two *Yarnangu* cultural officers.

Some of the major outcomes for Ngaanyatjarra Media during that period include:

- Planning, fundraising, construction and fitout of Ngaanyatjarra Media and Communications Centre in Irrunytju community (2008);
- Establishment of Irrunytju Telecentre plus 12 community access Media e-centres;
- Ngaanyatjarra Lands Telecommunications Project (key role<sup>35</sup>) providing broadband infrastructure and WiFi networks to 12 communities (2008- see section A9.4.4);
- Regional IT training programs (2005-2010);

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<sup>35</sup> The author represented Ngaanyatjarra Council, Shire of Ngaanyatjarraku and Ngaanyatjarra Health Service on the NLTP Steering Committee from 2005-2007, and advocated for a shared BDSL service to be made available via WiFi for community access; Ng media coordinated the rollout of WiFi and installation of satellite services in 6 sites not on fibre optic.

- Regional radio network infrastructure and daily Ng Radio Show broadcasts on 5NPY (2002-2010);
- Ngaanyatjarra Music Development Program (2010-12);
- Music recording established, with four compilation and one band CD to date (2005-10);
- Annual *Ngaanyatjarraku Turlku Purtingkatja* (Music and Culture festival) since 2003;
- Regional Website/Portal (*Ngurra*, 2008) & Wiki website (2009);
- Archiving program to introduce Ara Irititja computers into 7 communities (2009-10);
- Upgraded transmission and studio facilities and new broadcast towers;
- Technical Services Unit with dedicated Technical Services truck;
- Gaining Temporary Community Broadcast Licenses for 12 communities, beyond the 3 original CBL licensed sites (2009);
- Role in research projects including Desert Knowledge CRC DIRT project (Turk, McGinley, 2005-6), ethnographic research on use of ICTs as learning tools by young people (Kral, 2008-10), and media anthropology project (McGrath, 2008-9);
- Cultural Performance and Recording program (2006-2010), with numerous Turlku events and Tjukurrpa recordings, including award-winning ‘*Minyma Kutjarra Tjukurrpa*’ (‘Two Sisters Story’) part 2;
- ‘*Ngaanyatjarra Turlku*’ performance at 2007 Perth International Arts Festival;
- Regular *Turlku* (traditional dance) and cultural recording events within the region.

Further, Ngaanyatjarra Media played a role, in conjunction with other RIMOs, in the establishment of peak body Indigenous Remote Communications Association (IRCA). IRCA is active in industry development and coordination and innovative use of technologies and program delivery methods<sup>36</sup>. It was also a founding member of Indigenous Community Television, along with three other RIMOs, and a major content contributor from 2002.

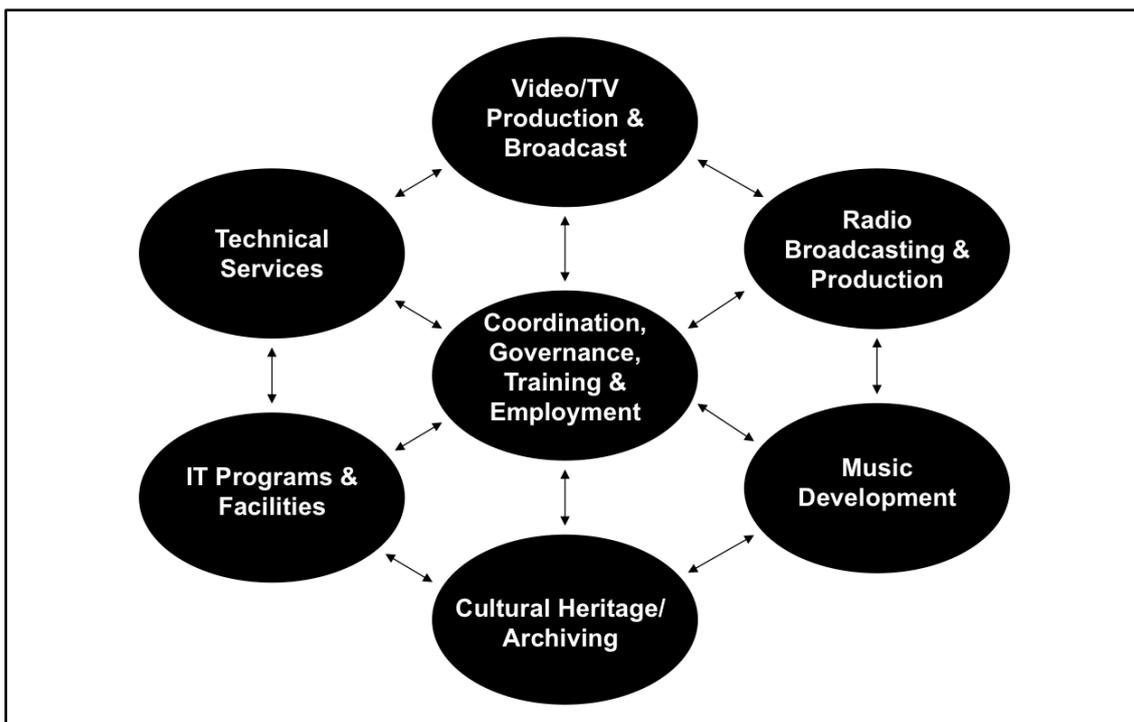
From 2003 to 2008, the strategic focus of Ngaanyatjarra Media was on building the capacity of the organisation and establishing communications infrastructure and access facilities. The Strategic Business Plan 2009-14 shifted the focus towards supporting *Yarnangu* with training, employment, production and broadcasting.

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<sup>36</sup> The author worked at IRCA as Policy and Projects Officer in 2010-11 and as General Manager since 2012.

### A9.3.8. The Integrated Delivery Model

By 2010, Ngaanyatjarra Media operated a range of inter-related programs. These programs are outlined in detail as case studies within chapter 9, which are used to evaluate the effectiveness of the draft policy and evaluation frameworks.. The Integrated delivery approach used by Ngaanyatjarra Media enabled multi-faceted program delivery in order to complement and support one another. It uses a Communicative Ecologies approach of introducing new modes of media and communication activity that build strong community ownership. New programs or technologies were introduced that built upon existing media practice and familiar technologies or applications.



*Figure A9-1: Integrated Delivery Model used by Ngaanyatjarra Media as at 2010*

The Integrated Delivery Model (Figure A9-1 above) enabled multiple programs to be delivered across a vast region in a more cost-effective and mutually beneficial manner. For example, the music development program provided local music to play on radio, use within local videos and video clips, and perform at regional festivals, while creating employment and micro-enterprise opportunities for the musicians. The IT training used local media and archival content and production software, set up within the existing RIBS media facilities, as a means of engaging new computer users. The Technical Services Unit provided the maintenance of broadcasting facilities, ICT and last-mile infrastructure.

### A9.3.9. Program resourcing

By 2009/10, Ngaanyatjarra Media was managing up to 20 different projects annually across a range of funding sources. The following table (A9-1) provides an overview of the funding/income amounts and sources for the primary projects for 2009/10:

*Table A9-1: Overview of Ngaanyatjarra Media funding and projects in 2009/10*

Project (2009/10)	Funding-Capital	Source (Capital)	Funding Operational	Source (Operational)	Other Income	Source (Other)	Total (ex GST)
Media Operational (triennial)	\$0		\$430,000	DEWHA-Indigenous Broadcasting Program	\$154,545	Project Mgmt \$54,545; Shire of Ngaanyatjarraku \$22,727; Video/radio projects \$22,727; Sales \$9,091	<b>\$584,545</b>
National Jobs Package (triennial)	\$0		\$544,160	DEWHA-National Jobs Package	\$0		<b>\$544,160</b>
Ngaanyatjarra Cultural Performance and Recording Project (triennial)	\$0		\$69,527	DEWHA-Indigenous Cultural Support	\$12,727	Sponsorship	<b>\$82,254</b>
Music Recording Project <sup>37</sup>	\$0		\$33,950	DEWHA-Indigenous Cultural Support	\$0		<b>\$33,950</b>
Ngaanyatjarra Radio Show (10 hours/week)	\$0		\$23,049	CBF Indigenous Program grants	\$0		<b>\$23,049</b>
Irrunytju Telecentre Operations	\$0		\$34,000	WA Government-Telecentres WA	\$56,000	Sales \$20,000; Training \$20,000; Services \$16,000	<b>\$90,000</b>
Technical Services Unit	\$175,000	Lotterywest-TSU Vehicle Purchase	\$0		\$22,000	Satellite and IT servicing	<b>\$197,000</b> <sup>38</sup>

<sup>37</sup> This was later expanded to a 3-year Music Development program with triennial funding from 3 sources- Arts WA, Country Arts WA, ICS- totalling \$150K per annum

<sup>38</sup> Income from DEWHA & Shire of Ngaanyatjarraku and operational costs (Technician Salary, R&M for Broadcast Equipment) included in Media Operational budge; actual budget approx. \$160K

<b>Archival project</b>	\$16,000	DEWHA-Maintenance of Indigenous Languages and Recordings	\$49,000	DEWHA-Maintenance of Indigenous Languages and Recordings	\$0		<b>\$65,000</b>
<b>Ngaanyatjarra Music and Cultural Festival</b>	\$0		\$13,400	DEWHA-Indigenous Cultural Support	\$20,000	Sponsorship	<b>\$33,400</b>
<b>Indigenous Remote Radio Rollout</b>	\$17,018	CBF	\$3,900	CBF	\$0		<b>\$20,918</b>
<b>Ng Media and Communications Centre Fitout<sup>39</sup></b>	\$358,441	Lotterywest-MCC fitout costs	\$0		\$0		<b>\$358,441</b>
<b>NLTP Stage 2 - Satellite/ WiFi equipment install &amp; operations<sup>40</sup></b>	\$154,168	WA Dept Industry & Resources	\$76,928	WA Government Dept industry & Resources	\$0		<b>\$231,096</b>
<b>Ng Communications Access project- 7 x Broadcast towers</b>	\$264,950	WA Govt-DLGRD-IRDP	\$0		\$37,470	NLTP Stage 2 & AGI	<b>\$302,420</b>
<b>TOTAL INCOME</b>	<b>\$985,577</b>		<b>\$1,277,914</b>		<b>\$302,742</b>		<b>\$2,566,233</b>

This table gives an indication of the diversity and scale of programs that were being undertaken by Ngaanyatjarra Media, with a total budget almost ten times the 2003 level. As can be seen, capital funding totalled 38.4% of the total income, with operational funding being 49.8% and other income, including generated income and sponsorship being 11.8%. The DEWHA funding (IBP, ICS and MILR) made up 38.1% of total program funding, with Indigenous Broadcasting program funding of \$430,000 being only 16.8% of total income for program delivery. However, the recurrent IBP funding provided the critical organisational continuity for Ngaanyatjarra Media to deliver a broad range of other programs.

While the funding amounts and the programs being delivered vary each year, and do not necessarily reflect program delivery of other RIMOs, the table provides a clear indication of

<sup>39</sup> The capital fit-out was the final stage of a \$2.5million project to build the Ng Media & Communications centre, involving 9 funding programs over 4 years (completed October 2008).

<sup>40</sup> Ngaanyatjarra Lands Telecommunications Project Stage 2 involved rollout of satellite services in 6 communities (which didn't get fibre optic) and WiFi equipment in 12 sites. This 3-year project (2009-2011) totalled \$350,000 including the cost of satellite and WiFi equipment usage and R&M.

the need for media and communications policy to be more expansive than simply a re-think of IBP funding guidelines. New policy needs to recognise the whole range of program activities and develop a more holistic and coordinated approach to remote media and communications.

As at 2010, Ngaanyatjarra Media employed eight full-time and contract staff and up to 20 *Yarnangu* media workers. Non-Indigenous people filled six staff roles - Manager, Operations and Training Coordinator, Radio Trainer/Coordinator, Video Trainer/Coordinator, Music Development Officer, Broadcast Technician - with *Yarnangu* in the two Cultural Officer positions and Telecentre Supervisor role<sup>41</sup>. Additional contract staff were required intermittently to work on cultural projects, video editing, technical support, music recording, archiving or other projects. Twenty *Yarnangu* media workers were employed through the National Jobs Package, with tasks including: managing community media centres, contributing Ngaanyatjarra Radio Show programs, tutoring, video production, music development and supporting program and training staff. These numbers is compare very favourably with only 1 and ½ staff and 2 cultural officers in 2003.

Ngaanyatjarra Media continues to maintain a close working relationship with its host community Irrunytju and the other 14 communities, Ngaanyatjarra Council and its service divisions, Shire of Ngaanyatjarraku, regional service providers and state and federal funding agencies. It also maintains close links with IRCA and the other seven RIMOs.

#### **A9.3.10. Ngaanyatjarra Media update 2015**

In 2014, Ngaanyatjarra Media continued to deliver the same suite of programs today that were being delivered in 2010. However, with the switchover to the VAST digital satellite, Ngaanyatjarra Media finally was able to establish its own satellite radio network Radio NGM in late 2013. This now operates as a full-time regional service with regular contributions of radio shows from 6-8 communities.

By 2013, Ngaanyatjarra Media had expanded to 12 non-Indigenous coordination, production and teaching staff, and 35 *Yarnangu* staff. Ngaanyatjarra Media was re-badged as NG Media and the new slogan 'Pulse of the *Yarnangu*' and logo were emblazoned on the fleet of vehicles, new website (ngmedia.org.au), T-shirts, promotional videos and booklets<sup>42</sup>. The re-

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<sup>41</sup> The number of non-Indigenous staff had increased to 10 by 2013.

<sup>42</sup> Manager Chris Hobart cited the reason that the name was too difficult to pronounce. It is unclear as to

branding was aimed at building the profile of NG Media as a multi-media production service to external agencies to generate income from corporate production, TV production funding (NITV), and IT training and infrastructure projects. The previous internally-focused cultural maintenance model was largely replaced by an externally focused promotional and project-based model. This business development focus is similar to the approach being taken by several RIMOs who have grouped together to form a Northern Indigenous Media Alliance aimed at building a profile for production and broadcasting of corporate and government campaigns across multiple platforms.

Unfortunately, the organisation grew beyond its means and, in late 2014, had to scale down significantly due to financial issues. It reduced to 2 full-time staff and core operations only of radio broadcasting, running of the Irrunytju Telecentre and technical support of the RIBS. However, the community support and demand for services has not waned. At the time of writing, the organisation was in the process of preparing to re-build in the new financial year (2015/16) and re-establish the IT training and video production.

#### **A9.3.11. Future directions**

The media has changed...it's growing like fire, it's gone big and we want to see it that way. And we're all working together to keep this media going so our next generation will take it on when we disappear from the Lands.  
(Winnie Woods, interview by author 29/7/10)

The media program in the Ngaanyatjarra Lands struggled to become established throughout the 1990s due to lack of resourcing and coordination. However, building on the EVTV/ PY Media model, it maintained a vision of community ownership, language and cultural maintenance and inter-generational knowledge transfer. With the expansion of a regional program in the 2000s, this same vision has informed the delivery model for new technologies and programs.

New media and ICTs are becoming part of daily life for *Yarnangu* for creating and accessing media (photos, music, videos, radio etc.), using on-line services, applications and entertainment, learning, accessing archival records, communicating and networking. Through the use of ICTs, video conferencing, fixed and mobile telephony (and VoIP in the

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whether the Board had a significant role in the re-branding and shift in direction.

future), *Yarnangu* are now accessing services and maintaining important family and social linkages.

The establishment of a regional broadband network with WiFi last-mile delivery, community access on-line media centres, mobile telephony in Warburton, and a history of media activity and training, has positioned the region well to engage with future technologies and applications, with community ownership and linguistic and cultural integrity. It is hoped that these communications technologies can help to keep remote communities vibrant and sustainable through social, cultural and economic development, and support *Yarnangu* access to training, employment and other services.

However, with the numerous changes affecting remote communities – abolition of CDEP, reduction in funding for remote communities, Digital TV Switchover, rollout of the National Broadband Network, a possible major mining operation in the region<sup>43</sup> – there is a risk of *Yarnangu* being marginalised and seen as service recipients instead of active users of new technologies. New technologies can play a detrimental role if only used to provide incoming western media and values. Ongoing support is required to ensure Indigenous access and engagement with new technologies for locally relevant and culturally appropriate outcomes.

Many of the key challenges facing the remote Indigenous media sector outlined in Table 5-1 in Chapter 5 are relevant to Ngaanyatjarra Media. While not repeated in this chapter, these factors impact on the viability and success of program delivery in the Ngaanyatjarra Lands and the organisation's continuity and development. Remote program delivery continues to be fraught with issues, in its heavy reliance on external funding and policy and through the specific juncture of traditionally oriented people with new technologies, skills, support staff and forms of expression. However, *Yarnangu* are enthusiastically navigating this terrain to create meaningful outcomes, while remaining wary of the pitfalls. The future is far from certain for remote communities, and communication technologies may play a role in their ongoing viability. In this regard, the Ngaanyatjarra region will be well placed to engage confidently with future technologies and programs to build a digital cultural future.

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<sup>43</sup> An 80-year nickel mining project has been signed off by traditional owners to proceed in the Irrunytju area, requiring the relocation of Irrunytju Community. Up to 5000 workers would service the mine.

## **A9.4. Communications infrastructure and programs in the Ngaanyatjarra Lands**

### **A9.4.1. Introduction**

Until recently, the Ngaanyatjarra Lands had one of the poorest levels of telecommunications access and quality in Australia. This section describes the various communication technologies used in the region, from HF radio (1940s to late 1980s) to the various solutions introduced since then: DRCS microwave and satellite telephony, 2-way satellite internet, UHF radio, and HCRC microwave telephony, and in 2007, a broadband network. Regional collaboration with state government led to the Ngaanyatjarra Lands Telecommunications Project, a fibre optic network connecting six communities<sup>44</sup>. Stage Two of this project provided broadband satellite in the remaining six communities and community-wide WiFi in all twelve sites.

With the convergence of media and on-line technologies, Ngaanyatjarra Media broadened its regional role to include telecommunications and on-line facilities and services. Following demands from *Yarnangu*<sup>45</sup>, regional programs were designed to support access to communications technologies, included the establishment of Irrunytju Telecentre (with videoconferencing) and community on-line media centres, i-Connect phones in homes<sup>46</sup>, development of the regional Media and Communications Centre, and training, support and maintenance programs. While it is still early days, these programs are helping to reduce the localised ‘digital divide’.

### **A9.4.2. Overview of communications in the Ngaanyatjarra Lands**

The lack of basic telecommunications services in the Ngaanyatjarra region was highlighted in a 2001 report carried out by Peter Farr and Associates:

It is extraordinary that in such a developed nation as Australia that the people of the Ngaanyatjarra Lands have such limited access to such basic items as telephones. What limited numbers of desk and home telephones that are in place are mainly accessible only to non-Indigenous staff members. With few

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<sup>44</sup> The Shire of Ngaanyatjarraku, Ngaanyatjarra Council and Ngaanyatjarra Media worked together from 2003-7 with WA Government, and federal funding, to establish the Ng Lands telecommunications Project (NLTP).

<sup>45</sup> In early consultation, many *Yarnangu* identified the need for home telephones as a higher priority than radio broadcasting or video production.

<sup>46</sup> A PY Media program funded under ‘Networking the Nation’.

exceptions, houses occupied by Aboriginal people on the Lands are without residential telephones. (Farr et al., 2001:30)

At that time, the few public phones in communities were often not working or damaged. The HF radio network was no longer functioning, meaning there was no emergency communications on the remote roads <sup>other than</sup> expensive satellite phones. The only internet access in communities was via dial-up over the Digital Radio Concentrator System (DRCS) telephony network (up to 9.6 kbps) and, apart from in schools, there were no community access computers for Yarnangu to develop computer skills and access on-line services.

Ngaanyatjarra Council and the Shire of Ngaanyatjarraku had been lobbying for improved telecommunications for many years. Their joint submission to the 2002 Regional Telecommunications Inquiry (Estens, 2002) made the case that “telecommunications infrastructure and services in the Ngaanyatjarra Lands are grossly inadequate” (Thurtell, 2002:5), and outlined the regional need:

Expenditure on telecommunications infrastructure and improvements in telecommunications services is fundamental to the social and economic development of people and organisations in the Ngaanyatjarra Lands. Adequate telecommunications infrastructure and services is also an integral component of the Government’s policy of achieving practical reconciliation through improved Aboriginal housing, health, education and employment and its concomitant policy of reducing Aboriginal welfare dependence. Without adequate telecommunications infrastructure and services in the Ngaanyatjarra Lands welfare dependency will prevail and, in the longer term, increase. (Thurtell, 2002:1)

The ATSIIC submission to the RTI identified “telecommunications as central to the future of the Indigenous economy [and that] communications in regional and remote Indigenous communities must be treated as the essential fourth service (after housing, power and water)” (ATSIIC, 2002:17).

While the author was employed to support community radio broadcasting and video production, early community consultation indicated that a priority for Yarnangu was home telephony. When questioned, Telstra advised that there were no spare phone line capacity in most communities. In 2002, a key project for Ngaanyatjarra Media, to establish live community studio links (using Tieline codecs) to the regional radio network 5NPY, was

hindered by the poor line speed and lack of line availability<sup>47</sup>. With the increasing convergence of media and ICT, the media program could not progress without improved telecommunications.

In November 2003, John Thurtell<sup>48</sup> and the author attended the Regional Communications Forum in Canberra, on behalf of Ngaanyatjarra Council, to advocate for improved telecommunications in the region. In one session, the author commented during a discussion about minimum speeds to be defined as broadband, that the topic was irrelevant in the Ngaanyatjarra Lands, which was located beyond the 'digital divide' and had virtually no Internet access or even sufficient line speeds to enable fax machines to connect in some communities.

Following this, a WA government delegation at the Forum outlined a proposal to establish state government facilities and services in the Kimberleys and Ngaanyatjarra Lands, which would require broadband for networking and service delivery. This led to a discussion about collaborating on a joint application to establish broadband infrastructure in the Ngaanyatjarra Lands, which would meet the needs of the government service providers, community organisations and Yarnangu.

Following the forum, the author distributed a Regional Telecommunications Strategy discussion paper (Ngaanyatjarra Media, 2003), outlining five key elements:

Design and establish a broadband telecommunications network to service all Ngaanyatjarra communities;

Build a regional Media and Communications Centre;

Establish on-line access centres in each of the 12 communities;

Establish a regional ICT training and technical support program;

Develop culturally appropriate on-line content and resources.

Given the history of telecommunications in the region, with all telecommunications services provided at the minimal requirements of the Universal Service Obligation (USO), it was a highly ambitious plan. However, within five years, all of these five aims were achieved.

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<sup>47</sup> The Tieline codecs provided by ATSIC for installation in community radio studios would not link up over the 9.6 kbps DRCS microwave network in the region.

<sup>48</sup> John Thurtell was a consultant to Shire of Ngaanyatjarraku and Ngaanyatjarra Council and wrote the submission to the Regional Telecommunications Inquiry.

### **A9.4.3. History of communications infrastructure in the region**

#### *A9.4.3.1 1970s to late 1980s*

The HF Radiocommunications system, initially set up for the Royal Flying Doctor Service (RFDS) at Warburton mission in the 1940s via a pedal wireless system, was the only form of telecommunications for communities to contact Alice Springs or Kalgoorlie until the late 1980s<sup>49</sup>. HF Radio was popular with Yarnangu for having group conversations across the lands and arranging cultural business, regional meetings and events. The HF radio sets were housed in community offices and vehicles, and commonly in a central community location under a shelter, providing a central focal point for men particularly to gather and hear the news from other communities. Community staff used the HF channel for work purposes and Yarnangu for social and cultural and political purposes. As everyone was on a shared channel the discussions were public, enabling input from many participants<sup>50</sup>. While most Yarnangu communication was in language, some community staff spoke language and could listen in or even contribute. People would even transmit music or radio programs over the network.

The service was free, mobile, interactive and easily accessible. The primary issue was that the shared use led to significant congestion, which was only slightly relieved when Yarnangu moved onto the RFDS emergency channel. However, use of the emergency channel by Yarnangu led to complaints from the Royal Flying Doctor Service<sup>51</sup>.

The HF Radphone system, introduced in the 1980s, enabled operator-assisted connection to a telephone, with calls having to be booked. There was no privacy as calls could be heard across the network. In the mid 1980s other HF frequencies were made available, one to talk to Department of Aboriginal Affairs (later ATSIC), one for Pitjantjatjara Council use, and two each (RX and TX) for RFDS Alice Springs and RFDS Kalgoorlie. Another channel was set up in the 1980s for communities to order their goods from the Ngaanyatjarra Agency and Transport Service in Perth.

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<sup>49</sup> The older communities- Warburton in WA, Ernabella, Amata, Mimili and Fregon in APY lands, SA - were well-established users of the radio. The newer communities in the Ngaanyatjarra Lands - Papulankutja (Blackstone), Irrunytju (Wingellina), Mantamaru (Jameson) and Warakurna only started up in the mid-late 1970s. Warburton Community also had a Telstra Radio telephone until the late 1980s. In 1990 Warburton hired a six-line Satellite station from Telstra. (Thurtell, 2002:23)

<sup>50</sup> There was some mistrust of newer communication technologies that allowed communications to be 'secret'.

<sup>51</sup> The community staff had the HF radio always on, mostly using the DAA channel, so everyone knew what was going on—who was courting who or arguing—and who was in the area—travelling staff from Ngaanyatjarra Council, government agencies, exploration companies, police etc. (Rob Shelton pers. comm. 23/3/08).

#### *A9.4.3.2 Arrival of telephones*

In about 1987, Telstra set up the first telephony system in the region using a Digital Radio Concentrator System (DRCS) solar-powered microwave repeater network. A series of large towers were constructed at 40-50km intervals enabling lines of up to 13 repeaters to extend from the exchange to communities up to 600km away. The introduction of telephones was greatly appreciated by staff and service providers in the region, who could now have private conversations without queues or time limits or competing with other users.

Public payphones were also established in communities in the 1990s and became the primary telephony access for Yarnangu, particularly after work hours. Community public phones supplemented and then slowly replaced the HF radio, enabling a shift to one to one conversations. The public phone provided a communal focal point where young people especially would gather as it provided the link to friends and family in other communities, and the outside world<sup>52</sup>. With no regional phone directory, phone boxes typically had numbers scratched into the phone or written on the booth walls. Often these were numbers only, without names, as the writer would remember who the number related to from its location.

However, the DRCS exchanges were stretched beyond their design capacity and had numerous issues: insufficient number of lines to meet community needs; solar powered batteries going flat after two or three overcast days; frequent breakdowns and outages; clicks and echoes causing regular dropouts; data speed barely able to handle facsimile transmissions let alone Internet, data exchange or EFTPOS equipment. By the mid-1990s the DRCS exchanges had become hopelessly overloaded and unable to meet the increasing demand (Thurtell 2002:23).

#### *A9.4.3.3 Fibre optic rollout through APY Lands and HCRC upgrade*

In 1999, Telstra sought to address the telephony congestion problem by: 1) extending the fibre-optic cable that extended through the APY Lands from Pipalyatjara community to the two eastern-most Ngaanyatjarra communities Irrunytju and Blackstone; and 2) taking Warburton off the DRCS exchange and installing a ITERRA satellite telephony station. This

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<sup>52</sup> The phone would ring and someone would answer and be sent to find the intended person for the call. Sometimes others would chat while waiting. People would regularly call with little other purpose than to see who was around the phone, or to ask a phone number for somebody else.

provided short-term relief to the DRCS network, but the ITERRA system was “abysmal” with constant “outages, clicks, echoes and dropouts” and a data transmission speed of 2.4kbps making Internet access impossible (Thurtell 2002:24). The ITERRA system was intended to be a temporary solution with a planned extension of optic fibre cable from Blackstone to Warburton, but the extension did not occur and the satellite system was still in place until 2004.

Despite Irrunytju and Blackstone now being connected to fibre optic backhaul, the exchanges at both sites were only used for telephony (POTS) with no capacity for ISDN or ADSL. It was not until 2002, after extensive lobbying, that Telstra installed ISDN capability in Irrunytju to enable use of the videoconferencing unit supplied to the Wingellina School.

In late 2003, Telstra upgraded the DRCS microwave telephony network to a Higher Capacity Radio Concentrator (HCRC) Swing system under the USO, providing a more reliable and faster POTS service and a small increase in the number of lines across the region. For Warburton, it was a significant improvement as the satellite system was replaced by the new HCRC Swing system and the telephone exchange was upgraded to enable more phone lines to be available to the community. However, exchange upgrades were not carried out to meet the community demand for additional phone lines identified under the iConnect project (see below). Several of the smaller and more remote communities are still on satellite phone systems with limited numbers of lines available.

#### *A9.4.3.4 'Networking The Nation' program 1998-2005*

Following the partial privatisation of Telstra in 1997 and the T2 sale in 1999, the Australian Government rolled out several programs (funded from income generated from the Telstra sale) aimed at ensuring equitable and affordable access to modern communications technology for remote and regional Australia. These included the establishment of the *Universal Service Obligation* (USO) contract in 1998 and the \$352million *Networking the Nation* (NTN) funding program.

In 2000, Ngaanyatjarra Council commissioned consultant Peter Farr and Associates to undertake a telecommunications needs audit and strategy for the region, to be used as part of a submission for *Networking the Nation* funding. The *Networking the Ngaanyatjarra Lands* report noted:

The remoteness of the Lands to major service centres such as Alice Springs, Kalgoorlie and Perth, the great distances between communities, the area's severely limited infrastructure, and the costs of physical movement of people and things, intensifies the need for alternative methods of service provision. In this age of rapid technological change services normally hindered by such conditions can now be provided in other ways. E-mail, online banking, EFPOST [sic], telecentres, computerised health information systems, telemedicine, online education, telejustice, E-commerce and videoconferencing are examples of services that circumvent environmental conditions and which are lacking in the Lands. (Farr et al., 2001:8)

The major recommendation of the report, to extend the fibre optic network from Blackstone to other communities in the Ngaanyatjarra Lands in order to provide a back-haul framework for further initiatives, was not approved. It was considered too costly (estimated at \$2.63million), not 'innovative' technology and the responsibility of an existing telecommunications provider under the USO (i.e. Telstra). While two minor recommendations of the Farr report were eventually funded – a Virtual Private Network for the region (used to network the Ng Health Service clinics to the Communicare patient records database system<sup>53</sup>) and an HF Radio network<sup>54</sup> – other recommendations depended on broadband infrastructure and were not funded.

The inherent assumption of existing back-haul infrastructure resulted in Ngaanyatjarra Lands receiving little benefit from NTN. This was identified as a common issue to other remote areas in the NTN Evaluation Report:

A number of respondents suggested that even NTN's resources were insufficient to address the very large infrastructure requirements of more remote areas. Such areas typically have small populations, large distances, low levels of expertise, knowledge and awareness of ICTs and poor existing infrastructure. (DCITA, 2005:46)

The report cited a number of Western Australian and Northern Territory respondents who expressed the view "that those who benefited least were remote Indigenous communities, where there is still a high degree of expectation and unmet demand" (DCITA, 2005:60).

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<sup>53</sup> This program has had limited success to date primarily due to the latency of the 2-way satellite and software problems, and was a key factor in the push for terrestrial broadband communications.

<sup>54</sup> This was changed to a UHF network to enable more affordable access by *Yarnangu* with portable handsets and access via car kits while travelling. Ng Council received approximately \$800K to establish a regional UHF network and installed by the Shire of Ngaanyatjarraku in 2002.

#### *A9.4.3.5 iConnect Phones Program 2001-4*

The lack of existing telecommunications infrastructure also impeded the outcomes of the NTN-funded iConnect project initiated by Pitjantjatjara Yankunytjatjara (PY) Media in 2001. This project aimed at rolling out home phone services to community houses across the APY and Ngaanyatjarra Lands using pre-paid cards, eliminating the risk of billed phone services not being paid. PY Media coordinated the orders from communities and facilitated the rollout of services with Telstra.

Ngaanyatjarra Media worked with PY Media to extend the project into Ngaanyatjarra communities to address the high demand from Yarnangu for home phones. However, of the 199 requests by Ngaanyatjarra households in 2003, only 34 services were rolled out by Telstra, with the shortfall owing to lack of adequate infrastructure. Nine communities did not have any lines available for new connections on the HCRC network. Telstra argued that they were not bound by the USO requirement of installation within three months of ordering because the USO only applied to billed services, not pre-paid services.

#### *A9.4.3.6 Two-Way Internet satellite rollout 2002-3*

Prior to 2002, the only Internet access in the region was in schools, clinics and the Shire office, using expensive satellite services. In 2002, the Federal Government subsidised two-way Internet satellites for remote communities, enabling affordable and reliable Internet access by community organisations and service providers for the first time. The subsidy covered installation and equipment costs with a reduced usage cost. However, while this service made a big difference initially in supporting basic community needs, the limitations of the two-way satellite soon became apparent, including:

- *Service over-subscribed*: the service slowed down significantly during peak hours and became difficult to download files larger than 2-3MB without dropping out;
- *Low download limit and high excess download costs*: With a maximum download limit of 1GB per month for a business-grade service, and excess download rate of 15c/Mb, users who exceeded the limit incurred very high charges leading to local restrictions on usage;

- *Service not designed to be networked*: Telstra insisted that each computer required a dedicated dish and Bigpond account, regardless of usage levels, and could not be networked to an LAN or VPN<sup>55</sup>;
- *Not Mac compatible*: The Bigpond software was only PC compatible, with Mac computers (which Ngaanyatjarra Media used primarily) needing to be connected via a PC server computer (i.e. requiring network capability);
- *Latency issues*: e.g. Signal loss in thick cloud or dust conditions;
- *Software issues*: software needed to be re-loaded if computer changed, required highly technical setup and Bigpond confirmation which often took hours to achieve;
- *Inconsistency*: not symmetrical, limiting use of videoconferencing or other two-way streaming applications.

A number of service agencies needed faster and low-latency broadband to access on-line network servers in towns or cities. Local government, schools, health clinics and police were all reporting latency issues over satellite affecting on-line applications, including the WA Police 'Briefcase' records access, the Communicare patient records database used by Ngaanyatjarra Health Service clinics and videoconferencing facilities for court hearings, education or tele-health. The Education Department had set up its own costly broadband satellite Internet solution at each school for teaching and networking with the central office in Perth, but was unable to share this with other community users due to security concerns.

Under the TAPRIC<sup>56</sup> program (2003-5), a 'community access' computer with two-way satellite service was installed in about eight communities in the region. However, most computers were located in community offices and were not community accessible.

#### *A9.4.3.7 UHF radio network 2003*

The NTN-funded UHF radio network was installed by the Shire of Ngaanyatjarraku in early 2003, with a repeater network covering most of the Ngaanyatjarra Lands. Within weeks Yarnangu were using the UHF network day and night as a primary form of communications, mostly in language and with several discussions often going at once. The service was commonly referred to as 'Yarnangu radio'. Handsets were prized items, with the high demand for AAA batteries being the main issue.

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<sup>55</sup> This led to up to 4 satellite dishes on the roof of one building, one per computer. Some customers realised that the service could be networked and that this was merely aimed at increasing the number of billed services.

<sup>56</sup> Telecommunications Action Plan for Remote Indigenous Communities

The UHF radio network proved to be a highly effective communications system for Yarnangu for the following reasons:

- *Mobile*: The hand-held devices and car radios enabled communications anywhere in or between communities;
- *Regional coverage*: UHF repeater network covered 11 communities (not Kiwirrkurra) and most of the region, providing emergency communications on roads, and linking the Ngaanyatjarra social network<sup>57</sup>;
- *Affordable*: Usage of the UHF network was free; the only cost was for UHF handsets, which ranged from \$30-\$100, with car units about \$250; these were readily available at community stores if broken;
- *User-friendly*: Easy to use;
- *Communal*: Repeater network enabling “party line” across the Lands;
- *Language communications*: Enabled communication in language;
- *Local portals*: Beyond the repeater channel, there were nearly 40 other channels available for local network communications (used for community purposes).

The UHF network provided a forum for public discussion, similar to the previous HF radio network, reflecting a discursive ecology of communal communications. This allowed Yarnangu to communicate with family members in other communities, discuss matters of importance before and after regional meetings, air grievances, and ensure that everyone had an opportunity to participate in the conversation.

Unfortunately the UHF repeater network lasted less than 3 years due to lack of operational funding for maintenance, damage to towers by camels and difficult access to hill-top towers to maintain batteries<sup>58</sup>. The issue of ongoing viability of the facilities set up under capital infrastructure programs such as NTN in remote areas is a common one, with many examples of one-off capital projects ceasing operations due to lack of ongoing operational and maintenance funding. While efforts were made to seek funding to reinstate the service, some

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<sup>57</sup> A similar UHF repeater network was installed by PY Media, so this was also available to users while travelling in APY region.

<sup>58</sup> Batteries required water to be topped up but were located atop hills, requiring several hours round walk to reach. Long-life gel batteries are more suitable to remote situations.

community leaders argued against it because of overuse by young people and swearing over the repeater network<sup>59</sup>.

Interestingly, an unexpected outcome of the introduction of the UHF repeater radio network in the Ngaanyatjarra Lands was a significant reduction in over-burning. Yarnangu commonly lit bushfires to generate smoke as an emergency beacon when vehicles have broken down out bush<sup>60</sup>. It provided an effective alternative to the traditional alert mode of setting fire to bushland as it could be used to communicate in the vast hinterland between communities where other communications technologies were focussed. This technology, similar to the earlier HF radio network, demonstrated an effective communicative mode and emergency service for nomadic people within a contemporary context.

#### *A9.4.3.8 Growing demand for broadband 2003*

There was a growing need for an improved broadband network for the region, preferably terrestrial to avoid latency and the high cost of satellite communications. There was a range of one-off fixes across the region, but no overall telecommunications plan and no networking of services to ensure efficiency of cost, interconnectedness and capacity for future growth. Ngaanyatjarra Council, Shire of Ngaanyatjarraku, Ngaanyatjarra Health Service and Ngaanyatjarra Media put in significant time and effort in 2002-3 exploring the various options for getting broadband telecommunications into the region (see Table A9-2). The key options for long haul broadband services in the region were:

1. **Satellite**- using a mixture of higher-end broadband satellite services and the Bigpond 2-way satellite services, depending on user needs. While this was relatively inexpensive to install, worked in the most remote locations, and met basic needs for email and Internet, the downside was the issues of latency, usage and excess download costs, regional network capability, and higher bandwidth applications. Seen as a short-term solution by most stakeholders until terrestrial infrastructure could be established.

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<sup>59</sup> Young people had become primary users of the network, often talking throughout the night. They even developed their own communicative call signs and codes, using handsets to make a sequence of beeps and clicks (Kral 2010). In the APY Lands, elders were similarly dismayed at the prolific use and swearing on the radio by children. When the APY UHF network also stopped working due to lack of maintenance funding, elders asked that an HF radio network be re-established instead. This was established by Nganampa Health Council in 2012. The high cost of the HF radio sets, which were provided for use by elders, would prohibit use by children and therefore prevent congestion and swearing. The effectiveness for regional communications was however significantly limited.

<sup>60</sup> Older Western Desert people will typically detect the faintest sign of smoke at great distance, an indication of how important this mode of communications has been.

2. **Fibre Optic**- This was the preferred solution, due to low latency, robust infrastructure, capacity for high speed and bandwidth, relatively affordable services and ability to use as backhaul framework for other infrastructure, such as mobile telephony or extension links to other sites via microwave. The key issue was cost of installing cable over vast distances, which was considered prohibitive (estimated at over \$5million to extend 200km from Blackstone to Warburton and up to \$15million to extend 300km along the Great Central Road to Wanarn, Warakurna and Docker River).<sup>61</sup> The only realistic approach would be to seek government funding to pay an external company to develop, install and maintain a fibre-optic network.
3. **Microwave**- New technologies were making this a more realistic option, with higher bandwidth repeaters and longer leaps of up to 60km (reducing number of towers and power supplies required, the most expensive component) making it the most feasible solution for the region. Network Design and Construction<sup>62</sup> drew up a proposal for a microwave solution, which also proved very expensive (about \$6million to reach 4 inner communities and an extra \$7 million to reach a further 3 sites), still leaving some sites without a solution.

*Table A9-2: Comparison of the primary broadband solutions*

Factors	Satellite	Microwave	Fibre Optic
<b>Cost- Capital (Capex)</b>	Low	Medium	High
<b>Cost- Installation</b>	Low	Medium	High
<b>Cost- R&amp;M</b>	Low-Medium	Medium	Low
<b>Cost- Usage (Opex)</b>	Medium	Low	Low
<b>High use/ excess download</b>	High	Low	Low
<b>Latency</b>	High	Low-Medium (depends on distance)	Low
<b>Max Speed/Bandwidth</b>	Up to 1Mbps	Up to 12Mbps	Up to 100Mbps
<b>Download limitations</b>	Up to 15GB/mth	Can be unlimited, but will affect speed	Can be unlimited
<b>Back-haul</b>	Satellite	Via fibre optic from Blackstone &/or Docker River	Fibre optic
<b>Range of services</b>	Internet, email	POTS, Internet (ADSL or equivalent)	POTS, ADSL, ISDN, BDSL, GBIP
<b>Videoconferencing capability</b>	No	Yes	Yes

<sup>61</sup> Costing provided by Telstra Countrywide, June 2003, based on a cost analysis done in 2000.

<sup>62</sup> A subsidiary company of Telstra

<b>Communities reached</b>	All	Most likely 7-9 of 12	Most likely only 6 of 12
<b>Telco ownership/ Competition or locally owned</b>	Multiple providers- Bigpond, Optus, Newsat, etc.	Telstra or locally owned and managed	Telstra
<b>Exchange upgrade requirements</b>	No, direct-to-building service	Yes, may need new node facilities	Yes, to enable new services to be added
<b>Portability</b>	Can be easily relocated	Can be relocated but towers are fixed	No, fixed underground cable to exchange
<b>Scalability</b>	Can easily upgrade services or add more dishes	Would need to replace repeater equipment, all else scalable	Already has high capacity to meet future needs
<b>Ability for regional wide area network (WAN)</b>	Not easily	Yes, for communities linked	Yes, but through Telstra product

The preferred option was a terrestrial communications network – via fibre optic cable or microwave transmission –in terms of ongoing cost to the communities, reducing latency issues and enabling videoconferencing and future applications. However, both solutions required significant up-front infrastructure funding. Based on the costing received, broadband microwave transmission network was the most cost-effective solution to deliver the range of services and applications and most likely to gain funding.

Ngaanyatjarra Media proposed seeking funding to build a Ngaanyatjarra-owned and managed microwave broadband data delivery network, arguing that:

By owning the infrastructure of a broadband microwave transmission network, allowing videoconferencing, internet/ intranet and some phone connections, the cost of communications via this network within the lands is effectively free (apart from R&M costs), until connecting into the Telstra network for external communications. (Ngaanyatjarra Media, 2003:3)

However, Ngaanyatjarra Council and Shire of Ngaanyatjarraku representatives were not enthusiastic about owning and managing telecommunications infrastructure, preferring risk aversion by having any infrastructure installed and managed by a telecommunications provider. Some of the key reasons given for this were:

- *Operational Costs*: While capital costs may be raised, no funding existed to pay for ongoing operational and maintenance costs (mostly one-off funding programs)<sup>63</sup>; billing communities/agencies for usage may create issues;
- *Expertise*: Lack of in-house expertise in technology choice and infrastructure management;
- *Repair and Maintenance*: costs and limited technical support in the region to maintain reliable ongoing operations;
- *Potential Obsolescence*: Rapidly changing communication technologies mean requirement to upgrade equipment;
- *Risk Management*: Aversion to risk or criticism of making a poor decision;
- *Community Viability*: Government policy of reducing funding to small communities meant that the ongoing viability of at least 3 communities in the region was tenuous, the Shire could not justify putting resources into communities that may not survive;
- *Leave it to the Experts*: Telecommunications rollout and operations should be left to a telecommunications company to manage, not a Shire or NGO.<sup>64</sup>

The Shire of Ngaanyatjarraku offered to contribute funds to Telstra to establish broadband infrastructure, but Telstra Countrywide refused to cover any capital costs of installing terrestrial broadband infrastructure (fibre optic or microwave) in the Lands, claiming that the USO requirements were fulfilled by the two-way satellite services.

#### **A9.4.4. Connecting the Ngaanyatjarra lands**

##### *A9.4.4.1 The Ngaanyatjarra Lands Telecommunications Project (NLTP)*

The Ngaanyatjarra Lands Telecommunications Project (NLTP) was a four-year collaborative project (2004-7), between WA Government and regional stakeholders Ngaanyatjarra Council, the Shire of Ngaanyatjarraku, Ngaanyatjarra Health Service (NHS) and Ngaanyatjarra Media, aimed at providing broadband telecommunications services to the twelve Ngaanyatjarra communities and improving government service delivery to the region. The

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<sup>63</sup> The issue of ongoing viability of one-off capital infrastructure projects without operational funding is common. Following the Networking the Nation program, there were many examples of capital projects ceasing operations due to lack of ongoing operational and R&M funding. This included the UHF radio network in the Ngaanyatjarra Lands.

<sup>64</sup> Based on personal communications and correspondence with staff of Shire of Ngaanyatjarraku and Ngaanyatjarra Council 2003-4.

region desperately needed improved telecommunications, as identified in several reports<sup>65</sup>. The WA Government successfully applied for \$2million through DCITA's Coordinated Communications Infrastructure Fund, which it matched, and the Shire of Ngaanyatjarraku contributed \$750K. The total budget was \$5.8 million including anticipated stakeholder usage over 4 years of \$1.05 million.

The NLTP was project managed by WA Government Department of Industry and Resources (DoIR)<sup>66</sup>, and the steering committee included representatives from six other government departments<sup>67</sup> and regional stakeholders Shire of Ngaanyatjarraku, Ngaanyatjarra Council and Ngaanyatjarra Health Service (NHS). In 2005, a Request for Proposals was issued with the requirement that the solution be capable of handling "email and Internet, videoconferencing and voice communications and high-speed high volume business applications" (Cheng, 2005:Slide 20). The successful contractor would be responsible for design, construction, commissioning, operating and maintaining the network infrastructure, with ownership of the infrastructure and equipment granted at the end of the 5-year contract period (Cheng, 2005; see Figures A9-2 and A9-3 below).

After a lengthy assessment and negotiation process, Telstra won the contract in June 2006 with a proposal to extend 385 km of fibre optic cable to the six larger central communities and upgrade exchanges to enable ADSL, BDSL, ISDN and VPN and increased phone line availability at each site. Telstra's proposal was costed at \$6.4 million, with \$2.4 million Telstra investment to be recouped via 5-year broadband contracts with anchor tenants<sup>68</sup>.

The six outer communities that would not receive the fibre solution still required upgraded telecommunications. With some health and education services already withdrawn, access to effective communications and on-line service delivery would become critical to their ongoing viability. The Steering Committee allocated \$350K for NLTP Stage 2 to provide a centralised satellite broadband solution and last-mile delivery system in these six sites.

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<sup>65</sup> Shire of Ngaanyatjarraku / Ngaanyatjarra Council submission to the 2002 Estens Inquiry into regional telecommunications (Thurtell 2002) and the Networking the Ngaanyatjarra Lands report by Peter Farr & Associates (2000), among others.

<sup>66</sup> The project manager was Anson Cheng, a former telecommunications engineer employed by DoIR.

<sup>67</sup> WA government departments of Treasury and Finance (DTF), Western Australian Police Service (WAPS), Education and Training (DET), the Attorney General, Justice (DoJ), Local Government & Regional Development (DLGRD) and Community Development (DCD)

<sup>68</sup> This price is nearly one third of the 2003 Telstra Countrywide quote of nearly \$20million for similar coverage, but also included exchange upgrades and last-mile networking to anchor tenant facilities.

The Ngaanyatjarra Lands Telecommunications Project took another three years to complete, with the fibre network ‘lit up’ and tested in late 2007 and officially launched in Warakurna community in April 2008. The first stage of NLTP resulted in a significant improvement in broadband access and uptake in those communities. However, the remaining six communities still required broadband services and a last-mile delivery system was needed for community access to services in all twelve sites.

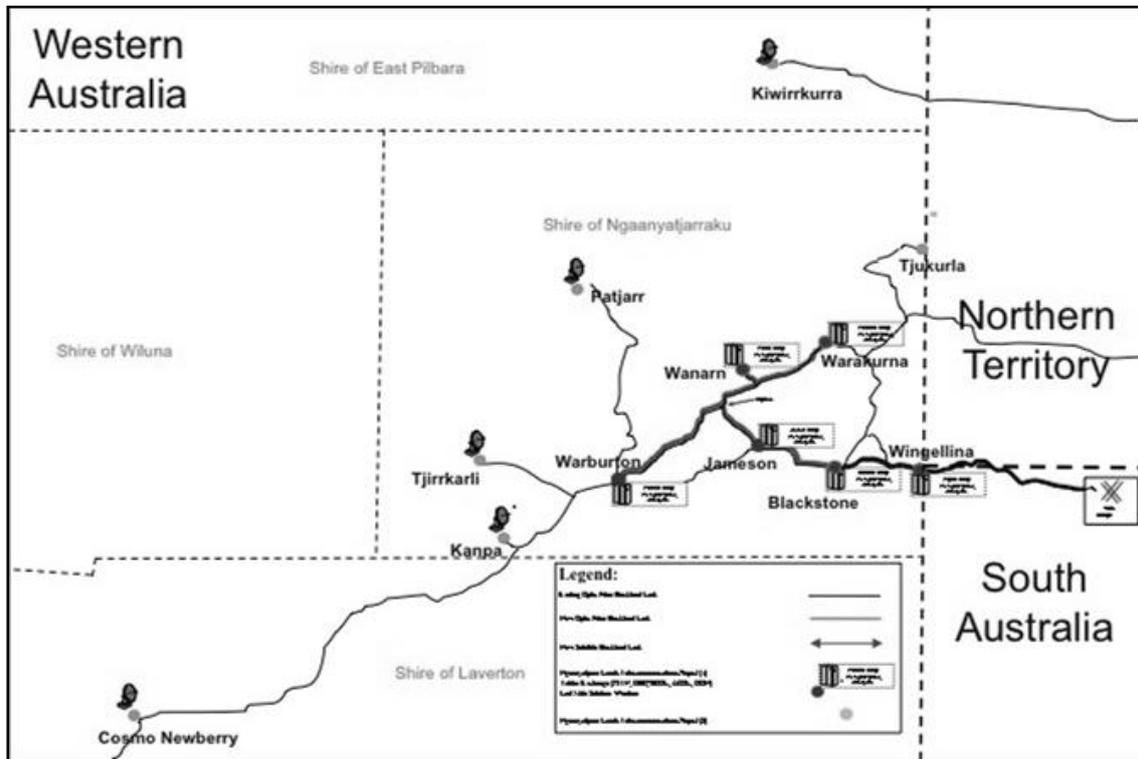
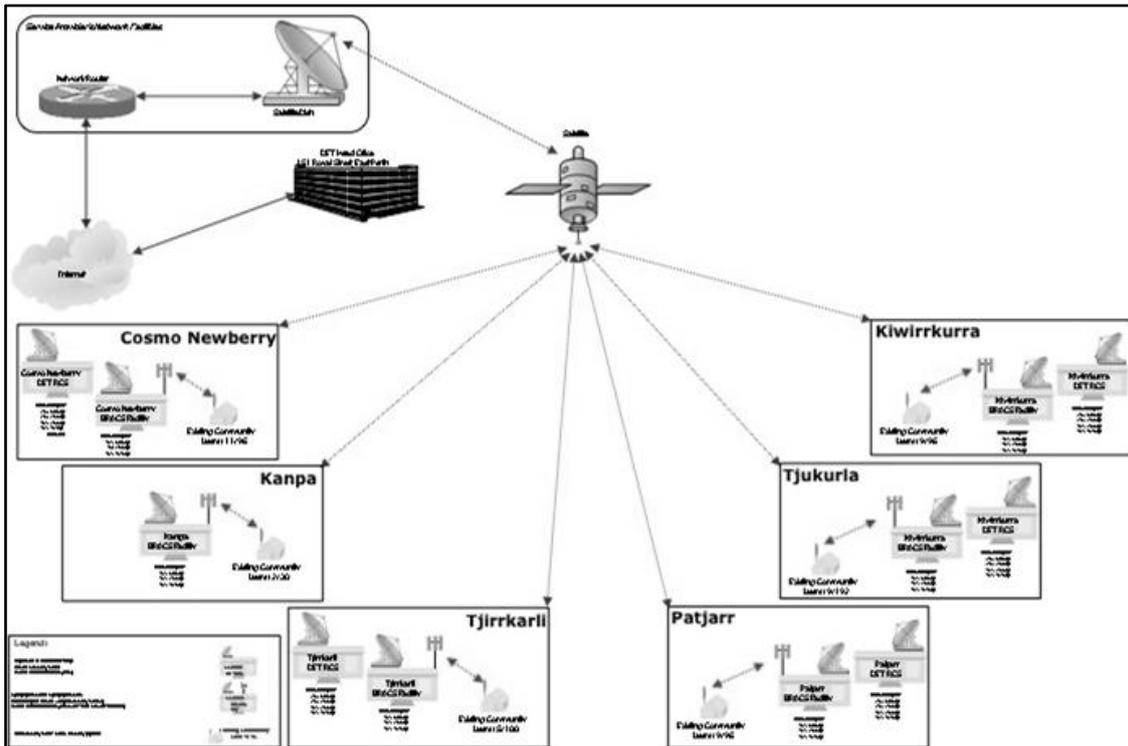


Figure A9-2: Map showing path of NLTP Stage 1 fibre optic rollout, and satellite solution for six sites under NLTP Stage 2 (Diagram by Anson Cheng, courtesy WA Government)



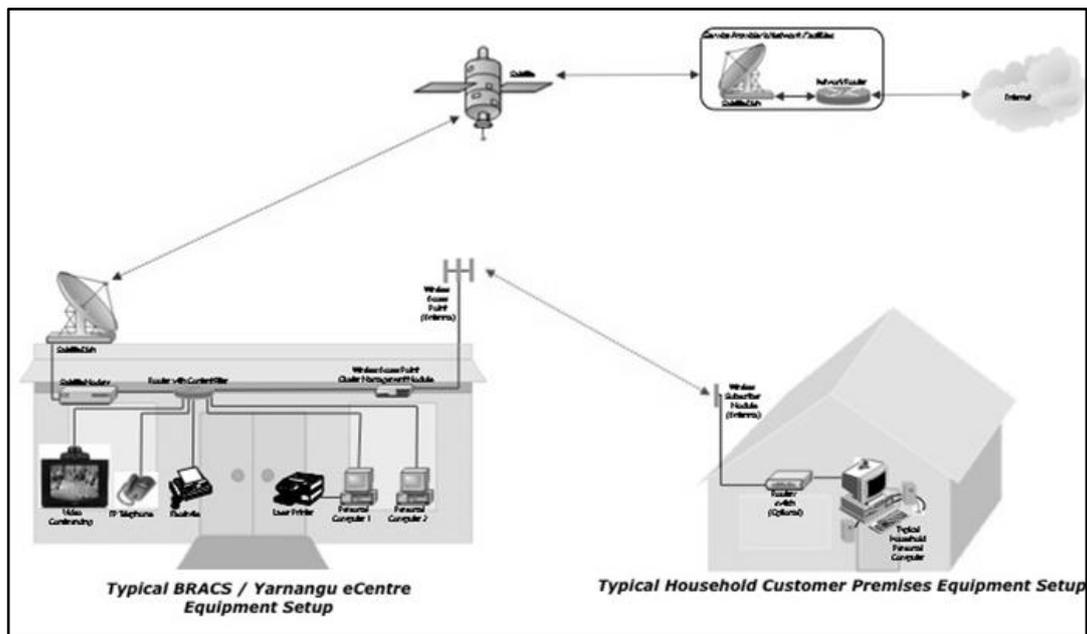
*Figure A9-3: NLTP Stage 2 showing broadband satellite delivery to six outlying communities (adapted from diagram by Anson Cheng, WA Government)*

#### A9.4.4.2 Considerations for last mile delivery

Ngaanyatjarra Council, Ngaanyatjarra Health Service (NHS) and the Shire of Ngaanyatjarraku negotiated with Telstra to share the cost of a single dedicated 512K BDSL service with unlimited download internet plan in each of the six communities<sup>69</sup>. It was initially planned that the BDSL would be shared via wireless last-mile delivery, however the Shire raised concerns around access, security, cost recovery from users, last mile delivery systems, network management and maintenance, technical support, and redundancy systems. Consequently, the Shire decided that the BDSL service be connected to the clinic in the six sites with all other users to get separate ADSL services. However, the service did not meet NHS needs and was relocated to the RIBS transmission facility for sharing. With most community agencies having already established ADSL accounts, the focus shifted to providing free community broadband access for Yarnangu, community agencies, on-line media centres and visiting service providers via a reliable last-mile service.

<sup>69</sup> Initially Telstra insisted on three BDSL services totalling \$180K pa. This was more than triple the current regional expenditure. The final solution cost \$54K per annum, which was shared across three agencies.

In 2007 Ng Media sought to determine the best technology for last mile delivery in all 12 communities<sup>70</sup>, with key considerations being cost (capital, labour, R&M, usage), range, speed, reliability and accessibility. The option of networking via Cat 5e or fibre optic cable from the central site to key community facilities was too costly<sup>71</sup>, leaving wireless delivery as the only viable option. The central RIBS broadcast tower in each community was the obvious facility for wireless broadband distribution, with direct line of sight to most households (see Figure A9-4).



**Figure A9-4: Last mile wireless distribution (adapted from diagram by Anson Cheng, WA Government)**

Following an assessment of other wireless technologies<sup>72</sup>, it was concluded that commercial grade WiFi was the most appropriate and cost-effective solution, enabling ‘hot spot’ access by multiple users with standard laptop or mobile devices from most areas in the community. WiFi Mesh technology could be used if needed to extend the coverage area in case of signal loss due to distance, trees or other barriers. Domestic WiFi routers could be used to boost the signal inside buildings where signal strength was low.<sup>73</sup>

<sup>70</sup> Ng Media sought advice from telecommunications consultants Civitium.

<sup>71</sup> Due to distances required, costs of trenching, conduit, and cable and network infrastructure.

<sup>72</sup> including Motorola Canopy wireless equipment and WiMax

<sup>73</sup> It was initially planned that the BDSL would be shared via WiFi with community and regional agency users. However Ng Council raised a number of issues around access, security, cost recovery from users, maintenance and technical support, redundancy systems and network management (prioritisation of usage, virus scanning, content filtering, network traffic segregation, identifying excessive usage etc). The Shire opted to provide the BDSL to the clinics until these issues could be resolved.

#### *A9.4.4.3 NLTP Stage 2 rollout*

Ngaanyatjarra Media was contracted in 2008 to roll out Stage 2 of the NLTP, installing broadband satellite equipment and last-mile WiFi transmission to the 6 communities<sup>74</sup> that did not receive the fibre optic solution, and managing the operational costs and maintenance for three years.

Ngaanyatjarra Media's Technical Services Unit installed and commissioned the 1.8 m satellite dishes in the six communities in late 2008. The rollout of WiFi equipment to all twelve communities was completed by early 2010 in conjunction with the replacement of broadcast towers in seven communities (separately funded). All WiFi units were given a common password to enable easy access in any community. The wireless access points (APs) were collocated on the RIBS broadcast tower and a Cisco router installed at each site to enable remote monitoring and technical support. Web traffic was directed via an external content filtering service (Open DNS), which was critical for cultural safety reasons.

#### *A9.4.4.4 Mobile telephony*

Following lobbying by Shire of Ngaanyatjarraku, the WA Government sought funding to establish a Telstra Next G mobile tower in Warburton in 2009. The Shire wanted mobile communications to improve community access to telephony, as well as for travellers and government and regional service providers working in the community.

In July 2013, the WA Government installed mobile telephony infrastructure in the other five communities that are on the fibre optic network—Wingellina, Blackstone, Jameson, Warakurna and Wanarn—as part of a \$110 million state-wide mobile rollout program in partnership with Telstra.

#### **A9.4.5. Key issues for communications infrastructure and programs**

In section A7.4, the numerous factors that affect the uptake of communications technologies in remote areas were grouped according to 4 categories: Accessibility; Awareness; Affordability; Appropriateness. However, based on the Ngaanyatjarra Media experience of delivering communications infrastructure and ICT programs, the term Awareness is less

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<sup>74</sup> Kiwirrkurra, Cosmo Newberry, Kanpa, Patjarr, Tjukurla, and Tjirrkarli

relevant as it relates more to a user/ participant perspective<sup>75</sup>. A revised list of factors that affect uptake and choice of communications infrastructure and ICTs (obstacles and flows) should include another key factor: Adaptability. The following table (A9-3) outlines some considerations or observation from the Ngaanyatjarra context against this revised set of key factors:

1. Affordability;
2. Accessibility;
3. Appropriateness;
4. Adaptability.

**Table A9-3: Factors affecting uptake and choice of communications and ICTs**

Key Factors	Sub-factors	Observations/ Considerations
<b>Affordability</b>	Market failure	Communications availability is limited by market failure, due to remoteness, low population size and dispersion, low socio-economic base <sup>76</sup> and usage levels.
	Usage costs	A key factor limiting uptake of billed telephony services is usage cost, especially in shared households with multiple users, where cost-sharing is difficult. Pre-paid card services are generally more financially manageable than billed services, but call costs are significantly higher. Availability of pre-paid cards can also be an issue. Home ADSL services are difficult to justify for Yarnangu households, even where there are computers, limited usage and minimum 2-year contracts.
	Equipment costs	While private ownership has advantages, the high costs of user devices (smartphones, tablets, PCs, laptops) can be prohibitive. Community stores often sell cheaper models which are not as robust, requiring more regular replacement.
	Mobile telephony	While mobile telephony provides Yarnangu who do not have a home phone and allow for mobility for people without a fixed address, it is an expensive primary telephony service with a high proportion of income being used for telephony (over 25%, according to Brady 2009). There is an urgent need for mobile telephony to have capped call rates in remote areas where it is a primary phone service <sup>77</sup> .
	Maintenance costs	With limited access to technical services in remote areas, and associated high costs, maintenance can become a substantial cost. Equipment needs to be robust, easily

<sup>75</sup> Ensuring community awareness of the potential use/ applicability of ICTs is very important for service providers, but can be considered under both Accessibility and Appropriateness.

<sup>76</sup> Most people are on low incomes (CDEP or unemployment benefits), and have high costs of living.

<sup>77</sup> A similar model is in place under the Extended Zones contract, whereby remote areas have capped untimed calls to other phones within the local and adjoining zones.

		repairable through self-help maintenance or 'hot-swap', or affordable to replace when broken (especially for domestic use equipment).
<b>Accessibility</b>	Limited access to workplace communications facilities	Sites where telephones or on-line computers are available (e.g. school, community office, clinic, store or art centre) are typically controlled by non-Indigenous staff, with access limited to work-related use. Thus, Yarnangu typically have limited access to landline telephones, fax machines or on-line computers for Internet or email. This results in a localised digital divide.
	Low home phone and internet access	In Ngaanyatjarra communities, there is low levels of home phone and internet access, due to cost of telephony and internet services, lack of copper connections to houses. Costs for new connections are high, with trenching/ lead-in costs charged to consumers <sup>78</sup> . Coupled with this is a lack of personally owned computers (although there is an increase in use of smartphones and tablets since the introduction of mobile services in 6 communities in 2013). Thus, there is a need for community ICT facilities to provide access.
	Need for centralised communications facilities	Community access facilities are suitable for most community requirements (mostly for accessing and producing media, banking, social media and games), but this will change over time. However, these have limited access especially after hours, in weekend and holiday periods. Further, kinship avoidance relationships, ownership by certain families, congestion during peak use times, and other factors may impact on usage.
	Last mile distribution	Last mile delivery (via WiFi Sharing, WiFi mesh, mobile networks or point-to-point links) enables affordable distribution of aggregated use services and ensures people can access services using personal devices from home, outside of access facilities and outside of work hours; Dispersion of community users/ coverage area affects options for last mile delivery of wireless and broadcasting technologies (more costly high powered transmitters required to reach greater distances). Contention and signal strength can also be issues for shared services (i.e. via WiFi).
	Down-time due to maintenance needs	Communications equipment (payphones, computers, broadcast and satellite services) often require qualified technicians to undertake repairs during a site visit. This can result in long outage periods awaiting service visits or replacement equipment to be supplied.
	Awareness raising	Technology access does not lead to usage. Without an ecology of ICT use or understanding of their potential uses/applications, there will be no take-up. A program of demonstration of applications and uses, in a friendly

<sup>78</sup> Under the USO, Telstra is not bound by install periods for pre-paid services. Customers have had to wait many months or even years to get new lines installed due to lack of line capacity at exchange or delays by contractors undertaking lead-in connections.

		accessible environment, beginning with familiar and relevant tools and content (music, photos, videos, archives, internet banking, games) helps to establish the relevance of ICTs.
<b>Appropriateness</b>	Cultural and Social Issues	There is real concern over the impact on language and culture of introduction via broadband of more western media and values, including the western concept of free access to information. The access to information and skills by young people can affect cultural authority. Kinship avoidance relationships can impact on a person's use or employment in shared access facilities.
	Appropriate training model	Training needs to be delivered in culturally appropriate ways (gender-matched trainers, ESL and low-literacy techniques, relevant tasks, activity-based, practical and hands-on). Training resources need to be specifically designed for the target audience, not generic. Yarnangu trainers can provide peer training and support in language to reduce cross-cultural communication (and power) issues, build capacity and promote ongoing development.
	User-friendliness	Interface design affects engagement and ongoing usage; Low text-based literacy is common, making audio-visual and icon-based (limited text) applications and navigation more useful; Where possible, local imagery, sounds and language in interface and applications helps to increase ownership and usage. .
	Internet Risks	Risks that affect usability and sustainability include inappropriate content, sharing of content that infringes cultural protocols, viruses, fraud (including via on-line sales), cyber-bullying, sexting and so on. Pornography/inappropriate content is a major risk for Ngaanyatjarra media, while fraud is a minor risk to date. Viruses & worms are a major risk for PCs, requiring updated anti-virus software, but is not a significant risk for Macintosh computers.
	Literacy Factors	With English as a second (or third, fourth or fifth) language for Yarnangu, and low literacy levels, most Yarnangu prefer interactive and audio-visual content and user-friendly icon based programs to text-based applications (word processing, email, internet searching).
	Relevance	The relevance or usefulness of applications and content determines the 'value' or level of usefulness of ICTs; For example, Internet banking training and ICT access in Irrunytju helped to reduce ATM costs, empower Yarnangu and reduce demands on staff.
	Robustness	There are high risks of damage to equipment in remote communities through wear and tear, rough roads in transporting, environmental conditions and vandalism.
	Unreliable power supply	All communities rely on generators for power, with regular outages or voltage fluctuations. This can easily damage computers and other sensitive communications equipment unless power supply is filtered by a power conditioner or UPS. Further, most Yarnangu households are now fitted

		with power meters requiring pre-paid cards for power supply.
	Environmental impacts	Remote desert communities typically have issues with heat and dust, and poorly sealed or air-conditioned buildings, which can affect IT equipment and damage hard drives. Top End and coastal communities have high humidity, which affects magnetic tape stock and other materials, and salt spray, which damages external equipment.
<b>Adaptability</b>	Scalability	Small communities and homelands can be at risk of closure due to low population, family relocations and centralising of services in larger centres (schools, clinics, aged care, stores). While telecommunications can assist viability, it can be difficult to justify installing expensive infrastructure to support small populations. Communications infrastructure should be scalable according to the population size and usage requirements, but also to adjust to usage changes or future needs.
	Mobility	Yarnangu travel regularly between communities for meetings, events, cultural or family business and can often move between houses or communities, reducing the suitability of 'fixed' communications technologies. Mobile services, UHF/HF radio and portable devices are preferable to fixed services.
	Flexibility of Equipment Use	Equipment that is multi-purpose is able to support varying user needs, including media production and distribution outcomes. For instance, Apple computers come pre-loaded with a range of media production and review tools (iPhoto, iTunes, iMovie, Garageband) as well as word processing, email and on-line access. Smartphones and tablets enable telephony, internet access (via 3G or WiFi), media production tools (photo/video, audio recording, editing and upload), a plethora of applications and games. New digital technologies are making media more accessible to everyone as prod-users.

This list of factors and associated observations/ considerations is based on experience of communications program delivery in the Ngaanyatjarra Lands and, hence, may not necessarily apply in other locations. However, most of these would apply in other remote regions with a similar ecology of communications access and cultural factors. It is therefore critical that policy development take into account these issues.

#### **A9.4.6. Summary of telecommunication and ICT issues**

The Ngaanyatjarra Lands have seen a range of technologies and delivery solutions that provide useful case studies with a range of outcomes. This section has sought to outline the history of telecommunications infrastructure and programs and their outcomes and failings,

and begin a process of identifying the considerations for selection of future technological solutions and development and implementation of appropriate policies.

Appropriate communications technology can support the viability of smaller communities and enable people to remain living in their traditional homelands. However, all technologies come laden with assumptions regarding access, usage patterns, demography, environment, socio-economic and cultural factors, many of which need to be tested for use in a remote Indigenous context. Communication technologies also require ongoing management and maintenance, or risk becoming a liability. Careful and informed selection of technologies, based on consideration of the communicative ecology of a community or region (including community needs, modes of usage/reception, existing or requisite skills, and key factors outlined in table A9-4), can lead to positive outcomes and help overcome the ‘digital divide’. However, the impact of poor selection of technologies and delivery of inappropriate programs can be costly and long-lasting.

### **A9.5. Communicative ecologies summary of Yarnangu usage**

In the Ngaanyatjarra Lands there are now a range of modes of communication available, however each of these have positive and negative aspects to their use. This section provides a comparative analysis of the various modalities currently or previously used in the region, based on the uptake and experience of Yarnangu users<sup>79</sup>. This helps to build an overview of the Communicative Ecology of the region (see section 3.3). The table below (A9-4) summarises the key aspects against the Communicative Ecologies layers- Social, Technological and Discursive.

*Table A9-4: Key communicative modes used in the Ngaanyatjarra Lands*

<b>Communicative Mode</b>	<b>Social layer</b>	<b>Technological Layer</b>	<b>Discursive Layer</b>
<b>Face to face communications</b>	Social networks and cultural/ political roles are maintained primarily through face-to-face communications. This is still seen as the dominant mode of communications for important business-	This highly flexible communicative mode is highly interactive and enables one-to-one, one-to-many or many to many communications. It requires no specific technology, although is	As well as oral communications, traditional communication modes of sign language, facial gestures, performative or body language are all conveyed in face-

<sup>79</sup> Use of communications technologies by non-Yarnangu staff in the region generally follows typical western usage patterns, albeit constrained by availability of communications services.

Communicative Mode	Social layer	Technological Layer	Discursive Layer
	meetings, cultural activities, family visits, funerals, with an expectation of attendance by family members to such events. This also facilitates other modes of social interaction, such as the giving and sharing of food or other resources, communal grieving, cultural performance (song, dance) and meeting or courting potential spouses.	enabled by the use of the motor vehicle (see below) or public address system (commonly used in meetings and church services where large crowds attend).	to-face communications, along with kinship avoidance rules, <i>kurnta</i> (shame) and respect (eg not looking at person's eyes). There is also opportunity for people to confirm agreement or not with what is being said, through gestures of agreement, interjection or walking away.
<b>Motor vehicle</b>	The motor vehicle has largely replaced nomadic travel by foot but continues the same practice of travel to visit country, seek out resources, visit dispersed family members, attending cultural, social and political activities (meetings, football carnivals, band nights). The motor vehicle has expanded opportunity to travel greater distances, expanding social networks and allowing inter-marriage and relationships with more distant language groups. The vehicle enables large groups to travel collectively (including pet dogs) and share stories, songs, food, blankets and campsites along the way. Vehicles also provide an outdoor shelter, storage (e.g. for keeping food from dogs), radio listening space or as a seat when watching	Since the days of the mission truck or community supply vehicle, personal vehicles have become more common since the 1970s. Vehicles are a highly valued asset (4WDs are highly sought after, although Ford and Holden sedans abound), and important item of trade or gifts when resources flow (following royalty or tax cheques or art sales). While expensive to purchase (mostly second-hand) and maintain, many Yarnangu have become proficient at undertaking repairs (as per the 'Bush Mechanics' series). Nonetheless, the heavy demand on use and poor road conditions means vehicles have short lives, especially non-4WD vehicles <sup>80</sup> .	Motor vehicles enable face-to-face communications and inter-generational knowledge transfer through visits to country and custodial sites. The motor vehicle is also the most likely location of radios (FM and/or UHF/HF), becoming a site for listening to community radio or CDs or communicating with others via the UHF (or HF) radio network.

<sup>80</sup> Two wheel drive vehicles rarely last a year, with some not surviving the initial trip from town to the community (a reflection also of unscrupulous suppliers). Roadsides are littered with vehicle carcasses, typically stripped of useful parts and burnt out.

<b>Communicative Mode</b>	<b>Social layer</b>	<b>Technological Layer</b>	<b>Discursive Layer</b>
	TV outside, with broken ones kept in yards for this purpose.		
<b>UHF/ HF radio</b>	<p>The UHF repeater network enabled inter-community communications, connecting people to a regional social network of family members in other communities. This enabled people to share news, discuss matters of importance before and after regional meetings, air grievances, and ensure that everyone had an opportunity to participate in the conversation. Other channels could be used within a community, for work or ‘off-line’ conversations.</p> <p>HF radio had a similar usage for all matters- social, political, cultural and personal- at a time when there were a lack of other communication technologies available.</p>	<p>The UHF network was expensive to establish (about \$800,000 for 18 towers, some requiring helicopter to install) and required ongoing maintenance, which unfortunately was not funded leading to only a 3-year life for the network. The coverage was almost lands-wide and cost of usage was free to users, other than cost of handsets and batteries, which were fairly cheap and easy to replace. Key issues are congestion of usage on shared channels, with limited ability to manage network usage, and lack of one-to-one or private call options.</p>	<p>The UHF network was described as ‘yarnangu radio’, enabled many-to-many language and communal communications. As described, an unexpected outcome was a replacement of a traditional communicative mode of burning to generate smoke to signal to community a need for assistance (e.g. when vehicles broke down). The UHF radio became a primary communication channel for young people, leading to some older users complaining that they should have priority. With multiple conversations underway at one time, young people developed new communicative codes (using whistles, clicks or beeps by pushing buttons in a sequence) to enable other young users to identify the person by their ‘call sign’. (Inge Kral, pers. conv. 2005)</p>
<b>Public telephone</b>	<p>From the 1990s, the public phone became a community focal point in small communities<sup>81</sup>, especially for young people to gather and talk with friends and family</p>	<p>While initially inter-community phone calls were charged at STD rates, from the early 2000s these were charged as local ‘capped’ call rates</p>	<p>Community public phones slowly replaced the shared HF radio communications mode to provide more one to one conversations. This</p>

<sup>81</sup> An installation video project by Martu film-maker Curtis Taylor within the ‘We Don’t Need a Map’ exhibition at Fremantle Art Centre (December 2012) showed the importance of the phone booth and described the communicative ecology, from fire and smoke to new technologies, in the desert community of Parngurr.

<b>Communicative Mode</b>	<b>Social layer</b>	<b>Technological Layer</b>	<b>Discursive Layer</b>
	in other communities. However, with phones located at central points, contacting a person can be difficult, relying on a passer-by to pick up and find the intended person.	(under Extended Zones program), enabling long conversations rate phone calls. Public phones receive a lot of usage, get jammed with coins, and are a target for damage, meaning they are often not working <sup>82</sup> .	reduces the ability of elders to monitor young people's conversations to ensure protocols (including correct kinship relationships) are not broken.
<b>Home/ office telephone</b>	Yarnangu like to keep in touch with friends and family dispersed across the Ng and APY lands or regional centres. Home telephony was identified as a high priority in Ngaanyatjarra communities in the early 2000s, due to frustration with limited access to workplace phones (which are always in high demand but often restricted to business use) and public phones regularly not working or being busy. However, with shared households, home telephones become localised public phones, making billed services an issue. Also, with regular travel to other communities and movement between houses, home phones have limitations of being fixed.	The home phone is a robust and sustainable model (being privately owned reduced damage to phones) of telephony but is limited to a fixed location. In the early 2000s, most communities did not have line capacity or connections in place to Yarnangu households, leading to long delays to get new lines connected. Also, with pre-paid services not included under the USO, Telstra was not obliged to install pre-paid phones within set periods. Pre-paid services are more manageable but require long strings of numbers (in fine print) to be entered before every call. While mobile telephony has replaced home phone to some extent, allowing greater flexibility of use, fixed line phones have capped call rates under Extended ones, enabling longer calls than mobile.	Home phones enable one-to-one communications and private discussions (albeit often located in shared rooms). While standard phone design did not enable roving or speaker-phone function, newer cordless phones enable people to talk outside houses and for groups to be involved in the discussion (a preferred approach to handing the phone around).
<b>Mobile phone and devices (smartphones, tablets etc)</b>	Within introduction of mobile in 6 communities in Ng lands in 2013 (and previously in Warburton from 2009), mobile	Mobile devices can only be used for telephony where 3G or 4G services are available, which is limited in most	The mobile phone (where available) has increased the move to one-to one communications and

<sup>82</sup> The 'Ned Kelly' robust public phones, designed by Centre for Appropriate Technology and rolled out through DBCDE programs, have reduced the issue of damage and allow local repair/replacement, reducing outage times.

Communicative Mode	Social layer	Technological Layer	Discursive Layer
	<p>phones (esp. smartphones) have become a must-have device for Yarnangu. Mobiles enable communications with family, friends and community staff from wherever the user is located (provided coverage), completely changing the communications access the region.</p> <p>Tablets such as iPads have also become very popular with most events now being covered by Yarnangu on personal iPhones, iPads or similar devices. People are very quick to learn the possible functions and applications and share this knowledge with family and peers.</p>	<p>communities (approx. 25-30% of communities). However, WiFi networks (installed in Ng communities in 2009) can also be used to access internet/data services and do Skype/VoIP calls. Mobile telephony is an ideal tool for Yarnangu, enabling access throughout communities, while travelling (for seeking assistance if broken down) and when in other communities. A phone number can be associated with an individual, rather than a shared household, making contact with that person easier. However, cost of calls using pre-paid services is a key issue, making telephony a key expense item<sup>83</sup>. Also, entering numbers for pre-paid credit only need to be done once (rather than for each call)<sup>84</sup>. SMS capability enables affordable messaging during the day.</p>	<p>oral communications. Whereas previously most communications was face-to-face, it is now common for people to be regularly talking on the phone. Young people have quickly learnt to use FaceTime to enable face-to-face communications. Use of texting has enabled both affordable calls but also a form of written kriol in lieu of written English (see Kral 2010). Interestingly, smart phones have had significant takeup, even in communities with out mobile telephony. This is due to their use in maintaining contact with family and fiends during visits to regional towns or larger communities where there is reception (or wifi access), also due to their media creation/storage (photos, music, videos etc), content sharing capability, internet access and game/app functions.</p>
<b>Fax</b>	<p>While mostly used for official business, fax is still used extensively by Yarnangu to send funeral faxes (condolences and apologies/ reasons for non-attendance). These are read out at funerals to all in attendance, with</p>	<p>Fax requires basic telephony infrastructure to enable its use. Fax machines are used almost exclusively in community offices and facilities (store, school, clinic, art centre, RIBS etc.), rather than in</p>	<p>In the 1980s, fax was the primary means of conveying public messages about meetings, events, funerals, health or vet visits, football matches and so on. It was also used for sending</p>

<sup>83</sup> Pre-paid call rates are around \$2/minute during peak periods (8am to 6pm), but \$30 cards allow free use after 6pm. This is when *Yarnangu* can make longer phone calls.

<sup>84</sup> This can still be difficult for people with low literacy or poor eyesight.

<b>Communicative Mode</b>	<b>Social layer</b>	<b>Technological Layer</b>	<b>Discursive Layer</b>
	often dozens of faxes being read out.	Yarnangu houses. They are relatively cheap to purchase and use, although usually require a dedicated phone line.	government forms, reports and other information. While slowly replaced by email by the latter half of the 2000s, many community offices still see fax as a reliable communications tool.
<b>Posters/ Leaflets</b>	Posters and leaflets are used to promote community or regional events (meetings, sports carnivals, band nights and festivals, school activities), government campaigns (health, education, welfare, employment, social issues) and other agency messages (doctor visits, art centre sales, tourism information) and so on. Yarnangu do not value written or printed materials, and are likely to discard leaflets/documents if information is not easily understood, immediately relevant and/or specifically addressed to the individual.	Posters and leaflets are relatively affordable to produce and can be created locally using basic word processing or desktop publishing software and photocopiers (although most are printed professionally in regional centres). This can be a function of community access IT facilities. Time and cost spent producing and distributing posters and leaflets to communities requires significant lead time, making non-time specific information most relevant. Some cooperation on the part of community/agency staff is needed to ensure posters are displayed or leaflets distributed.	This mode is used primarily by service or government agencies to promote events or activities and government messages. While some agencies (usually local) create specific materials in language, using relevant icons and photos/visuals, and with limited text, external agencies commonly use generic campaign material which typically receives little attention by Yarnangu.
<b>Newspapers/ magazines</b>	Newspapers/ magazines can have similar issues to posters/leaflets where heavily text-based and not immediately relevant. However, some regional or Indigenous newspapers or magazines, such as Ngaanyatjarra News (no longer produced), CLC's Land Rights News or Koori Mail have more socially –focused stories (c.f. political or news focus), photographs and	Much of the above applies to newspapers and magazines, although these are produced with an assumption of a limited shelf life. The effort required to collect news stories and cost of producing limited-run newspaper and magazines make local or regional newspapers difficult to sustain without dedicated staffing and funding (Yarnangu are unlikely	If tailored for Yarnangu audiences, newspapers and magazines provide an accessible, literacy-based medium for distributing a range of stories, messages and photos of recent events, activities or program outcomes.

Communicative Mode	Social layer	Technological Layer	Discursive Layer
	<p>relevant content (stories from local community or other communities/ regions) tend to be read and shared with others. Generic newspapers generally receive very little interest.</p>	<p>to pay for newspapers).</p>	
<b>Videoconferencing (VC)</b>	<p>VC is a highly valued tool for group discussions and family linkups, enabling large groups to participate in communications, especially with family members in distant locations, such as prisons, hospitals or other institutions. Where face-to-face communications is prohibited by distance, cost or access, VC provides an important tool from maintaining social networks, and reducing the impact of disconnection from family.</p> <p>VC is increasingly being used for court hearings, tele-health, training/ distance education, and so on.</p>	<p>A primary issue of VC is the high cost of equipment, resulting in a lack of VC facilities in many communities, or location on public meeting spaces reducing privacy. Also high call costs via two-way ISDN (or high-speed ADSL services), make affordability a key issue, limiting usage to short call times or agency use. As internet quality and 3G coverage improves, Skype and Facetime (iPhone app) are becoming more common tools for one-to-one (or small group) visual communications. However, the current quality of satellite internet services is not sufficient for large groups communication using Skype.</p>	<p>A useful tool for one-to-one, one-to-many or many-to-many audio-visual communications, VC enables body language and gestures, which are important communicative modes for Yarnangu.</p> <p>VC is popular as it allows collective communication and supports of face-to-face communications using visual cues of sign and body language and facial gestures as important part of Communication.</p>
<b>Radio Broadcasting</b> (see also case study 1, chapter 9)	<p>While radio was a primary distribution mode across Northern Australia, it was secondary to video/TV in the Ngaanyatjarra Lands until the early 2000s.</p> <p>Because of the obstacles in setup, the potential outcomes and benefits of radio broadcasting have not been fully explored</p>	<p>Radio has been a key remote communication mode since the late 1980s due to the establishment of radio studios in BRACS communities, development of satellite radio networks (5NPY in 1998) and IBP funding focus.</p> <p>While expensive to set</p>	<p>Being mostly live<sup>85</sup>, radio provides immediacy and familiarity, with presenters speaking in local language, playing local music, and presenting relevant news, stories and activities.</p> <p>Radio enables a range of oral communication</p>

<sup>85</sup> Most Indigenous radio networks revert to automated playout systems or alternate Indigenous services (e.g. CAAMA, NIRS) after hours or when broadcasters are not available.

Communicative Mode	Social layer	Technological Layer	Discursive Layer
	<p>in the Ngaanyatjarra Lands. As well as local/ internal communication, radio is effective in conveying important information, including government messages and emergency announcements, to a broad community audience.</p> <p>The satellite delivery also enables cross-regional communication, through switching (or syndication) with other Indigenous media networks for coverage of major sports, music, cultural and political events. Some Indigenous radio presenters, such as Mary G and CAAMA radio DJs, have popular followings in other regions across the country.</p>	<p>up studios and maintain radio broadcast equipment, it is relatively affordable for listeners to purchase receivers. However, most Ngaanyatjarra households do not have radio receivers, with vehicles and some communal facilities being the most common location for radio listening. This was due to various reasons: initial emphasis on cultural video; no dedicated transmitters (5NPY TXs installed 2002, previously shared with ABC service); Ng Media not having its own satellite radio channels (until 2013; Ng media was broadcasting up to 4 hours a day on the 5NPY network); and a lack of radio expertise by staff during 1990s. With satellite network Radio NGM beginning in 2013, the obstacles to effective use may reduce.</p>	<p>modes. While primarily a one-to-many mode of communications, radio can be used to facilitate social networking through request programs (call-outs from listeners to family-friends) and interactive communications through live interviews and discussion, outside broadcasts.</p>
<p><b>Video production/ TV Broadcasting</b> (see also case study 2, chapter 10)</p>	<p>Video production has a long ecology of use in the Ngaanyatjarra Lands dating back to the early 1990s that builds on the cultural recording mode of ETV in the APY lands. This has been maintained as a key role of Ngaanyatjarra Media (despite changes in IBP policy). Video production is a social (and culturally managed) activity, involving people of all ages and from all communities in the many hundreds of Ng</p>	<p>While video technology was traditionally expensive and required training to use, new devices (digital cameras, smartphones, tablets) have made video-recording very accessible (although training still helps to improve quality and learn post-production skills).</p> <p>Community TV broadcasting facilities in RIBS communities have been replaced by DTH</p>	<p>Video production enables use of a range of communication modes- oral language, physical/ performative language, facial gesture, sign language, iconography, <i>Turlku</i> (song/dance), contemporary music (and video clips), narrative, and visual representation of landscape/ sites. Increasingly, techniques of animation and video FX (blue-screen,</p>

<b>Communicative Mode</b>	<b>Social layer</b>	<b>Technological Layer</b>	<b>Discursive Layer</b>
	Media video productions, in various roles- technical crew, writing or directing, performers or presenters, post-production, music production. The viewing of video on TV, video/DVD or at e-centres, is also very social. Video is an important tool for cultural maintenance and inter-generational knowledge transfer in the Ng Lands.	facilities, however alternate methods of distribution of video are still available (via ICTV, IndigiTUBE, access centres, DVD, local WiFi network).	image overlay and manipulation etc) and sound effects are being used for dramatic effect.
<b>Email</b>	Email has had limited uptake by Yarnangu, despite inclusion on training programs and setting up of email addresses. Being text-based, it is generally seen as a tool for work-related purposes to receive information or communicate with agency staff. Without a critical mass of usage within the Yarnangu social network, it has not been adopted for inter-personal communication, with Facebook more commonly used for this purpose.	Email usage requires ICT and internet access on a regular basis. It also has a text-based interface that does not allow personalisation (photos etc).	Email enables one-to-one and one-to-many textual correspondence, requiring a reasonable level of English literacy and typing skills. Given the association with work-related use, email use typically has less language and is more formal/ less conversational. Email allows sharing of documents and photos, but given the restrictions on file size and low text-based culture, this is not used much.
<b>Social Media (Facebook)</b>	Being designed for social networking, Facebook has had high take-up in remote Indigenous communities, with hundreds of Yarnangu now using Facebook. A key use is for sharing photos and sending brief messages to family/friends in other communities (some users are prolific). There are examples of cyber-	Facebook also requires ICT and internet access on a regular basis, facilitated by uptake of smartphones and the introduction of WiFi networks in 2009, and mobile towers in 6 sites since 2013. Facebook is less text-based than email and has a more user-friendly and personalised interface.	A lot of communication using Facebook involves sharing of photographs or short videos recorded on smartphones, as well as songs or audio recordings, creating a new mode of audio-visual communication. Text is often brief and conversational, similar to spoken language,

Communicative Mode	Social layer	Technological Layer	Discursive Layer
	bullying using social networking.		using a kriol blend of language, English and slang.
<b>Internet/ online media</b>	Since mid 2000s, ICT access centres (Telecentres, media e-centres) became popular social spaces for playing online games, Facebook, internet banking, watching view-on-demand videos (YouTube, IndigiTUBE), accessing online music, and searching for other interests <sup>86</sup> . Often several people will share a computer and view together, and assist each other to find new sites/applications through peer learning. People are beginning to share links via Facebook or SMS.	Internet usage became increasingly accessible in Ng communities with the setup of e-centres (mid 2000s) and free WiFi coverage in Ng communities (2009), and more recently mobile coverage. Online media use can require fast internet speeds and large download, which are often limitations with satellite or mobile internet services (or even ADSL). More cost-effective services are needed to enable the increasing use of view-on-demand services.	Online media services, whether view-on-demand or streamed services, enable more user control over media choice. As with western use, this is becoming increasingly popular and, as affordability and accessibility improve, will increasingly replace the traditional media modes of radio and TV broadcasting. Local content is available via Ng Media's website, IndigiTUBE and YouTube, with sharing of media via Facebook also becoming popular.

The above table A9-4 provides an overview of the contemporary *Yarnangu* communicative ecologies for the Ngaanyatjarra Lands as context for the more detailed case studies in Chapter 9 and Appendix 11. It provides an indication of how the introduction of some communication technologies can have rapid uptake where built upon an existing mode or context of usage, whereas other technologies have limited uptake. It also demonstrates how significant the obstacles or flows associated with the accessibility, affordability, appropriateness, and adaptability of communicative modes are for enabling *Yarnangu* usage.

## A9.6. Conclusions- Context for case studies

This Appendix has provided the overview by which to understand the regional and historical context for the case studies, allowing a more in-depth analysis of the outcomes and impacts

<sup>86</sup> While use by young people is dominant outside of school hours, the e-centres are also popular with mothers with babies and old people to have some quiet, relaxing time to use ICTs and archive computer in an air-conditioned space.

of these programs. The issues and considerations identified in this chapter have helped to inform the development of the policy and evaluation frameworks (Chapters 6 and 7) by which the case studies can be assessed. Through the analysis of the case studies, these draft frameworks will be tested and further refined to provide useful complementary tools for informing the development of future programs and infrastructure solutions.

Table A4-6 in Appendix 4 summarises the key themes and concepts from Appendix 9 to contribute towards the design of draft policy and evaluation frameworks. Drawing on the observations and applied experience of 9 years of delivery of media and communications programs in the Ngaanyatjarra Lands of WA, this table provides more granular detail of the impact of these programs and technologies. It provides notes towards policy development from a service delivery perspective, as compared with Table A9-4 above, which describes the personal Yarnangu usage. It also provides further background to the case studies provided in Appendix 11.

## Appendix 10. Policy and Evaluation Frameworks Tables

### A10.1. Introduction

This Appendix contains the draft Policy Framework PF v.1, developed in section 6.4.3, the Evaluation Framework EF v.1 developed in section 7.6.1, and the Longitudinal contingency version EF-C1, developed in section 7.7.3.2.

### A10.2. Draft Policy Framework

The following Table A10-1 has been derived from the summary matrices in Appendix 4 which contain key findings from Chapters 2 to 6 and Appendix 9. This process is described in section 6.4.3.

*Table A10-1: Draft Policy Framework v.1*

Principles	Policy Topics	Detail	References
<b>An Essential Service</b>			
	<b>First level of Service</b>	Primary and essential media services for Indigenous audiences; Essential media service; Best transmission mode for important social messages.	5:23; 5:12; 5:15; 5:16; 5:3; 5:4; 4:6; 5:10
	<b>Community access to relevant news, information and services</b>	Improved community awareness of issues through effective delivery, in language where relevant; Indigenous media plays a strong educative and information sharing role.	5:11; 5:15; 5:16; 5:4; 4:20; 2:1
	<b>Professional service</b>	A professional industry with employment; not marginalised as community broadcasting, volunteer-based, low funding levels.	5:9; 5:10; 2:2
	<b>Locally relevant content</b>	Locally relevant, culturally appropriate content and programming, with local presenters.	5:23; 5:3; 4:6; 4:7; 5:31; 9:10; 2:1
	<b>Discrete class of broadcasting</b>	Licensing type to reflect this.	5:9; 5:10; 5-1:5
<b>Rights and Equity</b>			
	<b>Social Justice principles</b>	Rights, Equity, Participation, Access	6:2; 2:4; 3:1; 7:3
	<b>Rights of Indigenous peoples</b>	Article 16 of the UN Declaration of the Rights of Indigenous people to establish their own media in their own languages.	3:1; 5:11; 5:23; 5:16

<b>Principles</b>	<b>Policy Topics</b>	<b>Detail</b>	<b>References</b>
	<b>Self-determination</b>	Community ownership and control of media tools/agencies; identifying problems and solutions; involvement in program delivery, and shared responsibility for outcomes; increased democratisation.	7:4; 9:2; 5:23; 5:17; 4:2; 4:16; 4:1; 4:19
	<b>Self-representation &amp; enhanced self-image</b>	Relevant content, addressing negative stereotyping and under-representation in mainstream media and colonial histories; However, Indigenous media can also be individual creative self-expression.	5:11; 5:15; 5:16; 5:20; 5:2; 4:5; 4:10; 4:20; 2:2
	<b>Increased representation in mainstream media</b>	Greater Indigenous employment and participation in mainstream media organisations.	4:14; 4:5
	<b>Effective media and communications a key enabler for Indigenous policy and programs</b>	Indigenous media enables two-way communication modes for consultation, awareness, training, feedback and to build ownership, critical elements in successful community engagement and program delivery; Recognition of value, locally, regionally and nationally.	9:1; 5:16; 5:24; 4:6; 5:28
<b>Participation and Access</b>			
	<b>Equity of access to relevant media and communications tools</b>	Equivalent level of access to production, distribution and communication tools and services; Equity of opportunities to develop skills and career pathways; Media is an enabling technology for social change, networking, connectivity.	9:1; 9:2; 4:7; 5:28; 9:11; 2:1; Table A7-2
	<b>Inclusive of all remote communities and homelands</b>	Addresses the communications needs of all 1113 remote communities and homelands, to participate in Indigenous media and communication networks.	6:8; 5:20; 5-1:1
	<b>Community ownership and participation</b>	Community ownership and involvement (across age groups, gender and kinship groups) in all aspects of policy and program development, delivery and evaluation, and organisational management critical to success.	6:5; 7:3; 3:7; 9:2; 9:9; 4:24; 5:31; 2:1
	<b>Engagement strategies</b>	Strategies needed to overcome disengagement and lethargy due to health issues, disempowerment, power relationships, dysfunctional communities, substance abuse, welfare dependency and 'shifting goalposts'.	3:7; 7:6; 9:2; 9:9
	<b>Strong governance structures</b>	Strategies for ensuring effective governance, leadership and representation, at an organisational, community/regional and national level; western governance models may not be	3:7; 7:11; 9:2; 5:16; 5:6; 2:4

Principles	Policy Topics	Detail	References
		appropriate; maintain autonomy and independence to speak out.	
	<b>Digital inclusion</b>	Digital divide is primarily an access, affordability and literacy issue; Key obstacles are Accessibility, Awareness, Affordability, Appropriateness. Need access to ICT facilities, services and content with necessary skills to enable inclusion in the digital economy; Mobile telephony is the primary telephony need in rural and regional Australia.	9:4; 5:23; 5:16; 5:19; Table 5-1; 4:7; 5:27; 4:18; 5:28; 4:21; 5:31; 9:10; 9:12; 4:15; 2:1; Table A7-2
<b>Promotes Reconciliation</b>			
	<b>Improving cross-cultural awareness and dialogue</b>	Informing and educating national audiences, providing greater understanding of Aboriginal culture and contemporary lives.	7:10; 5:5; 5:15; 5:24; 4:16; 5:5; 4:13; 4:20
	<b>Reaching broader audiences</b>	An outward focus for the sector to a secondary non-Indigenous audience	5:10
	<b>Effective cross-cultural collaboration/ 'working together'</b>	A 'working together' (malparara way) approach to achieve locally determined outcomes; included co-worker arrangements, skills transfer and Indigenous workforce succession strategies; Co-creative media production a common model, needs clear policies.	7:6; 5:24; 4:13; 4:14
<b>Convergence and Two-way Communications</b>			
	<b>Recognising convergence of Media and ICTs</b>	New modes for production, consumption and delivery of media; Online and mobile platforms, devices and applications and social networking being used for local networking, social change and cultural production.	2:6; 5:23; 5:12; 5:14; 5:16; 9:6; 5:27; 4:18; 4:22; 4:24; 5:29; 5:30; 5:31; 9:10; 5:4
	<b>Multi-platform delivery of content</b>	Remote media delivery platforms include Radio, TV, online, WiFi, community access facilities, social media etc enables content sharing via multiple platforms; Content funding should be platform-neutral.	9:1; 5:12; 5:16; 5:19; Table 5-1; 5:7; 5:8; 9:6; 4:22
	<b>Two-way communication modes</b>	Interactive and social media enables two-way, many-to-many communications, user-generated content (prod-users) and interactivity; more accessible and participatory than one-way, one-to-many broadcasting models; two-way communication between communities and government and other stakeholders.	2:6; 5:23; 5:19; Table 5-1; 9:6; 4:18; 4:22; 5:28; 2:1; 5:4

Principles	Policy Topics	Detail	References
<b>Recognition of Sector Diversity</b>			
	<b>Regional diversity</b>	Recognise the vast contextual - cultural, social, technological, geo-political, historical - and communicative differences throughout remote Indigenous Australia.	2:6; 3:1; 3:5; 3:6; 5:16; 6:8; 5:19; Table 5-1; 9:8; 5:3
	<b>Organisational diversity</b>	Range of scope of activities, service delivery, media type and business models by RIMOs and other organisations.	9:1; Table A9-1; 6:8; 5:3
	<b>Diversity of needs and context between remote, regional, urban</b>	‘One size fits all’ and nationally centralised (pan-Aboriginal) models typically marginalise the remote sector and fail to meet remote community needs; A Contingency approach is needed to address this; Vast regions, cultural business, weather and flooding, rough roads, technical needs, safety issues etc all make remote delivery more expensive and challenging.	2:6; 3:1; 3:6; 5:13; 5:16; 6:8; 5:20; 9:8
<b>Building Partnerships</b>			
	<b>A unified and cooperative remote sector</b>	The strength of the sector is its unity and sharing of knowledge, skills, resources, content for mutual benefit.	5:17; 5:20; 2:4
	<b>Inter-agency collaboration/ ‘Whole of community’ approach</b>	Integrate with and support existing community activities/ programs; Enables linkages with other programs/ community organisations/ service providers–libraries, arts, land management. Ranger program, health, education, language and culture etc–for mutual support and outcomes.	7:7; 5:24; 5:1
	<b>Partnership approach between community and government</b>	A cooperative partnership between community and government agencies, built on trust, respect, shared goals and responsibility for risk, is an effective model; enables regionally-specific communications solutions.	7:8; 7:9; 5:12; 5:16; 9:8; 5:28; 9:10; 5:1
	<b>Links to other policy areas at national, state and local government levels</b>	Linked to policy for communications, culture/arts, Indigenous affairs, social justice, regional development/ infrastructure, environment, health, training and employment etc.	7:8; 5:23; 6:8; 5:19; Table 5-1; 9:8; 9:10
<b>Industry Development</b>			
	<b>Increased economic independence</b>	Reducing reliance on government funding; On-line networks improve economic opportunities, enable access to broader markets, and support micro-businesses.	4:25; 4:26; 5:12; 5:16

<b>Principles</b>	<b>Policy Topics</b>	<b>Detail</b>	<b>References</b>
	<b>Organisational and sector structure and sustainability</b>	Diversification of income streams and program delivery key to sustainability; Adequate ongoing investment needed for sector growth and program sustainability; Funding model needs to recognise higher costs for remote multi-site program delivery; Without adequate resourcing (and reserves), management systems and structural sector support, organisations often over-commit, fail to deliver, have staff ‘burnout’, and/or default financially.	7:12; 7:15; 9:1; 9:3; 5:23; 4:25; 5:12; 5:16; 5:18; 5:7; 5:10; 4:19; 2:2; 5:2
	<b>Building a business culture and enterprise approach</b>	Develop business and marketing plans to promote income diversity and enterprises (including micro-enterprise); Better branding and naming needed to build community ownership; Risk of corporate model leading to reduced Indigenous workforce and authority.	9:1; 4:25; 5:12; 5:16; 5:18; 5:10; 5:3
	<b>Meaningful employment/ career pathways with award wages</b>	Current employment programs inflexible to RIMO needs and do not provide tiered wage levels to recognise skills and experience; more career development options needed.	5:11; 5:12; 5:16; 5:18; 5:6; 4:6; 4:19; 5:1; 5:2
	<b>Skills development with appropriate training delivery</b>	A coordinated remote sector training strategy required; community based delivery, on-the-job training, informal training and peer learning methods work.	5:11; 5:16; 5:6; 9:9; 4:19; 4:23; 5:30; 5:31; 9:10; 9:12; 4:15
	<b>Recognition of failure of market-based models</b>	Business models work best for large population areas and syndicated networks; Low incomes, cost of service delivery and small markets affect viability in remote areas; need for policy mechanisms to ensure affordable digital inclusion.	3:7; 5:2; 5:16; 5:19; 5:28; Table 5-1; 9:10; 9:11; 9:12; Table A7-2
	<b>Preferred supplier for government messages</b>	Recognised role of Indigenous media for producing and distributing government information and awareness campaigns.	5:4
<b>Capacity Building</b>			
	<b>Holistic, integrated approach</b>	Includes Development Communication and C4D approach, considers various modes and functions of communications, social and cultural interactions, and tools to address specific development needs.	3:1; 3:4; 3:5; 3:6; 7:2; 9:1; Table 6-1; 5:24; 4:6; 5:19; Table 5-1; 9:12; 5:3
	<b>Capacity Building &amp; Social Capital</b>	Recognise and engage existing community capacity and local agencies; Build social capital and organisational capacity through media skills, leadership /governance training, confidence, plus institutional capacity/ change.	6:3; 3:2; 3:4; 7:7; 5:15; 5:16; 5:24; 4:16; 4:23

<b>Principles</b>	<b>Policy Topics</b>	<b>Detail</b>	<b>References</b>
	<b>Empowerment / 'Agency'</b>	Indigenous people have 'agency', involved in all aspects of policy and program development and as drivers for remote media and communications.	7:6; 4:9; 4:11; 4:19
	<b>Supporting sustainable social and economic development of communities</b>	Strategies that enable people to live and work 'on country' into the future.	5:19; Table 5-1
	<b>Capability Approach (Sen)</b>	Capabilities to achieve and enjoy political and social freedoms, policy based on human capabilities rather than economic outcomes.	3:3; 5:24; 5:6
	<b>Strengthening social networks</b>	Enabling communications flow between families, friends, diaspora and non-Indigenous friends, co-workers; changing notion of community- a 'mediascape' of on-line networks.	3:4; 5:15; 4:3; 4:8; 4:20; 4:22
	<b>Promotes health, wellbeing and functional communities</b>	Improved health, education/ literacy, housing, environmental health outcomes, reduced domestic violence, substance abuse and premature death (Closing the Gap indicators); Addressing broader issues- health, education, employment, incarceration, governance, trauma & social issues- using media and communications.	5:12; 5:16
<b>New Models for RIMOs and RIBS</b>			
	<b>Multi-media production and applications</b>	Expand beyond radio broadcasting to include mutually supportive programs of video/ multi-media, music, online, language/ culture programs, archiving, training and employment, technical services; Communities can develop new media content and culturally specific applications.	3:5; 9:1; 4:26; 5:14; 5:15; 5:16; 6:8; 5:20; 5:19; Table 5-1; 5:7; 5:8; 9:6; 9:9; 4:22; 4:24; 5:30; 9:10
	<b>Upgraded multi-media RIBS facilities</b>	Improved RIBS facilities as scalable community media and communication centres with ICT access, according to communicative needs of communities.	9:1; 5:19; Table 5-1; 5:7; 9:10; 5:2
	<b>Effective regional coordination models</b>	Improved models for RIMO delivery of RIBS support; Includes effective representation, coordination and governance; RIMO hub-and-spoke model less effective in large regions; sub-RIMO cluster model may improve RIBS support. Need RIMO-RIBS service delivery agreements. Other models include production house, language and culture	7:11; 9:1; 9:2; 5:14; 5:18; 5:19; Table 5-1; 5:8

Principles	Policy Topics	Detail	References
		centre model, diversified activity, inter-agency cooperation & remote support approach.	
	<b>An alternate learning sector</b>	Community media programs and access facilities are providing ‘learning spaces’ for digital literacy and emerging creative industries; enable inter-generational and peer learning modalities.	5:24; 5:6; 5:19; Table 5-1; 9:9; 4:23; 5:30; 9:10
	<b>A Production Focus</b>	Requires different employment and program funding models, based on outputs/ products; supports cultural workplace and inter-generational learning models; reflects broader media sector approach.	5:12; 5:4; 4:23
	<b>Decentralised model</b>	RIMO manages delivery platforms and supports people to create, share and access media using personal mobile and media devices and WiFi/ mobile networks, applications, online tools and social networking.	4:18; 4:22; 4:24; 5:28
<b>Cultural and Linguistic Development</b>			
	<b>Recognition and promotion of knowledge society</b>	Oral, knowledge-based societies have different values, protocols and communicative modes for knowledge transfer to western information society; media plays an important contemporary role.	3:5; 3:6; 4:7; 4:19
	<b>Embracing cultural frameworks</b>	Recognition of cultural frameworks and language-based delivery models are more likely to engage people; Example is the Warlpiri framework Ngurra-kurlu (Land, Law, Language, Ceremony and Kinship), which provides Yapa with a strong sense of belonging and identity, amidst change (Pawu-Kurlpurlurnu et al 2008).	7:10; 7:17; 6:8; 5:1; 4:3; 9:5; 4:19; 5:3
	<b>Language and cultural maintenance and growth</b>	Conduit and repository for ongoing cultural knowledge transfer; Act of media production important for cultural re-generation, inter-generational learning.	9:1; 5:11; 5:23; 5:16; 5:1; 4:2; 4:16; 4:3; 4:6; 4:10; 9:5; 4:19; 4:23; 5:29; 4:15
	<b>Preservation, repatriation &amp; revitalisation of recordings</b>	Digitisation, archiving and repatriation of audio-visual materials is critical, as is community access to this content according to cultural protocols.	9:1; 5:23; 5:1; 4:24; 5:29
	<b>Recognising cultural authority, rights and protocols</b>	Includes ICIP rights; Cultural authority challenged by online media.	7:10; 4:11; 4:13; 9:5; 9:12; 4:15; 5:3

<b>Principles</b>	<b>Policy Topics</b>	<b>Detail</b>	<b>References</b>
	<b>Recognising cultural adaptivity</b>	The adaptive nature of Indigenous cultures is a key to survival; Western Desert culture is fluid and adaptive, sustained by social and family relationships (Myers).	4:9; 4:10; 4:7
<b>Appropriate Technologies</b>			
	<b>Appropriate technology is needed for remote community context</b>	Technology needs to be appropriate to the harsh remote context and limited technical support - Affordable, user-friendly, robust, low-maintenance, replaceable.	5:21; 5:19; Table 5-1; 9:7; 9:8; 4:19; 4:24; 5:28; 5:31; 9:10; 9:12; 9:12; 5:4; 5:6; Table A7-2
	<b>Promote Innovation</b>	Innovation a key part of sector development; can address issues of remoteness and harsh conditions, may require regulatory flexibility.	4:25; 5:16; 5:17
	<b>Focus on communications needs not technologies</b>	Communications infrastructure is critical to digital inclusion in remote Australia; helps overcome physical distance and remoteness & limited access to services. However, this needs to be appropriate to the location and needs. Capital projects without operational funding can become a liability rather than an asset. A technology focus does not lead to community usage or continuity; other factors are socio-cultural, economic, educational, literacy and accessibility.	3:4; 3:5; 3:6; 3:7; 9:4; 5:15; 5:19; Table 5-1; 5:7; 5:8; 9:6; 9:7; 4:20; 4:24; 5:28; 4:21; 5:31; 9:10; 9:12; 4:15; 2:1; 5:4; Table A7-2
	<b>Building on existing communicative modes</b>	New ICT initiatives that build upon existing communicative ecologies and agencies/ programs are more likely to increase engagement.	3:6; 9:4; Table 6-4; 5:19; Table 5-1; 9:7; 9:9; 4:19; 4:21; 9:10; Table A7-2

### **A10.3. Evaluation Framework version 1**

The following Table A10-2 has been derived from the summary matrices from chapter 2 to 6, as described in section 6.4.3. It sets out Evaluation Principles and Topics within the eight PESTLED categories.

*Table A10-2: Evaluation Framework version 1*

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>Political</b>				
<b>EF1:1</b>	<b>Equity</b>	<b>Equivalent access to media services</b>	Does the project seek to ensure equivalent levels of access to media and communications services as all other Australians? Can it reduce delivery costs of government services to remote communities?	Does the project ensure the services are relevant to the community? Does it support equivalent level of access to production, distribution and communication tools and services? Does it improve service delivery?
<b>EF1:2</b>		<b>Digital inclusion</b>	Does the project reduce the obstacles to digital inclusion and increase participation of Indigenous people in the digital economy?	Does the project address key digital divide issues of accessibility (to ICTs and connectivity), affordability, awareness/digital literacy (user-friendliness, interactivity) and appropriateness?
<b>EF1:3</b>		<b>Access in all remote communities and homelands</b>	Does the program support access by all 1112 remote communities and homelands to participate in Indigenous media and communication networks?	Are project services accessible by all people within all communities?
<b>EF1:4</b>	<b>An Essential Service</b>	<b>Relevant media content and services</b>	Does this program provide an educative and information sharing role, in support of government policy outcomes? Does it provide access to relevant on-line services (banking, healthcare, education, etc.)?	Does this project facilitate locally relevant, culturally appropriate content and programming, delivered by local presenters? Is the content available in language/vernacular and reflect social and cultural values and interests? Does this project improve community awareness of issues that affect them? Does the project provide practical, understandable and affordable access to essential services (banking; healthcare, education, etc.)?

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>EF1:5</b>	<b>Policy Integration</b>	<b>Linkages with other policy areas</b>	Does it lead to improved outcomes in employment, education, health, housing, and other ‘closing the gap’ indicators? Does it integrate with national, state and local government policy for communications, culture/arts, Indigenous affairs, social justice, regional development, environment, health, training and employment etc.	To what extent does the policy recognise local needs, activities and outcomes from previous policy/ project delivery in the region? Does it avoid siloing of programs and funding?
<b>EF1:6</b>	<b>Self-Representation</b>	<b>Means of production and self-representation</b>	Does it support self-representation, addressing negative stereotyping and under-representation in mainstream media and colonial histories?	Does it provide tools, skills and confidence for Indigenous people to speak out about relevant issues, tell their own stories and histories, in local language where relevant?
<b>EF1:7</b>	<b>Recognises Diversity &amp; Local needs</b>	<b>Suitable/ adaptable to local context</b>	Does it recognise and address issues of remoteness and consequential market failure?	Is the project flexible to the regional/ contextual differences –(cultural, social, technological, geopolitical, historical, climatic/ seasonal) and communicative differences throughout remote Indigenous Australia?
<b>EF1:8</b>		<b>Linked to strategic planning</b>	Does the local organisation have a strategic plan? Is this plan consistent with government policy agendas? What needs analysis has been undertaken to demonstrate need for the project?	Is it consistent with local planning outcomes, as per community or organisational strategic planning or regional strategies? Is performance linked to community-determined indicators? Are projects inter-linked to support each other?
<b>EF1:9</b>		<b>Addresses community-identified needs and outcomes</b>	Does it recognise and engage existing community capacity and agencies?	Is the project or service being delivered in response to community-identified needs and

PESTLED	Evaluation Principles	Evaluation Topics	Examples of Top-down Indicators – Government or Funding agency	Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined
				outcomes? (e.g. media/ communication services and applications, health, education, employment, housing, social and cultural autonomy, access to services, connecting families and diaspora etc.)
<b>EF1:10</b>	<b>Effective Service Delivery</b>	<b>Key Indicator: ‘Thriving Communities’ / Community Wellbeing (Gleeson 2013)</b>	<p>Are services coordinated and integrated (with links to employment, health and community capacity building)?</p> <p>Is key infrastructure and staff housing available?</p> <p>Do programs contribute to local employment and training?</p> <p>Is there local involvement in service delivery?</p> <p>Is local culture and language strong?</p> <p>Are there positive attitudes in the community including a willingness to work together?</p> <p>Is there an understanding of how government and governance works?</p> <p>Is there adequate social housing, including maintenance, management and support?</p> <p>What are the levels of school attendance and educational attainment?</p> <p>Is there a feeling of safety in the community, supported by low rates of domestic violence, alcohol and substance abuse? (adapted from Gleeson 2013:13)</p>	<p>Does it promote empowerment, cultural safety and community wellbeing? Does it support connection to country? Does the project address the historical, political and economic factors that continue to affect health, wellbeing and community functionality? Is there adequate community housing to support the planned people/activities?</p>
<b>Economic</b>				

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>EF1:11</b>	<b>Develop-ment outcomes</b>	<b>Improved social and economic development opportun-ities</b>	What are the economic and social development and service delivery outcomes? How does it provide improved access to services? How does this align with government policy objectives; e.g. Closing the Gap Indicators-employment, education, health, housing and life expectancy plus Indigenous Advancement Strategy targets of employment, training/skills, community safety, school attendance? What economic benefits are likely and how will they be achieved?	How does the project improve community health and wellbeing (Gleeson’s <i>Thriving Communities</i> indicators)? What does the participant or community gain as a result of the project (e.g. employment, skills, knowledge, tools for communication and creative/ cultural expression, leadership roles, improved services, connection to country etc.)?
<b>EF1:12</b>	<b>Sustain-ability</b>	<b>Program Continuity</b>	What resources (from all sources) are needed for delivery? Are these available? Is the project sustainable beyond the funding period? How will ongoing operational costs be managed? Can it lead to a sustainable enterprise? What other income streams are available (tourism, mining royalties, land use agreements etc.)?	What resources are needed from the community for delivery? Are these available? What are the ongoing resourcing needs beyond life of funding program for ongoing operational costs (e.g. maintenance, training, technical support, security, licensing, upgrades & development) and how can these be sourced? Who will be responsible for ongoing management of facilities/ equipment/ usage? How will long-term archiving of materials be achieved?
<b>EF1:13</b>		<b>Diversified funding streams, less reliance on government funding</b>	Is the organisation/ program moving towards reduced funding dependency, creating pathways to financial independence and sustainability? Is there a diversified income	Is there adequate and recurrent investment to ensure project sustainability and future planning? Does the funding level support regional multi-site project delivery?

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
			strategy to support program sustainability?	
<b>EF1:14</b>		<b>Community viability</b>	Is the community a viable site to deliver the project?	How does the project support ongoing community viability (especially of smaller communities)?
<b>EF1:15</b>		<b>Recognition of failure of market-based models</b>	Does this project increase access to commercially viable services to address digital exclusion?	Does the strategy address market failure in remote areas due to low incomes, lack of infrastructure, high cost of service delivery and small markets?
<b>EF1:16</b>		<b>Preferred supplier arrangements</b>	Does the program support Indigenous media organisations as preferred suppliers for producing and distributing government information and awareness campaigns?	Does the program recognise that local media organisations are best placed to produce relevant, targeted and effective messages for the communities they represent?
<b>EF1:17</b>	<b>Builds Capability and Social Capital</b>	<b>Builds Indigenous management capability</b>	Does it promote skills for self –management of organisations?	Is there Indigenous agency (ownership, participation) and empowerment through involvement in all aspects of policy and project development? Does it build capabilities to achieve and enjoy political and social freedoms (Sen, 1999)? Does it build social capital and capability through media skills, governance training, leadership and public speaking skills?
<b>EF1:18</b>		<b>Skills development / training outcomes</b>	What are the training outcomes against accredited training delivery frameworks? What are the training participation measures- number of trainees, hours, type of training?	Is the training delivered directly applicable to the remote media worker role? Is it applicable to the RIBS equipment and facilities? Is it training delivery model appropriate (i.e. community based,

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
				accessible to language speaking and low literacy participants, accessible to all ages/genders, on-the-job, informal, supports peer learning etc.) What are locally relevant measures of training outcomes- capabilities, demonstrated skills/ productions, ongoing activity?
<b>EF1:19</b>		<b>Build employment opportunities</b>	How many indigenous people are employed? Number, hours, male/female, age groups, full-time/part-time, roles and tasks undertaken? Does it support the transfer from welfare to work? Does it provide pathways to greater Indigenous employment and participation in mainstream media organisations?	Does the project promote an Indigenous workforce? Are the jobs suitably recompensed with award wages (tiered to recognise skills and experience) and conditions (e.g. vehicle use, holiday pay, bush trips, TA, travel)? Does it engage young people in meaningful activities and provide career pathways? Does the employment project suit organisational objectives?
<b>EF1:20</b>	<b>Industry Development</b>	<b>Building organisational capacity</b>	Is there an existing agency or facility to associate the program with? Are the organisational management and governance structures working effectively to ensure good financial and project management? Could this program place the organisation at risk if it were to not succeed? What succession planning is in place to increase Indigenous employment?	How does the project support or build the capacity of existing organisations/ projects? Does it support change management? Is there local ownership and engagement in organisational management? What are the level / outcomes of Indigenous involvement?
<b>EF1:21</b>		<b>Improved governance</b>	Is there effective governance, leadership and representation, at an organisational, community/regional and	How well does the governance model incorporate local models of leadership and cultural authority? Do the

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
			national level? Does the organisation meet governance requirements of incorporated agencies to ensure effective use of public funding and program delivery targets are met?	structures maintain autonomy and independence for Indigenous people to speak out? Does this role have recognised status within the community?
<b>EF1:22</b>		<b>Building a business culture and enterprise approach</b>	Is there a business plan to promote income diversity and enterprises (including micro-enterprise)?	Does the project help to build the business acumen of the organisations? Are there income generation outcomes to support individual and family group needs (e.g. motor vehicle purchase)?
<b>EF1:23</b>		<b>A unified and cooperative remote sector</b>	How does the program/ activity contribute towards broader sector planning, development and unity?	How does the project support sector collaboration and cooperation and sharing of knowledge, skills, resources and content for mutual benefit?
<b>EF1:24</b>	<b>Value</b>	<b>Economic and social value</b>	How does the project demonstrate value against policy objectives for investment of public funds? Will efficiency, effectiveness and equity be achieved through regionally coordinated program delivery and prioritisation?	How does the project demonstrate sufficient value to the community? Is there coordination/ integration of services to meet community needs and to add value to projects?
<b>EF1:25</b>		<b>Cultural value</b>	What are the quantifiable measures of return on investment and contribution to social indicators of Indigenous media and cultural/ creative enterprises?	Does the project demonstrate the contribution of remote Indigenous people, cultural identity and creative expression to Australian heritage, identity and economy?
<b>EF1:26</b>		<b>Audience Needs</b>	Is there audience analysis to guide content creation and programming decisions?	Is there a clear understanding of unique audience interests & modes of engagement?

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>Socio-Cultural</b>				
<b>EF1:27</b>	<b>Supports Cultural Frame-works</b>	<b>Recognises cultural authority, rights, values and protocols</b>	What cultural factors need to be considered? Are effective measures in place to ensure cultural awareness and common understanding of values? What potential impact could these have on the program delivery?	Does the project recognise and maintain cultural framework/value system (linking Law, land, language and kinship), protocols, roles and authority, especially re knowledge management and access (including owner/manager custodial responsibilities)? Does it support continuity of family and cultural roles and responsibilities (sorry business, cultural business etc)?
<b>EF1:28</b>		<b>Promotes language and cultural development and knowledge transfer</b>	How does the program help to preserve endangered languages and cultural knowledge/ materials? Does it support language and cultural development and inter-generational knowledge transfer?	Is the project able to be local language-based (i.e. not reliant on English or text literacy)? Does it enable active cultural media production, performance or re-generation? Does it recognise the adaptive nature of culture?
<b>EF1:29</b>		<b>Preservation, repatriation &amp; revitalisation of recordings</b>	Does the project support digitisation, archiving, access and repatriation of audio-visual materials according to cultural protocols?	Does it provide archiving tools and resources to preserve existing audio-visual records and support access for current and future generations?
<b>EF1:30</b>		<b>Program Flexibility</b>	Is there flexibility to adapt or revise the program for more effective and targeted outcomes?	Does the project have sufficient flexibility to adapt to local context of cultural framework, language and community needs and interests?
<b>EF1:31</b>	<b>Participation/ ownership/ agency in all aspects of project</b>	<b>Local Champions</b>	Is there a local champion who will promote and support the project?	Are local champions being employed and involved in all stages of the project to ensure community ownership, engagement and appropriate project delivery?

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>EF1:32</b>		<b>Project planning and development</b>	What is the level of Indigenous participation in project planning, development?	What is the level of Indigenous community ownership of the project and involvement in decision-making roles about project design, development and delivery? Is the project timetable realistic and flexible?
<b>EF1:33</b>		<b>Project recipients/ participants</b>	What number of people are involved are in activities? In what capacity; Media workers/ employees or general community? What are the relevant characteristics of participants; e.g. age, gender, etc?	Are Indigenous people engaged as participants in the project? Are they developing skills to actively produce or create media content? Does the project use peer support and training models?
<b>EF1:34</b>		<b>Project evaluation</b>	What set of evaluation tools and techniques will be used? What is the level of Indigenous participation in project evaluation? How does the evaluation feed back into project development?	Do Indigenous people take an active role in project evaluation? How is evaluation used to enhance locally relevant outcomes?
<b>EF1:35</b>		<b>Program continuity</b>	How will participation be sustained beyond project funding?	Does the project have sufficient ownership and value to the community to be maintained?
<b>EF1:36</b>	<b>Builds on existing communicative ecology</b>	<b>Support communicative flows</b>	How well does it fit into existing communicative modes?	Does it build upon existing communicative modes and functions? Does it incorporate social and cultural interactions? Does it provide relevant tools to address community-identified needs? Does it partner with existing community owned agencies/ programs to build engagement?
<b>EF1:37</b>		<b>Identifies and reduces obstacles</b>	What are the obstacles to project delivery and outcomes?	How does the project engage people in active ways to overcome

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
				disengagement and disempowerment?
<b>EF1:38</b>		<b>Unintended consequences/ impacts</b>	Has there been a risk analysis undertaken?	What are the possible unintended consequences (e.g. social/ cultural/ environmental Impacts)?
<b>EF1:39</b>	<b>Builds Communication Networks and cooperation</b>	<b>Strengthens existing social networks</b>	Enabling communications flow between families, friends, diaspora and non-Indigenous friends, co-workers; changing notion of community; a ‘mediascape’ of on-line networks.	Does it help remote Indigenous people connect with family and friends in other places? Does it enable people who are in institutions (school, hospital prison) to maintain contact with family/ home/ country?
<b>EF1:40</b>		<b>Improving cross-cultural awareness and dialogue</b>	Does it support inter-cultural communication through reaching broader networks / audiences? Does it promote reconciliation through improved understanding and awareness of Aboriginal culture and contemporary lives and address colonial legacies?	Does it provide two-way platforms, forums and programming slots to ensure remote Aboriginal people can communicate with non-Indigenous audience?
<b>EF1:41</b>		<b>Builds two-way communication between community and government agencies/ other stakeholders</b>	Does the program improve communication between community and government agencies, sharing of government information, and community access to government services?	Are partnerships built on trust, respect, shared goals and responsibility for risk? Are regionally-specific communications solutions supported? Are there feedback loops from local outcomes/learnings into government policy?
<b>EF1:42</b>		<b>Partnership/ ‘Whole of community’ approach</b>	Does it integrate with and support existing community activities/ programs? Are there clear roles and responsibilities of agencies/ communities (e.g. MoU between RIMOs and RIBS)?	Does it promote linkages with other programs/ community organisations/ service providers – libraries, arts, land management. Ranger program, health, education, language and culture centre – for mutual support and outcomes?

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>EF1:43</b>		<b>Effective cross-cultural collaboration/ ‘working together’</b>	Are there clear policies guiding cross-cultural collaboration / co-creative media production?	Does it support a ‘working together’ (malparara way) approach to achieve locally determined outcomes, including co-worker arrangements, skills transfer and Indigenous workforce succession strategies?
<b>Technological</b>				
<b>EF1:44</b>	<b>Convergence and Two-way Communications</b>	<b>Recognising convergence of Media and ICTs</b>	Does the program support convergent modes of production, consumption and delivery of media, including online and mobile platforms?	Does the project recognise communicative ecologies and prominent use of smartphones, tablets and portable media devices, apps and social networking as modern tools for local networking, social change and cultural production and the particular local technological, social and cultural factors of such processes?
<b>EF1:45</b>		<b>Multi-platform delivery of content</b>	Does the program support organisational use of multi-platform delivery of radio, TV, online for content sharing? Is content funding platform-neutral?	Are communities able to access the multiple platforms that are being used for content sharing available to other Australians?
<b>EF1:46</b>		<b>Two-way communication modes</b>	Does the project support interactive and two-way communication modes? Does this support communication between communities and with government?	Does the project support interactive and two-way communication modes in a manner appropriate for local conditions? Can community prod-users share content from portable devices to local, regional and national networks?
<b>EF1:47</b>	<b>Infrastructure needs</b>	<b>Backhaul and last-mile delivery infrastructure</b>	Does the program address infrastructure needs for community access to communications services?	Is the proposed access model suitable for local people and organisations?

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>EF1:48</b>		<b>Access facilities/ equipment</b>	Is access via centrally owned/ located/ managed facilities only or does it support personal devices and home access?	Is access via centrally owned/ located/ managed facilities only or does it support personal devices and home access?
<b>EF1:49</b>	<b>Approp-riate Tech-nologies</b>	<b>Appropriate-ness of technology for remote community context</b>	Is the technology affordable, user-friendly, robust, low-maintenance, replaceable?	Does the project focus on communications needs over technologies?
<b>EF1:50</b>		<b>Promote Innovation</b>	Does the program support technological innovation to address issues of remoteness and harsh conditions? Is there regulatory flexibility to support innovation?	How will local people participate in developing and testing innovative solutions?
<b>Legal</b>				
<b>EF1:51</b>		<b>Recognising cultural authority, rights and protocols</b> (see also 8:4-27)	Are ICIP recognised and respected within program guidelines?	Does the program recognise ICIP rights over cultural knowledge and recordings and include appropriate guidelines and procedures? Is community ownership and management of this material embedded in funding contracts? Does it recognise that Indigenous knowledge is not freely available to all people as compared with the western model?
<b>EF1:52</b>		<b>Organisat-ional/ corporate requirements</b>	Is the organisation incorporated and does it abide by corporation or company law requirements? Does it abide by all legal requirements relating to governance, funding/contracts, broadcast licensing, broadcasting codes of conduct, financial management, OH&S,	Is the funding and support sufficient to enable the organisation to abide by all legal requirements? What additional skills and attitudes are required by community members to enable them to meet legal requirements?

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
			human resources, technical services and equipment?	
<b>Environmental</b>				
<b>EF1:53</b>	<b>Appropriateness to local conditions</b>	<b>Geographical factors</b>	How will geographic and environmental factors and remoteness from service centres impact on project delivery?	Does the project take advantage of the unique geographic and environmental context (desert cf coastal factors) of remote Australia?
<b>EF1:54</b>		<b>Climatic factors</b>	Will seasonal and daily climatic cycles impact on project delivery?	Does the project timetable and expected outcomes recognise seasonal and daily climatic cycles?
<b>EF1:55</b>		<b>Land use</b>	Do Indigenous land use practices and activity impact on productivity?	How can the project support and incorporate Indigenous land use practices and activity?
<b>Discursive</b>				
<b>EF1:56</b>	<b>Communicative Modes and Content</b>	<b>Relevant communicative modes</b>	What communicative modes can be used to convey information to/ from communities, especially in areas with large proportions of language speaking people? Which modes work better for particular types of information (e.g. training, awareness campaigns, services available, policy changes etc.)	Which communicative styles does this media/ communication mode effectively convey: <ul style="list-style-type: none"> <li>• Verbal Communication in language</li> <li>• Body language, sign language and Gestural and non-verbal communication</li> <li>• Art, rock art, petroglyphs, body design, symbolism</li> <li>• Audio-visual media and communication</li> <li>• Tjukurrpa / narrative</li> <li>• Turlku- song/ dance</li> <li>• Text and written form</li> <li>• Public/ group communication</li> <li>• Private or Secret/Sacred Communication</li> <li>• Other</li> </ul>

<b>PESTLED</b>	<b>Evaluation Principles</b>	<b>Evaluation Topics</b>	<b>Examples of Top-down Indicators – Government or Funding agency</b>	<b>Examples of Bottom-up Indicators – Community Organisation/ Recipient Determined</b>
<b>EF1:57</b>		<b>Scope and interactivity of communication</b>	Is the communication one-way, two-way, one-to-one, one-to-many, many-to-many?	Does the communication mode enable one-way or two-way communication? Does it support one-to-one, one-to-many, many-to-many? Does it enable live communication or only pre-recorded/ written content? What is the level of interactivity?
<b>EF1:58</b>		<b>Access to information</b>	How do people access government information or messages, or other service information for education, employment, health, banking, housing, and so on? How can this be improved?	Are communication facilities, applications, notices, delivery services or broadcasts used to convey information readily accessible to the community? What are the obstacles to accessing relevant information and how can these be removed?

#### **A10.4. Longitudinal contingency model of EF by project stages (EF-C1)**

As outlined in section 7.7.3.2, EF-C1 is a Contingency version of the EF v.1. It is a longitudinal model, intended to enable evaluation of longer term projects, using the five key stages of the program lifecycle.

*Table A10-3: EF-C1: Contingency model of EF v.1, based on longitudinal evaluation by project stages*

<b>Evaluation Topics for each Project Stage</b>	<b>Reference (to Table A10-2)</b>
<b>1) Assessment of Need for the Project:</b>	
<b>Identification of Need or Obstacle to be Addressed:</b>	EF1:9
<ul style="list-style-type: none"> <li>Does it meet an identified need or overcome an obstacle? By what process have the needs been identified?</li> </ul>	EF1:8, EF1:9, EF1:37
<ul style="list-style-type: none"> <li>Is there demonstrable community demand for a project to address this need?</li> </ul>	EF1:4, EF1:9
<ul style="list-style-type: none"> <li>What are the current modes of media and communication available and what purposes are they used for?</li> </ul>	EF1:36; EF1:44, EF1:45

<i>Evaluation Topics for each Project Stage</i>	<i>Reference (to Table A10-2)</i>
<ul style="list-style-type: none"> <li>Does the project build upon this existing ecology of media/ communications usage?</li> </ul>	EF1:36, EF1:46
<b>Identification of Challenges/ Risks to Project Delivery:</b>	
<ul style="list-style-type: none"> <li>Is there available communications infrastructure/facilities to address need?</li> </ul>	EF1:47, EF1:48
<ul style="list-style-type: none"> <li>Is there sufficient structural support in the community/ region to enable project delivery?</li> </ul>	EF1:10, EF1:20, EF1:21, EF1:52
<ul style="list-style-type: none"> <li>Have the cultural, historical, political and economic factors that impact on service delivery, health, wellbeing and community functionality been considered?</li> </ul>	EF1:10, EF1:11
<ul style="list-style-type: none"> <li>Has the issue of market failure due to remoteness, low incomes, lack of infrastructure, high cost of service delivery and small markets been considered?</li> </ul>	EF1:15
<ul style="list-style-type: none"> <li>Have the geographic, climatic and environmental factors been considered and addressed?</li> </ul>	EF1:53, EF1:54
<ul style="list-style-type: none"> <li>Are there any legal issues such as licensing, ICIP, land use, access which could impact on project delivery?</li> </ul>	EF1:51, EF1:52, EF1:55
<b>Stakeholder Identification:</b>	
<ul style="list-style-type: none"> <li>Prioritisation: Which demographic groups is the project targeted at? Are there particular sites that are higher priorities than others? Is there an ideal site to trial or demonstrate the project delivery?</li> </ul>	EF1:1, EF1:3, EF1:25, EF1:26, EF1:33
<ul style="list-style-type: none"> <li>Have other community or regional agencies been identified and engaged as partners/ stakeholders to broaden awareness and participation and build linkages with other programs?</li> </ul>	EF1:5, EF1:9, EF1:42
<ul style="list-style-type: none"> <li>Which other funding partners or key stakeholders could be involved?</li> </ul>	EF1:5, EF1:13, EF1:41
<b>2) Assessment of Project Design:</b>	
<b>Project Design:</b>	
<ul style="list-style-type: none"> <li>What research, consultation or testing has been undertaken to determine best locally specific approach to address the defined need or obstacle?</li> </ul>	EF1:4, EF1:8, EF1:9
<ul style="list-style-type: none"> <li>Is there local ownership and involvement in the project design?</li> </ul>	EF1:8, EF1:31, EF1:32
<ul style="list-style-type: none"> <li>Does it address inequities in access to relevant media forms (production and consumption), communications modes, and government services?</li> </ul>	EF1:1, EF1:2, EF1:4, EF1:6
<ul style="list-style-type: none"> <li>Does it address a gap (i.e. not competing with existing projects)?</li> </ul>	EF1:9, EF1:24
<ul style="list-style-type: none"> <li>Does the project reduce the obstacles to digital inclusion (accessibility to ICTs/ connectivity, affordability, awareness/ digital literacy and appropriateness) and increase participation in the digital economy?</li> </ul>	EF1:2, EF1:4, EF1:33
<ul style="list-style-type: none"> <li>What potential negative impacts or unintended consequences could the project have?</li> </ul>	EF1:38
<ul style="list-style-type: none"> <li>Does the project timetable and delivery model recognise seasonal and daily climatic cycles?</li> </ul>	EF1:7; EF1:54

<i>Evaluation Topics for each Project Stage</i>	<i>Reference (to Table A10-2)</i>
<b>Likely Outcomes/ Benefit:</b>	
<ul style="list-style-type: none"> <li>How will this project provide community benefit: community wellbeing &amp; function, culture and language enhancement, engagement/support of disengaged or at-risk people, increased local capacity and resources, affordable and reliable access to communication facilities, access to locally relevant news/ information/ media services, supporting/enabling key service delivery (employment, education, healthcare, housing, banking), developing and showcasing local creative industries, increase local enterprise and development opportunities, enable connection with diaspora and broader networks?</li> </ul>	EF1:9, EF1:10, EF1:11, EF1:14, EF1:26, EF1:28, EF1:39; EF1:40, EF1:42
<ul style="list-style-type: none"> <li>How will the project provide individual benefits for Indigenous people: employment, skills, access to tools for communication and creative/ cultural expression, income generation, increased knowledge/ awareness, cultural identity and safety, empowerment, governance/ leadership roles, improved communication with family/ friends and other networks, connection to country?</li> </ul>	EF1:6, EF1:17, EF1:18, EF1:19, EF1:25
<ul style="list-style-type: none"> <li>How will the project provide benefits to the delivery organisation: improved capacity/ resources to provide employment and development outcomes, broader experience and skill base, greater local recognition and engagement, added value and efficiency through linkage with other projects, income generation/ reduced funding dependency, sustainability?</li> </ul>	EF1:8, EF1:13, EF1:20, EF1:21, EF1:22, EF1:26, EF1:29
<b>Resourcing:</b>	
<ul style="list-style-type: none"> <li>Are sufficient resources available to ensure project viability and sustainability?</li> </ul>	EF1:12, EF1:13
<ul style="list-style-type: none"> <li>What resources are needed from the community for delivery (e.g. facilities, equipment, communications infrastructure, staffing, vehicles, technical services, storage/security etc.) and are these available?</li> </ul>	EF1:13, EF1:20
<ul style="list-style-type: none"> <li>What are the ongoing resourcing needs beyond life of funding project for ongoing operational costs and how can these be sourced? Who will be responsible for ongoing management of facilities/ equipment/ usage? How will long-term archiving of materials be achieved?</li> </ul>	EF1:12, EF1:20, EF1:29
<ul style="list-style-type: none"> <li>Is the choice of technology, interface and applications robust, relevant, user-friendly and affordable?</li> </ul>	EF1:49
<b>Community Ownership and Participation:</b>	
<ul style="list-style-type: none"> <li>Is there local ownership and involvement in the project development and delivery?</li> </ul>	EF1:32, EF1:33
<ul style="list-style-type: none"> <li>Have local Indigenous champions been identified and engaged for project?</li> </ul>	EF1:31
<ul style="list-style-type: none"> <li>Will the project promote local Indigenous employment in key roles or require non-local people (and associated resource needs) in key roles? Are the jobs suitably recompensed with award wages (tiered to recognise skills and experience) and conditions (e.g. vehicle use, holiday pay, bush trips, TA, travel)? Does it engage young people in meaningful activities and provide career pathways?</li> </ul>	EF1:11, EF1:17, EF1:19, EF1:43
<ul style="list-style-type: none"> <li>Does it build social capital and capability through media skills, governance training, leadership and public speaking skills?</li> </ul>	EF1:17, EF1:20, EF1:21

<i>Evaluation Topics for each Project Stage</i>	<i>Reference (to Table A10-2)</i>
<b>Cultural and Language Considerations:</b>	
<ul style="list-style-type: none"> <li>• Have cultural issues been identified and addressed?</li> </ul>	EF1:25, EF1:37
<ul style="list-style-type: none"> <li>• Does the project incorporate cultural frameworks and recognise cultural authority, protocols and values?</li> </ul>	EF1:27
<ul style="list-style-type: none"> <li>• Does the project recognise ICIP rights over cultural knowledge and recordings and the need for community ownership and management of this material?</li> </ul>	EF1:51
<ul style="list-style-type: none"> <li>• Is the project suitable for participants with English as a secondary language and limited text-based literacy?</li> </ul>	EF1:26, EF1:28, EF1:30, EF1:49
<ul style="list-style-type: none"> <li>• Does the project promote creation and use of local language content and resources?</li> </ul>	EF1:4, EF1:28
<ul style="list-style-type: none"> <li>• Is there a resourced culturally-appropriate plan for archiving of materials?</li> </ul>	EF1:29
<b>3) Assessment of Project Process/ Implementation:</b>	
<b>Delivery/Rollout:</b>	
<ul style="list-style-type: none"> <li>• Have clear and achievable outcomes and milestones been established and have all stakeholders agreed to these aims?</li> </ul>	EF1:8, EF1:41, EF1:42
<ul style="list-style-type: none"> <li>• Have local indicators of project success been agreed?</li> </ul>	EF1:42
<ul style="list-style-type: none"> <li>• Have local Indigenous champions been identified and engaged for the project?</li> </ul>	EF1:31
<ul style="list-style-type: none"> <li>• Is the project timetable realistic and flexible to accommodate local variations?</li> </ul>	EF1:7
<ul style="list-style-type: none"> <li>• Is there adequate time for consultation and Yarnangu involvement in process to build community ownership and promote uptake?</li> </ul>	EF1:8, EF1:20, EF1:26
<ul style="list-style-type: none"> <li>• Have climatic and seasonal considerations been considered in the timeframe (wet, windy, hot, cultural business etc)?</li> </ul>	EF1:54
<b>Addressing Needs or Obstacles:</b>	
<ul style="list-style-type: none"> <li>• How effectively is the project addressed the identified needs or obstacles?</li> </ul>	EF1:37
<ul style="list-style-type: none"> <li>• How is this making a difference for participants/ recipients?</li> </ul>	EF1:36, EF1:39, EF1:40, EF1:43
<ul style="list-style-type: none"> <li>• Have any unexpected outcomes been observed?</li> </ul>	EF1:38
<b>4) Assessment of Project Outcomes/ Impact:</b>	
<b>Social and cultural capital outcomes:</b>	
<ul style="list-style-type: none"> <li>• Participation and engagement</li> </ul>	EF1:21, EF1:33
<ul style="list-style-type: none"> <li>• Language and Cultural Maintenance</li> </ul>	EF1:27, EF1:28,
<ul style="list-style-type: none"> <li>• Building social networks</li> </ul>	EF1:39

<i>Evaluation Topics for each Project Stage</i>	<i>Reference (to Table A10-2)</i>
<ul style="list-style-type: none"> <li>• Empowerment/Self-representation</li> </ul>	
<ul style="list-style-type: none"> <li>• Community health &amp; wellbeing</li> </ul>	EF1:10, EF1:11
<ul style="list-style-type: none"> <li>• Cultural safety</li> </ul>	EF1:25, EF1:28
<ul style="list-style-type: none"> <li>• Reconciliation</li> </ul>	EF1:40, EF1:41, EF1:43
<ul style="list-style-type: none"> <li>• Governance/Leadership</li> </ul>	EF1:17, EF1:21
<b>Economic outcomes:</b>	
<ul style="list-style-type: none"> <li>• Employment/ income generation opportunities</li> </ul>	EF1:11, EF1:19
<ul style="list-style-type: none"> <li>• Skills development</li> </ul>	EF1:18
<ul style="list-style-type: none"> <li>• Enterprise development</li> </ul>	EF1:11, EF1:22
<ul style="list-style-type: none"> <li>• Sustainability</li> </ul>	EF1:2
<ul style="list-style-type: none"> <li>• Increased Capacity</li> </ul>	EF1:20, EF1:24
<ul style="list-style-type: none"> <li>• Supporting Service delivery</li> </ul>	EF1:10
<ul style="list-style-type: none"> <li>• Infrastructure/ facilities</li> </ul>	EF1:47, EF1:48
<ul style="list-style-type: none"> <li>• Service delivery</li> </ul>	EF1:10, EF1:42
<b>Project outputs:</b>	
<ul style="list-style-type: none"> <li>• Content production: Media types, themes, genres, production roles, quantity/duration, local value/ significance, language or cultural value etc</li> </ul>	EF1:4, EF1:6, EF1:28,
<ul style="list-style-type: none"> <li>• Use of Communicative Tools/Applications: <ul style="list-style-type: none"> <li>○ What kinds of communication and information activities do local people carry out or wish to carry out?</li> <li>○ What communications resources are available to them – media content, technologies, and skills?</li> <li>○ How do they understand the way these resources can be used?</li> <li>○ Who do they communicate with, and why?</li> <li>○ How does a particular medium – like radio or the Internet – fit into existing social networks? Does it expand those networks? <sup>1</sup></li> </ul> </li> </ul>	EF1:36, EF1:46, EF1:48,
<ul style="list-style-type: none"> <li>• content distribution/ broadcasting:</li> </ul>	EF1:45
<ul style="list-style-type: none"> <li>• Audience engagement:</li> </ul>	EF1:26
<ul style="list-style-type: none"> <li>• Provision of relevant services/products:</li> </ul>	EF1:4, EF1:46
<ul style="list-style-type: none"> <li>• Awards/ recognition</li> </ul>	–
<ul style="list-style-type: none"> <li>• Archiving/ preservation/ repatriation</li> </ul>	EF1:29
<b>Digital inclusion criteria:</b>	
<ul style="list-style-type: none"> <li>• Affordability</li> </ul>	EF1:2
<ul style="list-style-type: none"> <li>• Accessibility</li> </ul>	EF1:2

<sup>1</sup> From Hearn et al., 2009:31 as cited in section 3.3.

<i>Evaluation Topics for each Project Stage</i>	<i>Reference (to Table A10-2)</i>
<ul style="list-style-type: none"> <li>• Appropriateness</li> </ul>	EF1:2
<ul style="list-style-type: none"> <li>• Awareness</li> </ul>	EF1:2
<b>5) Assessment of Project Cost/ Efficiency:</b>	
<b>Determining Value for Money (Outcomes for Investment):</b>	
<ul style="list-style-type: none"> <li>• What funding/investment was required for this project?</li> </ul>	EF1:13
<ul style="list-style-type: none"> <li>• What other in-kind investment or resources were required?</li> </ul>	EF1:16
<ul style="list-style-type: none"> <li>• How did the project demonstrate effective outcomes for the level of investment?</li> </ul>	EF1:10, EF1:24, EF1:25
<ul style="list-style-type: none"> <li>• What enterprise development or economic outcomes have been created?</li> </ul>	EF1:11, EF1:17, EF1:19, EF1:22, EF1:24
<ul style="list-style-type: none"> <li>• What ongoing capacity or value remains beyond the life project, and for what likely duration?</li> </ul>	EF1:12
<ul style="list-style-type: none"> <li>• Does it improve community viability by addressing issues of limited access to services, market failure or remoteness?</li> </ul>	EF1:14
<ul style="list-style-type: none"> <li>• How has it supported or enabled other project delivery?</li> </ul>	EF1:41, EF1:42
<ul style="list-style-type: none"> <li>• In what ways could efficiency or outcomes be improved?</li> </ul>	EF1:20, EF1:23, EF1:24
<b>Project Sustainability:</b>	
<ul style="list-style-type: none"> <li>• Is the project sustainable beyond the funding project period?</li> </ul>	EF1:12
<ul style="list-style-type: none"> <li>• Will the project specifically build capacity for ongoing activity beyond the project period?</li> </ul>	EF1:11, EF1:20
<ul style="list-style-type: none"> <li>• What ongoing training, support, management (operation, security, storage) and maintenance are required?</li> </ul>	EF1:12



# Appendix 11. Case Studies

## A11.1. Introduction

This Appendix provides a detailed outline of the Case Studies referred to in Chapter 10 of the thesis. The purpose of this section is to evaluate the effectiveness and applicability of the Policy Framework v.1 and Evaluation Framework v.2 using a range of practical projects as delivered at a community level.

The six case studies are a sample of projects undertaken by Ngaanyatjarra Media primarily within the 2001 to 2010 period, as follows:

1. Ngaanyatjarra Radio Show on 5NPY;
2. Video Production and the Ngaanyatjarra Cultural Performance and Recording Project;
3. IT Training and Access Facilities;
4. Ngaanyatjarra Music Development Program;
5. National Jobs Package;
6. Ngaanyatjarra Language Recording and Archiving Project.

The following information is provided for each Case Study:

- Background (where applicable);
- Outline of project;
- Proposed outcomes;
- Actual outcomes;
- Evaluation of Effectiveness of the Activity and Evaluation Framework v.2;
- Evaluation of Effectiveness of the Policy Framework v.1;
- Conclusions.

The tables used to evaluate the case studies against the draft Evaluation Framework v.2 and Policy Framework v.1 are summarised within Chapter 10, along with Amendment or Emergent Issues identified within the tables. These summaries are then used to review and revise the frameworks within Chapter 11.

## **A11.2. Case Study 1: Ngaanyatjarra Radio Show on 5NPY**

### **A11.2.1. Outline of project**

Radio broadcasting had limited uptake in the Ngaanyatjarra Lands prior to the early 2000s<sup>1</sup>. However, the establishment of the *Ngaanyatjarra Radio Show* on 5NPY in 2003 led to much greater engagement with radio by both broadcasters and audiences.

BRACS studios were initially set up for local broadcasting only. However, in the late 1990s, 7 of the 8 RIMOs established a satellite radio network to provide an aggregated regional radio service. Ngaanyatjarra Media did not receive a channel but in 1999 PY Media invited the Ngaanyatjarra communities to join into a cross-regional network on Radio 5NPY. The service was not broadcast in Ngaanyatjarra communities until 2002, when Ngaanyatjarra media coordinated a rollout of dedicated 5NPY radio transmitters into 13 RIBS (formerly BRACS) sites<sup>2</sup>. While Ngaanyatjarra audiences enjoyed PY Media's programming, demand grew for Ngaanyatjarra language content and regional information on the radio service.

This led to Ngaanyatjarra Media beginning to broadcast a daily one-hour magazine-style program called the *Ngaanyatjarra Radio Show* over the 5NPY network starting in early 2003<sup>3</sup>. Initially, Ngaanyatjarra Media borrowed a Scoop Reporter<sup>4</sup> from PY Media to broadcast live shows from Irrunytju community. The phone line speed (less than 19.2kbps) meant that the signal was very compressed and hence of poor audio quality. Nonetheless the local content and presenters led to an immediate increase in Ngaanyatjarra listenership.

Ngaanyatjarra Media employed a full-time radio trainer in mid 2003 and began an active training program to increase the number of broadcasters producing the show from their RIBS communities. By 2005, the *Ngaanyatjarra Radio Show* increased to two one-hour daily slots (11-12am and 4-5pm CST), which continued until 2009. Having begun with a core group of 8-10 broadcasters in the early years, by 2010 there was a pool of about 25 broadcasters from 8 communities who could deliver their radio shows live over the network and share their news, stories and music choices to family and friends across the region. Those media

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<sup>1</sup> See chapter 6.3.3.4 for the reasons for the slow uptake in the region and the measures taken to increase this.

<sup>2</sup> The term RIBS (Remote Indigenous Broadcasting Service) replaced BRACS in the mid-2000s. To avoid confusion, the term RIBS is used within this thesis for the entire 2001-2010 period, whereas BRACS is used for the pre-2001 period.

<sup>3</sup> The 5NPY network, managed by PY Media and distributed via satellite, broadcasts to about 30 communities and homelands in the Ngaanyatjarra and APY lands.

<sup>4</sup> A low-bandwidth codec for sending radio signals over phone lines.

workers employed under CDEP (approximately 20 across the region) mostly continued to do local broadcasting to the community as a key part of their job<sup>5</sup>.

While each presenter provided local stylistic variations, the *Ngaanyatjarra Radio Show* mostly had a standard magazine format. Beginning and ending with a Turlku song and welcome phrase in language, the program included a mix of local bands and popular music, requests, interviews or stories, upcoming events and ‘stings’<sup>6</sup>. The focus of the Show is on broadcasting in local languages (mostly Ngaanyatjarra, Pitjantjatjara and Pintupi). The Ngaanyatjarra Radio Show is used to share local news and upcoming events (meetings, sports carnivals, service provider visits), highlight the stories and work of local people and agencies, and distribute community service announcements or other relevant information. The Show became widely listened to across the region and people regularly called in with requests for favourite local bands and ‘shout-outs’<sup>7</sup> to family members in other communities in the Ngaanyatjarra and APY regions. .

Initially the poor phone lines meant that presenters had to pre-record programs onto mini-disk and send these via the mail plane to Irrunytju, taking up to two weeks. Following a telephony upgrade in 2003 and the NLTP in 2008, eight communities (including Irrunytju) were set up with Tieline codecs and phone lines to enable live broadcasting over the regional 5NPY network<sup>8</sup>.

The new media centre established in Irrunytju in late 2008 included two radio studios, one for training and pre-production and one for live broadcast. The professional studio equipment setup and new equipment (installed under the CBF Indigenous Remote Radio Rollout Program in 2008) significantly improved the uptake of radio training and engagement of new broadcasters. The purpose-built studio led to a more professional approach and improvement in the quality of the radio show.

Ngaanyatjarra Media’s radio broadcasting program was primarily funded as part of RIMO Operations through the Indigenous Broadcasting Program (IBP), which included wages for a

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<sup>5</sup> With the introduction of the National Job Package in 2009, employment of media workers transferred from CDEP employment through the community to direct employment of 20 workers by Ngaanyatjarra Media.

<sup>6</sup> Stings are short interstitial promotions or endorsements of the radio show or presenter.

<sup>7</sup> Greetings or messages sent to family or friends.

<sup>8</sup> As well as the regional hub in Irrunytju community, seven communities (Warburton, Blackstone, Jameson, Warakurna, Tjirrkarli, Tjukurla and Cosmo Newberry) were networked via Tieline codecs to broadcast live over 5NPY, with presenters from the other 2 communities (Kiwirkura, Tjuntjuntjara) mailing shows on MD.

Radio Coordinator/Trainer and administrative and technical costs. The IBP funding objectives included:

- supporting the development and broadcast of programming that focuses on the promotion of local Indigenous culture and languages;
- supporting broadcasting services that are able to inform and educate Indigenous Australians on accessing the range of health, legal, education and housing services available to them;
- providing opportunities for broadcasting workers to develop professional skills and experience. (DEWHA 2010<sup>9</sup>)

From 2007, the IBP funding was focussed on radio broadcasting as the primary media form. While radio broadcasting was already a core operation, not having a dedicated satellite network meant that Ngaanyatjarra Media could not run a full-time service like the other RIMOs (see Table A11-1 below). This limited the ability to engage RIBS media workers in regular broadcasting and monitor their activity.

*Table A11-1: RIMO models of radio network coordination<sup>10</sup>*

<b>RIMO</b>	<b>Hub location</b>	<b>No. RIBS communities</b>	<b>Satellite Radio network</b>	<b>Live hours/ week</b>	<b>Broadcast model</b>
CAAMA	Alice Springs, NT	14	CAAMA	6am-10pm daily	Most broadcasting occurs from hub in Alice Springs; increased RIBS content from 4-5 sites since 2012
Ngaanyatjarra Media	Irrunytju, WA	15	No, part-time use of 5NPY	Approx. 4-6 hours/day	Daily Ng Radio Show over 5NPY network, with live shows from Irrunytju (about 50%) and 7 other RIBS
PAKAM	Broome, WA	12	PAKAM	9-6pm plus Wed night Mary G Show & Goolarri evening shows	Hourly broadcast slots from RIBS or Indigenous radio stations in regional towns; 14 hrs/wk played nationally on NIRS.

<sup>9</sup> Excerpts from IBP DEWHA Indigenous Broadcasting Program Guidelines 2010-11

<sup>10</sup> Based on anecdotal evidence from RIMOs collected in 2012. Like Ngaanyatjarra Media, QRAM also received a dedicated satellite channel in 2013.

<b>RIMO</b>	<b>Hub location</b>	<b>No. RIBS communities</b>	<b>Satellite Radio network</b>	<b>Live hours/ week</b>	<b>Broadcast model</b>
PAW Media	Yuendumu NT	14	PAW	9am-5pm, Monday-Friday	Over half from hub site in Yuendumu with 4 RIBS providing regular shows
PY Media	Umuwa SA	7	5NPY	9am-5pm, Monday-Friday	50% from Umuwa, 25-30% from Ng Media, RIBS content varies
QRAM	Cairns Qld	11	No. Black Star Convergence Network from 2011 (on-line distribution to local servers)	2-4 hours/day at RIBS; 24/7 pre-packaged service delivered via WAN	All radio content produced by QRAM and distributed online to community media servers for local playout (via set schedule); local content can be inserted by RIBS broadcaster
TEABBA	Darwin NT	29	TEABBA	9am-5pm Monday-Friday, Monday 7-9am, Friday 6-10pm, Sat 9-1pm	Most broadcasting occurs from hub in Darwin; regular shows programmed from up to 8 RIBS sites
TSIMA	Thursday Island NT	14	4MW AM service (re-transmission of AM station on Thursday Island). Satellite channel allocated in 2012.	6am-5pm, Monday-Friday	Almost all broadcasting occurs at hub, with only occasional shows from Erub RIBS; TSIMA is currently being re-configured to take on RIMO role.

Broadcasters were initially mostly employed directly by the community under CDEP. This changed in 2009 with the establishment of the National Jobs Package when Ngaanyatjarra Media took on direct employment of 20 media workers spread across 10 communities. Part of the job role included daily broadcasting to the community with at least one regional radio show per week.

Additional funding was received specifically for the Ngaanyatjarra Radio Show through the Community Broadcasting Foundation's Indigenous Program Grants from 2003/4<sup>11</sup>. This covered operational costs and payments for broadcasters, increasing the incentive for media workers to prepare stories and news and broadcast regularly<sup>12</sup>. In 2008/9, a dedicated Remote Indigenous Program Grants Category was established in recognition of the specific needs of RIMOs with regional satellite radio networks<sup>13</sup>. CBF also funded the Indigenous Remote Radio Rollout project in 2008-9 to upgrade RIBS radio studio and transmission in 10 communities, significantly increasing the functionality and use of several of the RIBS.

In 2009, 5NPY and the other 6 RIMO networks began live streaming on the Indigitube web portal ([www.indigitube.com.au](http://www.indigitube.com.au)). This broadened the reach of the *Ngaanyatjarra Radio Show* to an online audience, taking it beyond the local community audience for the first time.

In 2013, after the period covered by this research, Ngaanyatjarra Media established a dedicated NG Radio satellite radio network for the Ngaanyatjarra communities<sup>14</sup>. While this had been planned for many years, it became feasible through the increased allocation of Indigenous radio services on the VAST platform as part of the digital switchover. Thus the role of the *Ngaanyatjarra Radio Show* in claiming a programming slot on 5NPY no longer applies.

#### **A11.2.2. Proposed outcomes**

The development of radio broadcasting in the Ngaanyatjarra Lands was a key activity of Ngaanyatjarra Media, involving collaboration with other RIMOs, planning, grant applications, training and employment. The key proposed outcomes of the *Ngaanyatjarra Radio Show* were to:

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<sup>11</sup> This grant aimed to “assist with program production costs for regular (usually weekly) Indigenous programs that are broadcast on a community radio station and/or community radio network” (Indigenous Program Guidelines 2003/4).

<sup>12</sup> Up to \$26,000 (by 2009/10) per six months. About 50-70% of this was used for broadcaster fees (paid at \$50/show). Operational costs included production and research materials, audio stock, music CDs, small equipment, telephone and internet link costs, and administrative costs (10%).

<sup>13</sup> Under the Remote Indigenous Program Grant category, RIMOs could apply to support production of up to 10 programs a week over a regional radio network.

<sup>14</sup> The task of managing a full-time radio network is now a primary activity for Ngaanyatjarra Media. Ngaanyatjarra Media can now take more daily broadcasts from RIBS broadcasters, manage its own schedule, gain more sponsorship income, increase Ngaanyatjarra language content, choose news or other content from other radio networks (5NPY, CAAMA etc). It may also expand its footprint to Wongatha and Martu communities to the south and west.

- Provide skills development, employment and capability;
- Increase local and regional radio broadcasting;
- Provide relevant radio content to Ngaanyatjarra audiences;
- Enable community access to radio broadcasting;
- Increase Ngaanyatjarra language on radio;
- Increase Ngaanyatjarra music on radio;
- Produce and broadcast community service announcements (e.g. re health, legal, education and housing issues) in language;
- Increase awareness of regional news and issues;
- Record, share and archive social and cultural history.
- The extent to which these objectives were achieved is summarised in the next section.

### **A11.2.3. Actual outcomes**

#### *A11.2.3.1 Introduction*

This section outlines the actual outcomes of the *Ngaanyatjarra Radio Show*, both to meet the funding requirements as well as locally relevant needs and applications. Any issues or obstacles in project delivery are also identified against each outcome set.

#### *A11.2.3.2 Skills development, employment and capability*

The establishment of the *Ngaanyatjarra Radio Show* gave a specific purpose and practical hands-on application to the radio training delivered by Ngaanyatjarra Media. About 45 Yarnangu participated in the Certificate 2 and 3 in Broadcasting (Remote Area Operations) training that Ngaanyatjarra Media co-delivered, with assistance from Batchelor Institute, from 2003-2006.

While only 10 participants graduated, many other trainees continued to work as radio broadcasters though CDEP or casually. With the formal training workshops proving to be an inflexible and onerous delivery model, Ngaanyatjarra Media continued to provide informal training and direct support to broadcasters up until 2010.

In the early years (2003- 2006) there was a small core group of about 10 presenters, mostly made up of media workers in Irrunytju (linked to 5NPY hub in Umuwa by Tieline), Cosmo Newberry (sending MDs by mail), Warburton (live via Tieline), Blackstone (live via Tieline),

Jameson (live via Tieline), Tjuntjuntjara (sending MDs by mail) and Tjirrkarli (sending MDs by mail) doing the radio training with Ngaanyatjarra Media. As well as preparing for and presenting the show, broadcasters learnt to produce community service announcements, promos, interviews and short documentaries.

By 2010, there were up to 25 regular presenters from 8 communities in the Ngaanyatjarra Lands contributing to the *Ngaanyatjarra Radio Show*. Of these, about 8 were from Irrunytju. Most communities (apart from Kiwirrkurra and Tjuntjuntjara) were able to broadcast live via Tieline from this time, increasing live shows from RIBS to about 50-60% of shows.

In 2009, with the establishment of the National Jobs Package, Ngaanyatjarra Media took on direct employment of 20 media workers from 10 communities, with the production of the *Ngaanyatjarra Radio Show* as one of their weekly tasks.

Through the *Ngaanyatjarra Radio Show*, broadcasters developed confidence in speaking publicly, built their understanding of local issues and became role models. In several cases this led to broadcasters moving into community governance or cultural leadership roles. Broadcasting has helped some to overcome a cultural tendency towards introversion<sup>15</sup>. In this way, broadcasting and the associated participation in community events and activities became a form of leadership training and increased people's capability to take on other roles.

#### *Issues/ Obstacles:*

- *Radio broadcasting was mostly seen as young people's work:* RIBS Broadcaster positions tended to be filled by young people, particularly young women and mothers. This is largely to do with the funding models for the payment of positions, using CDEP funding (effectively work-for-the-dole) and later National Jobs Package at a similar pay rate of about \$340/week (from 2009)<sup>16</sup>. Young men were expected to do manual labour jobs in the community under CDEP and were considered not to be working if doing media. As a result, there was limited use of the Radio Show by elders or community leaders for information sharing.

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<sup>15</sup> This is a personal observation in comparison to other western desert groups such as Pitjantjatjara, Pintupi or Warlpiri people.

<sup>16</sup> The CDEP and NJP pay rates were described as '*tjitji* money' (children pay). Despite efforts to engage senior people and community leaders, most saw radio as the domain of young people.

*A11.2.3.3 Increase local and regional radio broadcasting*

In 2001, the RIBS radio studios in most communities were inactive and there were very few media workers employed. There were no regular Indigenous radio services in the region, with local broadcasting being inserted over the incoming ABC service. The introduction of the 5NPY transmitters into communities demonstrated the potential use of radio broadcasting through hearing the broadcast activity from APY communities.

This led to audience demand for Ngaanyatjarra language programming and the establishment of the *Ngaanyatjarra Radio Show*. This in turn led to increased interest in broadcasting as a job, particularly among young people and women. Whereas the BRACS worker role of localised community broadcasting to a familiar audience had lost its novelty, broadcasting to a distributed regional audience via satellite made the role seem more professional and important. It was taken more seriously resulting in media workers sustaining their interest for a longer period.

Thus, the introduction of 5NPY and the *Ngaanyatjarra Radio Show* resulted in an increase in both regional and local broadcasting of Ngaanyatjarra language content<sup>17</sup>. In 2010, Ngaanyatjarra Media estimated the following hours of regional and local broadcast<sup>18</sup>:

**Table A11-2: Estimated number of hours of broadcasting by Ngaanyatjarra RIBS in 2010**

	<b>RIBS service (community name)</b>	<b>Hours per week (broadcast on RIMO network 5NPY)</b>	<b>Hours per week (broadcast to local community only)</b>
<b>1</b>	<b>Irrunytju (Wingellina)</b>	<b>3</b>	<b>4</b>
<b>2</b>	<b>Tjukurla &amp; Kiwirrkurra</b>	<b>1</b>	<b>3</b>
<b>3</b>	<b>Cosmo Newberry &amp; Tjuntjuntjara</b>	<b>1</b>	<b>5</b>
<b>4</b>	<b>Papulankutja (Blackstone)</b>	<b>1</b>	<b>4</b>
<b>5</b>	<b>Mantamaru (Jameson)</b>	<b>1</b>	<b>3</b>
<b>6</b>	<b>Warburton</b>	<b>1</b>	<b>6</b>
<b>7</b>	<b>Warakurna &amp; Wanarn</b>	<b>1</b>	<b>4</b>
<b>8</b>	<b>Tjirrkarli &amp; Patjarr</b>	<b>1</b>	<b>3</b>
	<b>Total hours:</b>	<b>10</b>	<b>32</b>

<sup>17</sup> The shared use of 5NPY with PY Media gave Ngaanyatjarra Media an opportunity to slowly build interest in radio and integrate it into a media program which had grown from video production and cultural recordings.

<sup>18</sup> From CBF Indigenous Program Grant application for Round 2 2010/11. The 10 hours listed was all that CBF funded, even though Ngaanyatjarra Media broadcast many more than 10 hours per week on 5NPY.

There were many periods where total hours of Ngaanyatjarra radio content on 5NPY far exceeded the 10 hours listed above. From 2007, Ngaanyatjarra Media typically broadcast between 3- 4 hours of programming per weekday, with some extended periods where the full-time 5NPY playout was managed by Ngaanyatjarra Media.

*Issues/ Obstacles:*

- *The lack of a dedicated regional satellite radio service* restricted the development and uptake of radio across the Ngaanyatjarra Lands. This prevented daily shows from each RIBS community or broadcaster, as is the case in other regions with a dedicated network.
- *Platform Sharing issues:* When PY Media did outside broadcasts (OBs) of meetings or events, this prevented Ngaanyatjarra Media doing its show during these times.
- *Local broadcasting requires a critical mass:* A fundamental issue for BRACS in desert communities is that it does not fill a need that was considered important by people living in small communities and has thus not been prioritised by the community. From the 1970s to 1990s, important information were primarily conveyed by meetings or direct conversations, HF radio, posters or faxes, or other means such as a loudspeaker on the community office. Unless the size or spread of population created an increased need for information dissemination, the role of local radio was mostly reduced to music playout. The broader audience reach of a regional show successfully generated more incentive to broadcast on a regular basis.
- *Low use of radio receivers outside of cars:* Most radio receivers are in motorcars, with very few Yarnangu using portable or household radios. Television is a more ubiquitous media reception form in remote Indigenous communities<sup>19</sup>.

*A11.2.3.4 Provide relevant radio content to Ngaanyatjarra audiences*

The *Ngaanyatjarra Radio Show* provided audiences with a mix of community news, information about local activities and meetings, schedules of doctor or vet visits, interviews with service providers, visiting politicians and local identities, locally targeted community service announcements, and occasional pre-produced oral histories or documentaries. It also featured music by local bands and popular Aboriginal bands from other regions. Being

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<sup>19</sup> This requires further audience research to get statistics.

produced or broadcast from up to 10 RIBS communities with different presenters made the show more dynamic and locally relevant. This provided relevant content, primarily in language, to the region and became very popular.

The request show format also ensured relevance through direct transmission of people's messages and musical interests. Requests are a common feature of community radio. People connect with family across the NPY region are able to express themselves through choice of songs.

Ngaanyatjarra Media also broadcast its annual music and cultural festival *Ngaanyatjarraku Turlku Purtingkatja* each year. Despite a very basic and unreliable OB setup using wireless links, this event was generally broadcast live over 5NPY. Ngaanyatjarra Media only did one or two other OB events per year, mostly where phone extension cables provided a more reliable link.

#### *Issues/ Obstacles:*

- *Limited variation of style of the Ngaanyatjarra Radio Show:* The limited hours per day available on the 5NPY radio network and the standard program style restricted the variety of programming. While the training focussed on a magazine format for the radio show, many presenters defaulted to a music and request show format, with limited inclusion of news, stories and interviews.
- *Important matters are discussed in person:* Yarnangu tend to be reluctant to speak publicly on radio about political or social issues so as to avoid offending someone. In Ngaanyatjarra culture, It is considered inappropriate for one person, even community leaders, to claim to be an authority or represent other people's opinions. Political or sensitive matters are discussed in a group situation, such as meeting, where all people are able to be present and speak up for their position and challenge others<sup>20</sup>.
- *Inter-regional privacy issues:* While APY meetings were broadcast over the network, Ngaanyatjarra Council meetings were never broadcast (despite regular requests) due to concerns by some of the Councillors (and staff) about APY people listening in to the discussions.

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<sup>20</sup> PY Media addressed this issue (during the 2001-6 period) by broadcasting public meetings over 5NPY, with various communications modes (telephone, UHF radio) connected to enable regional listeners to contribute to the discussion. This model was extended with PY Media's 'Rolling Thunder' planning meetings tour (Tafler 2007). Meetings were conducted and broadcast each day in a different community, with the discussion effectively extending from the previous day's meeting.

- *Young people reluctant to speak on political or cultural matters:* Interviewing (ie-direct questioning) is considered somewhat rude within Ngaanyatjarra culture. Often training sessions involved interviews with non-Indigenous people rather than with community leaders or elders. Young people (the bulk of the presenters) were reluctant to interview old people and ask personal questions or to discuss cultural matters. For this reason, radio tended to be used primarily for conveying music, local news of events (football/sports carnivals, band nights, meetings) or describing community activities and for general chatter that would not offend.

#### *A11.2.3.5 Enable community access to radio broadcasting*

While RIBS radio studios are community owned and situated, there had been little usage in many communities<sup>21</sup>. By building a demand for radio services by Ngaanyatjarra audiences, people wanted to learn to use the studios and present the Show. However, access to the studios was often controlled by Community Advisors, who determined if people could be entrusted with keys and allowed use the studio, and often pointed to previous misuse of the facility. Having a tangible broadcast outcome to refer to, and regular training visits, made the requests for access easier.

#### *A11.2.3.6 Increase Ngaanyatjarra language on radio*

An objective of the *Ngaanyatjarra Radio Show* was to broadcast primarily in language in order to provide an essential information service for people with low English literacy<sup>22</sup>. The oral nature of radio broadcasting is conducive to communication in first language<sup>23</sup>. It played a crucial role in normalising the use of language within daily life amidst the plethora of English language media and other communications (TV, commercial and public radio, letters, conversations with *piranpa*/non-Indigenous staff, schooling, etc.). This, more than any other factor, made the *Ngaanyatjarra Radio Show* and community broadcasting an important activity to be maintained and expanded.

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<sup>21</sup> One community had packed the BRACS studio equipment away, while two others had never allocated a space for the equipment.

<sup>22</sup> While numbers have reduced over the last decade, many old people still use virtually no English.

<sup>23</sup> The spoken word was primarily in Ngaanyatjarra or Pitjantjatjara language or English but this depended on the presenter and their preferred first language. Most people at Irrunytju speak Pitjantjatjara, whereas most other communities speak Ngaanyatjarra. Kiwirrkurra and Patjarr to the north are Pintupi speaking and Tjuntjuntjara to the south Pitjantjatjara. English is more common in Cosmo Newberry and Tjirrkarli and with some Warburton people, due to the impact of missions and town based schooling.

#### *A11.2.3.7 Increase Ngaanyatjarra music on radio*

By the late 2000s, the *Ngaanyatjarra Radio Show* featured around 40-50% local music and a further 30% other Aboriginal music. There was always high demand from Ngaanyatjarra audiences for local bands and songs in language on the radio, yet very few recordings were available to use in the early days of the Show. This led to local bands wanting to make recordings of their music for playout. As a result, Ngaanyatjarra Media started an informal music recording program in 2003, leading to Garageband training workshops in 2005, and finally the establishment of a Regional Music Development Program in 2009 (see Case Study 4).

Through learning to use Garageband on the computer to record songs, several of the musicians also learnt how to create playlists for radio broadcasting and do audio editing of promos and stories. Beyond sharing their favourite music with friends and family, this enabled them to promote their own music and build their profile throughout the region. In this way, Irrunytju Band and others became locally famous and led to demand for CDs and their attendance at sports carnivals and music festivals. Musicians have become a primary source of broadcaster talent in the region as well as providing music for ‘stings’, community service announcements (CSAs) and documentaries.

#### *A11.2.3.8 Produce and broadcast community service announcements in language*

By the late 2000s, typically about 2-3 different government or health radio campaigns/ CSAs were scheduled in any one week. These would have a variable number of broadcast slots; up to 40 per week.

Having established a regular radio timeslot and consistent audience reach to Ngaanyatjarra communities enabled Ngaanyatjarra Media to establish a service for government agencies and service providers to produce and broadcast community service announcements in Ngaanyatjarra or Pitjantjatjara language. The CSAs were inserted into the daily radio shows or the 5NPY playlist.<sup>24</sup> This provided a new income stream for Ngaanyatjarra Media and an opportunity to pay media workers to help write and produce the CSAs, broadcasters as voice

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<sup>24</sup> Where more regular slots were required, the CSAs were forwarded to PY Media to play out at other times of the day.

talent or translators, and local bands to produce original music for use in CSAs. This created a new enterprise opportunity beyond the production of corporate and educational videos<sup>25</sup>.

*Issues/ Obstacles:*

- *Low English literacy levels* among many of the presenters led to difficulty in doing translations, as well as reading scripts, even when written in language (as this requires text literacy).

*A11.2.3.9 Increase awareness of regional news and issues*

Radio plays an important role in distributing news and information, building inter-community communications and reducing the tyranny of distance. It enables the spread of news between communities and building a broader sense of connection. The NPY network coverage area aligned closely with an existing social network of family and kinship relationships between the adjoining regions spread across state borders. The radio show provided a way for people to send messages to family and friends, thus reinforcing their relationship publicly and showing their respect (similar to sending a fax to be read out when a person is unable to attend a funeral).

*A11.2.3.10 Record, share and archive social and cultural history*

As part of the media training, broadcasters learnt how to do interviews and record oral histories and community stories. These were recorded on digital recorders and edited, mostly with user-friendly software (such as Audacity or Garageband), for play-out on the radio show.

While the *Ngaanyatjarra Radio Show* provided a platform for recording social and cultural history, in practice it was used more for contemporary music and there were few examples of oral histories or cultural storytelling outside of training sessions. Some of the reasons for this are outlined under Obstacles below.

PY Media scheduled a morning *Inma Show* each day to let people ease into the day with cultural music. This provided a regular cultural element within radio broadcasts.

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<sup>25</sup> CSA production and broadcast slots generated up to \$25,000 a year by 2009/10.

*Issues/ Obstacles:*

- *Cultural Sensitivity:* It is not appropriate to broadcast sensitive cultural information over the radio. Cultural knowledge is still transmitted primarily by direct transfer, not indirect methods (written down, pre-recorded or broadcast), and usually as one-to-one or to a small group (to initiates for instance)<sup>26</sup>. For a young person to speak for cultural matters would be seen as highly inappropriate. Also, there would be an assumption that the audience that needed to know would already know this information. Turlku, or cultural singing, could be played, if the song was a public one and the group of singers did not include anyone who had passed away.
- *Cultural Codes of practice:* Beyond the Community Broadcasting Code of Conduct, Yarnangu intrinsically operated by a cultural code of conduct, which was specific to the local audience. For example, use of people’s first names could be problematic in case someone had passed away with that name within the audience footprint.

**A11.2.4. Evaluation of effectiveness of the activity and Evaluation Framework v.2**

*A11.2.4.1 Evaluation using EF v.2*

In this section, CS1 is evaluated using the draft evaluation framework EF v.2 developed in Chapter 8. Table A11-3 outlines the level of alignment of Case Study 1 against the Evaluation Topics in EF v.2. The Key below outlines the measures used.

<u>Key:</u>	
Column 3:	<i>Rating:</i> Level of activity alignment with Evaluation Topics: 3- High 2- Moderate 1- Low 0- Not at all <i>Suggested Changes to Evaluation Topics:</i> (A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Evaluation Topic.

<sup>26</sup> Young people must earn the right to cultural knowledge through initiation and demonstrated maturity - knowledge is not freely available and therefore not appropriate for broadcast.

*Table A11-3: Evaluation of Case Study 1, The Ngaanyatjarra Radio Show, Using EF v.2*

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
<b>Local Relevance</b>	Linked to strategic planning	3	Development of radio broadcasting and training were key aspects of the 2003-7 Strategic Plan and establishment of the Ng Radio Network was part of the 2009-12 Strategic Plan. The <i>Ng Radio Show</i> led to a daily radio broadcasting presence on the regional radio network 5NPY that previously had no Ng regional content at all, demonstrating collaboration between RIMOs.
	Addresses community-identified needs and outcomes	3	The <i>Ng Radio Show</i> is presented by Ng people for Ng communities. It provided the only consistent form of community-generated media across the region, partially shifting the locus of information sharing from the community office to Aboriginal-managed delivery.
	Relevance of media content	3	The <i>Ng Radio Show</i> is embedded within the social, cultural and political life of the Lands. It is a primary delivery mechanism for locally specific news, information, events, services.
	Access to relevant information	3	The <i>Ng Radio Show</i> provided a primary means of distributing information to <i>Yarnangu</i> in language, at a time when there was low home phone or internet availability and most government or service provider information was shared previously via fax, mail or posters.
	Meets audience needs	2	The <i>Ng Radio Show</i> had the needs of Ng audiences as its primary focus. It received many requests daily from across the region and played content that <i>Yarnangu</i> broadcasters considered relevant. While no audiences surveys were taken, anecdotal evidence and surveys in the APY region (Meadows et al 2007) indicated that Radio 5NPY was the primary radio services listened to by Anangu.
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	2	There are clear development outcomes gained through providing a locally specific radio and information service, including promotion of employment and training opportunities and CSA production and sponsorship opportunities.
	Builds Indigenous management and governance skills	2	Broadcasting builds confidence and capability to become leaders and take on other roles (see A11.2.3.1).

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Skills development / training outcomes	3	See A11.2.3.1- The radio training is practical, hands-on, and outcome focussed to delivery of the radio show.
	Build employment opportunities	3	See A11.2.3.1- The <i>Ng Radio Show</i> provided roles for broadcasters in RIBS communities across the region, both part-time and casual.
	Supports local production and self-representation	3	Radio broadcasting enables the most direct and genuine form of self-representation.
<b>Organisational Capacity</b>	Building organisational capacity	1	The <i>Ng Radio Show</i> fulfils a key purpose of Ng Media's existence in providing relevant media and communications content delivered by <i>Yarnangu</i> . However, it is not directly linked to organisational development, except through the strategic plans.
	Effective governance	1	While The <i>Ng Radio Show</i> had the capacity to discuss regional issues, broadcast Ngaanyatjarra Council meetings, and give leaders and government reps the opportunity to speak to communities, this happened only occasionally.
	Building a business culture and enterprise approach	1	Provides new enterprise opportunities, including production and broadcasting of sponsorship announcements and CSAs.
	Diversified income streams, less reliance on government funding	2	Provided income through CSA production and broadcast slots (see A11.2.3.7).
<b>Participation &amp; ownership</b>	Engages local champions	3	Community broadcasters become local champions and role models for their communities.
	Promotes participation/ ownership/ agency in all aspects of project	3	The <i>Ng Radio Show</i> is based on community access and participation in delivering Ngaanyatjarra radio content to the region. The choice of content is entirely determined by the presenter. While broadcaster jobs are limited, and usually require a level of training to do the regional show, local broadcasting is available to community members (voluntary). Historically there has been a high level of 'ownership' of RIBS in most communities.
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols	3	<i>Yarnangu</i> broadcasters of the <i>Ng Radio Show</i> are culturally sensitive and respect cultural protocols and values.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Promotes language and cultural development and knowledge transfer	2	The <i>Ng Radio Show</i> was primarily delivered in language and used to share some public cultural content, however being a public medium, was not appropriate for delivery of most cultural content.
	Preservation, repatriation & revitalisation of recordings	1	The <i>Ng Radio Show</i> was primarily a live medium and as such could only be used for replaying recordings, not preservation.
<b>Communicative Ecology</b>	Builds on existing communicative modes and recognises flows and obstacles	2	The <i>Ng Radio Show</i> fits within an oral spoken tradition. It also built upon and increased the use of local BRACS radio broadcasting.
	Communicative styles supported	2	Radio enables transfer of oral and language-based communication, as well as music.
	Scope and interactivity of communication	1	Radio is primarily a one-way delivery media, although audience requests and interviews make it relatively interactive.
	Improving cross-cultural awareness and dialogue	2	The <i>Ng Radio Show</i> provided an excellent vehicle for sharing information from government and service providers with communities, as well as <i>Yarnangu</i> perspectives to ' <i>piranpa</i> ' (non-Indigenous) staff and regional agencies. Information in language is, however, limited to those people who understand Ngaanyatjarra.
	Strengthens existing social networks	3	See A11.2.3.8- The <i>Ng Radio Show</i> connects the existing social network across NPY communities.
<b>Partnerships</b>	Stakeholder engagement/ 'Whole of community' approach	2	The <i>Ng Radio Show</i> does engage all regional stakeholders and provides a delivery method for community information.
	Cross-sector cooperation	2	While The <i>Ng Radio Show</i> only reached two regions, the satellite radio networks can be used to easily share content, such as OBs of events, between RIMOs.
	Effective cross-cultural collaboration/ 'working together'	2	The <i>Ng Radio Show</i> is a good example of the radio trainer and broadcasters working together to develop the show.
	Builds two-way communication between community and government agencies/ other stakeholders	2	The <i>Ng Radio Show</i> is the most effective mode for one-way delivery of government and service providers' information to communities. It provides opportunities for <i>Yarnangu</i> to discuss issues and express views but not a direct transfer back to government.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
<b>Flexibility</b>	Suitable/ adaptable to local context	2	The <i>Ng Radio Show</i> provided a daily timeslot and basis format for presenters to fill with their own content and stylistic approach from their communities.
	Project flexibility & realistic timetables	2	Radio is live and fits to scheduled times so does not have a very flexible timetable. However there are options of filling slots with another presenter or pre-recorded content. Sometimes the <i>Ng Radio Show</i> needed to be re-scheduled around PY Media programming such as OBs and meetings.
	Promote Innovation	2	Provides opportunities for use of new software, also to use innovative approaches to doing OBs or connecting communication modes together.
	Appropriateness to local conditions – geographic, climatic and land use factors	3	Uses existing robust satellite technologies to convey signal, although delivery can be impacted by heavy rain.
<b>Sustainability</b>	Program continuity	3	Radio broadcasting is an affordable and sustainable media mode, and had a dedicated funding stream (IBP) to support it as an ongoing activity and supplementary funding (CBF).
<b>Convergence</b>	Recognising convergence of Media and ICTs	2	While FM radio is an analog broadcast format, it incorporates digital audio recordings, edited on computer, music produced using Garageband or ProTools, and audio stripped from video recordings. The music storage and playout system (iTunes or Simeon) are computer-based. It is also delivered via phone lines using digital codecs.
	Supports multi-platform delivery of content	2	5NPY has been delivered on-line via IndigiTUBE since 2009, and on the Ng Media website since 2013.
	Two-way communication modes	1	Radio broadcasting is one-way delivery, however listeners can connect in by phone, fax, email, Facebook, SMS to put on requests or contribute to discussions. The PY Media ‘Rolling Thunder’ model enabled listeners to participate in regional meetings via radio, UHF radio or phone (Tafler, 2007).
<b>Digital Inclusion</b>	Builds Digital inclusion	1	While radio broadcasting is not focussed on digital inclusion, radio training provides ICT skills and online research, and radio studios are generally connected to internet, thus providing a digital inclusion outcome.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Backhaul and last-mile delivery infrastructure	2	Radio broadcasting requires a satellite backhaul and local transmission. Radio studios are mostly internet-connected. In some instances this connection is shared within the community via WiFi.
	Access facilities/equipment	1	Radio studios tend not to be community accessible other than for people who are broadcasting, training or contributing to a radio show.
	Appropriateness of technology for remote community context	3	Radio broadcasting infrastructure is relatively low-cost, robust, user-friendly and adaptable to the size and needs of the community. It uses ICT equipment similar to that used in community access facilities, enabling direct skills transfer.
	<b>Total (of 120)</b>	<b>86</b>	
	<b>Mean Average Rating</b>	<b>2.2</b>	

#### A11.2.4.2 Key findings concerning evaluation

The introduction of regional radio network 5NPY into Ngaanyatjarra communities and the development of the *Ngaanyatjarra Radio Show* as a daily program is a good example of a successful media activity against a range of indicators. It addresses regional and government needs, provide locally relevant content primarily in language, provides skills and employment that are transferable to other roles, builds confidence and leadership, is freely accessible to receive, promotes community participation, provides enterprises opportunities, engages regional agencies and partners, and utilises sustainable and appropriate communications infrastructure. The limitations are that radio is a one-way delivery model that provides the same content to all receivers, regardless of interest, uses a shared delivery platform (5NPY) limiting the hours of access and control over programming, has limited engagement by younger audiences and relies on people having radio receivers, which are mostly only available in cars.

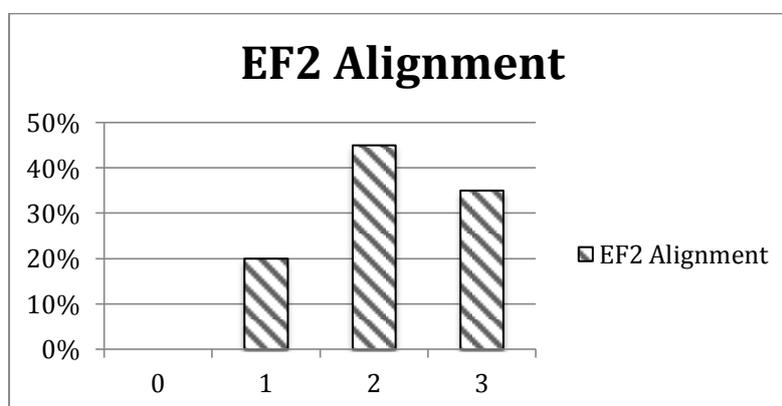
Using Evaluation Framework v.2 (Simplified Model), the *Ngaanyatjarra Radio Show* has a high level of alignment of 71% (Mean 2.4) against all Evaluation Topics. This demonstrates that the *Ngaanyatjarra Radio Show* provides a high level of general outcomes, but its primary

value is in delivering locally relevant content of high social and cultural value to Ngaanyatjarra audiences and engaging local people in production and broadcast.

Table A11-4 shows the summary of how the *Ngaanyatjarra Radio Show* aligned against the 40 Evaluation Topics of EF v.2:

Level of Alignment	EF v.2- Number	%
3	14	35%
2	18	45%
1	8	20%
0	0	0%
<b>TOTAL</b>	<b>40</b>	<b>100%</b>

*Table A11-4: Alignment of CS1, the Ngaanyatjarra Radio Show, against the 40 Evaluation Topics*



*Figure A11-1: Graph showing comparative alignment of CS1 against EF v.2*

This first case study demonstrates that EF v.2 is a useful summative evaluation tool for overall activity assessment at the conclusion of a project. However it does not provide capacity for longitudinal evaluation to identify how outcomes changed over the development period of the program (2003- 2010)<sup>27</sup>. There is also currently no facility for other quantitative measures such as those required by funding agencies: number of live local and regional shows per week, number of local and regional hours broadcast by each presenter, size of audience reach, number of shows in language, number of communities reached, number of languages broadcast in, number of CSAs, number of news stories collected, and so on.

<sup>27</sup> EF3 is designed as a longitudinal evaluation tool but has not been applied to this case study.

### A11.2.5. Evaluation of effectiveness of the Policy Framework v.1

This section seeks to determine the applicability of the policy topics within the Policy Framework (PF v.1) against Case Study 1. While the PF is primarily intended as a meta-level tool for use by government and organisations in policy and program development, rather than a local activity assessment tool, it is relevant to test its effectiveness using the selected case studies. The evaluation tools are designed to be more specific to activity design, delivery and outcomes and are more applicable to the case study analysis. Not all Policy Principles and Topics are likely to apply to all types of projects, so a similar rating system to that used in A11.2.4.2 to determine level of alignment is used in this section. The key below outlines the approach taken.

<b>Key:</b>	
Column 3:	<p><i>Rating:</i> Level of activity alignment with Policy Topics:            3- High            2- Moderate            1- Low            0- Not at all</p> <p><i>Suggested Changes to Policy Topics:</i>            (A) = Amended (suggested change or merge of Topics)            (E) = Emergent (new Topic added)</p>
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Policy Topic.

**Table A11-5: Evaluation of Case Study 1, the Ngaanyatjarra Radio Show, using Policy Framework v.1**

Principles	Policy Topics	Rating	Comments
<b>An Essential Service</b>			
	First level of Service	3	Locally specific radio in local language is a first level of service for Ng audiences.
	Community access to relevant news, information, and services	2 (A)	The <i>Ng Radio Show</i> delivered locally produced news, information and content of relevance to Ng audiences. <i>(A)- Replace 'services' with 'other content'</i>
	Professional service	2	While community radio is more about access than professional quality, The <i>Ng Radio Show</i> provided skills and employment for broadcasters.
	Locally relevant content	2 (A)	<i>(A) - Remove this topic- Combine with 'Community access' above</i>
	Discrete class of broadcasting	0	This requires legislative change. Not relevant at local level.

Principles	Policy Topics	Rating	Comments
<b>Rights and Equity</b>			
	Social Justice principles	2	Radio promotes awareness of social justice principles and provides a platform to discuss issues and access relevant information.
	Rights of Indigenous peoples	2	Radio promotes awareness of the rights of Indigenous peoples, and provides access to relevant content in language as per Article 16 of the Declaration.
	Self-determination	3	The <i>Ng Radio Show</i> is a tool for empowerment, supporting good governance and <i>Yarnangu</i> control over information sharing.
	Self-representation & enhanced self-image	3	The <i>Ng Radio Show</i> is entirely presented by <i>Yarnangu</i> , and provides positive representation of Ng people, stories, culture and activities.
	Increased representation in mainstream media	1	The <i>Ng Radio Show</i> primarily reaches Ng audiences, with little cross-over into mainstream media.
	Effective media and communications a key enabler for Indigenous policy and programs	2	The <i>Ng Radio Show</i> provides an effective communications mode for service providers to distribute information or promote program activities, outcomes or community visits across the region.
<b>Participation and Access</b>			
	Equity of access to relevant media and communications tools	3	The <i>Ng Radio Show</i> provided an active use of the RIBS radio studios, which are locally accessible to <i>Yarnangu</i> in most communities.
	Inclusive of all remote communities and homelands	3	The <i>Ng Radio Show</i> reached 15 communities in the Ng region, as well as another 14 sites in the APY region.
	Community ownership and participation	2	<i>Yarnangu</i> were involved in all aspects of The <i>Ng Radio Show</i> , from planning to presentation to being interviewed to sending requests.
	Engagement strategies	2	The <i>Ng Radio Show</i> engaged people in training, broadcast, stories or interviews, and as audience. It sought to include music and content to appeal to all age groups, although typically targeted a younger demographic.
	Strong governance structures	2	The Ng Media Committee/ Board made decisions re program content and style.
	Digital inclusion	1	The <i>Ng Radio Show</i> used analog FM broadcasting, however the music/ content playout was via computer.

Principles	Policy Topics	Rating	Comments
<b>Promotes Reconciliation</b>			
	Improving cross-cultural awareness and dialogue	2	The <i>Ng Radio Show</i> primarily reached Ng audiences, but provided a platform for information sharing and dialogue with non-Indigenous people living and working in the region.
	Reaching broader audiences	1	The <i>Ng Radio Show</i> primarily reaches Ng and APY audiences; streamed on IndigiTUBE from 2009.
	Effective cross-cultural collaboration/ 'working together'	2	All Ng Media programs involve varying degrees of cross-cultural collaboration in management, training and production.
<b>Convergence and Two-way Communications</b>			
	Recognising convergence of Media and ICTs	1	<i>The Ng Radio Show</i> included some audio content stripped from video recordings and online sourced content.
	Multi-platform delivery of content	2	The <i>Ng Radio Show</i> was streamed online from 2009.
	Two-way communication modes	1	While requests and interviews are two-way, radio broadcasting is a one-way communications mode.
<b>Recognition of Sector Diversity (A) - Re-name Principle as 'Remote-specific Strategies'</b>			
	Regional diversity	2	The inclusion of content from 10 RIBS in the region, as well as PY Media and content from other regions, demonstrated intra-regional diversity.
	Organisational diversity	2 (A)	The <i>Ng Radio Show</i> and context is different to other regions that have full-time radio networks. This is a meta-level topic. (A) – Merge with 'Regional Diversity' above
	Diversity of needs and context between remote, regional, urban	2	This is a meta-level topic. The Ng Radio content, programming style and language are different to Indigenous programs in regional or urban sites.
<b>Building Partnerships</b>			
	A unified, cooperative remote sector	2	The <i>Ng Radio Show</i> is a cooperative arrangement between Ng Media and PY Media.
	Inter-agency collaboration/ 'Whole of community' approach	2	The <i>Ng Radio Show</i> provided a common platform for all agencies in the region to use, as well as government.
	Partnership approach between community and government	2	Ng Radio provided a means for tailoring and distributing government messages to the region. Ng Media provided a government funded program as an effective partnership model.
	Links to other policy areas at national, state and local government levels	1	The <i>Ng Radio Show</i> enabled discussion of relevant policy from all levels of government, although in practice was rarely used for this purpose.

Principles	Policy Topics	Rating	Comments
<b>Industry Development</b>			
	Increased economic independence	1	The <i>Ng Radio Show</i> did generate income (approx. \$20K pa by 2009/10)
	Organisational and sector structure and sustainability	1	The <i>Ng Radio Show</i> provide a key activity outcomes for Ng Media, giving it value in the region, however the activity relied on government and CBF funding to continue (i.e. not self sustainable).
	Building a business culture and enterprise approach	1	The <i>Ng Radio Show</i> generated small income, but the activity focus was on information sharing, skills, employment, language and community development more than enterprise.
	Meaningful employment/ career pathways with award wages	2	The <i>Ng Radio Show</i> provided real skills and employment, although mostly on CDEP or NJP wages with some top-up. There were very limited career pathway options within the region.
	Skills development with appropriate training delivery	3	Ng Media delivered hands-on, outcome-based, on-the-job training in producing and presenting the <i>Ng Radio Show</i> . <i>Yarnangu</i> media workers assisted in delivery.
	Recognition of failure of market-based models	1	There were no businesses in the region to pay for sponsorship slots, changing the business model c.f. regional radio stations.
	Preferred supplier for government messages	2	Ng Media was a preferred supplier for broadcasting radio spots in the region, although this was managed via intermediaries.
<b>Capacity Building</b>			
	Holistic, integrated approach	1	The <i>Ng Radio Show</i> has the potential to provide <i>Yarnangu</i> communication, services, government information, cultural and language maintenance, and entertainment using one delivery model.
	Capacity Building & Social Capital	2	The <i>Ng Radio Show</i> provides social capital and capacity through employment, skills development, improved awareness of relevant issues and information, and income through CSA production and distribution.
	Empowerment / 'Agency'	2	<i>Yarnangu</i> take a lead role in program preparation and selection of stories and content, interviewing, editing and presenting the show.
	Supporting sustainable social and economic development of communities	2	This is difficult to quantify, but the radio show has led to increased awareness of social and economic development opportunities. Also the income generation helps make Ng media more sustainable.
	Capability Approach (Sen)	2	The training and employment provides media workers with capability for autonomous radio broadcasting.

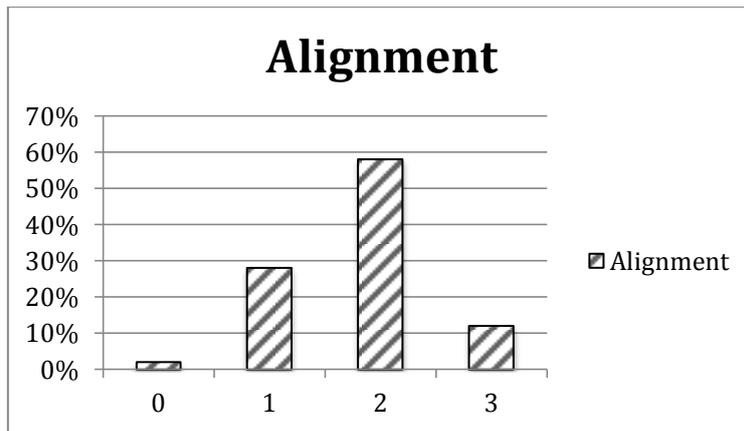
Principles	Policy Topics	Rating	Comments
	Strengthening social networks	3	The regional coverage and ability to share requests and local stories helps to connect existing social and family networks across the two regions.
	Promotes health, wellbeing and functional communities	2	The <i>Ng Radio Show</i> is a vehicle for sharing health messages, promote sport and healthy and functional community activities.
<b>New Models for RIMOs and RIBS</b>			
	Multi-media production and applications	1	Radio is a traditional analog media mode but is delivered online and can incorporate multi-media content.
	Upgraded multi-media RIBS facilities	1	RIBS facilities vary in size and condition, with some sites having rooms for multi-media activities. Radio broadcasting is a core RIBS activity.
	Effective regional coordination models	2	Ng Media and PY Media hubs provide the regional coordination for Ng radio Show and 5NPY respectively.
	An alternate learning sector	1	Beyond radio training, this activity is not used for community learning.
	A Production Focus	1	The key outcome of <i>The Ng Radio Show</i> is live broadcasting, although there is pre-production of stories and interviews.
	Decentralised model	2	RIBS can provide local programming or regional, with staff employed in 10 sites, making it a decentralised model.
<b>Cultural and Linguistic Development</b>			
	Recognition and promotion of knowledge society	2	The <i>Ng Radio Show</i> is an oral media mode, making it ideal for oral transfer of information and knowledge.
	Embracing cultural frameworks	2	The <i>Ng Radio Show</i> is presented entirely by Yarnangu so reflects cultural frameworks and sensitivities.
	Language and cultural maintenance and growth	2	Being primarily broadcast in language, the show normalises language for young people and promotes linguistic and cultural activities.
	Preservation, repatriation & revitalisation of recordings	1	This is not a direct outcomes of the show, although the recordings of the show create social heritage material for future generations, and older cultural material that is public and has been cleared for broadcast can be shared via radio.
	Recognising cultural authority, rights and protocols	2	The <i>Ng Radio Show</i> is presented entirely by Yarnangu so reflects cultural authority, rights and protocols.
	Recognising cultural adaptivity	1	This is inherent in the use of western media modes to convey language and cultural content.

Principles	Policy Topics	Rating	Comments
<b>Appropriate Technologies</b>			
	Appropriate technology is needed for remote community context	2	Despite the uptake of new ICTs in communities, radio is a robust and appropriate technology for remote communities.
	Promote Innovation	2	There is significant scope for innovation in setting up systems for remote network management, direct dial-up and switching by broadcaster, outside broadcasts and so on.
	Focus on communications needs not technologies	2	Radio is not overly complicated technology, is affordable to set up and relatively low maintenance. Receivers are easily replaceable.
	Building on existing communicative modes	2	Radio already has widespread adoption for media production and consumption in remote communities. The Ng region tended to prefer video over radio as a production mode in the 1990s to early 2000s, but the loss of TV broadcasting in 2013 increases the role of radio. Radio broadcasting refers back to the shared HF radio network in the 1980s-90s.
	<b>Total (out of 180)</b>	<b>108</b>	
	<b>Mean Rating</b>	<b>1.8</b>	

Table A11-6 below shows the summary of how the *Ngaanyatjarra Radio Show* aligned against the PF v.1.

Level of Alignment	Number	%
3	7	12%
2	35	58%
1	17	28%
0	1	2%
<b>TOTAL</b>	<b>60</b>	<b>100%</b>

*Table A11-6: Alignment of Case Study 1 against the 60 Policy Topics in the PF v.1*



**Figure A11-2: Graph showing alignment of Case Study 1 against the Policy Topics in the PF v.1**

Case Study 1 demonstrates that the PF v.1 is applicable to content-based activities, with a moderate level of alignment of 60% with the policy topics. Four amendments are proposed, with two to reduce minor overlap within the topics under the first policy principle, and two to re-name the Principle ‘Recognition of Sector Diversity’ and combine Topics within it. No emergent policy topics are identified.

While the PF v.1 alignment is lower than that of the EF v.2, this points to the difference in purpose of the PF in assessing higher level criteria rather than on-the-ground activities. The topics with low alignment primarily refer to industry development, new models for RIMOs and RIBS and convergence. These topics are focussed on future directions and changes for the sector rather than current broadcasting practice, pointing to the PF being more forward-focussed as a policy planning tool.

### **A11.2.6. Conclusions**

Case Study 1 has outlined the development of regional radio broadcasting in the Ngaanyatjarra Lands during the period of 2003 to 2010. It has particularly focussed on the *Ngaanyatjarra Radio Show* as the flagship radio program of Ngaanyatjarra content on the cross-regional network 5NPY. This twice daily originated from up to ten communities and conveyed Ngaanyatjarra language news, stories, music and CSAs.

EF v.2 was tested against Case Study 1 using a rating system to assess the alignment of the Evaluation Topics. the *Ngaanyatjarra Radio Show* has a high level of alignment of 71% using EF v.2 (Simplified Model). There were no amendments or emergent topics identified. This demonstrates the program’s value is in delivering locally relevant content of high social

and cultural value to Ngaanyatjarra audiences and engaging local people in production and broadcast.

The PF v.1 was also tested against Case Study 1. While the PF is intended for meta-level policy analysis and promoting industry development, the moderate level of alignment of 60% suggests it is moderately applicable to the content-based activities discussed in this case study. With four amendments proposed and no emergent topics added, the PF v.1 appears to be reasonably effective.

### **A11.3. Case Study 2: Video Production and the Ngaanyatjarra Cultural Performance and Recording Project**

#### **A11.3.1. Background**

##### *A11.3.1.1 Video production in the Ngaanyatjarra Lands*

Video production was the primary mode of media activity for Irrunytju Media from its inception in 1992. Through the introduction of BRACS broadcasting and home VCR players, video became a key part of the media ecology of the region.

BRACS facilities for producing and broadcasting videos, using VHS or S-VHS domestic formats, were established in Irrunytju, Kiwirrkurra and Tjukurla in 1992-3, and in a further seven communities in 1996 under the BRACS Revitalisation Strategy. However, only the regional hub Irrunytju, where the trainer was based, was provided with an S-VHS editing suite. While some video recording occurred at other BRACS sites, most production was undertaken by the Irrunytju Media team, including documenting sporting and music events, cultural activities, art exhibition trips and meetings.

The focus on video production continued into the 2000s after the transition to Ngaanyatjarra Media as a regional media organisation<sup>28</sup>. The target audience was predominantly the local community and the primary reason for video production was as a tool for teaching or knowledge sharing, especially cultural maintenance via video recording of *Turlku* etc.

The importance of video production to the remote media sector was reflected by the introduction of the BRACS Festival in 1998, which was renamed as the Remote Video

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<sup>28</sup> The fact that all Media Coordinators and Managers recruited since the mid 1990s, including the author, have had a film and television background is further evidence of the video focus of the organisation.

Festival from 2001<sup>29</sup>. This in turn led to the establishment of Indigenous Community Television in 2002 as a shared platform for distributing remote video productions, leading to an increase in community video production over the next five years.

Through the 1990s and up to 2004, under BRACS and the BRACS Revitalisation Scheme funding, video training, production and distribution were identified as key funding outcomes, with the number of hours of video productions produced in local languages as one of the key performance indicators<sup>30</sup>. However, despite video being a key part of the BRACS program, a review of the IBP funding program led to the withdrawal of support for video production and training in 2007<sup>31</sup>. This coincided with the establishment of NITV and resultant loss of the satellite channel used by ICTV<sup>32</sup>. The government's expectation was that all video production and resourcing would be undertaken through NITV (which received \$48.5m from 2006-10 for Indigenous TV). This assumption was severely misplaced, showing little understanding of the nature of remote community video production and distribution. Funding for community and cultural video production was always difficult to access, primarily because the videos were produced primarily for a local audience<sup>33</sup>. There was a resultant drop in community production outcomes, with an increased focus on funded or commissioned productions.

While these changes had a significant impact on video production capacity and output in the remote media sector, Ngaanyatjarra Media continued to maintain community and cultural production. From 2003-8, a part-time Video Trainer/ Coordinator was employed, primarily funded through income generated from training workshops and commissioned video productions and small funding grants for cultural projects<sup>34</sup>. From 2008, production funding was consistent enough to employ a full-time Video Trainer/ Producer.

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<sup>29</sup> The Festival expanded to become the National Remote Indigenous Media Festival from 2006.

<sup>30</sup> ATSIAC Broadcasting Services Funding Guidelines 2002.

<sup>31</sup> The rationale given was that funding levels had not increased but the growing sector increased demand on the funding, so the scope had to be reduced to radio broadcasting only. Video was seen as a more expensive medium than radio and it was argued that other funding sources were available. The perceived higher costs of video production referred to a professional production model and a pre-convergence era.

<sup>32</sup> The establishment of NITV in 2007 led to the reallocation of Imparja's satellite channel 31 and, hence, ICTV was no longer a delivery platform to remote communities. In 2009, ICTV re-started as a weekend service on the WA Government's Westlink channel.

<sup>33</sup> Most state and national screen funding agencies are targeted at mainstream film and television distribution, requiring a pre-sale from a national broadcaster.

<sup>34</sup> Commissioned productions were mostly for regional agencies in the fields of health, education, land management, language, youth development, childcare, native title and arts.

A11.3.1.2 Genres of video production

The primary genres of video production by Ngaanyatjarra Media included:

- Cultural video- *Tjukurrpa*, *Turlku* performance, Cultural festival, Oral histories
- Community video - events, Council meetings, bush trips, art exhibitions, religious activities, training workshops and Native Title meetings, etc.;
- Sports events;
- Music festivals and music videos;
- Drama;
- Education/ Corporate productions - health, education, safety, other messages;
- Women's or Men's Business Only productions.

The following Table A11-7 gives an indication of the production outcomes of each genre by Ngaanyatjarra Media, including RIBS between 1991 and 2010. It does not include camera tapes or unedited productions, only the edited productions.

*Table A11-7: Number of edited productions by Ngaanyatjarra Media by genre from 1991 to 2010*

Production Year	Number of Edited Productions by Genre							TOTAL
	Cultural	Community	Sports	Music	Drama	Education/ Corporate	Women Only	
1991		1						1
1992		1		1				2
1993	24	2	2					28
1994	8	2	1			1		12
1995	4	2		1				7
1996	4	4		1			1	10
1997		6	1	2			1	10
1998	4	6	3			1	3	17
1999	8	3				2		13
2000	2	1		1		1		5
2001	2	5		1				8
2002	1	6		1	1	3		12
2003	1	6		3	1	4	1	16
2004	4	27	1	4		2	3	41
2005	3	7	2	4		4	2	22
2006	1	3	1	1		2	1	9
2007	4	7		7	2	2	1	23
2008	6	9	1	4		1	3	24
2009	10	2		7		1	2	22
2010	4		1	6			3	14 (incomplete)
<b>Total</b>	<b>50</b>	<b>100</b>	<b>13</b>	<b>44</b>	<b>4</b>	<b>24</b>	<b>21</b>	<b>296</b>

This table indicates the relative focus on cultural and community productions compared to other genres. While the majority of the productions undertaken across the Ngaanyatjarra region fall into the community video category, cultural video continued to be considered the most highly valued genre by *Yarnangu*.

The high level of cultural video production in 1993 reflects the employment of Irrunytju Media's first full-time Media Coordinator to support video production, as well as funding for travel to film events. Many of these cultural productions were recordings of *Inma* events organised by PY Media, as well as a series of art exhibitions and *Turlku* performances in capital cities organised by Warburton Arts Project during 1993. After a number of years of reduced activity due to staff fluctuations, video production increased from 2002-3 with a full-time Manager and funding to purchase 4 DVcam cameras and the employment of a full-time Media Trainer in 2003. Also, the establishment of regular community-based training in conjunction with Batchelor Institute from 2003 resulted in an increase of short student productions being completed, especially in 2004.

The table does not include unedited productions. In the early 2000s, many activities were documented but not edited for lack of staff resources and editing equipment and skills among media workers<sup>35</sup>. The production capacity increased in the late 2000s when staffing increased and more equipment became available.

Table A11-7 provides a quantitative analysis of production output only. It does not convey qualitative outcomes such as skills development or the community value placed on the productions. A numeric approach assigns equal value to all productions, without recognition of the relative resources required (crew, participants, vehicles, budget, production period etc.), program duration, number of camera tapes videos shot, production values and so on. For example, a short video documenting a meeting is measured as equivalent to a 1-hour TV documentary that may have taken many months and significant community involvement and resources to produce<sup>36</sup>. The table shows relatively low outcomes for 2006, when in fact months of work went into two major cultural productions, both completed in 2007<sup>37</sup>. This

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<sup>35</sup> Due to the lack of editing facilities in RIBS communities, prior to a rollout of iMacs in the mid-2000s, the majority of edited productions are from the Irrunytju hub site.

<sup>36</sup> For example, the *Maiku Kulintjaku* (Food for Thought) productions were a 4-part series on healthy eating in 2003, produced for NPY Women's Council, with over 40 hours of rushes shot over an 18 month period, yet resulted in only 4 entries totalling less than an hour.

<sup>37</sup> The two big productions were: 1) the *Ngaanyatjarra Turlku* (2007) documentary produced for inclusion within the performance project at the Perth International Arts Festival; and 2) the 'Walu Walk' (2007)

quantitative reporting approach is still used as a measure of outcomes by many government programs, including IBP and ICS.

#### *A11.3.1.3 Reasons for popularity of video*

Some key reasons for the prominence of video production are that:

- Visual media effectively conveys traditional communicative modes and often completely bypasses text-based communication. The presenter can communicate orally in language and using the full range of rich body language, sign language, gestures and inflexion typical of Western Desert language groups. Video conveys information visually (sites/landforms, people present, facial and body language, dance performance, etc.) as well as aurally (voice/s, song, background sounds, music);
- Being ‘archival’, video is used for documenting significant content such as cultural activities, coverage of music and sports carnivals and special events, education or information programs, and for major productions showcasing the region;
- Video production is typically a participatory activity involving multiple people in various roles (camera, sound, director, interviewer/ interviewee, storyteller, actors/ performers and other participants<sup>38</sup>). A video shoot often provides a means for visits to country. The act of recording cultural stories or performance provides a cultural revitalisation and knowledge transfer opportunity;
- TV viewing is a social activity that promotes interaction, learning and singing, creating a cultural exchange space. Viewing occurs in living spaces, which are often outdoors;
- TV is an accessible technology with most households having a TV, and many have a VHS/DVD player (more common than radio receivers in Ng communities);
- Video is a visually engaging learning tool, especially for young people. VHS tapes or DVDs can be watched many times over, allowing more opportunity for learning through repetition. By comparison, radio is a live broadcast medium. Other than music or Community Service Announcements, most content is played once, limiting its effectiveness as a learning tool.

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documentary (see 10.3.1.2)

<sup>38</sup> See Michaels and Kelly (2007) for a description of the cultural makeup of a production crew for a cultural documentary including all of the relevant ‘owners’ and ‘managers’ for the *Jukurra*.

#### A11.3.1.4 *The role of cultural video production*

Inspired by PY Media (formerly EVTV), interest in cultural video production became a key impetus for the formation of Irrunytju Media in 1992<sup>39</sup>. Senior Ngaanyatjarra Lands Media Workers Noeli Mantjantja Roberts and Belle Karirrka Davidson were on the PY Media's Board from 1988 and involved in PY Media training and cultural productions.

As outlined in section A9.3.3, Noeli Roberts and Belle Davidson took on the role of organising and recording *Turlku* events and *Tjukurrpa* (Law/dreaming story) re-enactment trips to country, as well as documenting other community activities. They became well known regionally for their cultural recording practice and their custodial role over these important heritage recordings<sup>40</sup>. Belle's personal story provides a poignant account of how video has been used for cultural maintenance.

However, due to Irrunytju Media's limited resources and intermittent staffing in the early and mid 1990s, there was a heavy reliance on external agencies such as PY Media, Warburton Arts Project and NPY Women's Council for organising many of the cultural activities, festivals or touring exhibitions that featured in many of the productions. Changes in staff at PY Media and Warburton Arts Project led to a reduction in cultural video production<sup>41</sup>.

In 1997, Irrunytju Media gained National Indigenous Documentary Funding to develop a documentary of the *Minyma Kutjarra Tjukurrpa* (Two Sisters Story). This is an important songline for the Irrunytju community<sup>42</sup>, passing through Irrunytju from the south and continuing north toward the Tanami region of the Northern Territory. The production involved a re-enactment of the section of the *Tjukurrpa* and was shot at about 11 sites leading north to Irrunytju. The production involved two women as key actors, over 20 senior custodians as singers and storytellers, a large production crew<sup>43</sup>, a group of BRACS trainees shooting training videos as part of a Batchelor College workshop, and a fleet of vehicles. The

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<sup>39</sup> Ernabella Video and Television was established in 1983 as a response to the potential impact of mainstream media into the region. It became PY Media in 1986. Simon and Pantjiti McKenzie organised regular *Inma* events and produced cultural videos and *Tjukurrpa* re-enactments, with a focus on the Seven Sisters Story, throughout the APY Lands and eastern part of the Ngaanyatjarra Lands from 1984 to the mid 1990s.

<sup>40</sup> Often the women would not begin *Turlku* until Belle arrived to lead the singing.

<sup>41</sup> Neil Turner left PY Media in 1996 to help establish PAKAM in Broome, with Chris Ashby taking over. WAP's Coordinator Gary Proctor left in the late 1990s, with Albie Viegas taking over.

<sup>42</sup> The icon for the *Tjukurrpa*, two pairs of footprints and a digging stick, featured on Irrunytju Media's logo. Various parts of the story had been documented several times over Irrunytju Media's brief history.

<sup>43</sup> Noeli Roberts was credited as Producer and Belle Davidson as Director, with Media Coordinators Federico and Felicity Rooney as co-producers. The crew included former PY Media Coordinator and Pitjantjatjara linguist Neil Turner as well as Broome-based cinematographer Troy Albert.

complete video took over a year to produce (completed 1999). The final video was an excellent transfer of the narrative form of *Tjukurrpa* into documentary form and won a Tudawali Award for Best Language Documentary at the Deadly Awards in 2000. However SBS decided not to screen the original version, instead sending an SBS crew to Irrunytju to shoot crew interviews and landscape cut-aways to edit into a shorter version of the documentary considered suitable for a mainstream audience.

While this production helped to consolidate the cultural focus of Irrunytju Media, the transition to Ngaanyatjarra Media as a regional media organisation in 2000 required an increased focus on BRACS training and support for radio broadcasting. With only a single staff position and one vehicle, Ngaanyatjarra Media's ability to resource cultural projects was limited. It soon became clear that without production support, a dedicated vehicle and funding to cover participants' food and travel costs, the cultural activities were not being organised or documented. Other funding was needed in order to reinvigorate this practice.

#### **A11.3.2. Outline of project**

In 2005/6, Ngaanyatjarra Media successfully received funding through the Indigenous Culture Support (ICS) program for the Ngaanyatjarra Cultural Performance and Recording Program, which aimed to organise and document cultural events or *Tjukurrpa* recordings<sup>44</sup>. This enabled Ngaanyatjarra Media to set up a Cultural Production unit, which aimed to:

- 1) support the maintenance of language and culture in the region through language production and broadcasts, cultural heritage recordings and promotion of cultural events; and
- 2) maintain the extensive cultural heritage collection of video and audio recordings and photography in a secure and sustainable environment, and to ensure cultural and IP protocols are adhered to in the use and access of this material.

Cultural officers Noeli Roberts and Belle Davidson were responsible for coordinating cultural performance and recording activities throughout the region. They worked with senior people to organise *Turlku* activities, with up to four events per year.

Highlights of this project, which was funded in 2005/6 and annually from 2007/8, included:

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<sup>44</sup> ICS was managed through DCITA until 2006/7, DEWHA from 2007/8 and later Ministry for the Arts in 2012. Ng Media received approximately \$65K each year from 2005/6 for a Ngaanyatjarra Cultural Performance and Recording Project, with much of this going towards top-up wages for the two Cultural Officers to organise the *Turlku* activities.

- Coordination of *Turlku* performance within the annual *Ngaanyatjarraku Turlku Purtingkatja* (Ngaanyatjarra Music and Culture festival), performed over two days prior to the band nights;
- A cultural exchange visit by the Lardil dance group from Mornington Island with a 3-day *Turlku* event at Old Wanarn homeland (September 2007). More than 300 *Yarnangu* participated in the cross-cultural event, including children and old people from the Wanarn Aged Care facility;
- ‘Kiwirrkurra Lake Story’ (2005) a ‘modern’ *Tjukurrpa* documentary about the 2000 floods that led to the evacuation of Kiwirrkurra community. A local elder described how the *Wanampi* (watersnake) pushed a path through 5 layers of sand dunes to settle in a semi-permanent waterhole between two dunes;
- Preparation workshops and planning for a *Turlku* performance as part of the Perth International Arts Festival in 2007. Ngaanyatjarra Media took 33 *Yarnangu* performers to Perth, who performed to packed audiences over two nights. The production included five key *Turlku* dances with video projections and filmed introductions by senior custodians in country describing the *Tjukurrpa* for each dance;
- The ‘Walk to Walu’ (*Tjina Marpitjangu Waluku*) documentary of a 10-day cross-country walk from Blackstone to *Walu* homeland, aimed at supporting health and history. The 40-minute film include oral histories, dance, *Tjukurrpa*, hunting and more;
- Planning and production of a large *Tjukurrpa* re-enactment project of the ‘*Minyma Kutjarra Tjukurrpa*’ (‘*Two Sisters Story*’) part 2 in 2009<sup>45</sup>. This involved over 40 people visiting 18 remote sites between Irrunytju and Docker River to the north over a 10-day production period. Some sites that not been visited by many of the participants in the last 40-50 years;
- A number of *Minymaku* (Women Only) video and audio productions, including rejuvenation of songs and dances that had been inactive for many years.

A key outcome of these projects was the rejuvenation of *Turlku* and transfer of cultural knowledge achieved through the *Tjukurrpa* filming trips involving visits to special sites and documenting the stories. The filming event was taken very seriously by *Yarnangu* and many people travelled long distances to participate, with significant effort put in to ensure all

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<sup>45</sup> This extended on an earlier documentary of the southern section of the *Minyma Kutjarra Tjukurrpa*, produced by Irrunytju Media in 1999, directed by Belle Davidson and produced by Noeli Roberts, with funding through the National Indigenous Documentary Fund.

custodians for the sites were present. The filming helps to trigger memories of pre-contact experiences (an ideal opportunity for documenting oral histories) or recover ‘lost’ *Tjukurrpa*<sup>46</sup>. These trips also facilitated other cultural outcomes and responsibilities for *Yarnangu*, including tending traditional homelands, hunting and collecting bush tucker, maintaining familial and social networks, and sharing knowledge with young people<sup>47</sup>.

### **A11.3.3. Proposed outcomes**

The aims of the Ngaanyatjarra Cultural Performance and Recording Project (NCPRP) included:

- Providing a range of cultural performance and recording events spread throughout the region, with broad community participation in all aspects of the process from organising events, performing, recording, editing and broadcasting;
- Supporting the transfer of cultural knowledge, skills and expression through supporting Turlku performance and other events that attract young people, and encouraging young people to participate in Turlku;
- Using digital media technologies to record and distribute the performances to reach a broader audience on ICTV or Radio 5NPY or on Ara Irititja, provide a local alternative to mainstream media;
- Supporting the sustainability of Ngaanyatjarra communities through providing meaningful programs, training and employment.<sup>48</sup>

The performance indicators were:

- Number of People Receiving Training or Skills Development;
- Number of Persons Involved in ICS activities;
- Rating of achievement of key delivery requirements for the project (0-5).

The Actual outcomes listed below provide a more meaningful list of indicators, combining quantitative and qualitative outcomes.

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<sup>46</sup> On several occasions people have ‘dreamt’ sections of stories and revive sections of the *Tjukurrpa*.

<sup>47</sup> The task of documenting the songs, dances and stories using video provided a way of encouraging young people to engage with and learn from the elders. The subsequent viewing of the recordings on TV again reached other young people and helped reinforce the knowledge.

<sup>48</sup> Ngaanyatjarra Media ICS Performance Report December 2009.

#### **A11.3.4. Actual outcomes**

##### *A11.3.4.1 Introduction*

This section outlines the actual outcomes of the NCPRP project, both to meet the funding requirement as well as locally relevant needs and applications. Any issues or obstacles in project delivery are also identified against each outcome set.

##### *A11.3.4.2 Skills development, employment and capability*

The ICS funding was only about \$65,000 per annum and did not provide any specific funding for training. The NCPRP did, however, provide production opportunities for media workers to participate in on-the-job training and to acquire cultural knowledge through the process of documenting the *Turlku* events and *Tjukurrpa* projects.

Video production training was a core part of Ngaanyatjarra Media's training delivery, facilitated by Batchelor Institute from 2003-2006<sup>49</sup>. About 45 trainees participated in this practical training, leading to a significant increase in production outcomes and a core workforce for Ngaanyatjarra Media, with about 20 people continuing in media roles to this day. Most trainees worked on various cultural productions. Many more people have participated in one-off video productions in a broad range of roles, from story development, presenting or performing, directing, production roles (camera/ sound, editing), translating, music production, and so on.

Training for oral history and cultural recordings included camera operation, use of tripod and sound recording. Due to the significance of the material, it was determined that the best quality cameras, stock, tripods and microphones were used wherever possible.

The ICS funding report for the NCPRP in 2007/8 listed the 'Number of Indigenous People Employed' as 2- full-time cultural officer and 6 part-time media workers, and the 'Number of Indigenous People Receiving Training or Skills Development' as 6 media workers and over 150 *Yarnangu* (including young people) receiving development in cultural performance and cultural knowledge<sup>50</sup>. An additional 4-500 *Yarnangu* benefitted from the project as audience

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<sup>49</sup> The Certificate 3 in Broadcasting (Remote Area Operations) course included radio and video units. When Batchelor training moved to campus delivery in 2006, Ngaanyatjarra Media moved to a more flexible non-accredited training model, but also incorporated basic video training and production within the IT training program (see 10.3).

<sup>50</sup> From Ngaanyatjarra Media's ICS funding report 2007/8.

for the *Turlku* or watching the videos. The measures were similar throughout the 5-year duration of the project. However, these numeric indicators give little indication of the significance placed on the skills and employment to undertake this work by *Yarnangu* or the increased cultural capability achieved through this regular activity.

Beyond the media training, the project provided a vehicle for cultural training and intergenerational knowledge transfer, through the *Tjukurrpa*, oral histories, visits to country, description of hunting and gathering techniques, artworks and other representations. This sharing continued through the viewing of the productions.

#### *Issues/Obstacles*

- While many *Yarnangu* media workers became competent in camerawork, only a few gained post-production skills. This led to a heavy reliance on non-*Yarnangu* staff for post-production, sometimes resulting in a more mainstream editing style if not closely directed.

#### *A11.3.4.3 Production outcomes*

The NCPRP provided targeted funding to reinvigorate cultural production, which had been a key part of Irrunytju media practice. Prior to this project, Ngaanyatjarra Media had limited capacity to undertake cultural projects apart from organising and filming the annual music and culture festival, a series of *Tjukurrpa* recordings in the Irrunytju region in conjunction with Irrunytju Arts and some self-initiated bush trip videos and women's only recordings.

*Turlku* is usually performed as a repeated song cycle, with dancers progressing towards to the singers with each phase. A particular filming style is still preferred by *Yarnangu* with one or two cameras situated behind or to the side of the singers, aligning closely to the singers' viewpoint. The main camera holds a wide shot showing the whole group of dancers, as each dancer is playing a role in the telling of the story. This shot closely replicates the perspective of the singing group. There is also a preferred editing style which maintains this wide shot with limited cutting, with only limited use of close-ups, cutaways of feet or side on shots. Also, the pauses between each stage of a dance are not edited out as the off-screen dialogue is of interest to an informed audience<sup>51</sup>.

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<sup>51</sup> These techniques are similar to those used in the film 'Two Laws'(1982), made by the Borroloola community

Ngaanyatjarra Media's *Turlku* recordings and *Tjukurrpa* productions are highly regarded by *Yarnangu* audiences and in other regions where they are available via ICTV. There is particular recognition of the use of EVTV's re-enactment narrative style that is rarely used today, with several productions, including the '*Minyma Kutjarra Tjukurrpa*' ('Two Sisters Story' Part 2, 2009) and *Seven Sisters Story* (2010), winning awards at the annual National Remote Indigenous Media Festival.

Belle Davidson described her role in these two projects:

I went out and did the dancing and acting for the next part of the Two Sisters Story. Now I have done the other side of that story (from Irrunytju up to Docker River). We acted out that Two Sisters Story going up north through the middle. At each place we stopped and acted out that part of the story. Because that is how you learn, from seeing the story being acted out at those sites, and that's what I was doing. Many of my family were involved as well. After finishing that one, now we've started on the 'Seven Sisters Story' at Kuruala. I am the coordinator for the law and culture work, and that is why I'm doing the Kuruala story as part of my work. That is a very big story and a sacred one for women. The people who acted that out did a beautiful job. (Interview with author, 21/9/10)

#### *Issues/Obstacles*

- The production process can impact on the cultural activity, making it more of a filmic event. It can be challenging getting the balance right, with cameras, lighting, PA and microphones, generators, and other equipment required, to not stop the flow and energy of the activity. Fortunately, there is enough ownership, familiarity with the setup, and recognition of the value of the video outcomes, for *Yarnangu* to allow this as part of the activity.
- While the *Turlku* performers and media crew are *Yarnangu*, the coordination –payment of performers, organisation (vehicles, catering, promotion, paints and materials), preparing dance ground, filming and PA equipment – often requires a significant amount of non-*Yarnangu* involvement.

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with film-makers Alessandro Cavadini and Carolyn Strachan. The community decided on preferred production techniques to maintain the film's 'truth' by avoiding cut-aways, close-ups, voice-overs or music, opting for wide angle lens, long static shots, and including all people relevant to a story within the shot.

#### A11.3.4.4 *Appropriate production modes*

*Yarnangu* coordinated the production process and the make-up of the production crew and participants involved, with help from staff to ensure information was documented regarding permissions and future use of content. The establishment of Cultural Officer roles was a critical way that Ngaanyatjarra Media ensured protocols were set and managed by *Yarnangu*.

Considerations when undertaking cultural productions include:

- Relevant traditional owners and managers are present when documenting *Tjukurrpa* to ensure the correct telling and verifying of the story;
- Only public versions of stories are made publicly available. All private versions are for local use only and managed by the Cultural Officers;
- Permission is sought from traditional owners for entering country and filming sites;
- Appropriate kinship relationships between crew and cast members when determining crew roles<sup>52</sup>;
- ensuring the protocols for use and sharing of any content recorded is clearly understood by all parties;
- All ICIP rights are clearly retained by the traditional owners or performers/ artists;
- Copyright in the footage and completed film typically held by Ngaanyatjarra Media on behalf of the traditional owners or community;
- Women's Only and Men's Only recordings are stored in dedicated lockers with access managed by the appropriate Cultural Officer<sup>53</sup>;
- Protocols regarding sites designated not to be filmed (typically men's sites) must be adhered to and photos or footage destroyed, if inadvertently obtained.

Additional protocols for external production companies include:

- Filming agreements to be signed with land council or regional media organisation<sup>54</sup>;

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<sup>52</sup> As outlined in the Social Organisation section A8.3 of Appendix 8, kinship relationships determine how *Yarnangu* are expected to behave and how they address one another. An avoidance relationship exists between individuals and their mother and father-in-laws.

<sup>53</sup> While women carried out gender-specific recording, men rarely did. Presumably this was due to the highly sensitive and culturally dangerous nature of men's business and concern of material being seen by the wrong person. Women's productions were often supported by a culturally aware female staff member.

<sup>54</sup> This is managed through Ngaanyatjarra Council but is not a formal application process as in other regions, such as Yuendumu and Uluru Kata-Tjuta National Park. Without a formal process, it is difficult to get external production companies to abide by cultural protocols.

- Option for co-production and shared copyright arrangements with remote media organisation where possible;
- Cultural advisors to be paid to accompany filming trips and ensure protocols are adhered to;
- Withdrawal of permission to use footage in case of deceased content or inappropriate representation;
- Digital copies of footage and final production to be provided to media organisation for community use upon completion;
- Consent to be given by key participants at key points in the post-production process.

#### *Issues/Obstacles*

- It is increasingly difficult to manage media activity in the region, with increased tourism, digital media technologies, Youtube and social media, travel permit restrictions being lifted in NT<sup>55</sup>, and increased travel in and out of remote communities. Signage, permit conditions and self-monitoring have limited impact.

#### *A11.3.4.5 Language and cultural maintenance outcomes*

While Ngaanyatjarra culture and language are not considered at risk at this time, western media and English language within schooling and many areas of daily life surround young people. The shift towards western lifestyle, employment and changing values are reducing the opportunities for cultural activities and knowledge transfer. While mediated by an organisation, this project provided an opportunity to re-establish regular cultural activities in the Ngaanyatjarra lands.

Belle Davidson describes the importance of the project:

Our Law and culture will never die because it lives within us, the men and women; it is for our future generations. That is why it is important to learn it [and] keep on making new videos of those *Tjukurrpa* stories with the people who are alive today. It is important that we keep looking at the old videos of the early day *Inma* so that we keep learning from them. Just to hear exactly how the songs were sung by the old people. That is why we are recording all of that. They learn from those old videos so that they can sing the songs

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<sup>55</sup> As part of the NT Intervention from 2007, the Howard Government introduced legislation to reduce the need for permits by government agencies, media and other visitors to enter Aboriginal communities.

confidently because they know the words. And that's very good. (Belle Karirrka Davidson, Interview with Author 21/9/10)

It is virtually impossible to measure cultural and language outcomes, beyond quantifying the participation in the activities. However, the author has sat with Yarnangu audiences of all ages many times while watching the videos and observed a high level of enthusiasm for the content, additional aspects of the *Tjukurrpa* being told, spontaneous singing along with *Turlku*, and requests for similar projects. This, along with the enthusiasm to participate in the projects, despite illnesses and other demands, and the constant references to teaching the young people, provides the impetus for ongoing projects of this nature.

*Issues/Obstacles:*

- Funded cultural projects run the risk of framing cultural knowledge and performance as an economic ‘commodity’ rather than a continuation of cultural expression. Government funded cultural maintenance programs have helped to maintain a form of sanctioned ‘cultural business’, effectively ‘normalising’ cultural activity through economic frameworks. Unmediated cultural activity, such as initiation ceremonies and men’s and women’s business, is likely to continue for some time yet (without being documented). However, there is some concern that funded cultural projects can lead to another form of dependency, both on funding and on non-Indigenous people to coordinate activities, rather than build people’s own agency. The experience of site visits relating to mining and land use clearances, facilitated by Land Councils on behalf of mining companies, has resulted in some Yarnangu expecting high pay rates<sup>56</sup> to participate in a Tjukurrpa recording trip, despite the different objective.

*A11.3.4.6 Relevant content and information/ increased awareness*

Cultural video content is highly relevant and highly valued by Yarnangu as a mode of transferring cultural knowledge and preserving and revitalising significant cultural information and practice. Belle Davidson’s personal life story tells how important the videos can be in enabling *Turlku* to be learnt and revitalised. This recovery of knowledge from audio-visual archives is being done in other parts of the country where the passing down of cultural knowledge no longer occurs.

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<sup>56</sup> Rates of up to \$400 per half day are paid for mining and land use clearance trips.

While the production is not specifically aimed at awareness, as it assumes a level of existing local cultural knowledge, it does have a secondary role of providing cultural awareness to non-Indigenous people, Indigenous people from other regions, and to future generations that may have lost the direct transfer of this knowledge or practice.

#### *A11.3.4.7 Income generation*

The NCPRP enabled the establishment of Wati (male) and Minyma (female) Cultural Officer positions to drive a regular program cultural activity and recording, providing funding to supplement basic NJP wages<sup>57</sup>. It also provided funds to pay basic performer fees in *Turlku* events, such as the annual Music and Culture festival, and to pay people involved in key roles in *Tjukurrpa* recordings (presenters, production crew, cultural advisors, custodians).

Intermittent project-based employment is not supported through the Government's RJCP or NJP programs which requires ongoing employment, so funded programs such as the NCPRP enable casual employment on cultural projects.

There is potential for this project to lead to micro-enterprise activities in the formation of a touring dance group, sales of videos, and cultural tourism activities, although this was not seen as a priority during the research period<sup>58</sup>.

#### *Issues/Obstacles:*

See issues regarding the funding of cultural activity raised in A11.3.4.4 above.

#### *A11.3.4.8 Inter-regional communications*

The *Turlku* productions were primarily aimed at local or regional audiences. However, the EVT and PY media collections have been played extensively on ICTV to national audiences, with inter-regional audiences loving the *Inma (Turlku)* videos and this inspiring more cultural recordings from other regions, as outlined in A11.3.2.2.

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<sup>57</sup> Noeli Roberts and Belle Davidson were employed by Ngaanyatjarra Media under the National Jobs Package, which paid a minimal wage based on 20 hours/week. After the abolition of CDEP in 2010, the only other employment funding was via Remote Jobs and Communities Program, but media and cultural projects were not priority areas.

<sup>58</sup> While it is becoming common for Top End communities to establish professional dance groups to perform at festivals, there are no such groups in the Western Desert region that the author is aware of.

The *Turlku* at Old Wanarn with the Lardil dance group from Mornington Island in 2007 was described as a *ngapartji ngapartji* (two-way sharing) event, a good example of an inter-regional cultural exchange. The 2007 PIAF *Turlku* project in Perth involved cultural exchange activities with the Noongar community, as well as a unique cultural experience for the non-Indigenous audiences. The annual Ngaanyatjarra music and culture festival regularly attracts participants from nearby language regions (Wongatha, Pitjantjatjara, Pintubi and Martu).

#### *A11.3.4.9 Documenting social, political and cultural history*

There is special value placed on the knowledge of the old people who were born and lived a largely traditional lifestyle prior to and following early contact. There are people in the Ngaanyatjarra Lands who continued a semi-traditional lifestyle right up until the 1980s.<sup>59</sup> The window of opportunity for documenting the stories of these people is rapidly closing with many of these first contact people dying each year. The documenting of their oral histories and knowledge of *Tjukurrpa* and *Turlku* and craft skills is still seen as a high priority by *Yarnangu*.

#### *Issues/Obstacles*

- Many old people are reluctant to be filmed as they are concerned about their image being seen by family members after their death.
- A key issue is the lack of resources and systems for archiving of collection to ensure the longevity of recordings.

### **A11.3.5. Evaluation of effectiveness of the activity and Evaluation Framework v.2**

#### *A11.3.5.1 Introduction*

Case study 2 is also evaluated using the draft Evaluation framework EF v.2 and the Policy Framework v.1.

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<sup>59</sup> Those who were born in the bush, grew up living in country learning traditional hunting and gathering skills and *Tjukurrpa* and *Turlku* from the old people. Many of these were relocated from their country to the missions during the 1950s-60s with atomic bomb tests at Maralinga and clearing of the 'rocket range' for the testing of Blue Streak and Black Knight rockets by the British Army in mid 1960s. By the mid-1970s, most people had moved into communities established under the homeland movement. However, a group known as the 'Pintupi Nine' were the last group of Pintupi to come in to Kiwirrkurra community in the 1980s. There are similar stories of a family coming in from the Spinifex region in S-E WA in the 1980s and claimed sightings of other people still living out bush until much later.

A11.3.5.2 Evaluation using EF v.2

Table A11-8 outlines the level of alignment of Case Study 2 against the Evaluation Topics in EF v.2. The Key below outlines the measures used.

<b>Key:</b>	
Column 3:	<p><i>Rating:</i> Level of activity alignment with Evaluation Topics:</p> <p>3- High 2- Moderate 1- Low 0- Not at all</p> <p><i>Suggested Changes to Evaluation Topics:</i></p> <p>(A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)</p>
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Evaluation Topic.

**Table A11-8: Evaluation of Case Study 2 Ngaanyatjarra Cultural Performance and Recording Project (NCPRP) using EF v.2**

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
<b>Local Relevance</b>	Linked to strategic planning	3	Cultural Maintenance was a primary objective of Ng Media within its Constitution and Strategic Plan. This project is focussed on this outcome.
	Addresses community-identified needs and outcomes	3	Cultural performance and recording are highly valued activities by older Yarnangu, particularly as they provide an opportunity for younger people to develop cultural skills and knowledge.
	Relevance of media content	3	The videos produced through this project were some of the most highly regarded content both within the region and by Indigenous people from other regions, as important models of contemporary cultural expression.
	Access to relevant information	3	Current and future Yarnangu audiences gained access to important cultural information through the recordings produced. Note: Not all content was intended for public distribution, with some for specific audiences only.
	Meets audience needs	3	Content was shared via local broadcast, VHS (until 2007) or DVD, and ICTV in some cases.
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	2	There are clearly social development outcomes gained through involvement in cultural activities. However, the economic outcomes are largely limited to the distribution of project funding as wages for cultural officers and participant fees.
	Builds Indigenous management	2	Ng Media's Cultural Officers took key roles in the coordination of this project, with strong ownership and involvement from senior Yarnangu participants.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	and governance skills		Ng Media's Board also provide direction and leadership.
	Skills development / training outcomes	3	Being a highly valued activity, people readily engaged as cultural teachers and in video production training and crew roles. This led to on-the-job training outcomes and enhanced cultural knowledge.
	Build employment opportunities	1	This activity relies on specific funding. Apart from the Cultural Officers, other roles receive only casual payment. While providing media skills, which can lead to other media roles, it does not lead directly to other paid employment in the community.
	Supports local production and self-representation	3	Being a locally specific cultural project, only Yarnangu could undertake the cultural expression and authority over this project. The project was managed by the Cultural Officers, with all performance and most crew roles filled by Yarnangu. Staff assisted with production support and editing.
<b>Organisational Capacity</b>	Building organisational capacity	2	The NCPRP helped to fulfil the cultural maintenance aspect of Ng Media's objectives and Strategic Plan. While not directly linked to organisational development, it did increase community engagement with Ng Media.
	Effective governance	1	NCPRP promoted more cultural leadership than political leadership under western governance models.
	Building a business culture and enterprise approach	0	As outlined in A11.3.4.6, there are potential future economic development opportunities from this project, however this was not a key objective or outcomes of the project.
	Diversified income streams, less reliance on government funding	1	The annual Ng Music and Culture Festival was funded almost entirely with sponsorship income, not government funding. Also the <i>Turlku</i> performance project at PIAF (Perth), which was initiated as a result of this project, gained Lotterywest funding. Other one-off funding or sponsorship was gained to supplement other projects, but no generated income or long-term income.
<b>Participation &amp; ownership</b>	Engages local champions	3	This project relied on having recognised people to undertake the Cultural Officer positions as key drivers of cultural activities and recordings.
	Promotes participation/ ownership/ agency in all aspects of project	3	The NCPRP actively engaged about 2-300 Yarnangu annually in various roles- cultural performers (singers, dancers, actors), presenters, production crew, translators, cultural guides, archivists - and hundreds more in indirect/ audience roles. This project embedded the agency with Yarnangu as the only people who held the knowledge to make projects happen.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols	3	The NCPRP was managed according to cultural protocols, ensuring adherence to rules relating to cultural authority, sensitive or gender-specific information, kinship, deceased content, and ICIP rights. Where possible, this was documented to inform future access/distribution of recordings.
	Promotes language and cultural development and knowledge transfer	3	The NCPRP is directly targeted at language and cultural development and knowledge transfer. This is intended to supplement unmediated cultural activity that continues in the region. There is recognition of the need for recordings of <i>Turlku</i> and ‘open’ <i>Tjukurrpa</i> to revitalise competency among mission-generation Yarnangu and build awareness among young people and future generations.
	Preservation, repatriation & revitalisation of recordings	2	All recordings were stored and backed up in the Ng Media archive room and hard drive. This project was used to raise awareness of the need for an archiving project, both in the region and with government funding agencies. While initial audit of content has been undertaken, there is currently no full archiving or off-site backup.
<b>Communicative Ecology</b>	Builds on existing communicative modes and recognises flows and obstacles	3	<i>Turlku</i> and <i>Tjukurrpa</i> are highly refined communicative modes for storage and transmission of cultural knowledge. The activity (performance, site visits, narrative etc) provides a revitalisation and sharing of this knowledge. While there is invariably some loss of information and interactivity in the recording of these activities, the videos act as catalysts for ongoing communication and knowledge transfer.
	Communicative styles supported	2 (A)	Video supports language –based oral storytelling, body and facial language, performative cultural expression, and contemporary modes of expression (music, oral histories, interviews etc.). (A)- <i>This Topic could be merged with topics above and below.</i>
	Scope and interactivity of communication	2	The NCPRP involves group cultural performance and recording activities, enabling face-to-face communication of <i>Turlku</i> and <i>Tjukurrpa</i> in language. The video or audio recordings enable this to be stored, re-played, and where appropriate, distributed and broadcast nationally on ICTV. Live broadcasts and audio tracks from videos have also been played on radio.
	Improving cross-cultural awareness and dialogue	2	As outlined in A11.3.4.5, the NCPRP is aimed primarily at local cultural capability than awareness of non-Indigenous people. However the public events and videos effectively convey Ngaanyatjarra culture and worldview and promote dialogue. The PIAF

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
			<i>Turlku</i> project led to significant outcomes in this regard, with over 800 people attending the two performances.
	Strengthens existing social networks	3	The NCPRP engaged over 50% of the Ng population (plus neighbouring regions) as participants or audience members in events or recordings. It brought together traditional owners and managers of specific <i>Tjukurrpa</i> and <i>Turlku</i> , including diaspora and from other regions, re-connecting people around a cultural focus <sup>60</sup> .
<b>Partnerships</b>	Stakeholder engagement/ 'Whole of community' approach	2	Some activities, such as the annual Festival and <i>Turlku</i> events, were public and the broader community and staff and agencies were invited to attend. Some agencies supported or collaborated on specific projects, including art centres, Shire, Ng Council and Ng Health Service. <i>Tjukurrpa</i> recordings were mostly limited to the appropriate owners, performers and production crew. The recordings helped to make these more inclusive.
	Cross-sector cooperation	1	The NCPRP was specific to Ng region, with little involvement from other RIMOs <sup>61</sup> , other than through Remote Media Festival screenings and ICTV broadcast.
	Effective cross-cultural collaboration/ 'working together'	2	Ng Media's Manager, Video Coordinator/s and other staff worked closely with the Cultural Officers to help organise events and recording trips. Casual staff were employed for specific projects.
	Builds two-way communication between community and government agencies/ other stakeholders	2	This project helped Ng Media build a relationship with DEWHA/ Office for the Arts staff who coordinated the Indigenous Cultural Support program. The outcomes of this project helped demonstrate a track record when seeking ICS funding for a music development program and Indigenous Languages Support funding. It also helped build the partnership between Ng Media and the communities and regional agencies.
<b>Flexibility</b>	Suitable/ adaptable to local context	3	The project was developed as a ground-up community-driven initiative, making it entirely suitable for the local context.
	Project flexibility & realistic timetables	2	The requirement of nominating projects, timelines and outcomes in advance and achieving those within the financial year was an issue at times. Projects, participants and timelines often changed according to

<sup>60</sup> It was refreshing for people to visit country for cultural reasons than for mining or land use clearances, which often had the potential to raise conflict.

<sup>61</sup> Neil Turner of PAKAM did help to facilitate the production of *Minyma Kutjarra Tjukurrpa* Part 2 in 2009.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
			availability of people, weather, sorry business and other activities, requiring a more flexible approach.
	Promote Innovation	1	There was not specific need for technical innovation for the project beyond preparing motor vehicles and camera equipment for the conditions (off-road travel, hot dusty environments, lack of water or power sources). It could be argued that cultural expression and revitalisation is a form of innovation.
	Appropriateness to local conditions – geographic, climatic and land use factors	3	Cultural activities occurs when people are ready to participate. The sites and times were determined by the Cultural Officers according to the relevant traditional owners’ wishes, the specific locations for the <i>Tjukurrpa</i> or other factors.
<b>Sustainability</b>	Program continuity	1 (A)	The NCPRP was largely dependent on the ICS funding to maintain the funding for Cultural Officer positions, fees for participants and some staff support. While unmediated cultural activity is not dependent on funding, there is a lack of other funding options for this kind of facilitated project.  <i>(A) – Being the only topic within the Sustainability Principle, this topic could be merged into the Organisational Capacity section.</i>
<b>Convergence</b>	Recognising convergence of Media and ICTs	1	This project mostly involved performance and digital video/audio recording and editing. There was on-line distribution via IndigiTUBE but no use of mobile technologies or other convergent media until after the research period.
	Supports multi-platform delivery of content	2	Some of the video projects were shared via ICTV and online via IndigiTUBE, with some audio recordings also shared via 5NPY.
	Two-way communication modes	1	While the performance and <i>Tjukurrpa</i> recording trips could be described as two-way communication, video and audio recording are mostly one-way modes. This does not reduce its potential for stimulating discussion and other knowledge transfer.
<b>Digital Inclusion</b>	Builds Digital inclusion	1	While NCPRP is not focussed on digital inclusion, the access modules for distribution often require ICTs (IndigiTUBE, Ara Irititja etc). Having relevant content on computers is a key to digital engagement.
	Backhaul and last-mile delivery infrastructure	0	This is not relevant to this project.
	Access facilities/	0	This is not relevant to this project.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	equipment		
	Appropriateness of technology for remote community context	1	The video equipment used for this project was maintained and used for many years. Mini DV and DV Cam tapes were prone to being scratched if dust got onto the heads, leading to unusable footage. Some cameras also had fans which drew dust into the camera. Solid-state and Memory card cameras reduced these issues.
	<b>Total (of 120)</b>	<b>79</b>	
	<b>Mean Average Rating</b>	<b>2</b>	

### A11.3.5.3 Key findings concerning evaluation

Using Evaluation Framework v.2 (Simplified Model), the *Ngaanyatjarra Cultural Performance and Recording Project* had a moderate level of alignment of 66% (Mean 2.0) against all Evaluation Topics. However, this is not indicative of the project's actual outcomes against its objectives. This suggests another level of analysis is required using EF v.2, with ratings against each Evaluation Principle rather than a single overall rating (see Table A11-9).

There were two criteria suggested for Amendment ('Communicative Systems Supported' and 'Program Continuity'). No Emergent criteria were suggested.

As can be seen in Table A10-9 below, there was a high level of alignment in the target areas of: Local Relevance (15/15); Participation and Ownership (6/6); Cultural Frameworks (8/9); Communicative Ecology (12/15), Flexibility (9/12). However there were low ratings against areas that were not objectives of this project: Organisational Capacity (4/12); Sustainability (1/3), Convergence (4/9); Digital Inclusion (2/12).

This points to the need for the Contingent Evaluation Model to assess projects based on their intended outcomes rather than a generic set of Evaluation Topics. However, it also provides a means by which EF v.2 can be made more useful by prioritising relevant principles according to project objectives, and excluding those that are not pertinent. By excluding the four areas (lighter shade) that were not objectives, the NCPRP has a revised alignment of 68/84, or 81%.

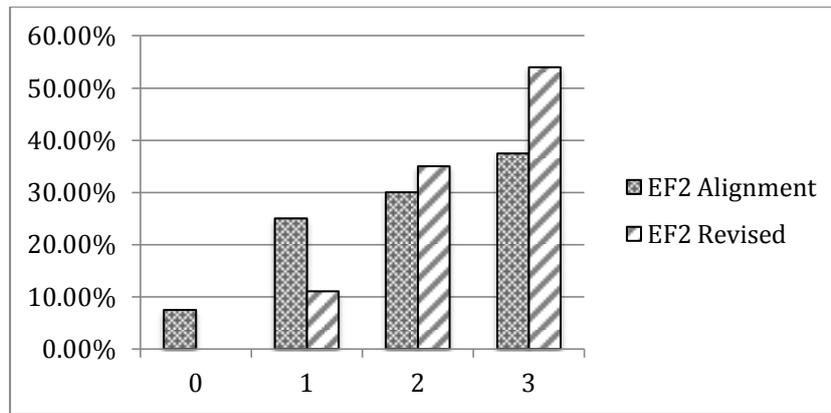
*Table A11-9: Summary of ratings of Case Studies 1 and 2 by Evaluation Principles within EF v.2*

No.	Evaluation Principles	Total Possible	Rating- Case Study 1	Rating- Case Study 2
12.	Local Relevance	15	14	15
13.	Capability and Social Capital	15	13	11
14.	Organisational Capacity	12	5	4
15.	Participation & Ownership	6	6	6
16.	Cultural Frameworks	9	6	8
17.	Communicative Ecology	15	10	12
18.	Partnerships	12	8	7
19.	Flexibility	12	9	9
20.	Sustainability	3	3	1
21.	Convergence	9	5	4
22.	Digital Inclusion	12	7	2
	<b>TOTAL</b>	<b>120</b>	<b>86</b>	<b>79</b>

Table A11-10 below shows the summary of how the NCPRP aligned against the 40 Evaluation Topics of EF v.2 and the revised set of 28 EF v.2 Topics.

Level of Alignment	EF v.2- Number	%	Revised EF v.2 - Number	%
3	15	37.5%	15	54%
2	12	30%	10	35%
1	10	25%	3	11%
0	3	7.5%	0	0%
<b>TOTAL</b>	<b>40</b>	<b>100%</b>	<b>28</b>	<b>100%</b>

*Table A11-10: Alignment of the NCPRP against the EF v.2 and Revised EF v.2*



**Figure A11-3: Graph showing comparative alignment of Case Study 2 against EF v.2 and EF v.2 Revised**

Case Study 2 demonstrates that EF v.2 is useful as a summative evaluation tool, but can be adapted for specific activity assessment by applying a level of filtering to remove non-relevant Evaluation Principles. The same issues relating to longitudinal evaluation and limited scope for quantitative measurement still apply.

**A11.3.6. Evaluation of the effectiveness of the Policy Framework v.1**

This section seeks to determine the applicability of the policy topics within the Policy Framework (PF v.1) against Case Study 2. While not all Policy Principles and Topics are likely to apply to all types of projects, this process enables analysis of the framework using a range of case studies.

<b>Key:</b>	
Column 3:	<i>Rating:</i> Level of activity alignment with Policy Topics: 3- High 2- Moderate 1- Low 0- Not at all Suggested Changes to Policy Topics: (A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Policy Topic.

**Table A11-11: Evaluation of Case Study 2, the Ngaanyatjarra Cultural Performance and Recording Project, using Policy Framework v.1**

Principles	Policy Topics	Rating	Comments
<b>An Essential Service</b>			
	First level of Service	1	While the cultural content is important, local TV broadcasting was ad hoc in most RIBS communities. Cultural videos tended to be viewed more via videotape or DVD than broadcasting (enabled repeated viewing).
	Community access to relevant news, information, and services	2	Cultural video content serves a cultural maintenance function. While different to a news or information services, the project supported community access to relevant content.
	Professional service	2 (A)	Some cultural productions were broadcast quality. However, as the target audience was local, the focus was on content over production quality, capacity building, and getting the right people involved rather than those with professional video skills. <i>(A)- This topic could be amended to include 'suited to target recipients' to recognise the need for 'appropriate' production values for the intended viewers and viewing context<sup>62</sup>.</i>
	Locally relevant content	3	The content is highly relevant for local audiences now and into the future.
	Discrete class of broadcasting	2	The need for locally controlled broadcasting of cultural content requires awareness of the unique aspects, which in turn calls for a discreet class of broadcasting.
<b>Rights and Equity</b>			
	Social Justice principles	3	This project seeks to support cultural and language maintenance, which are key social justice principles, and central to community empowerment and wellbeing.
	Rights of Indigenous peoples	3	This project supports key Articles (11, 12, 13, 25, 31) within the UN Declaration on the Rights of Indigenous People (2008).
	Self-determination	2	The project supports cultural leadership and self-management through key Yarnangu roles.
	Self-representation & enhanced self-image	3	The NCPRP is entirely about self-representation and promoting cultural knowledge and, through this, cultural identity and safety.
	Increased representation in mainstream media	0	This project did not aspire to increase representation in mainstream media, nor would it have been culturally appropriate to do so.

<sup>62</sup> The dominant definition of 'professional service' commonly relates to production suitable for a mainstream TV audience. Production modes, quality and crew make-up would then be determined more by locally determined criteria than mainstream broadcast criteria.

Principles	Policy Topics	Rating	Comments
	Effective media and communications a key enabler for Indigenous policy and programs	1	This is a meta-level outcome. The NCPRP was not a vehicle for other policy or service delivery outcomes. It used existing production capability to enable locally relevant cultural activities and content.
<b>Participation and Access</b>			
	Equity of access to relevant media and communications tools	2	The equity of access to media production tools enabled this project to occur. Without an established RIMO the project would not likely have happened.
	Inclusive of all remote communities and homelands	3	This project involved people from all communities in the region and some from surrounding regions.
	Community ownership and participation	3	There was full ownership and participation from the inception though all stages of the projects.
	Engagement strategies	2	This project provided a vehicle to engage people with Ng media and other media activities.
	Strong governance structures	2 (A)	This project gave precedence to cultural leadership and authority systems over the western governance structures and nominated leaders, although some cross-over occurred. <i>(A) – Change to ‘Effective and appropriate’ governance structures</i>
	Digital inclusion	1	The project was not focussed on digital inclusion, but the access modules require some level of digital awareness, thus providing an incentive for uptake.
<b>Promotes Reconciliation</b>			
	Improving cross-cultural awareness and dialogue	2	This project was more internally focussed than external, but some projects (PIAF <i>Turlku</i> , annual Ng Festival) and videos provided opportunity for cultural awareness and exchange.
	Reaching broader audiences	2	While internally focussed, the video productions enabled Ng cultural activities to reach broader Indigenous audiences via ICTV and IndigiTUBE.
	Effective cross-cultural collaboration/ ‘working together’	2	This Ng Media project enabled effective collaboration between Yarnangu and non-Yarnangu staff, with the authority strongly vested with Yarnangu.
<b>Convergence and Two-way Communications</b>			
	Recognising convergence of Media and ICTs	0	Not relevant

Principles	Policy Topics	Rating	Comments
	Multi-platform delivery of content	1	Some distribution of videos via ICTV, IndigiTUBE and Radio 5NPY, as well as on DVD.
	Two-way communication modes	1	The performances and recordings trips are interactive. While TV and radio are one-way modes, Yarnangu audiences actively engage with cultural videos and broadcasts.
<b>Recognition of Sector Diversity</b>			
	Regional diversity	1	This project is specific to Ng region, but has been enjoyed by people across remote Australia via ICTV.
	Organisational diversity	1	Ng Media was fairly unique in its ongoing coordination of cultural projects as part of core activity, compared with other regions.
	Diversity of needs and context between remote, regional, urban	1	This project is specific to the needs and interests of Yarnangu. It required specific program support of cultural activities (since abolished in 2014).
<b>Building Partnerships</b>			
	A unified and cooperative remote sector	1	The NCPRP was locally specific to Ng region, with little involvement from other RIMOs.
	Inter-agency collaboration/ 'Whole of community' approach	2	As per table A11-7, some activities were open to the broader community to attend. Some agencies supported or collaborated on specific projects, including art centres, Shire, Ng Council and Ng Health Service.
	Partnership approach between community and government	2	This project enabled Ng Media to build its partner relationship with Federal and State government agencies, leading to other opportunities.
	Links to other policy areas at national, state and local government levels	1	Cultural maintenance activities are not high priority for funding by any level of government, however the NCPRP helped to promote the value of cultural activity and events at all levels.
<b>Industry Development</b>			
	Increased economic independence	1	While this project was not focussed on income generation, there are potential future economic development opportunities (see A11.3.4.6).
	Organisational and sector structure and sustainability	1	Ng media was able to establish Cultural Officer positions as full-time staff positions, providing a level of sustainability to maintain continuity through non-Yarnangu staff changes.
	Building a business culture and enterprise approach	1	This was not a focus of the project.

Principles	Policy Topics	Rating	Comments
	Meaningful employment/ career pathways with award wages	1	The small amount of funding (\$65K p.a.) could only supplement the wages for the two Cultural Officers (still not to award levels). All other fees were for casual participation. Work as cultural guides resulted from the roles.
	Skills development with appropriate training delivery	2	The project involved training in video camera and production roles, with on-the-job training for those not enrolled in Ng media's training.
	Recognition of failure of market-based models	0	Not relevant.
	Preferred supplier for government messages	0	Not relevant.
Capacity Building			
	Holistic, integrated approach	2	Ng Media incorporated this project into its suite of programs to increase value for money and outcomes, including media and IT training, production, employment, broadcasting and music development
	Capacity Building & Social Capital	2	Cultural capacity and social capital were key outcomes of the project.
	Empowerment / 'Agency'	3	The strong Yarnangu ownership, empowerment and 'agency' are key aspects of cultural projects, where only Yarnangu can have authority.
	Supporting sustainable social and economic development of communities	1	This project does not support financial sustainability but energises people to maintain their drive to continue living in their communities despite the agendas of government to close down communities.
	Capability Approach (Sen)	2	When people are in control of projects, they actively engage and demonstrate their inherent Capability.
	Strengthening social networks	3	As outlined in table A11.7, the NCPRP engaged over 50% of the Ng population (plus neighbouring regions) as participants or audience members and re-connected people around a cultural focus.
	Promotes health, wellbeing and functional communities	2	Health, wellbeing and functionality are closely associated with people having a strong sense of personal and collective identity, agency and empowerment. The NCPRP provides an opportunity for cultural engagement and revitalisation, and recognising the unique and significant cultural attributes of the Ng region.

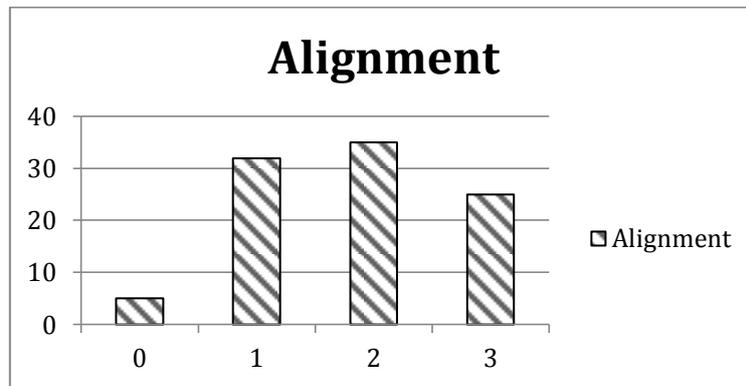
Principles	Policy Topics	Rating	Comments
<b>New Models for RIMOs and RIBS</b>			
	Multi-media production and applications	1	While the cultural videos were distributed on LANs within RIBS and via IndigiTUBE, the project was more focussed on collecting cultural content than multi-media outputs.
	Upgraded multi-media RIBS facilities	0	This project was located outside of RIBS facilities, and had no infrastructure component, although a follow-up language support program did provide Ara Irititja computers into 6 RIBS facilities.
	Effective regional coordination models	2	The role of the RIMO in coordinating the project was a critical element in its success. Ng Media provided the organisational structure, resources and staff support, but more importantly was a trusted Yarnangu-owned agency to manage this project according to cultural protocols and authority.
	An alternate learning sector	1	Media and cultural training was a component of this project, using on-the-job project-based training to engage trainees.
	A Production Focus	3	This project had significant video and audio production outputs, which could be used locally or distributed. The challenge was to balance the production focus with the cultural activity outcomes.
	Decentralised model	3	While the RIMO hub provided the core resourcing for the projects, most activities occurred off-site in other communities or bush locations. Effort was made to distribute the activities regionally.
<b>Cultural and Linguistic Development</b>			
	Recognition and promotion of knowledge society	3	The NCPRC is based on the recognition of Ng culture being a knowledge society. It also recognised the increasing breakdown in knowledge transfer via traditional means and the supportive role that media can play in documenting and transferring knowledge.
	Embracing cultural frameworks	3	While not necessarily articulated, cultural frameworks of social connectivity, connection to country, knowledge management and ownership, are inherent aspects of Ng culture. The role of the Cultural Officers is to incorporate these frameworks into the project design and delivery, and ongoing content management.
	Language and cultural maintenance and growth	3	The NCPRP is directly targeted at language and cultural development and knowledge transfer. It sought to supplement unmediated cultural activity that continues in the region. There is recognition of the need for recordings of <i>Turlku</i> and 'open' <i>Tjukurrpa</i> to revitalise competency among mission-generation Yarnangu and build awareness among young people and future generations.

Principles	Policy Topics	Rating	Comments
	Preservation, repatriation & revitalisation of recordings	2	As outlined in Table A11-7, recordings were stored and backed up appropriately, and efforts made to seek funding for an archiving project, including repatriation of recordings from AIATSIS and other repositories, to ensure the longevity of outputs from this project.
	Recognising cultural authority, rights and protocols	3	The NCPRP was managed according to cultural protocols, ensuring adherence to rules relating to cultural authority, sensitive or gender-specific information, kinship, deceased content, and ICIP rights. This was documented for future asset management.
	Recognising cultural adaptivity	2	While this project sought to reinvigorate and document 'traditional' cultural activity, it was not prescriptive. The annual music festival included <i>Turlku</i> with contemporary music. The inclusion of digital media as part of the performance (eg PIAF <i>Turlku</i> ) and use of media for cultural knowledge transfer are examples of the adaptive nature of Ng culture.
Appropriate Technologies			
	Appropriate technology is needed for remote community context	1	As outlined in table A11-7, the recording equipment used for this project was reasonably robust. Non-tape formats are better suited to the dusty conditions, but data management becomes a more critical issue.
	Promote Innovation	1	As outlined in table A11-7, innovation was mostly in preparing motor vehicles and camera equipment for the conditions, and in developing new modes of cultural expression and revitalisation.
	Focus on communications needs not technologies	3	The NCPRP had a clear focus on organising and recording cultural activities, which facilitated the most effective modes of Ng communications, face-to-face and cultural expression.
	Building on existing communicative modes	3	The documenting of cultural activities was a key role of Irrunytju Media, harking back to EVTv days, and was an established part of the communicative ecology of the region.
	<b>Total (out of 180)</b>	<b>106</b>	
	<b>Mean Rating</b>	<b>1.8</b>	

Table A11-12 below shows the summary of how the *Ngaanyatjarra Cultural Performance and Recording Project* aligned against the Policy Framework v.1.

Level of Alignment	EF v.2- Number	%
3	15	25%
2	21	35%
1	19	32%
0	5	8%
<b>TOTAL</b>	<b>60</b>	<b>100%</b>

*Table A11-12: Alignment of Case Study 2 against the 60 Policy Topics in the PF v.1*



*Figure A11-4: Graph showing alignment of Case Study 2 against the Policy Topics in the draft PF*

Case Study 2 demonstrates that the PF v.1 is applicable to content-based and cultural activities, with a moderate alignment of 59% with the policy topics, almost the same as CS1. There were only two Amendments proposed, and no Emergent Policy Topics. There is also a need for reviewing the scoring for each Principle to ensure relative prioritisation.

While the PF alignment is lower than that of the EF (67%), this points to the difference in purpose of the PF in assessing higher level and externally focussed criteria rather than locally specific or internally focussed activities. As can be seen from table A11-13 below, the Principles with high alignment are: Participation and Access (13/18); Capacity Building (15/21); Cultural and Linguistic Development (16/18). This is consistent with a cultural maintenance and community development project. The project did not score well against the Principles focussed on the broader industry development and technological change: Convergence and Two-Way Communications (2/9); Building partnerships (6/12); Industry Development (6/21); New Models for RIMOs and RIBS (10/18). This suggests that the recommendation for EF v.2 of filtering out non-relevant Principles also applies to the PF.

No.	Policy Principles	Total Possible	Rating- Case Study 1	Rating- Case Study 2
13.	An Essential Service	15	9	10
14.	Rights and Equity	18	13	11
15.	Participation & Access	18	13	13
16.	Promotes Reconciliation	9	5	6
17.	Convergence & Two-Way Communications	9	4	2
18.	Recognition of Sector Diversity	9	6	3
19.	Building Partnerships	12	7	6
20.	Industry Development	21	11	6
21.	Capacity Building	21	14	15
22.	New Models for RIMOs and RIBS	18	8	10
23.	Cultural & Linguistic Development	18	10	16
24.	Appropriate Technologies	12	8	8
	<b>TOTAL</b>	<b>180</b>	<b>108</b>	<b>106</b>

*Table A11-13: Summary of ratings of Case Studies 1 and 2 by Policy Principles within the draft PF*

### **A11.3.7. Conclusions**

Case Study 2, the *Ngaanyatjarra Cultural Performance and Recording Project*, built on a tradition in the region of using media tools for recording cultural activities for local heritage and knowledge transfer. The project was very effective in meeting its objectives of delivering locally relevant content of high social and cultural value to Ngaanyatjarra audiences and engaging local people in production and broadcast.

Evaluation Framework v.2 (Simplified Model) was tested against Case Study 2 to assess the alignment of the Evaluation Topics, resulting in a moderate level of alignment of 66%. Further analysis by Evaluation Principle indicated that a number of the Principles were not applicable to this project. By removing four of these Principles as a contingency approach to EF v.2, the alignment increased to 81%. There were two suggested Amendments and no Emergent topics identified.

The PF v.1 was also tested against Case Study 2. While the PF v.1 is intended for meta-level policy analysis and promoting industry development, the moderate level of alignment of 59% suggests it is applicable to the cultural and community engagement activities discussed in this case study. Two Amendments were proposed, but no Emergent Topics.

While the PF v.1 appears to be reasonably effective, further analysis of CS2 by Policy Principle indicates that some Principles were not as applicable to this project. A more contingent model could be developed by filtering non-relevant Principles for each activity or reviewing the rating system according to project type. This approach is discussed further in Chapter 11.

## **A11.4. Case Study 3: IT Training and Access Facilities**

### **A11.4.1. Background**

#### *A11.4.1.1 Irrunytju Telecentre*

In 2003, Ngaanyatjarra Media successfully applied to the WA Government's Telecentres WA program to establish a community access telecentre in Irrunytju community<sup>63</sup>. The aim was to provide a learning centre for building digital awareness and media skills, provide access to Ngaanyatjarra Media's collection of photos and locally produced media, and trial a pilot IT access and training facility<sup>64</sup>. The robust 3-room transportable building was transported 1800km from Perth by truck and set up in late 2003. It included eight networked PCs, a server, printer, TV monitor for training, videoconferencing facilities, and a small coordinator's office space. Ngaanyatjarra Media employed a full-time IT Trainer/ Producer to manage the telecentre and deliver basic IT training from early 2004<sup>65</sup>. Telecentres WA contributed partial costs for the coordinator (\$20K pa) with the additional costs to be generated from other grants, training programs and fee-for-service work in the region.

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<sup>63</sup> Telecentres WA was established by WA Government in the mid 1990s, with over 100 telecentres (online access centres) located in small regional towns by 2003, mostly collocated in community facilities. In the late 1990s, WA Dept of Local Government and Regional Development received 'Networking the Nation' funding to build and roll out transportable MITEs (Modular Interactive Technology Environment) to regional towns and remote communities.

<sup>64</sup> The 'Networking the Nation' program had offered 5 telecentres for the region. However, without recurrent funding for management, Ngaanyatjarra Media was not prepared to take on responsibility for these. Instead it was decided to trial a single site to determine its effectiveness and sustainability.

<sup>65</sup> Former NZ schoolteacher Pete Graham combined excellent IT skills with a teaching background.

Ngaanyatjarra Media's Committee wanted to encourage community use of the facility for training and accessing on-line services, so no access fees were charged. Strong local ownership of the facility was promoted through having users' photos on the screensavers, personal log-ins, Ng Media video productions and local music available on the server, kids drawings and photos displayed on the wall, and links to relevant Indigenous community websites and content. Primary use of the telecentre was for listening to music, digital photography and media viewing (Ng Media videos and photos loaded on central server), Internet banking<sup>66</sup>, playing on-line games, and accessing the Ara Irititja Archival project<sup>67</sup>. The 8 computers were being accessed almost full-time during open hours (9am-5pm) and there was an increasing stream of visiting residents from other communities in the region to make use of the telecentre.

A key issue for online usage in the shared facility was the slow Internet speed on the Telstra 2-way satellite service, with a 1GB/ month download limit with high excess usage costs. Once users discovered Youtube and online video clips, a monthly download usage chart had to be stuck on the wall, with the Internet disconnected once the limit was reached. Another issue was dealing with high demand periods such as after school when the centre was suddenly filled with children, and older people quickly evacuated. No access was allowed for school-age children during school hours, providing a quiet cool place to relax and learn, especially for mothers and older people.

A First Click funding program<sup>68</sup> enabled basic computer skills and Internet training for about 80 people. The trainer established a low-key model of informal delivery using relevant applications – such as Internet banking, iTunes, digital photography software, word processing and drawing – and visual training resources that could later be expanded to regional training.

The telecentre provided an informal 'learning space' (Kral & Schwab 2010) in the community, which had no post-school learning facilities. This proved to be an effective space for peer learning, with new skills, games or websites quickly adopted by other users.

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<sup>66</sup> Internet banking proved very popular due to the high cost (\$3) of checking bank balances at the store ATM. People wasted up to \$30 checking accounts for lodgment of CDEP wages (often as low as \$100-150) so they could do shopping. It also enabled people to transfer funds to another account if they lost their bank card.

<sup>67</sup> A stand-alone Ara Irititja Archival Project computer was installed in the Telecentre and was a major drawcard, particularly for older people, due to its extensive social and cultural heritage collection of photos, videos, oral histories and audio recordings from the NPY region.

<sup>68</sup> First Click was an IT introductory skills program, with grants of up to \$20,000 provided by WA Department of Education.

Young people shared skills learnt at school with older people and older people directed young people to assist in finding relevant applications or on-line information. The ongoing access to computers led to a rapid increase in digitally literacy for all ages, but particularly children, from two years old upwards, who fearlessly explored and created: playing online games, manipulating photos and images, changing screen settings, adding their name or image to screensavers, drawing cartoons and loading music onto MP3 players and mobile phones.

The videoconferencing facility proved popular with *Yarnangu* as it enabled family contact with people away from the community in prison, hospital or for dialysis<sup>69</sup>. The long distances and travel costs restricted visits to hospitalised or imprisoned relatives, leaving some people separated from families for years with only occasional phone connection. Despite the telecentre having only a single 128kbps ISDN line resulting in blurred images when moving, videoconferencing proved to be an ideal communications technology for *Yarnangu*, it was face-to-face, and enabled dialogue in language, and the whole family could be involved. It was incredibly moving to experience a link-up with a family member in prison or hospital, and helped make life more bearable for young men in prison.

The Irrunytju telecentre proved to be very successful, however an ongoing issue was the cost of employing a full-time non-Indigenous coordinator to manage the facility<sup>70</sup>. With the low level of IT skills in the region, it was unrealistic at that time to employ a full-time *Yarnangu* coordinator to manage the facility, provide IT training and technical support. By 2005, three other communities in the region also established telecentres (Tjuntjuntjara, Warburton, Warakurna). While the facilities had high usage, all sites struggled to cover the operational costs of staffing and running the facility.

#### *A11.4.1.2 Expanding to regional IT training delivery*

The high level of daily activity in the Irrunytju Telecentre, and usage by visitors from other communities, demonstrated a demand by *Yarnangu* for access to ICTs for learning, local media access, accessing services entertainment, communication and creative expression. While computers were increasingly being used in workplaces (school, office, store, clinic etc) and for accessing banking and government services, *Yarnangu* did not have access to the

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<sup>69</sup> The nearest hospital was in Alice Springs (700km away) and prisons at Boulder (1200km away), or near Perth (1800km away).

<sup>70</sup> With wages, housing and on-costs, this added up to over \$100K p.a. The Telecentres WA subsidy of \$20K p.a. needed to be supplemented by over \$80K, additional to operational costs (power, Internet, admin, maintenance, consumables etc). The subsidy increased to \$35K p.a. in about 2008.

training and support to undertake these jobs. This led Ngaanyatjarra Media to consider building on its existing regional RIBS media training and technical support program with a complementary regional IT training, facilities and support program.

Recent reviews (Estens 2002, TAPRIC 2003) had identified the need for IT training in remote Indigenous communities to reduce the growing 'digital divide' (see 4.4.1.2). This led to the TAPRIC funding to increase Internet access, IT facilities and training in remote communities. Ngaanyatjarra Media saw the potential for an IT funding stream supplementing the BRS funding to more effectively deliver concurrent media and IT activities across the region. The convergence of media and ICTs meant that a regional IT training program could utilise existing BRACS facilities, media applications and content, and increase community engagement with media while building digital awareness and access. This ensured an integrated IT training program would build upon the existing communicative ecology in the region, rather than being stand-alone and struggling to engage people with very limited ICT experience or awareness of the potential uses beyond playing card games.

However, a regional IT program was not a simple undertaking. There were few computers outside of schools or workplaces in the region, mostly due to a lack of broadband infrastructure and community access facilities<sup>71</sup>. Beyond the lack of IT awareness or skills, there were other critical issues to overcome, including: lack of appropriate access facilities to set up IT equipment; lack of available computers; lack of ADSL or satellite Internet services<sup>72</sup>; lack of existing training models for remote Indigenous people; lack of relevant on-line content and applications. Most aspects of the program would have to be developed from scratch.

Another incentive was the upcoming improved infrastructure being planned. After years of active lobbying by Ngaanyatjarra Council for improved telecommunications in the region, in 2004 a group of regional agencies (Ngaanyatjarra Council, Shire of Ngaanyatjarraku, Ngaanyatjarra Health Service and Ngaanyatjarra Media) collaborated with the WA Government to successfully seek funding for a Ngaanyatjarra Lands Telecommunications

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<sup>71</sup> The Ngaanyatjarra College in Warburton provided some local IT training and limited access to two computers. Most other computers were in schools or workplaces and designated for use by staff, students or workers only. The Internet computers established by Telstra under TAPRIC in 2003-4 had mostly gone into community offices where access was limited.

<sup>72</sup> Applications for the Telstra 2-way Internet services, subsidised under the Extended Zones program, were only available for a limited period in 2002-3. Other services were far more expensive. Many sites only had access to dial-up Internet with a maximum speed of 19.2kbps.

Project, due for completion in 2008. Without adequate preparation, there was concern that a new wave of communications would have a detrimental cultural impact, similar to the introduction of satellite TV, rather than positive outcomes. The author played an active role on the Ng Lands Telecommunications Program steering committee in order to ensure that the project provided community accessible services and that *Yarnangu* had the digital awareness and skills to make use of the new capacity. As a result, the NLTP was extended from six sites receiving fibre optic solution, to include an additional six sites with a satellite solution, a shared Internet service funded for three years in all sites, and WiFi distribution to enable community access<sup>73</sup>.

From 2005, Ngaanyatjarra Media actively sought funding to ensure *Yarnangu* access to broadband and IT facilities and appropriate training models. The IT training projects outlined in this case study are the Future Skilling Outback (2006-7) and Backing Indigenous Ability (2007-8) projects, as both were completed within the research period. Another IT training program, under the Indigenous Communications Program, was begun in 2010, but was mostly delivered outside of the research period. The projects also involved establishing community access IT facilities in 15 communities (telecentre, e-centres and on-line computers).

#### **A11.4.2. Outline of project**

##### *A11.4.2.1 Future Skilling Outback Project*

From July 2006 to June 2007, Ngaanyatjarra Media undertook an IT Training & Technical Support project, funded under the Future Skilling Outback (FSO) Program by WA Government Department of Local Government and Regional Development<sup>74</sup>. Ngaanyatjarra Media sought to develop an appropriate model for delivering basic computer and Internet training to a wide range of community members in 16 communities in the Ngaanyatjarra region.

The methodology used for the training was:

- Establishment of community access e-centres and computers to enable ongoing skills development and use;

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<sup>73</sup> The NLTP is outlined in Section A9.4.4.

<sup>74</sup> Funding provided to DLGRD through DCITA's TAPRIC IT Training and Technical Support project.

- Encouraging local ownership through consultation and participation at all stages;
- Culturally appropriate delivery by employing male and female trainers for gender-based delivery;
- Employment of *Yarnangu* Coordinator/ tutor to manage community access e-centre and provide peer-based training in language;
- Minimum 3-5 day workshops at each site to encourage participation and embed skills, with regular repeat visits for support and next steps of training;
- One-on-one and small group training, delivered in a familiar and friendly environment;
- Informal, practical, fun training, initially by demonstration and then hands-on;
- Self-paced training, with incremental steps, designed to promote success;
- Flexible delivery integrated with community activities, workplace needs and interest;
- Local media content loaded to make the computer feel familiar and relevant;
- Start with digital photography, music and other creative media applications (*Ara Irititja*, Garageband) for engagement and to reduce literacy issues;
- A range of applications available to engage interest across different age groups;
- Ongoing support provided by local *Yarnangu* tutors and via Helpline support.

Ngaanyatjarra Media focussed initially on setting up community access computer facilities, and *Yarnangu* ownership and management through training local *Yarnangu* coordinator/ tutors to ensure ongoing access and learning beyond workshops<sup>75</sup>. This involved community consultation to determine appropriate locations for e-centres – usually the media centre or a meeting room – and to recruit a local coordinator<sup>76</sup>. Once a location was identified, participants assisted in setting up the e-centre by cleaning, painting, sourcing tables and chairs, and installing IT equipment. Typically, up to four second-hand PC computers were installed plus a printer and Macintosh computer for media applications (music, photography, video etc.)<sup>77</sup>.

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<sup>75</sup> *Yarnangu* tutor/ coordinators were paid top-up wages (above work-for-the-dole payments) to ensure the media e-centre/telecentre was opened regularly and maintained in order to ensure training participants had continued access to computers and support. This resulted in the training and employment of up to 3 local centre coordinator/trainers in each community, with a total of approximately 20 people (at any time) receiving top-up wages for carrying out this role.

<sup>76</sup> E-centres were set up at Jameson (Mantamaru), Blackstone (Papulankutja), Warakurna, Tjukurla (in progress), Tjirrkarli, Cosmo Newberry and Patjarr (Karilywara) in 2006-7. There were existing telecentres at Irrunytju (Wingellina) and Tjuntjuntjara and Warburton, and on-line computers at Warburton Youth Arts.

<sup>77</sup> Over 50 PC computers, as well as some laser printers, had been donated to Ng Media by various WA Government departments as part of the Ngaanyatjarra Lands Telecommunications Project. Software was donated through the Microsoft Unlimited Potential project. Some communities purchased additional computer

The training delivery model involved two roving trainers (male and female) delivering most of the regional training, with the local *Yarnangu* coordinator /tutors at each site providing ongoing training and access to on-line computers<sup>78</sup>. Initially IT training was given to the local coordinators along with setting up management of the e-centres to ensure community access for ongoing skills development between trainer visits. The full-time IT trainers travelled throughout the Lands running 3-5 day workshops in each community, with regular follow-up visits to reinforce skills and introduce new concepts and support *Yarnangu* coordinators<sup>79</sup>. Community staff were encouraged to support the project and assist the *Yarnangu* tutors and participants if necessary.

Despite numerous challenges in getting underway with the FSO project, Ngaanyatjarra Media delivered to 539 people basic training in computer use, as well as providing over 60 people with basic technical training<sup>80</sup>. This successfully resulted in increased awareness and ongoing usage of computers by *Yarnangu*.

Using relevant and fun outcome-based activities, peer training and self-paced modules with support when required, the IT training was enjoyable, rewarding and non-threatening<sup>81</sup>. The first stage of training mostly involved off-line applications due to poor Internet access and to community concerns about excess download costs and access to inappropriate content, viruses and Internet fraud.

Issues of low literacy & numeracy levels, English as second (or 3<sup>rd</sup> or 4<sup>th</sup>) language, and limited prior experience with computers required a flexible and culturally appropriate approach to the training. A key strategy used to build a sense of relevance and engagement with computers was to provide or add local content (music, images, videos, stories etc) as an initial task. Other strategies included navigation and interaction skills using icon-based and audio-visual applications (rather than text-based applications). Initially training focussed on media applications such as creating playlists in iTunes, loading digital photographs and

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equipment and digital cameras from CDEP project funds to support the project.

<sup>78</sup> A couple who had been school teachers in the region, Steve Grace and Sasha Mylar, were employed due to their familiarity with the region and people, ability to deliver culturally appropriate training pitched at the right level, and preparedness to 'rough it' by camping in communities where there were no visitor's accommodation available. Additionally, the Telecentre Coordinators at Irrunytju and Tjuntjuntjara delivered local training.

<sup>79</sup> Phase One training was delivered in 5 x 5-week blocks between July 2006 and June 2007, with follow-up training from July-December 2007.

<sup>80</sup> Technical training included setting up computers, connecting computer cables and peripherals, loading software, troubleshooting, seeking helpdesk support.

<sup>81</sup> School-style teaching was avoided due to bad experiences for many *Yarnangu* with that style of learning.

creating slideshows or manipulating images, creating images in Paint, playing games including on-line games and basic video editing.

This progressed to creating documents in Word or Publisher (sports notices, funeral notices, community newsletters, etc), Internet banking, searching the Internet for items available for purchase (e.g. vehicles or musical instruments), and looking at the Ara Irititja Archival project, a language based archive containing thousand of photos and stories from the neighbouring Pitjantjatjara region and the Ngaanyatjarra Lands. The Ara Irititja Archival Project was a particularly good training tool for many members of the community, including older people, who had limited or no experience of computers, because it contained images of family and country<sup>82</sup>. Participants learnt how to search the database, print photographs and add names and information to update the archive.

Based on Phase One outcomes (July 2006-June 2007), Ngaanyatjarra Media received additional funding for Phase Two of the project in the second half of 2007. This consolidated learning from Phase One but introduced more on-line applications – Internet banking, online navigation and searching – as well as more advanced media production tools and desktop publishing. The media e-centre facilities had Internet connected, where possible, and were networked with Ethernet ports for shared access to Internet and media server. Anti-virus and content filtering software was loaded onto computers.

Garageband music recording software proved very successful in engaging young men with using computers, even those with low literacy levels<sup>83</sup>. By adding a USB keyboard and audio mixer to a Mac computer, Garageband was an accessible and user-friendly tool for recording and mixing music. A dedicated five-week training workshop in six Ngaanyatjarra communities resulted in community bands recording over 40 original songs and producing a CD called ‘Turlku 2’, which became very popular. This led to significant activity in music recording and a dedicated music development program growing out of the IT training (see A11.5). The young men<sup>84</sup> gained significant confidence and pride from these workshops, as

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<sup>82</sup> The Ara Irititja Archival Project contained over 70,000 photos and audio-visual records about the Pitjantjatjara and Ngaanyatjarra Lands. Participants learnt how to search the database, print photographs and add names and information to update the archive.

<sup>83</sup> Many of the young men had not completed beyond year 9 and were considered to have learning difficulties. However, within a few days they developed competency on Garageband in writing, recording and post-producing original songs with up to 10 separate instrumental and vocal tracks.

<sup>84</sup> While there were more women participants overall in the IT training, Garageband recording proved to be an effective application for engaging young men in using computers by building on their existing music practice.

well as ongoing practice in music recording<sup>85</sup>. Having a relevant task, peer support and self-paced learning environment resulted in a more positive approach to learning.

The FSO project led to computer use becoming more common within Ngaanyatjarra communities, ongoing usage of the media e-centres, and resurgence in media activity in the region. Despite some drop-off and staff changes, *Yarnangu* coordinators continued to maintain the centres and support new participants. The training assisted some people to begin working with computers in the community office, store, school, clinic and art centre. Additionally, with most communities in the region now paying CDEP wages and Centrelink payments direct into bank accounts, Internet banking had become a normal activity.

When FSO funding finished in late 2007, Ngaanyatjarra Media was keen to provide continuity in IT training and support. Despite the high participation, a one-off program was not sufficient to build digital inclusion. Further funding was required to support ongoing training and development, wages for the *Yarnangu* tutors/ coordinators, broadband costs and technical support, and establish or upgrade media e-centres in some communities.

#### *A11.4.2.2 Backing Indigenous Ability Program*

In 2008, Ng Media successfully tendered for the Backing Indigenous Ability (BIA) program managed by DCITA to deliver IT training in 14 communities, Internet Access in 10 communities, one videoconferencing unit, and provision of On-line Content<sup>86</sup>. The Internet Access project was intended to install new IT equipment, set up Internet connections and networking, in 10 sites and provide \$10,000 per site for three year (2008-2010) for Internet access and coordination costs. All projects were rolled out concurrently for mutual benefit.

The IT training began in September 2008, using a similar approach to the FSO training, with two roving trainers (male and female) visiting communities for one to two weeks and undertaking a mix of IT training and digital media production. The BIA funding specified two-day workshops with a one day refresher workshop, however Ngaanyatjarra media requested a more flexible model, arguing that longer training periods were required to get participation and justify distances to reach remote sites<sup>87</sup>. Consequently, workshops were

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<sup>85</sup> A Garageband recording kit was set up in 5 sites to enable ongoing recording.

<sup>86</sup> Ng Media developed a regional web portal for 15 communities (ngurra.org) to enable local stories to be added within IT training.

<sup>87</sup> Coonana community was about 2000km from the hub at Irrunytju requiring 2 and 1/2 days travel each way, and Kiwirrkurra community about 900km but requiring 1 and 1/2 days travel each way.

mostly 3-5 days, allowing time for people to find out about the training and get involved. This also enabled participants time to try out new skills or applications with supervision leading to confidence for ongoing computer use. The male/ female trainer combination led to similar levels of male/ female participation in most communities, with more female participants overall. There was also a spread of age groups involved, from the minimum of 16 years old up to 60s, with training applications chosen to suit all ages. The main age group for participants was 16-25, with 25-40 next and 40-50 after that (See Table A11-14).

Local Coordinator/ Tutors were again employed to maintain operations of the local Media e-Centre Internet access facility and support training workshops. At times, Coordinators travelled with the trainers to support delivery in smaller communities without Coordinators, significantly improving the community engagement and training outcomes. In some more remote communities, radio and music (Garageband) trainers delivered workshops concurrently with IT training to increase participation and outcomes and combine travel expenses.

Again applications were chosen that encouraged computer usage without deterring people with low English literacy, and focussed on creative content creation. Applications included multi-media applications including iPhoto for digital photography (cameras were provided), Photo Story for slideshows, iMovie for video production, iTunes for accessing music to load MP3 players and burn CDs, the *Ara Irititja* Archival Project, MS Office for making newsletters and posters, Powerpoint, Garageband recording, Skype, interactive Ng language CD-Rom and other projects with visual interfaces. Comicliffe software brought together digital photography, image manipulation and layout with basic text (names and voice bubbles), introducing literacy and typing in a fun and relevant way. With Internet access established in most sites, the refresher IT training included more online applications such as Internet banking, on-line games, email, web searching and accessing on-line services.

Trainees also were shown how to upload photos and stories to the new regional ngurra.org web portal. Another BIA program enabled Ngaanyatjarra Media to set up the ngurra.org portal website to provide information and local stories from the 14 communities in the region<sup>88</sup>. The site was pre-populated with community information but designed to enable contributors to log in and edit community information and add stories and photos to an Our Stories page. While participants were interested in the website and contributed stories and

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<sup>88</sup> 'Ngurra' means 'home' in Ngaanyatjarra.

photos during training, there were few non-assisted contributions. This was primarily accredited to multiple steps in the image upload process and slow speed of Internet connections in most sites, making the process complex and frustrating.

A flexible approach was taken to the delivery schedule to work in with cultural business, sorry business (funerals) and other community movements and events. A number of deaths in several communities led to significant population shifts and difficulty in delivering training while people were in ‘sorry camp’. The training was then focused in other communities until an appropriate time to return.

The feedback from participants and community staff was overwhelmingly positive, with participants expressing enjoyment in gaining new skills and learning new activities and keen for further training.

The BIA IT Training and Internet Access projects enabled Ngaanyatjarra Media to:

- Deliver initial IT training to over 259 participants across 14 communities (September-December 2008), with refresher training workshops to 241 people over 2000 participation hours (February-April 2009);
- Upgrade Media e-Centre facilities with Internet connectivity and networking in 10 communities, enabling community access to an online learning space;
- Supply and install 10 new computers, plus 5 second-hand PC computers, 6 laser printers, 10 LCD monitors, plus Wi-Fi equipment and peripherals;
- Employ 8 *Yarnangu* media workers/ e-centre coordinators to supervise and maintain the Media e-Centres and provide peer training and support<sup>89</sup>;
- Teach users to access on-line services, such as Internet, email, banking, government services, web searching, online media and games;
- Integrate this project with the BIA On-line Content project (ngurra.org regional website) to provide a platform for training *Yarnangu* to contribute locally generated content;
- Support trainees to create media and print content, including videos, digital photographs, music, slideshows, newsletters, posters, Comicliffe photoboards, funeral booklets etc.;
- Help participants set up personal email or Facebook accounts to communicate with friends;

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<sup>89</sup> \$100 per week top-up wages provided to supplement CDEP wages.

- Establish training facilities and employment opportunities for community members under CDEP, the National Jobs Package and other employment programs.

Unfortunately the BIA Internet Access program was cancelled two years early, in late 2008. While Ngaanyatjarra Media received a minor extension to the first half of 2009, this again left a continuity issue in covering costs of ongoing Internet access and operations and staffing of the e-centres.

#### *A11.4.2.3 Indigenous Communications Program (ICP)*

A 3-year contract to deliver ICP Remote Indigenous Public Internet Access (RIPIA) training began in early 2010, prior to the author leaving Ngaanyatjarra Media. The ICP is a Commonwealth funding program auspiced by the State Library of WA under the National Partnership Agreement. The funding allocation only allowed two visits to each community. This training was able to take advantage of improved Internet access in the region with the completion of the NLTP providing ADSL services in 6 communities, the rollout of the satellite services in 6 sites, and WiFi distribution setup in all 12 sites. Warburton community also received a mobile tower in 2008, with iPhones and mobile phones being used to access Internet via Next G in and via WiFi in other sites. While this project was not completed during the research period, there were some interesting early observations that warrant documenting.

While this training continued the delivery model and applications used previously, some new applications were particularly popular. These included creating comic sheets using photos using Comicliffe, photo manipulation and printing, and creation of posters, newsletters and funeral brochures using MS Publisher. The Marvin animation software<sup>90</sup> enabled community members to create short animations using a set of Aboriginal characters and add *Yarnangu* voices by writing text or recording the voice. Anime is a more complex animation program than Marvin that offers greater flexibility and can be used for animating traditional stories.

The most popular new application in 2009 was Facebook, especially amongst young females. Whereas email had never been a popular communication tool, Facebook had immediate uptake. Users could easily set up a personal page, upload photos and basic text, and

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<sup>90</sup> The Australian-designed Marvin animation software included a set of Aboriginal characters which could be programmed to move and voice written or recorded speech, enabling animations to be easily produced in language. Originally used for health promotions, it was made available free to Indigenous organisations.

communicate with family and friends spread out over large regions or living in urban areas<sup>91</sup>. This provided a platform for personal self-representation through individual ownership, enabled a direct peer communication mode, without the cultural and public restrictions on young people's communication<sup>92</sup>. Facebook also enables effective communication without the need for good English literacy through allowing (even encouraging) poor spelling, slang, use of language and 'online kriol', and photos and links to communicate. The high take-up by young remote Indigenous people, who typically have no other personal communication mode, has made Facebook a primary communication tool. However, an obstacle to registration for Facebook is that new members need to have a mobile phone to verify their identity<sup>93</sup>.

While the media e-centres continued to be well used, the trainer noted difficulties faced by some of the *Yarnangu* Coordinators. Many of the people employed in this role are young adult females. The role sometimes requires refusing requests for access by other community members, however, refusal can be culturally inappropriate. The issue particularly relates to demands from young men for access to Garageband equipment collocated in the media centre, placing the young woman in a difficult position. Refused access has led to break-ins to use equipment.

Overall the early stages of the ICT training proved very popular. It provided a level of continuity to build on previous training and ensure ongoing operations of the media e-centres.

#### **A11.4.3. Proposed outcomes**

The Future Skilling Outback project aims were to:

- Increase awareness and skills in IT and uses of computers in the communities;
- Promote local ownership and participation in IT and media;
- Establish community access IT facilities for ongoing skills development and usage;
- Increase employment and further training opportunities;

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<sup>91</sup> Urban-based relatives are typically more computer literate and the online interaction through Facebook has a positive influence on computer skills.

<sup>92</sup> Elders observe communication by young people to ensure adherence to kinship rules and prevent 'wrong-way' relationships.

<sup>93</sup> This security measure can be bypassed but requires the user to regularly re-enter a graphic security code displayed on screen.

- Help to address low literacy and numeracy for post-school age participants in a non-threatening environment;
- Promote a community development model for ongoing regional IT training, technical support and access to computers.

The BIA training goals were:

- Involvement of broad range of community members in computer and Internet awareness and usage (measured by participation across a range of age groups and interests, and Elders);
- Appropriate presentation of training so that it is understood and absorbed (measures by community acceptance and understanding of the material, and positive community report on trainer);
- Acquisition of skills needed, to use the equipment, and arrangement to sustain and develop knowledge (measure by number of people who can demonstrate how to carry out the basic tasks trained for).<sup>94</sup>

#### **A11.4.4. Actual outcomes**

This section outlines the actual outcomes of the *IT Training and Access Facilities* projects, both to meet the funding requirement as well as locally relevant needs and applications. Any issues or obstacles in project delivery are also identified against each outcome set.

##### *A11.4.4.1 Training delivery and participation outcomes*

IT training is important in remote communities for skills development, improving opportunities for real employment, accessing services and information, enabling and community development and providing meaningful activities to reduce boredom, gambling and substance abuse. This is especially true because of the propensity over recent decades for all levels of government to reduce levels of face-to-face service in favour of on-line interaction with clients. In theory, this should facilitate access to government information by members of remote communities, however, this relies on them having at least reasonable levels of English literacy and on-line accessing skills.

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<sup>94</sup> From 'Request for Quotation under Deed of Standing Offer Under Panel to Provide ICT Training and Skills Development in Remote and Very Remote Areas' for Backing Indigenous Ability Telecommunications Program –WA Element 4- Training, DBCDE 2008.

Under the Future Skilling Outback project, Ngaanyatjarra Media delivered 9829 hours of basic IT training to 539 people and basic technical training to 60 people between July 2006 and December 2007. In a region of just over 2000 people, this represented nearly 50% participation by the target age groups and well exceeded the targets in most sites<sup>95</sup>. Table A11-14 shows the IT training outcomes for Phase One (July 2006-June 2007):

*Table A11-14: Ngaanyatjarra Media's IT training delivery and participation for FSO Phase One*

Community	Non-Indigenous	Indigenous	Total Participants	Hours Delivered	Target No. Participants
Warakurna	3	69	72	1226	30
Blackstone	0	40	40	717	35
Irrunytju (Wingellina)	14	84	98	1518	50
Mantamaru (Jameson)	0	42	42	989	25
Karilywara (Patjarr)	0	30	30	601	10
Tjukurla	0	35	35	1128	15
Mt Margaret	1	18	19	288	20
Cosmo Newberry	1	22	23	318	20
Tjirrkarli	1	25	26	685	10
Tjuntjuntjara	0	40	40	776	25
Wanarn	1	29	30	430	30
Warburton	0	48	48	795	80
Kiwirrkurra	1	20	21	178	20
Coonana	0	15	15	180	15
Kanpa	0	0	0	0	10
Ilkurlka	0	0	0	0	5
	<b>22</b>	<b>517</b>	<b>539</b>	<b>9829</b>	<b>400</b>

Under the Backing Indigenous Ability IT training program, Ngaanyatjarra Media delivered initial IT training to over 259 participants across 14 communities (September-December 2008), and refresher training workshops to 241 people in February-April 2009.

Many *Yarnangu* are reluctant to participate in formal training due to negative associations with school-based training and authoritarian teaching methods. To address this aversion,

<sup>95</sup> In Warburton community there was low engagement due to funerals and other activities, and Kanpa and Ilkurlka roadhouse had no people present during the training period.

trainers Steve Grace and Sasha Myler, who had previously worked as teachers in the region, operated by the following training concepts:

- Learning becomes more meaningful for the *Yarnangu* participants when it involves activities which have obvious implications for real life. Aboriginal learning is always concrete and takes place in context, whereas non Aboriginal is often abstract and de-contextualised;
- Repetition of the teaching point until learning takes place is a necessity. It is essential to allow the participants to work at their own pace;
- Pushing for an answer/outcome is almost always counter productive, so time is needed;
- As IT trainers, we concern ourselves less with controlling what happens and more with capitalising upon what happens;
- Teaching parts within the context of the whole.<sup>96</sup>

In general, Ngaanyatjarra Media's approach to the training emphasised:

- community ownership and involvement;
- setting up accessible friendly learning spaces (e-centres);
- employment of *Yarnangu* Coordinators to facilitate ongoing community access and peer support with learning;
- encouraging creative expression and fun through user-friendly media applications;
- keeping applications and resources as visual and user-friendly as possible and avoiding English text-based materials;
- adding local content on computers to establish identification and relevance;
- self-paced incremental learning;
- gender-based and culturally appropriate delivery using male and female trainers experienced in working with remote communities;
- keeping tasks practical and relevant to daily life.

These techniques were used in all of the training delivery and led to high levels of engagement and outcomes. This led to greater confidence in the use of ICTs and increased capability by the training participants and, through peer learning and ongoing access to facilities, had flow-on outcomes across the broader community. The experience gained from

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<sup>96</sup> Ngaanyatjarra Media- Future Skilling Outback Project Final Report, 2008

these projects also informed the approach to training delivery, community engagement and technical support provided by Ngaanyatjarra Media in other aspects of the work.

*Issues/ Obstacles:*

- *Lack of continuity:* Beyond these introductory training workshops, there is still much to learn and many more people to yet receive training. For effective digital inclusion of remote Indigenous people to be, training, technical support and operational costs of facilities needs to be ongoing, not in short sporadic bursts. Recurrent ICT programs are needed.
- *Recruitment of trainers:* it is difficult to recruit trainers who have the required experience in remote area training delivery, cultural awareness, IT skills, are prepared to be roving most of the time with limited accommodation options, and can deal with the challenges of community engagement.
- *English literacy issues:* ESL issues can pose a major barrier to engagement with training. Many older people in communities speak limited or no English, and even younger people who have attended school generally have quite low literacy levels. With computer-based text, Internet sites and most training resources in English, this makes text-based learning and computer use difficult. While strategies were developed to address this, it still affected the training outcomes.
- *Remote delivery issues:* There were significant weather impacts with heavy rains leading to road closures for up to a week and staff getting bogged on dirt back roads. There are numerous other obstacles – lack of trainer accommodation, accidents, breakdowns, lack of community support, competing activities, equipment failure – that regularly impact on remote area delivery schedules and costs.
- *Technical issues and Internet connectivity:* Low Internet speed significantly impacted on the success of on-line training. When people come up against a technical problem and were unable to sort it out quickly they lost interest.

*A11.4.4.2 Employment and pathways outcomes*

The IT training projects provided direct employment for the eight *Yarnangu* Coordinator/tutors. The creation of a formal job description with duties and responsibilities, along with payment of top-up wages to supplement CDEP wages, helped to make the position meaningful and more financially lucrative. However, the roles tended to be taken up

by young women as they were not perceived as men's work. Since completion of these projects, many of these workers have moved from CDEP onto the National Jobs Package as direct employees of Ngaanyatjarra Media. Where there was not a Coordinator position, local tutors were employed casually to assist training and interpret and liaise with participants.

The IT training helped build the capacity of community members to take on other jobs within the community that involve computer use. While introductory, the training provided crucial stepping stones for people to take on jobs and governance roles in their communities that are currently occupied by non-Indigenous staff. IT engagement is also a key tool in building English and text literacy. Low literacy levels is one of the biggest obstacles to moving from CDEP employment to more highly paid employment, both in communities and elsewhere.

#### *A11.4.4.3 Establishment of community access ICT facilities*

As there were almost no community access computers in the region, other than Irrunytju, the establishment of community access e-centres was undertaken as a critical first step before beginning training. Generally, this involved setting up a computer room within the existing RIBS media centres, however in sites where this was not possible, another space was provided for the purpose<sup>97</sup>. The telecentre was used in Irrunytju, and once established, telecentres in Warburton and Tjuntjuntjara were used.

Community members were invited to nominate the appropriate space and help in setting up the space: cleaning, painting, sourcing furniture and setting up ICT equipment. This led to build ownership in the management of the space as well as engagement in the ongoing training. The preference was for access to the space to be managed by the *Yarnangu* Coordinator/ tutor, with community staff encouraged to entrust the e-centre keys with the Coordinators to build the sense of ownership and responsibility (*see Issues below*).

This ensured a friendly community access space to enable training participants to have ongoing access to computers between trainer visits. While initial training helped participants to get started, most learning happened through ongoing use, experimentation and peer learning.

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<sup>97</sup> The media centre was adapted in Jameson, Warakurna, Tjukurla, Tjirrkarli. While described as media e-centres, they were known by locals simply as media centres. A community meeting room or office space was allocated in Blackstone, Wanarn, Cosmo Newberry, Patjarr, Kiwirrkurra, Coonana, and Mt Margaret.

The linkage with the media program helped to identify with an existing facility and *Yarnangu*–owned organization, as well as encourage the development of skills that led to participation in radio broadcasting or video production. This integrated approach helped to build the capacity and use of the media centre and enable cross-support between programs.

The media centres were upgraded and networked to become a multi-media hub, achieving practical and symbolic digital convergence. The collocation with the media centres enabled the e-centres to continue operating and providing community access to ICTs despite funding discontinuity and staff changes.

*Issues/Obstacles:*

- *Control over access:* Several community advisors were reluctant to hand over keys, citing issues of keys being lost or taken away when travelling, doors being left open, and potential vandalism. While there was minor damage to a few computers, overall the facilities were well respected and maintained. As most computers had been donated and were easily replaced, ownership was considered a higher priority than avoiding risk of damage.
- *Lack of Internet access:* Several of the e-centres did not have Internet connected until 2008, restricting the use of on-line applications in training<sup>98</sup>. While this gave trainers time to teach off-line and media applications before opening up the potential issues of the world-wide-web (see A11.4.4.6), it restricted the potential applications and access to on-line content and resources.
- *Lack of suitable e-centre space:* Some sites did not have a space that enabled ongoing access to computers, or where access was mediated by community staff. There was a noticeable lack of engagement and ongoing skills development in these sites.
- *More 'drop-in' than learning space:* Being comfortable and air-conditioned, people often use the telecentre or e-centres to escape the heat, dust, dogs and family 'humbug'. Some people sit for long periods playing card games or other 'non-developmental' applications, rather than go to work, school or on hunting or bush trips. The sedentary activity risks increasing health issues with high incidence of diabetes and obesity. Strategies, such as removing card games from computers, were needed to direct users towards active learning outcomes.

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<sup>98</sup> Affordable Internet services were not available in many sites until about 2007-8, when the NLTP project was completed.

#### *A11.4.4.4 Increased uptake and usage of ICTs*

Since the project began in 2006, the use of computers by *Yarnangu* has increased from being in workplaces only to become a common tool for communication, creativity and entertainment. ICTs are now being used for:

- Education, literacy and awareness raising;
- Communicating with dispersed friends and family members, included those separated from the community (e.g. boarding school, hospital, prison);
- Entertainment (games, local and online media content);
- Providing tools for self-representation and speaking about relevant issues;
- Recording, storing and accessing local media content, including cultural and language content (e.g. *Ara Irititja*, *IndigiTUBE*);
- Accessing on-line services (e.g. banking, Centrelink, healthcare, education);
- Maintaining links with government and other service providers;
- Income generation and employment opportunities, enterprise, art centre sales etc.

On-line communications will continue to become a more common means of communication between the remote communities and service agencies, funding bodies, *Yarnangu* who have moved to other regions, tourists and other people outside of the Lands. Every year, new technologies are being created to increase the speed and applications for digital communications. It is important that *Yarnangu* have access to learning about these new tools in order to not be left behind from the fast-changing digital age.

#### *Issues/Obstacles:*

- *Sustainability:* In order for digital awareness to continue to grow and for *Yarnangu* to catch up with the rapid changes in broadband usage and applications nationally, recurrent funded IT programs are required. Rather than one-off projects, continuous funding is needed to support ongoing training and development, employment of local tutors/ coordinators, broadband costs and technical support, and facility management costs.
- *Broadband last-mile distribution:* A key weakness with the community access centre model is the reliance on the facility being open to enable people to access ICTs and Internet. With the increasing uptake of mobile devices (smartphones, tablets), people want full-time Internet access outside of centres, out of hours and on holidays. The use of

Wi-Fi distribution is a key model of Internet sharing where the costs of the service are covered by funding or a cost-recovery model. 3G access to Internet is also possible now with mobile towers installed in 6 communities since 2013, however the download costs can be expensive on pre-paid services.

#### *A11.4.4.5 Cultural, linguistic and social outcomes / impacts*

Within these projects, Ngaanyatjarra Media sought to proactively demonstrate and promote the potential of ICTs for language and cultural maintenance, rather than for cultural degradation (see *Issues* below). The creation and sharing of local media content was a key part of the training, with existing Ngaanyatjarra content pre-loaded for users to access. Within the IT training, local language naming, signage and resources were used where possible. Language resources, such as a Ngaanyatjarra language interactive CD-Rom and the Ara Irititja Archival computer were used to promote language. Training included discussion about meaningful uses of computers for *Yarnangu*, such as for culture and language maintenance, local media production, as well as awareness of the potential risks of online usage.

Ngaanyatjarra Media established strategies to reduce potential issues through employment of *Yarnangu* Coordinators to guide non-*Yarnangu* staff regarding cultural protocols, for translation of training, and to help manage any issues that arise. Male and female trainers were employed to ensure gender-specific training. Also training was set up to allow for individual or small group participation to avoid issues of kinship avoidance relationships<sup>99</sup>.

While Ngaanyatjarra Media sought to build digital awareness in preparation for the introduction of broadband and mobile telephony in the region to reduce the potential cultural impact, this was not an effort at protectionism or ‘Aboriginalism’. Ngaanyatjarra culture is adaptive and flexible, and *Yarnangu* selectively incorporate new ideas and technologies where these are useful and appropriate.

#### Issues/ Obstacles:

- *Potential impact of online content:* There are potential cultural and social risks associated with encouraging use of computers and on-line access. Like the introduction of western

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<sup>99</sup> Kinship and cultural protocols determine who a person can speak with, what can be said, and who has authority to speak about certain matters. This was also an issue in the employment of *Yarnangu* Coordinators as this may restrict e-centre usage by community members in an avoidance relationship.

television and radio into remote communities in the 1980s, the Internet introduced a new wave of globalization, English language content and western values, further marginalizing locally specific languages and cultures. Western commercialism is ubiquitous on the Internet through online advertising, sales sites, pop-ups, and

- *Cyber-safety issues*: The Internet provides easy access to culturally inappropriate content (pornography, violence, racist or negative representation, explicit language etc.). It can also contain names and images of deceased persons which may be difficult to remove<sup>100</sup>. Social media has also been used for cyber-bullying, sexting, enabling ‘wrong-way’ relationships and sharing of cultural information. In recent years, there have been instances of suicide connected to cyber-bullying in Central Australian communities.
- *Inversion of authority over knowledge access*: The easy access by young people to information that older people do not have also risks subverting traditional authority regarding access to knowledge/ information<sup>101</sup>.

#### A11.4.4.6 *On-line issues*

The training sought to raise awareness, and reduce the risks of, other issues associated with on-line usage. These included:

- *Excess download*: In some sites, the community allocated a Telstra 2-way computer for the e-centre. However, with a maximum download limit of 1Gb/ month, high costs of excess downloading became an issue in some sites. As people discovered online video clips and YouTube, download rates quickly rose. One community disconnected the service after getting a \$1500 excess download bill for the month. This issue was reduced by the introduction of ADSL in 6 communities, enabling faster services with higher download limits. The issue could be further addressed through shaped Internet plans, rather than completely removing Internet access.
- *Managing access to inappropriate content*: Content filtering was a critical part of all projects to prevent computers being used to access pornography or other inappropriate

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<sup>100</sup> This is a particular issue with Facebook, where it is difficult to remove a person’s Facebook account after they pass away. There have been incidents of people still using the account of a deceased person to communicate with others or make comments about the person.

<sup>101</sup> Internet is based on concept that information should be free for everyone, whereas in Ngaanyatjarra culture knowledge and cultural information are earned and therefore highly valued.

content<sup>102</sup>. If a computer was seen to be used for accessing pornography, it would potentially result in community elders destroying the computer and, more importantly, withdrawing support for Ngaanyatjarra Media programs. This was more of an issue in relatively unsupervised sites than in the Irrunytju telecentre, where there was ongoing supervision and all the computers faced inwards. Before introducing Internet or WiFi access, sharing access to home devices, Ngaanyatjarra media set up an effective content filtering system content filtering was in place<sup>103</sup>.

- *Viruses:* This was not a major issue during the early period of the project where there was low levels of on-line access. Anti-virus software was installed on all computers, with mirroring software added later to enable re-building of original System setup. Mac computers are less prone to viruses and had no issues.
- *Online fraud:* As there were no participants doing credit card transactions there were no cases of internet fraud<sup>104</sup>. However this was built into online awareness training.
- *Cyber-safety issues:* Cyber-bullying and sexting were not known issues during these projects but have since become significant issues with the introduction of Facebook and mobile telephony in 6 communities, providing ability for texting and free use of a social media application.

#### *A11.4.4.7 Organisational development outcomes*

These projects had a positive benefit for Ngaanyatjarra Media in terms of increased capacity and regional stakeholder engagement, as well as building relationships with funding bodies and regional agencies. Some community agencies valued this project above other media activities as it provided skills and IT experience which led to local employment and reduced reliance on community staff for accessing banking and other IT-based tasks. The IT projects enabled more regular visits to communities, increasing the presence, cross-program support and profile of Ngaanyatjarra Media. Being aimed at all community members, rather than media workers, the project gained greater community engagement.

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<sup>102</sup> The FSO & BIA projects were being delivered at the same time that the NT Intervention was raising pornography as an issue in remote communities and undertaking audits of all Government computers. The Federal Government introduced free content filtering software but with over 50 computers in 14 communities and ongoing issues of passwords, warning message pop-ups and updating software, this became a disincentive to normal use.

<sup>103</sup> As part of the NLTP WiFi rollout, Ngaanyatjarra Media set up Cisco routers in each community with all traffic routed via the Open DNS content filtering site.

<sup>104</sup> During this time, a community staff member paid thousands of dollars to help out a 'friend' who claimed to have lost all his money while travelling overseas and needed assistance.

Ngaanyatjarra Media's professional management of these programs established its reputation for culturally appropriate training delivery, high level of participation and outcomes, ability to add value through integration with other activities, and flexible approach to address challenges. This situated Ng Media to deliver further IT training and projects in the region, reducing the potential for external training agencies to win contracts.

The project has aligned well with the rollout of NLTP and improved broadband infrastructure in the region. This helped to ensure community members will benefit from this project through demand for services and skills to utilise broadband capacity.

These projects demonstrated the value of an integrated approach to training and program delivery. This program neatly fitted with other media programs and gave ability for each activity to support outcome against others. For instance, the IT training enabled video and multi-media production, gave skills in using iTunes and radio broadcasting, and helped demonstrate the need for a regional music development program.

*Issues/ obstacles:*

- The Irrunytju telecentre proved to be very successful, with people from communities all around the region coming to use the facilities. However, it still required a full-time non-Indigenous coordinator to manage the facility, which meant a full-time wage, housing and on-costs. While other communities in the region took up on establishing telecentres (Tjuntjuntjara, Warburton, Warakurna) for themselves, they have all found the same thing; that it is very difficult to get a full-time *Yarnangu* coordinator to manage the facility and provide basic training and support to users and R&M and software upgrades on the equipment. This was a similar finding to the BRACS program rollout, which led to more coordinated training and R&M to support local BRACS workers.

**A11.4.5. Evaluation of effectiveness of the activity and Evaluation Framework v.2**

*A11.4.5.1 Introduction*

Case study 3, *IT Training and Internet Access*, is evaluated below using the draft Evaluation Framework EF v.2.

A11.4.5.2 Evaluation using EF v.2

Table A11-15 outlines the level of alignment of Case Study 3 against the Evaluation Topics in EF v.2. The Key below outlines the measures used.

<b>Key:</b>	
Column 3:	<p><i>Rating:</i> Level of activity alignment with Evaluation Topics:</p> <p>3- High 2- Moderate 1- Low 0- Not at all</p> <p><i>Suggested Changes to Evaluation Topics:</i></p> <p>(A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)</p>
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Evaluation Topic.

**Table A11-15: Evaluation of Case Study 3 (CS3) IT Training and Access Facilities Using EF v.2**

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
Local Relevance	Linked to strategic planning	3	The need for IT access facilities, IT training and technical support was identified within the Strategic Plan 2003-6.
	Addresses community-identified needs and outcomes	3	This project was initially driven by community demand for media content via computers, and a lack of access computers for <i>Yarnangu</i> to develop skills. Because this was a new program, there was also a level of proactivity needed to demonstrate potential uses of ICTs and determine the interest through establishing the pilot Irrunytju telecentre and undertake initial training. The high level of uptake showed alignment with community needs.
	Relevance of media content	2	The IT training project was intended more as a skills and capability development program than a content program, however the use of local media content on computers and media production and access applications were key drivers for initial ICT engagement.
	Access to relevant information	2	CS3 provide the skills and tools to independently access news and information via the world wide web, including content form other Aboriginal communities. While not an initial usage, it provided a pathway to information access.
	Meets audience needs	2	CS3 provided a new means of accessing local media content, much of which was difficult to access through other means (e.g. radio, ICTV or local distribution of DVDs).

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	3	ICTs are seen as a key tool for development internationally. CS3 helped to provide basic skills to enable people to seek employment working with computers, communicate with family and friends, and independent access information. It provides pathways towards economic development opportunities, such as art and craft sales, e-tourism, media projects, cultural awareness resources etc.
	Builds Indigenous management and governance skills	2	CS3 provided funding for <i>Yarnangu</i> Coordinator/tutors to manage community e-centres and build skills for other roles. It also involved a high level of community consultation and recognition of local governance and prioritisation.
	Skills development / training outcomes	3	CS3 was primarily focussed on skills development and building capability in meaningful use of ICTs. The high participation (over 50% reach of target group) and resultant increased in digital literacy were recognised as very successful outcomes by the funding agencies.
	Build employment opportunities	3	With increased use of computers in many workplaces in communities, and a lack of available training, this project was valued by <i>Yarnangu</i> and community agencies in providing immediately applicable job readiness skills.
	Supports local production and self-representation	3	Hundreds of video productions, photo slideshows, Comicliffe posters and other print outputs were created by trainees. The <i>ngurra.org</i> website also provided a web platform for sharing local photos, stories and other content. The introduction of Facebook provided a primary mode of communication and self-representation for many young people particularly. There was also a transfer of skills to mother media activities.
<b>Organisational Capacity</b>	Building organisational capacity	3	CS3 provided a new area of activity to Ng Media, helping to build increased capacity and new source of income generation. This positioned Ng Media well to take on other similar IT and communications access projects, and build the capacity and functionality of the RIBS facilities.
	Effective governance	2	While this was a new area for <i>Yarnangu</i> , the Ng Media Board were very supportive of the IT projects as they saw them as effectively engaging young people in meaningful activities. They encouraged the process of building on a cultural maintenance model, and ensuring the risks of online access were effectively managed.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Building a business culture and enterprise approach	2	Ng Media did establish a new enterprise arm by winning government contracts for delivering IT projects. However, the IT training did not seek to promote a business culture among participants, focussing more on demonstrating community and cultural relevance of ICTs.
	Diversified income streams, less reliance on government funding	2	While the incomes streams for these projects were from Federal or State governments, they were won through competitive tendering processes. As the funding levels for these projects were higher than IBP funding, this reduced Ng Media's reliance on IBP funding and diversified its activity base.
Participation & ownership	Engages local champions	3	The recruitment of <i>Yarnangu</i> Coordinator/ tutors was effectively aimed at developing local champions to promote the program, facility community access, support training and provide ongoing peer support in each community.
	Promotes participation/ ownership/ agency in all aspects of project	3	CS3 involved high levels of community consultation and involvement in all stages of the program. Without local ownership and participation, the project would not have worked. The <i>Yarnangu</i> Coordinator/ tutors had agency in the ongoing management of the facilities, as did other media workers and community leaders.
Cultural Frameworks	Recognises cultural authority, rights, values and protocols	3	As outlined in A11.4.4.5, Ng Media was keen to minimise the cultural impact of broadband into the region while building digital awareness and skills. Cultural values and protocols were built into all aspects of the project, including the ability for communities to switch off WiFi networks if needed.
	Promotes language and cultural development and knowledge transfer	2	As outlined in A11.4.4.5, CS3 involved demonstrating the potential use of ICTs for creating, storing and sharing cultural and language knowledge. Computers and servers had cultural and language media content loaded, and the <i>Ara Irititja</i> computer provide a social and cultural heritage repository on an iMac. While most Internet content is English-based and embedded with western values, the training focussed on how to find relevant content on-line.
	Preservation, repatriation & revitalisation of recordings	1	This project was not focussed on archiving outcomes, however provided access and skills in use of the tools ( <i>Ara Irititja</i> , media applications, spreadsheets etc.) for users to undertake archiving and repatriation activities.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
Communicative Ecology	Builds on existing communicative modes and recognises flows and obstacles	2 (A)	While IT access and online usage was very limited prior to this project, Ng Media sought to provide strategies for scaffolding to ICT engagement through: establishment of Irrunytju telecentre; First Click training; building on existing RIBS facilities as a friendly community access space; introduction of offline media applications and local content initially; and incorporating local activities and relevant applications into training. Ng Media was a recognised and trusted agency that used a flexible delivery model to avoid or address obstacles.  <i>(A) – Topic should be split into two, with ‘Addresses communication obstacles and flows’ as new Topic.</i>
	Communicative styles supported	2	ICTs provided a new mode of online communications, that has led to greater personal communication facilitated by community access facilities, videoconferencing/ Skype, mobile devices, WiFi sharing, and Facebook. While some applications were text-based, these were mostly user-friendly and readily adopted (other than email and web contributions). The sharing of photos and face-to-face communications via Skype were very popular.
	Scope and interactivity of communication	2 (A)	ICTs enable two-way and personal communications, which is a significant change from the previous media projects of radio broadcasting and video production. This proved to be very popular among young people who are reluctant to speak out publicly, due to cultural limitations on speaking on behalf of others. Personal online communications, especially via Facebook, are unmediated and less likely to be monitored by elders. Videoconferencing also enables visual two-way communications and provide to be very popular with large groups able to participate.  <i>(A) - Remove as Topic; Similar to above and too vague a topic for effective evaluation.</i>
	Improving cross-cultural awareness and dialogue	1	The training and access projects were internally focussed and did not contain a cultural awareness element. The ngurra.org website provided a platform for promoting regional activities and increased cultural awareness, however was used by <i>Yarnangu</i> for sharing community activities rather than cultural stories.
	Strengthens existing social networks	2	The use of Facebook, email, videoconferencing/skype and sharing of photos and media content helped to connect social networks,

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
			especially diaspora. This increased with the introduction of smartphones and WiFi and mobile access in 2008-9.
<b>Partnerships</b>	Stakeholder engagement/ 'Whole of community' approach	2	CS3 involved considerable community consultation and engagement with regional agencies to determine local interest, priorities, use of facilities, staffing, and to build ownership in the project. While managed by Ng Media, project staff engaged with community and agency staff and community leaders throughout all stages of the project.
	Cross-sector cooperation	1	This project had little cross-over with activities by other RIMOS other than PY Media, which also undertook IT training in early 2000s.
	Effective cross-cultural collaboration/ 'working together'	3	The recruitment of <i>Yarnangu</i> Coordinator/ tutors, along with high levels of community participation, ensured an effective cross-cultural collaboration approach to the training and ongoing e-centre management. This was a key to the successful outcomes.
	Builds two-way communication between community and government agencies/ other stakeholders	2	The projects led to good communication between Ng Media and government agencies providing the funding, including occasional visits to the Lands by agency staff to monitor the activities. The access to Internet and two-way communications tools provided improved potential for direct access to government services and communications via email or online forms.
<b>Flexibility</b>	Suitable/ adaptable to local context	2	The IT projects' delivery was designed to be adaptable to incorporate local activities, interests and workplace skills requirements. The mobile training, self-paced learning approach and ongoing community access meant that training and ICT usage were ongoing and adaptable to people's availability.
	Project flexibility & realistic timetables	2	While there were training delivery completion dates specified by the funding agencies, Ng Media established a training schedule of that fitted with ideal times for community engagement (between March-November, not during school holidays). The workshops were longer than specified (up to 5 days) to encourage community participation and embedding of skills.
	Promote Innovation	2	CS3 involved establishing access facilities with very limited resources, and making use of donated second-hand equipment. There was a high level of innovation required in developing appropriate training strategies and resources.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Appropriateness to local conditions – geographic, climatic and land use factors	2	The IT training blocks were scheduled for cooler months prior to summer seasonal rains and cultural business. The e-centres were established in buildings that could be air-conditioned to protect equipment and provide a suitable learning space.
<b>Sustainability</b>	Program continuity	2	While the lack of funding continuity was a critical issue, the collocation of ICT equipment within media centres and telecentres (which had a small recurrent funding stream from WA government) helped to ensure continuity of local access to ICTs between training programs.
<b>Convergence (A)</b>			<i>(A) – Convergence is more a Policy Topic than an Evaluation Topic. More meta-level, not specific to recipient needs. Suggest transferring the remaining Topics to other Principles.</i>
	Recognising convergence of Media and ICTs	3	This project integrated media and ICTs as a key engagement strategy, demonstrating the use of computers for media production, storage, access and sharing. Following the NLTP, WiFi setup and mobile tower in Warburton, convergence of media, mobile technologies and ICTs were reasonably normalised in the region by the late 2000s.
	Supports multi-platform delivery of content	1 (A)	The projects provided local media content videos, audio, music, photos, archives) for sharing on e-centre media servers. The establishment of the ngurra.org website and on-line communications enabled some web-based content sharing. However, due to slow Internet speeds, this was mostly limited to photography and print. <i>(A) – Add ‘and use of smart devices and new technologies’.</i>
	Two-way communication modes	2 (A)	ICTs and videoconferencing enable two-way personal communications in audio-visual or text-based modes. This included one-to-one (email/skype), one-to many (Facebook, websites), many-to-many (videoconferencing). Internet access dramatically changed the possibilities of communications for young people especially, who had previously relied on the public phone or shared home phone (or UHF radio while working) as the key communication modes. <i>(A) – Add ‘Supports’ at beginning and ‘and smart devices and new technologies’ to end.</i>
<b>Digital Inclusion</b>	Builds Digital inclusion	3	The project was aimed at building digital inclusion in a region that was previously one of the least connected and digitally literate in Australia.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Backhaul and last-mile delivery infrastructure	2	CS3 didn't directly provide backhaul infrastructure, however it did provide funding for installing Internet access and networking of community access media e-centres, as well as local hotspot WiFi equipment. <i>(A) – Move into Policy Framework, not a realistic expectation of community media projects.</i>
	Access facilities/ equipment	3 (A)	The project include the establishment of ICT access facilities and computers in the initial stages to ensure community access to ICTs. While the e-centres were fairly basic and computers were mostly second-hand, the ongoing access and usage led to increased outcomes and to upgrades through subsequent programs. <i>(A) – Should be 'Community accessible facilities/ ICT equipment.</i>
	Appropriateness of technology for remote community context	2	Computers, media equipment, satellite Internet and WiFi facilities require a building to house them but are reasonably robust to survive the hot dusty conditions. However, air conditioning is needed for continuously operating server equipment, and hard drives require a relatively dust free environment.
	User-friendliness (e.g. of equipment/ software/ interface) (E)	(2) (E)	The use of Macintosh computers and applications, Ara Irititja archive computer (with language interface), along with selected programs with visual icon-based interfaces and limited text helped in engaging people with ESL or low literacy. The Internet tends to be text-heavy, so media-focussed sites, online learning games, and locally specific content was favoured.
	<b>Total (of 120)</b>	<b>90</b>	
	<b>Mean Average Rating</b>	<b>2.2</b>	

#### A11.4.5.3 Key findings concerning evaluation

Using Evaluation Framework v.2 (Simplified Model), the *IT Training and Access Facilities* projects had the highest level of alignment of the first 3 case studies with 75% alignment (Mean 2.2) against all Evaluation Topics, Table A11-16 below shows CS3 had a consistently high level of alignment with all of the Evaluation Principles. None of the Principles had ratings below 60%, suggesting that EF v.2 is well suited to projects of this nature. Six

Amendments were recommended and one Emergent topic was proposed, being ‘User-friendliness of equipment/ software/ interface’ within the Principle of ‘Digital Inclusion’.

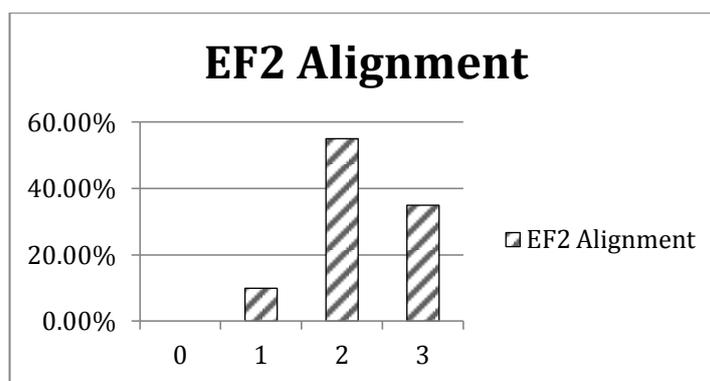
No.	Evaluation Principles	Total Possible	Rating- CS1	Rating- CS2	Rating- CS3
1.	Local Relevance	15	14	15	12
2.	Capability and Social Capital	15	13	11	14
3.	Organisational Capacity	12	5	4	9
4.	Participation & Ownership	6	6	6	6
5.	Cultural Frameworks	9	6	8	6
6.	Communicative Ecology	15	10	12	9
7.	Partnerships	12	8	7	8
8.	Flexibility	12	9	9	8
9.	Sustainability	3	3	1	2
10.	Convergence	9	5	4	6
11.	Digital Inclusion	12	7	2	10
	<b>TOTAL</b>	<b>120</b>	<b>86</b>	<b>79</b>	<b>90</b>

*Table A11-16: Summary of ratings of Case Studies 1 to 3 by Evaluation Principles within EF v.2*

Table A11-17 below shows the summary of how the *IT Training and Internet Access* projects aligned against the 40 Evaluation Topics of EF v.2.

Level of Alignment	EF v.2- Number	%
3	14	35%
2	22	55%
1	4	10%
0	0	0%
<b>TOTAL</b>	<b>40</b>	<b>100%</b>

*Table A11-17: Alignment of CS3 against EF v.2*



**Figure A11-5: Graph showing alignment of Case Study 3 against EF v.2**

While the issues relating to longitudinal evaluation and limited scope for quantitative measurement still apply, Case Study 3 demonstrates that EF v.2 is a comprehensive and useful evaluation framework that is well suited to this type of project.

#### **A11.4.6. Evaluation of effectiveness of the Policy Framework v.1**

This section seeks to determine the applicability of the policy topics within the Policy Framework (PF v.1 ) against Case Study 3.

<b>Key:</b>	
Column 3:	<i>Rating:</i> Level of activity alignment with Policy Topics: 3- High 2- Moderate 1- Low 0- Not at all
	<i>Suggested Changes to Policy Topics:</i> (A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Policy Topic.

**Table A11-18: Evaluation of Case Study 3, IT Training and Internet Access, using the Policy Framework v.1**

Principles	Policy Topics	Rating	Comments
<b>An Essential Service</b>			
	First level of Service	2	CS3 introduced the use of ICTs as a new mode of communication for accessing services for remote Indigenous people.
	Community access to relevant news, information, and services	3	ICTs provided new modes of accessing relevant news, information and services. While most on-line content is not relevant to a <i>Yarnangu</i> audience, there is a growing range of Indigenous-specific information services and community-generated content.

Principles	Policy Topics	Rating	Comments
	Professional service	3 (A)	The IT projects were delivered by Ng Media as a professional contract delivery in the region. (A) - <i>This topic needs to be adapted to include specificity to the intended recipient group.</i>
	Locally relevant content	3	Ng Media ensured locally produced media content was available to help establish the relevance and use of ICTs. Within CS3, trainees learnt how to produce and share local content online and via memory sticks and portable devices.
	Discrete class of broadcasting	0	CS3 was not a broadcasting-related project.
Rights and Equity			
	Social Justice principles	3	In a digital age, ICT access and skills are increasingly being seen as a social justice issue.
	Rights of Indigenous peoples	3	CS3 helped to address the rights of <i>Yarnangu</i> to the tools for producing and accessing relevant media content and cultural and language materials, as well as training, employment and enterprise opportunities.
	Self-determination	2	This project had significant community input and <i>Yarnangu</i> management of local facilities.
	Self-representation & enhanced self-image	3	This project provided tools and skills for self-representation, both in production and distribution of self-generated media, for a broad cross-section of the regional population.
	Increased representation in mainstream media	1	This project did not have a mainstream broadcast media outcome. It did however produce on-line content which was accessible by a broader audience.
	Effective media and communications a key enabler for Indigenous policy and programs	3	The introduction of ICTs and online access is a key enabler for effective communications provision of, and community access to, service delivery in the region.
Participation and Access			
	Equity of access to relevant media and communications tools	3	CS3 established ICT access and skills development in 15 communities in the Ng region. This helped to reduce the previous inequity in access and ICT usage in the region.
	Inclusive of all remote communities and homelands	3 (A)	The IT projects under CS3 were delivered people from all communities in the region and nearby community Mt Margaret. (A) – <i>Move into ‘Recognition of Sector Diversity’ and add ‘Flexible strategies’ at beginning</i>

Principles	Policy Topics	Rating	Comments
	Community ownership and participation	3	There was full ownership and participation from the inception though all stages of the projects.
	Engagement strategies	3	As outlined in A11.4.2, Ng Media developed a range of strategies to ensure broad community engagement and culturally appropriate training delivery, as well as ongoing community access to ICT facilities.
	Strong governance structures	2	Ng Media has a strong governance structure driving its engagement in the region. In its deliver of ICT projects, recognised community governance through extensive community consultation.
	Digital inclusion	3 (A)	CS3 was aimed at digital inclusion of <i>Yarnangu</i> to help overcome significant barriers to ICT access and literacy. <i>(A) – Combine with ‘Equity of access to relevant media and communications tools’ above</i>
<b>Promotes Reconciliation</b>			
	Improving cross-cultural awareness and dialogue	1	The training and access projects were internally focussed and did not contain a cultural awareness element. However, the online content produced potentially increased community and cultural awareness.
	Reaching broader audiences	1	CS3 was internally focussed but did provide platforms for communicating with broader social networks and producing content for outside audiences.
	Effective cross-cultural collaboration/ ‘working together’	3	As outlined in Table A11-15, CS3 used an effective cross-cultural collaboration approach to the training and ongoing e-centre management to achieve high participation levels.
<b>Convergence and Two-way Communications (A) – Remove ‘and Two-way Communications’</b>			
	Recognising convergence of Media and ICTs	3	As outlined in Table A11-15, Ng Media integrated media and ICTs as a key engagement strategy within CS3, helping to build <i>Yarnangu</i> awareness and develop practical skills and applications to use new media, mobile and Internet technologies by the late 2000s.
	Multi-platform delivery of content	1	The projects supported establishment of local media sharing on e-centre LANs, the <i>ngurra.org</i> website, uptake of on-line communications and online content sharing.
	Two-way communication modes	2 (A)	ICT access, videoconferencing and social media enable two-way personal communications in audio-visual or text-based modes. <i>(A) – Merge with ‘Recognising convergence of Media and ICTs’</i>

Principles	Policy Topics	Rating	Comments
<b>Recognition of Sector Diversity</b>			
	Regional diversity	3	The IT projects were designed address the specific communicative ecology, obstacles and needs of Ng communities and <i>Yarnangu</i> participants.
	Organisational diversity	2	While most RIMOs had not embarked on delivery of IT projects, Ng Media took this on due to the locally identified needs, linkage with other programs, regional infrastructure planning, and potential for organisational development.
	Diversity of needs and context between remote, regional, urban	3	The difference in ICT access made this a critical project for remote people, who had very limited access to ICTs, internet and on compared with regional and urban communities.
<b>Building Partnerships</b>			
	A unified and cooperative remote sector	1	This project had little cross-over with activities by other RIMOS other than PY Media, but did demonstrate an integrated convergent program delivery model to help inform sector development.
	Inter-agency collaboration/ 'Whole of community' approach	2	Ng Media sought to use a 'whole of community approach' through considerable engagement with communities and regional agencies to ensure broader community development outcomes from the ICT projects.
	Partnership approach between community and government	2	CS3 involved an effective partnership between Ng Media and the various government agencies providing funding or contracts. The projects also led to improved access to government services and information online.
	Links to other policy areas at national, state and local government levels	2	CS3 provided Ng Media with the opportunity to demonstrate and promote a more convergent delivery model of media and ICTs, and argue for this at a policy level.
<b>Industry Development</b>			
	Increased economic independence	2	The delivery of contracted ICT projects reduced Ng Media's reliance on IBP funding and diversified its activity base, income levels and economic independence.
	Organisational and sector structure and sustainability	2	The broader activity base helped Ng Media develop an integrated approach to media and ICT training, facilities, production and technical support. This diversified income reduced the financial risk and increased the organisational sustainability. While locally specific, this provides a potential model for sector structural change.
	Building a business culture and enterprise	2 (A)	While the projects were not aimed at enterprise development, the winning of delivery contracts developed a stronger

Principles	Policy Topics	Rating	Comments
	approach		service delivery enterprise approach within Ng Media. (A) – <i>Combine with 'Increased economic independence'</i>
	Meaningful employment/ career pathways with award wages	3	CS3 resulted in greater ICT literacy skills for participants, providing immediately applicable job readiness skills. As well as <i>Yarnangu</i> Coordinator roles, some trainees gained local employment using computers following training.
	Skills development with appropriate training delivery	3 (A)	The IT training was a skills and awareness project, leading to capability in meaningful use of ICTs. The delivery was cultural appropriate and a range of engagement strategies, including ongoing access to ICTs, increased participation and outcomes. (A) – <i>Re-name as: 'Skills development using appropriate training and peer learning models'</i>
	Recognition of failure of market-based models	2	The lack of communications infrastructure, issues of remoteness, high costs of accessing services, and limitations of NBN solutions, all point to the need for digital inclusion strategies to help overcome issues of market-based models.
	Preferred supplier for government messages	1 (A)	CS3 involved a tendering process, however there is currently no prioritisation on local suppliers of media organisations as appropriate agencies to undertake ICT projects. (A) - <i>This should be amended to 'messages/ services' at the end.</i>
<b>Capacity Building</b>			
	Holistic, integrated approach	3	This project took a holistic and integrated approach to fit training into community activities, relevant applications and interests. It also integrated with other Ng Media programs.
	Capacity Building & Social Capital	3	Capacity was increased through establishment of networked ICT access centres, WiFi distribution and relevant applications on computers, including communication and social media tools. Social capital was increased through community training, employment of <i>Yarnangu</i> Coordinator/ tutors and community engagement throughout projects.
	Empowerment / 'Agency'	3	<i>Yarnangu</i> were involved in all aspects of planning, facility setup, training delivery and as training recipients, media creators and in accessing new communications tools.
	Supporting sustainable social and economic development of communities	2	The capacity for community members to directly access tools for communications, banking, shopping and accessing services, reducing the reliance on community staff. CS3 also provided pathways to employment and enterprise. Effective communications access and skills enables greater sustainability of remote communities.
	Capability Approach (Sen)	3 (A)	As per the Social Capital section above, the IT training led to greater Capability in use of ICTs by a large proportion of the community. (A)- <i>This topic could be combined with Capacity Building and Social Capital above.</i>

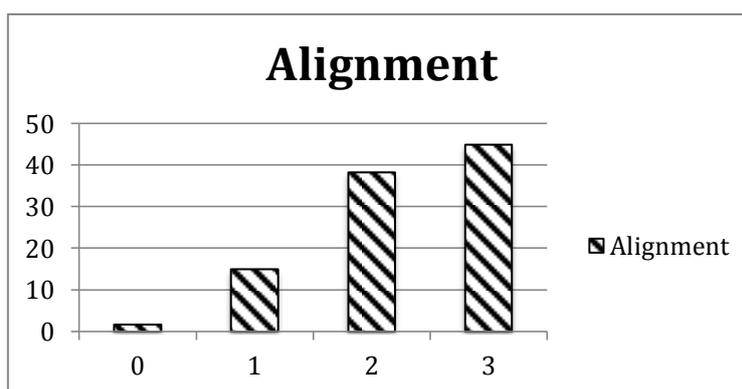
Principles	Policy Topics	Rating	Comments
	Strengthening social networks	2	As outlined in Table A11-15, the use of social media, skype, email and content sharing helped to connect social networks, especially diaspora. WiFi and mobile access further enabled this.
	Promotes health, wellbeing and functional communities	1	While not specifically aimed at health and wellbeing, the ICT projects lead to greater empowerment and agency, leading to wellbeing and more functional communities. The facilities provide a functional, community-owned space for communication and accessing relevant content and services.
<b>New Models for RIMOs and RIBS (A) - Make this a Topic within 'Industry Development'</b>			
	Multi-media production and applications	2 (A)	While not production-based projects, CS3 involved demonstrating the use of ICT applications for media production, access and distribution. This re-framed the RIBS from a broadcasting focus to a multi-media production facility. <i>(A) – Similar to 'Convergence' Topics, possibly merge with 'multi-media delivery of content'</i>
	Upgraded multi-media RIBS facilities	3 (A)	The project included the upgrade or expansion of RIBS facilities in 9 communities to include ICT access facilities. While the e-centres were initially fairly basic, this led to further upgrades through subsequent programs. It demonstrates the need for multi-function media centres. <i>(A) – Merge with new topic to become 'Expanded role for RIBS as community communication hubs'</i>
	Effective regional coordination models	3	CS3 demonstrated another regional activity that RIMOs can effectively undertake that supplements existing activity. This builds increased capacity and new source of income generation as well as the functionality and engagement with upgrades RIBS facilities.
	An alternate learning sector	2	The IT training led to skills development, although continuity was limited by funding. However, the establishing of e-centres as learning spaces enabled ongoing ICT engagement and informal, peer-supported learning.
	A Production Focus	1	CS3 was a skills and access project, with media production as a secondary outcome.
	Decentralised model	3	CS3 was a regional project supporting facilities and capability in 15 communities.
<b>Cultural and Linguistic Development</b>			
	Recognition and promotion of knowledge society	2 (A)	CS3 involved demonstrating the potential use of ICTs for creating, storing and sharing cultural and language knowledge. There are limitations of ICTs for direct knowledge transfer, but they provide an effective tools for indirect transfer (e.g. Ara Irititja, archives). <i>(A)- This topic could be included within next topic (cultural frameworks).</i>

Principles	Policy Topics	Rating	Comments
	Embracing cultural frameworks	2	CS3 delivery incorporated cultural frameworks and values into all aspects of the project, including cultural authority to manage internet access.
	Language and cultural maintenance and growth	2	CS3 demonstrated the potential uses of ICTs for cultural and language maintenance and knowledge transfer, using local media content, regional archives, and online content.
	Preservation, repatriation & revitalisation of recordings	1	While not focussed on archiving outcomes, the IT projects provided access and skills in use of the tools ( <i>Ara Irititja</i> , media applications, spreadsheets etc) for undertaking archiving and repatriation.
	Recognising cultural authority, rights and protocols	3 (A)	As outlined in A11.4.4.5, cultural authority and protocols were built into all aspects of the project. <i>(A) – Similar to ‘cultural frameworks’ topic above.</i>
	Recognising cultural adaptivity	2	The high participation levels in CS3 demonstrate the changing cultural modes and media ecology of the region. <i>Yarnangu</i> today select and incorporate new technologies and media applications to communicate and for contemporary cultural expression.
<b>Appropriate Technologies</b>			
	Appropriate technology is needed for remote community context	2	While most ICTs require housing, air conditioning and low dust environments to survive desert community conditions, the ICT, satellite and WiFi equipment proved to be relatively robust.
	Promote Innovation	2	There was a high level of innovation required in establishing e-centres with limited resources and developing appropriate training strategies and resources.
	Focus on communications needs not technologies	3	CS3 focussed on developing IT skills and access facilities to help address <i>Yarnangu</i> need for unmediated communications.
	Building on existing communicative modes	2 (A)	Ng Media developed strategies for connecting new ICT projects to the existing communicative ecology, agency recognition, social networks, interests and lifestyle within the region. Ng Media used a flexible delivery model to recognise flows and obstacles. <i>(A) – This is not a Technology topic. Move to ‘Participation and Access and re-name to ‘recognise and build upon the existing local communicative ecology’.</i>
	<b>Total (out of 180)</b>	<b>136</b>	
	<b>Mean Rating</b>	<b>2.3</b>	

Table A11-19 below shows the summary of how the *IT Training and Internet Access projects* aligned against the Policy Framework v.1.

Level of Alignment	EF v.2- Number	%
3	27	45%
2	23	38%
1	9	15%
0	1	2%
<b>TOTAL</b>	<b>60</b>	<b>100%</b>

**Table A11-19: Alignment of Case Study 3 against the 60 Policy Topics in the PF v.1**



**Figure A11-6: Graph showing alignment of Case Study 3 against the Policy Topics in the draft PF**

Case Study 3 demonstrates that the PF v.1 is highly applicable to skills development and digital inclusion activities, with 76% alignment with the policy topics, the highest of the three scores. 14 Amendments are proposed, including one to turn the Principle ‘New Models for RIMOs and RIBS’ into a Topic. The PF alignment for CS3 is almost identical to that of EF v.2 (75%). This suggests that the PF, like EF v.2, is an effective tool for promoting ICT training and access projects.

CS3 has over 55% alignment against all Policy Principles. As can be seen from table A11-20 below, the topics with high alignment are: Rights and Equity (15/18); Participation and Access (17/18); Recognition of Sector Diversity (8/9); Capacity Building (17/21); and New Models of RIMOs and RIBS (14/18). This is consistent with a digital inclusion and capacity development project. The only Principle that CS3 had a low rating against was ‘Promotes Reconciliation’ (5/9), although, in an implicit sense, this objective was addressed through improved understanding and use of the basic digital tools used by the dominant culture, giving increased opportunity for future explicit reconciliation activities. As such, there is no

need for filtering out non-relevant Principles for CS3. The need for reviewing the scoring for each Principle to ensure relative prioritisation persists.

ICT projects are not core business for the remote media sector, yet this Case Study has rated higher than Case Studies 1 and 2, the radio and cultural video projects. This suggests suggests that both the PF and EF v.2 are currently weighted towards projects that support digital inclusion and new modes of communication more than traditional modes of broadcasting and production. This prioritisation need to be considered in Chapter 11.

*Table A11-20: Summary of ratings of Case Studies 1 to 3 by Policy Principles within the draft PF*

No.	Policy Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3
1.	An Essential Service	15	7 (of 12)	10	11
2.	Rights and Equity	18	13	11	15
3.	Participation & Access	18	13	13	17
4.	Promotes Reconciliation	9	5	6	5
5.	Convergence & Two-Way Communications	9	4	2	6
6.	Recognition of Sector Diversity	9	6	3	8
7.	Building Partnerships	12	7	6	7
8.	Industry Development	21	11	6	15
9.	Capacity Building	21	14	15	17
10.	New Models for RIMOs and RIBS	18	8	10	14
11.	Cultural & Linguistic Development	18	10	16	12
12.	Appropriate Technologies	12	8	8	9
	<b>TOTAL</b>	<b>180</b>	<b>108</b>	<b>106</b>	<b>136</b>

#### **A11.4.7. Conclusions**

Case Study 3, the *IT Training and Internet Access projects*, established a new area of regional engagement and service delivery for Ngaanyatjarra Media, aimed at preparing *Yarnangu* had relevant ICT skills and access to learning spaces at a critical time of rapidly changing communications technologies in the region. By building on an existing ecology of local media production and engagement in the region, these projects helped to develop a culturally appropriate training delivery model and establish multi-media hubs within RIBS facilities or e-centres in most communities.

Evaluation Framework v.2 was tested against Case Study 3, with a high level of alignment of 75% using EF v.2. This is the highest level of alignment against EF v.2 of the first 3 case studies, with all Principles rating above 60%. Six Amendments were recommended and one Emergent topic was proposed, being ‘User-friendliness of equipment/ software/ interface’ within the ‘Digital Inclusion’ Principle.

The PF v.1 was also tested against CS3, with 76% alignment with the policy topics, the highest of the three scores. There was consistent alignment of over 55% alignment against all Policy Principles. Fourteen Amendments were proposed. The PF alignment for CS3 is almost identical to that of EF v.2 (75%). This suggests that the PF, like EF v.2, is an effective tool for promoting ICT training and access projects.

Case Study 3 demonstrates that the PF v.1 and EF v.2 are both highly applicable to ICT projects that support skills development and digital inclusion. However, as noted in AA11.4.6, the fact that ICT projects rate more highly than radio and cultural video projects suggests that both frameworks have a communications development focus. This will be reviewed in Chapter 11 as part of the development of more contingent models.

## **A11.5. Case Study 4: Ngaanyatjarra Music Development Program**

### **A11.5.1. Background**

#### *A11.5.1.1 Ecology of contemporary music practice*

Music is an important part of contemporary community life and cultural expression in the Ngaanyatjarra Lands. Each community has at least one band, and band nights are a feature of sports carnivals and community events. Bands mostly consist of young men playing a distinctly desert style of reggae rock<sup>105</sup>, although there are a number of talented country and western and gospel musicians among the middle aged participants. Music, like football, provides a platform for expression of prowess by the young warriors of today, in what could be described as a contemporary ecology of musical practice<sup>106</sup>.

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<sup>105</sup> While other musical styles have been introduced, remote bands mostly adopt the reggae rock style and instrumentation, primarily learnt through peer or inter-generational learning.

<sup>106</sup> As shown in Warwick Thornton’s film ‘Samson and Delilah’, community bands commonly provide the soundscape to community life, with most ‘youngfellas’ learning to play a range of instruments (drums, guitar, keyboards, singing). Even young children can often be seen playing ‘drums’ on a metal tin or box with incredible skill and rhythm.

Since the introduction of Radio 5NPY in the region (see Section A11.2), there has been increased access to Aboriginal music from other Western and Central Desert bands. CAAMA Music did most recording and distribution of Western Desert bands in the 1980s and 1990s. This distinctive Desert rock style is primarily performed in one of the Central Desert languages. New bands in the Ngaanyatjarra Lands commonly write songs that are quite derivative of other Central desert bands in a form of homage to the bands as mentors.

Songs are used variously to inform or educate peers or other young people about issues of interest, with musicians often taking a leadership role among their peers to discuss community issues and sensitive or emotional topics. Music provides an effective media for conveying important health and educational messages to community, as per the high quality UPK recordings produced by Nganampa Health Council to convey environmental and community health messages<sup>107</sup> or the recent national campaigns for Ear health and nutrition, with numerous music and video clips produced.

Dr Inge Kral (2008) undertook a thematic analysis of the lyrics of 101 contemporary songs recorded by young men in the Ngaanyatjarra and Pitjantjatjara Lands produced between 2003 and 2008, as outlined in Table A11-21:

**Table A11-21: Thematic analysis of 101 songs by Ngaanyatjarra and Pitjantjatjara Bands between 2003 and 2008 (Kral, 2008:13)**

<i>Lyric themes</i>	<i>Number of songs</i>
Mining meeting	1
Christian songs	2
Rain	4
Celebrating music and life	5
Worrying about kin in town	3
Longing for country/home/kin	9
Longing for girl, love songs	13
<i>Kulila!</i> Advice about not drinking, not smoking ganja, not sniffing petrol, eating good food, no sugar, clean houses, and about girlfriends	19
<i>Tjamuku ngurra, ngayuku ngurra</i> grandfather's country, my country, belonging and keeping Law strong to pass down to this generation, change	20
<i>Wati kutju, kungka kutju, tjitji kutju</i> (left alone by family, drinking alone) Empathy for aloneness	22

<sup>107</sup> Sponsored by the UPK environmental health program of Nganampa Health Council, the UPK recordings in the APY Lands have generated six high quality and popular CDs, with song themes about healthy food, community health and safety, land management, governance and traditional hunting practice.

Music is part of the fabric of community life and is used to communicate important themes relevant to contemporary Ngaanyatjarra cultural and community life. Kral observed that:

Songs written by young men in the Western Desert reveal their strong association with place by drawing on the ‘travelling narratives’ from the traditional oral canon. In Western Desert storytelling practice the ‘narrative negotiation of culturally relevant concerns’ are lexicalised in ‘cultural core concepts’.<sup>108</sup> As exemplified in the number of songs indicating empathy for individuals who are longing for country, for kin or are alone. Indirect communication is a feature of Aboriginal social interaction and criticisms of bad behaviour are embedded in special public speech styles as evident in songs criticising drinking, smoking ganja and sniffing petrol where moral themes are addressed as public issues, rather than directed at individuals. (Kral 2008:12)

Despite the importance of music in the region, prior to 2003 there was virtually no external profile for local bands or development opportunities for Ngaanyatjarra musicians compared with other remote regions across Australia.

#### *A11.5.1.2 Ngaanyatjarra Music and Culture Festival*

The annual *Ngaanyatjarraku Turlku Purtingkatja* (Ngaanyatjarra Music and Culture Festival) is an annual showcase event to provide a professional performance opportunity for bands and a popular event for Ngaanyatjarra audiences. Following a band night and *Turlku* performance as part of the Ngaanyatjarra Media Incorporation event at Walu homeland in 2002, there was demand from community bands and elders to establish a regional music event<sup>109</sup>. Beginning in Jameson community in 2003 and 2004, Ngaanyatjarra Media coordinated the annual *Ngaanyatjarraku Turlku Purtingkatja*, with the event held in a different community each year. At that time, there were few opportunities for Ngaanyatjarra bands to perform publicly outside the region.

The festival had no funding initially other than small sponsorship contributions, so relied primarily on community involvement, borrowed equipment and support from other regional agencies. The festival had strong community ownership and provided an incentive for bands to practice for a regional event.

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<sup>108</sup> Cilting Klapporth 2004: 258-270.

<sup>109</sup> Two music festivals had been organised by Warburton Arts Project at Kanpa community in 1995 and 1997 but there was no follow-up to these events. In September 2003, Mr L McLean (deceased) and Richard Kinari approached Ngaanyatjarra Media to help organise a regional music festival in Jameson Community, which was held six weeks later.

By combining traditional and contemporary music performance modes, the festival attracts people of all ages and genders. With nearly 1000 people attending each of the first two festivals, the community involvement led to *Ngaanyatjarraku Turlku Purtingkatja* becoming an annual event, sometimes combining with Country WA touring bands. This partnership led to the Ngaanyatjarra Lands being included in the Country Arts WA annual Sand Tracks tour.

Initially intended for the local *Yarnangu* audience and to showcase Ngaanyatjarra bands and performers, the event attracted neighbouring Pitjantjatjara, Pintupi, Martu and Wongatha performers and audiences. This provided a contemporary activity for re-connecting traditional cultural networks<sup>110</sup>.

#### *A11.5.1.3 Music recording and Garageband workshops*

Ngaanyatjarra Media has undertaken music recording in the region since 2003 in response to demand from bands and musicians. Apart from some music recording organised in the 1990s by Warburton Arts Project<sup>111</sup>, and occasional one-off music workshops, there had been little organisational support for music in the region. No Ngaanyatjarra bands had been recorded by CAAMA Music in Alice Springs, the primary agency for music recording and distribution for Central Australian bands since the early 1980s.

In 2003, Ngaanyatjarra Media began doing music recording at Irrunytju community using a Yamaha 16-track digital recording unit, in response to demand for recording by community bands. This led to the first compilation CD *Turlku 1* in 2003. Ng Media subsequently produced 3 more compilation CDs- *Turlku 2* in 2007, *Turlku 3* in 2008, and *Turlku 4* in 2010.

In 2005, Ngaanyatjarra Regional Arts brokered funding through WA Department of Culture and the Arts (DCA) for the Jameson Music Development Project, facilitated by musicians Lorrae Coffin and David Hyams. This 6-month project, initiated by local musicians<sup>112</sup>, resulted in three workshops, concluding with a recording session on site with the Mantamaru Reggae Band and local country and gospel singers.

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<sup>110</sup> Traditionally, families would travel long distances for ceremonial gatherings, trading and for men to seek a wife.

<sup>111</sup> A recording studio was set up in Warburton in the 1990s. While several bands were recorded, including Warru Nyinna Band from Mantamaru and Red for Danger Band from Karilywara, the recordings were not completed for distribution until 2003.

<sup>112</sup> Mr L McLean (deceased), the lead singer of the Warru Nyinna band, and wife Sharon Bryant supported the music development workshops.

In 2005, Ng Media delivered Garageband music recording workshops as part of the Future Skilling Outback IT training program<sup>113</sup>. Musician John Gordon was employed for 5 weeks to teach emerging artists how to record and mix their own songs using Garageband software, resulting in 40 new recordings, the *Turlku 2* CD and ongoing local recording practice across the region. The Irrunytju band *Alunytjuru* recorded, produced and created the cover artwork for their own original CD in 2007, which proved very popular in the region and beyond.

Based on the demand for Garageband recording, Ngaanyatjarra Media installed iMac computers and basic recording equipment in six communities, mostly in the media e-centre<sup>114</sup>. The low-cost Garageband recording equipment provided an affordable, accessible and immediate solution to the high demand for recording, while also building skills and improving music quality. The robust equipment and local ownership and management reduced the risk of damage, enabling the equipment to be located in a community accessible site without the need for staff to manage access and usage<sup>115</sup>.

An early outcome of this recording was the release of the *Turlku 3* CD in 2008 showcasing regional music recorded entirely using Garageband with *Yarnangu* musicians doing most of the recording and production. The *Alunytjuru* Band from Wingellina community also released their first CD in 2008, featuring 12 original songs entirely recorded and produced by the band members with artwork and graphics also done by the musicians. Warburton Youth Arts also released a CD of recordings made on Garageband, with locally produced video clips featured in a *Wilurarra* Creative (Warburton Youth Arts) exhibition in Sydney in 2008.

Dr Inge Kral made the following observations on the use of Garageband music recording in Irrunytju community:

[W]ith GarageBand they are doing something different and adapting their musicality to the digital environment. Previously music recording was a long and arduous process. Now the digital moment has given young musicians new control over the recording process [...] As a consequence new roles have emerged as producers, artists, song writers, as well as musicians. In turn

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<sup>113</sup> Garageband is a basic music recording and mixing software that comes standard as part of the iLife suite of software with all Macintosh computers.

<sup>114</sup> Other than a computer, the recording kit includes a USB keyboard (\$220), 8-input mixer (\$100), vocals microphone (\$200) and computer speaker set (\$50-100). Due to high turnover of guitars, Ngaanyatjarra Media required musicians to supply their own guitars. Equipment was initially set up in Wingellina, Blackstone, Warakurna, Jameson, Warburton, and Tjukurla, and later also in Tjuntjuntjara and Wanarn.

<sup>115</sup> Typically, two or three musicians who were proficient in the software supervised the appropriate use of the equipment.

these new local producers are training musicians in other communities. The musicians are working hard and their roles are taken seriously. Young band members are gaining new status from having their music played at local and interstate festivals and football carnivals and their CDs are sold in Alice Springs and listened to across Aboriginal Australia on YouTube and MySpace sites.<sup>116</sup>

In 2008, Ng Media completed construction of the regional Ng Media and Communications Centre based in Irrunytju (Wingellina). This facility includes a fully equipped music-recording studio and control room, with Pro Tools recording and production software.

#### *A11.5.1.4 Ngaanyatjarra Music Development Strategy*

Based on the success of the Garageband music recordings, Ngaanyatjarra Media was funded by the WA Department of Culture and the Arts in 2007 to undertake regional consultation and develop a 5-year Ngaanyatjarra Music Development Strategy<sup>117</sup>. Ngaanyatjarra Media undertook extensive consultation with musicians, bands and regional stakeholders over 18 months from late 2007 and delivered pilot Music Development workshops throughout 2008, demonstrating the use of Garageband as a training tool. The consultation helped to identify the existing music ecology in the region, including the obstacles and flows of music activity.

The consultation identified a number of observations, including:

- *Aspirations:* Ngaanyatjarra musicians mostly aspired to perform at regional events such as football carnivals and festivals, to win regional band competitions, and record songs to get airplay on local radio and TV networks. While no musicians sought to reach national or non-Indigenous audiences, some aspired to perform at nearby regional towns such as Alice Springs and Kalgoorlie.
- *Need for development and support:* Musicians identified the need for regional support, training and recording, and nominated Ngaanyatjarra Media to deliver this support.
- *Inclusion of women in music:* While a small number of older Ngaanyatjarra women musicians and singers performed in gospel and country genres, participation by young women in music was relatively low and unsupported<sup>118</sup>. Some interviewees attributed

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<sup>116</sup> Kral, I. (2008) 'Literacy and Remote Indigenous Youth' presentation.

<sup>117</sup> Funded by WA Department of Culture and the Arts through the WA Indigenous Music Strategy program. Consultation undertaken by John Gordon for Ngaanyatjarra Media November 2007.

<sup>118</sup> The introduction of the Best Women's Band trophy at the 2007 music festival sought to encourage more female participation.

this to *kurnta* (shame), however one young woman said that boys dominate the equipment and discourage women from participating.

- *Limited access to instruments:* Musicians identified the biggest obstacle to music performance as the lack of access to musical instruments. Typically instruments purchased for community use had a short life due to over-use and a lack of clear ownership or management<sup>119</sup>. Personally owned equipment usually lasted longer, albeit with high demand for shared use.

The final Strategy report, completed in early 2009, recommended an ongoing Ngaanyatjarra music development program and outlined the potential social, cultural and economic outcomes for the 14 communities in the region. The report described the regional context and history, key stakeholders and linkages, the demonstrated recording and development model using Garageband recording, and lessons learnt from other regions. A 5-year Music Development plan was outlined to support existing and aspirant musicians and bands, with the following key areas of focus: Skills Development, Performance and Touring, Recording and Distribution, Equipment and Facilities, and Industry Development.

The final report noted:

A key objective of any music development program should be to encourage local ownership of the program and build on existing models of self-initiated music activity in the region, in the areas of skills development, performance and recording models. While non-Indigenous staff may be required to support music development, the emphasis remains clearly on supporting local musicians and bands to gain the necessary skills and capacity to carry out their music activities when and how they choose. (Ngaanyatjarra Media, 2009<sup>120</sup>)

Ngaanyatjarra Media identified that a music development program would complement its other activities- radio broadcasting, video production (soundtracks, video clips), IT training and cultural projects- and lead to a greatly increased profile for Ngaanyatjarra bands and music. This led to the *Ngaanyatjarra Music Development Program*.

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<sup>119</sup> While most community CDAs were reluctant to spend community funds on music equipment as it usually lasted only a short period, however one CDA described music equipment purchase as money well spent as it provided young men with a constructive focus. Some communities set up a 'shared responsibility' approach, with the participants fund-raising to contribute towards acquisition and given responsibility for management of the equipment.

<sup>120</sup> Featherstone, D. & Gordon, J. (2009) 'Ngaanyatjarra Lands Music Development Strategy Report', February 2009.

### **A11.5.2. Outline of project**

Based on the recommendations of the Strategy, Ngaanyatjarra Media began searching for funding to deliver a three-year *Ngaanyatjarra Music Development Program (NMDP)* (2010-12). However, with no single funding source able to fund the whole program, and different timing of funding rounds, the NMDP had a staggered introduction<sup>121</sup>. Initially, two projects were funded through the Commonwealth Government's Indigenous Culture Support Program for July-September 2009, being: 1) Ngaanyatjarra Music Festival & Skills Development Workshops; and 2) Ngaanyatjarra Music Recording Project.

This funding enabled Ngaanyatjarra Media to employ a short-term Music Development Officer (MDO) to prepare bands for the 2009 *Ngaanyatjarraku Turlku Purtingkatja* (Ngaanyatjarra Music & Culture Festival)<sup>122</sup>. Prior to the Festival, MDO John Gordon visited 6 communities - Warakurna, Wanarn, Warburton, Jameson, Blackstone and Wingellina - and conducted song-writing and Garageband recording workshops with the respective bands. Eight bands developed over 20 new songs and prepared for festival performances. A peer-training model was used, with some band members trained in composing and arranging on Garageband helping other musicians to become proficient. Following the 'Battle of the Bands' competition within the festival, in which there was a significant improvement in song arrangements and performance standards, a music skills workshop was held on the Saturday with touring group Yabu Band.

This was followed up with songwriting workshops for Ngaanyatjarra bands and four weeks of recording sessions for the *Turlku 4* compilation CD in the newly established Pro Tools recording studio in the Ngaanyatjarra Media and Communications Centre<sup>123</sup>. The MDO spent time with each band fine-tuning the song structure and instrumentation of their songs prior to going into the studio. This was the first professional recording sessions for most musicians and included both full band and individual track recording. The final CD was very popular regionally, was distributed via CAAMA records, and received airplay on ABC Radio National.

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<sup>121</sup> Funding sources were WA Department of Culture and the Arts, Country Arts WA (Regional Arts Program), and Indigenous Cultural Support funding through Department of Environment, Water Heritage and the Arts (later Ministry for the Arts). The first two funding sources were limited to three years only.

<sup>122</sup> The festival was held in Irrunytju community from 21-23rd August 2009, to coincide with Country Arts WA tour of Yabu Band and Moana Band.

<sup>123</sup> The recording session were conducted in two 2-week blocks in September and December 2009. Sound Engineer Scott Taylor did recording and mixing and showed musicians how to use Pro Tools software.

Triennial funding was received from Country Arts WA and WA Department of Culture and the Arts to begin the NMDP project in early 2010, however a third funding source was required to cover the project cost<sup>124</sup>. Following a trip to Canberra by the author, Ngaanyatjarra Media received a grant from DEWHA to begin the NMDP in the first half of 2010<sup>125</sup>. This was followed by triennial ICS funding from July 2010 to cover the remaining third of the NMDP budget.

Consequently the NMDP began in early 2010, aiming to provide skills development, performance and recording opportunities and build the profile of Ngaanyatjarra bands and performers. Ngaanyatjarra Media employed alternating male/female Music Development Officers in three-month blocks to provide gender balance in the program<sup>126</sup>. A *Yarnangu* Music Development Worker was also employed to support with peer training and provide ownership and continuity to the project<sup>127</sup>. The MDOs coordinated music skills development activities, Garageband training, performance and recording opportunities, festival and tour coordination, community liaison re Equipment & Facilities management, and worked on development of a regional music industry. While based in Irrunytju, the MDOs travelled to other communities to deliver skills workshops and support the Festival and other music events.

While the training delivery was informal, the NMDP enabled delivery of more comprehensive and regular music skills training than previously possible. This included new music styles, song-writing themes, chord structures, instrumentation and arrangements. Training was mostly one-on-one or small group, and hands-on, using vocals, guitar, keyboard, drums, as well as Garageband to create a range of other instruments. In 2009-10, NMDP training was delivered to over 100 musicians and aspirant musicians in the region, with men making up over 75% of participants, and over 80% of participants between 16 and 30 years of age.

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<sup>124</sup> The total NMDP budget was about \$170,000 per annum. In 2009, Country Arts WA granted \$150K over 3 years (2010-2012) under Regional Arts Fund. WA Department of Culture & the Arts 'Looking Forward Funding' provided \$200K over 3 years.

<sup>125</sup> Ngaanyatjarra Media successfully gained 6 months funding (\$50,000) through the DEWHA Indigenous Arts and Culture Reserve Fund (IACRF). DEWHA ICS triennial funding was \$62,500 per annum from July 2010.

<sup>126</sup> The project budget only allowed for a single full-time MDO position. The position was initially filled by John Gordon and Aboriginal musician Lorrae Coffin as a male / female job-share arrangement for one year, but was later became filled by a male MDO with dedicated workshops organized for women.

<sup>127</sup> The *Yarnangu* Music Officer position was initially filled by Nanta Brown of Irrunytju. Unfortunately Nanta relocated to Tjuntjuntjara community during the first year, and the position became more of a casual role depending on the location of the training.

The NMDP project continued beyond the research period until December 2012 limiting the author's ability to assess the success from available reports, which only go up to June 2010. However, early results showed greater professionalism in the approach of musicians, improved song-writing and musical arrangements of songs, increased responsibility for managing band equipment and facilities, and musicians providing technical support of community band nights including setup and wrap of PA, mixing and band equipment<sup>128</sup>. The regular inclusion of Ngaanyatjarra bands in the Bush Bands Bash in Alice Springs (see A11.5.4.2 below) and the Sand Tracks Touring program between 2010 to 2014 demonstrated that the project had resulted in expanded performance opportunities, development pathways and increased profile for project participants.

### **A11.5.3. Proposed outcomes**

While the NMDP began during the research period, it was mostly undertaken after the author left Ngaanyatjarra Media in May 2010. Therefore the project outcomes below also relate to the various music activities undertaken between 2007 and 2010, during and resulting from the Ngaanyatjarra Music Development Strategy, as outlined in section A11.5.1.4.

As the delivery model and intended outcomes are the same, these projects are collectively grouped as the NMDP.

The five key objectives of the *NMDP*<sup>129</sup> are:

- *Industry Development*: Develop and support an ongoing and sustainable music development program that will maximise the potential and opportunities for Ngaanyatjarra musicians, and expand their music practice and economic benefits;
- *Local Ownership*: Establish community ownership of the program by involving local people in all aspects of decision-making and program delivery, building on existing models of self-initiated music activity in the region in the areas of skills development, performance and recording models;

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<sup>128</sup> CAAMA later established a Music Rangers program in 2012, focussed on developing technical and staging support and engineering skills for musicians. This provides employment opportunities and engages people in active role technical support roles, reducing the reliance on non-Indigenous people. The name cleverly associates the music program with the well-supported land management program.

<sup>129</sup> Objectives developed by Ngaanyatjarra Media. Source: DCA Looking Forward Fund Application 2/10/09

- *Increased Profile:* Promote Ngaanyatjarra music beyond the region through touring of bands, distribution of CDs, on-line music sales, airplay on radio, TV broadcasts of video clips, and use of local music in media productions and on-line programs;
- *Community Engagement and Wellbeing:* Promote music as an important and valued part of daily community life, with increased engagement, for self-esteem, health and well-being.
- *Continuity of the program* beyond the 3-year funding period.

Where outcomes relate to a specific project, this is described accordingly. For example, the quantitative Performance Indicators (PI) for the ICS funded projects for 2009/10 were:

1. Number of communities involved;
2. Number of Indigenous people employed by the project;
3. Number of Indigenous people involved in the project;
4. Number of Indigenous people receiving training and/or skills development as part of the project.

#### **A11.5.4. Actual Outcomes**

##### *A11.5.4.1 Skills development, capability and participation*

This outcome summary relates to all four ICS PIs and the NMDP objectives of ‘Industry Development’ and ‘Local Ownership’. The NMDP helped provide skills development and resources to support the existing music activity in the region, addressing a demand for recording and performance opportunities.

The outcomes of the initial two ICS funded activities (2009/10) (Source: Ngaanyatjarra Media funding report, 2010) were as follows:

<b>Activity performance indicators</b>	<b>Amount</b>
Number of Communities Involved	People from about 12 communities from Ng Lands + 7 APY communities attended festival 12 bands in Festival (9 from Ng Lands, 3 from APY Lands) 8 bands from Ng Lands + 2 from APY in music recording sessions
Number of Indigenous People Employed by the Project	2 Music Development Workers + top-up payments to about 120 musicians for recording and performance in festival

Activity performance indicators	Amount
Number of Indigenous People Involved in the Project	Approx. 120 musicians in festival Approx. 800-1000 as audience at festival
Number of Indigenous People Receiving Training and/or Skills Development as part of the project	Approx. 90 musicians in recording & skills workshops

*Table A11-22: Performance outcomes of initial ICS funded music projects 2009/10*

While many Ngaanyatjarra musicians were highly skilled players, there were noticeable areas of development needs identified in the Strategy, including musical composition, technical skills, vocals and introduction of new instruments and techniques. There had been virtually no music development in the region outside of some school-based training or occasional workshops in communities or prisons. Most learning to date was via peer learning and the Garageband workshops. The NMDP skills development focussed on Garageband recording, song structure and theory, instrument skills and vocal technique and stagecraft.

By having a tangible outcome of either a performance or recording, the musicians were motivated to develop and enhance new songs. While not being prescriptive or critical, the MDOs encouraged bands to listen to other musical influences and consider incorporating new instruments, chord structures and styles. This led to the oeuvre of Ngaanyatjarra music broadening beyond the generic desert reggae rock style and instrumentation.

The NMDP focussed on inclusion of women in music development through employment of a female MDO, dedicated workshops and an award category within the festival. The ‘Share the Stage’ project in 2014 was aimed at increasing women’s participation in music. While this is a long-term task, there are now at least 10 women in the region playing and recording music.

*Issues/ Obstacles:*

- *Limited access to musical influences:* With few visiting bands and a lack of alternative music to inspire local musicians, there was a limited stylistic range with the region. The NMDP sought to address this by supporting band tours in the region and involvement in cross-regional events. The introduction of the IT training and online access helped to expand access to new music styles and self-learning. The inclusion of world music and other genres on the Ngaanyatjarra Radio Show also introduced new musical concepts.
- *Recruitment of MDOs, especially women:* It is difficult to recruit professional musicians who are prepared to work in remote Indigenous communities, good at cross-cultural

training and support, and have the required cultural sensitivity. The alternating three-month block arrangement enabled the MDOs to maintain their own musical practice. It was particularly hard to recruit women MDOs who were able to effectively address the male dominance of music in the region<sup>130</sup>.

#### *A11.5.4.2 Industry & bands development*

The NMDP has helped to build the profile of Ngaanyatjarra bands and provide them with opportunities and organisational support to perform outside the region. Prior to 2010, no Ngaanyatjarra bands had performed in the annual ‘Bush Bands Bash’ performance in Alice Springs. Since 2010, Ngaanyatjarra bands has been selected every year, including Alunytjuru band in 2010 and 2012, Warburton Band in 2011, Blackstone Band in 2012 and Wanarn Band in 2013. The events were preceded by a week-long Bush Bands Business workshop, providing participating bands with intensive training in professional band practice, song development and performance skills, resulting in significant improvements in the on-stage performances.

Additionally, in 2012 Ngaanyatjarra Media supported Blackstone Band’s successful bid to support Tjupi Band in Country Arts WA’s Sand Tracks tour of central remote communities. In 2013, Wanarn Band was chosen to be the support band for the tour. The exposure to a broader audience, including broadcasts on Indigenous radio networks and TV networks ICTV and NITV, led to greater professionalism and expanded musical horizons.

While the NMDP resulted in positive early outcomes, the development of a regional music industry is a long-term goal and requires program and funding continuity to achieve this (see Issues below). There is a tendency in other regions to focus on developing and promoting one or two bands (e.g. Iwantja Band and Sunlight Band in APY lands), rather than taking Ngaanyatjarra Media’s regional development approach. While the individual band approach leads to more tangible improvements and faster pathway to national touring, it requires a level of commitment by band members that has not yet evolved within the music culture in the Ngaanyatjarra lands. The slower approach reduces the risk of burn-out or inability to meet performance or touring requirements.

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<sup>130</sup> Lorrae Coffin was exceptional in this regard.

## Issues/Obstacles:

- *Lack of funding to enable program continuity:* Effective music development requires ongoing support and self-motivation on the part of the band/ musicians. Short-term programs provide little ongoing benefit. Discrete and recurrent music development funding programs are needed at both state and commonwealth level, separate to the Indigenous Cultural Support funding. While several of the other remote media organisations have music programs, there are no recurrent funding programs to support Indigenous contemporary music. Currently the Indigenous Cultural Support and Regional Arts funding programs are the primary programs but neither is specific to music and both have limited funds. The 2008 Indigenous Contemporary Music Action Plan produced by the Cultural Ministers Council did not result in a specific funding program for Indigenous music development.
- *Limited employment opportunities:* While some remote community bands have gained broader public recognition and are able to make a living out of music<sup>131</sup>, it is difficult to achieve this without significant commitment and representation to attain mainstream distribution and performance circuits. Most remote community bands aspire to perform and distribute their music primarily to Aboriginal or Torres Strait islander audiences. Without mainstream distribution, it is virtually impossible to make a living from this limited audience.
- *Lack of focussed support:* It is difficult to effectively support all bands and musicians in a region in all areas of music development. A more effective approach is 1) focused delivery: to focus on one aspect, either performance, recording or skills development; or 2) 'low hanging fruit' approach: focus resources on a select group of established or promising bands/ musicians to raise to the next level. This tends to bring other musicians up through peer development.
- *Proximity effect:* While most remote Aboriginal communities have bands, in general the bands that maintain creative momentum are located close to, or are regularly supported by, media or music development agencies. Examples include Alunytjuru Band and Blackstone Band (Ng Media), and Iwantja Band (PY Media).

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<sup>131</sup> Examples are Warumpi Band, Yothu Yindi, Gurrumul Yunupingu, Saltwater Band, Nabarlek Band.

#### *A11.5.4.3 Music production and distribution outcomes*

This outcome relates to the NMDP objective of ‘*Industry Development*’ and ‘*Increased Profile*’. The NDMP resulted in a significant increase in the recording and distribution of Ngaanyatjarra music both regionally and nationally. While this has yet to lead to a sizeable economic return for bands, it has helped to fund equipment and PA purchase in some communities.

The Garageband training within the Strategy pilot project resulted in dozens of new *Yarnangu*–produced songs and the production of Turlku 3 compilation CD and Alunytjuru Band’s first CD *Wati Kutju* in 2008. Both had 1000 CDs pressed and were distributed widely in the region and nationally via CAAMA records. Turlku 3 also received distribution to community radio stations nationally through an AMRAP grant<sup>132</sup>.

The ICS project led to the production of the ‘Turlku 4’ CD with 16 new songs from the region. The NMDP has led to several individual community band CDs, with greater promotion and marketing of regional bands and musicians (via iTunes Store, Youtube, radio and press).

While the compilation CDs were a pragmatic and equitable way to begin recording in the region, the NMDP led to community bands increasing their repertoire and a demand for recording of single band albums. Most community bands in the region have recorded their own CDs in the Media Centre studio since 2012.

#### *Obstacles/ issues:*

- *Limited production and distribution capacity:* As Ngaanyatjarra Media has limited in-house capacity to record, distribute and market the music, it has been difficult to build the profile of the Ngaanyatjarra bands to reach national markets. This would require external partnerships with producers and distributors once the bands reach that level of output and commitment.

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<sup>132</sup> The Australian Music Radio Airplay (AMRAP) program, managed by Community Broadcasting Foundation, is a small but effective fund for distributing CDs to community broadcast stations across Australia. Despite its popularity and success Federal funding for the program was cut in 2012, but reinstated due to public demand in early 2013.

#### *A11.5.4.4 Cultural and linguistic outcomes*

Contemporary music is a primary mode of cultural expression for young people in particular. Most songs have themes relating to contemporary cultural and social concerns for young people (see A11.5.1.1), supporting both inter-generational knowledge transfer and cross-generational communication.

Music is our way to give a strong message...looking after our sacred areas and waterholes and grandfathers' land, that's a strong message, like so younger generation can see that, and listen to that, and understand what the message is. (*Chris Reid and Nathan Brown, musicians, Wingellina, July 2009*)

Music provides a way of supporting language maintenance, with most Nganyatjarra song lyrics in Western Desert languages (Ngaanyatjarra, Pitjantjatjara, Wongatha, Pintupi). The high popularity of local music and continued playing of this music on radio, CDs, MP3 players and ICTV as video clips, helps to normalise and strengthen the languages.

While many older people sing traditional *Turlku*, there was no interest shown in exploring fusion of traditional and contemporary music in the region<sup>133</sup>. This is an aspect for potential future development.

#### *A11.5.4.5 Community health, wellbeing and social cohesion outcomes*

This relates to the NMDP objectives of 'Local Ownership'. Local ownership facilitates desired social and wellbeing outcomes.

Music programs are effective in engaging and empowering young men in a meaningful and respected activity, including those at-risk, incarcerated or disengaged from schooling or other training or employment programs. Young warriors can channel their energy into a positive form of personal and cultural expression rather than self-destructive forms. Music activities have been demonstrated to be an effective diversionary program to reduce substance abuse, domestic violence and other social issues, as well as provide an incentive for school attendance or participation in community programs. As a result of the NMDP, many of the 120 musicians have actively participated in recording and producing music, with some also

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<sup>133</sup> Other regions have developed a cross-cultural musical collaboration and fusion of traditional and contemporary music without losing cultural ownership and integrity. Examples include Yothu Yindi in Yirrkarla, Warumpi band in Kintore, the 'Walking with Spirits' festival in Beswick NT and recent Song People Sessions recordings at Tennant Creek.

creating video clips, doing live radio broadcasting, and participating in other media work and training.

The NMDP resulted in a significant increase in local music on radio, TV and computers and at live performances, helping to build community pride, ownership and cultural and social identity. While difficult to quantify, these are significant stimulators for improved health, wellbeing and community cohesion. Music provides a self-motivated and empowering activity that is highly skilled, yet not reliant on non-*Yarnangu* involvement.

#### *A11.5.4.6 Organisational development outcomes*

The *Ngaanyatjarra Music Development Program* demonstrated the strategic linkage between music development projects and remote media activities, such as media and IT training, broadcasting, video production and distribution. Music development integrated with the activities delivered by Ngaanyatjara Media to add value and engagement. However, the high level of demand and participation was largely due to there being no alternate agency coordinating music development or recording programs.

Nevertheless, music development has become a complementary program with most other RIMOs. Despite limited funding options<sup>134</sup>, five of the RIMOs (CAAMA, PY Media, Ng Media, PAW Media, PAKAM) currently deliver music development activities, with others keen to establish such a program.

Ngaanyatjarra Media linked music to other media activities, through live radio broadcasting of festivals and band nights, recording of events on video (for ICTV or DVD sales), and supporting *Yarnangu* bands and musicians to produce video clips (see video clip for *Alunytjuru Band's Yaaltjirringu* on YouTube). The NMDP led to an increase in local music available for playing on regional radio networks and as soundtracks for radio documentaries, CSAs, video productions and online content.

Once musicians saw the value of Ng Media in supporting their musical aspirations, they often became interested in other aspects of media activity; radio broadcasting, video production, music recording and post-production, technical skills and so on. This led to increased

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<sup>134</sup> There are no dedicated Federal government Indigenous music development program. Remote Music programs are mostly funded from the Indigenous Cultural Support funding or State/Territory Arts funding.

engagement by young men in other media activities and the creation of two NJP positions for music development workers.

The annual *Ngaanyatjarraku Turlku Purtingkatja* (Music and Culture Festival) provides great media outcomes, including radio broadcast, video productions and photos. It builds the capacity of Ngaanyatjarra Media in managing events and that of the host community to stage other events.

*Issues/Obstacles:*

- *Community expectation of program continuity:* The limited funding opportunities needs to be addressed if these programs are to reach their potential. Two of the three funding programs were limited to a maximum 3-year period, leaving the future of the *Ngaanyatjarra Music Development Program* uncertain beyond mid- 2013. The lack of recurrent funding programs is a risk for Ngaanyajtarra Media, bands and musicians, and regional communities.

**A11.5.5. Evaluation of effectiveness of the Evaluation using EF v.2**

*A11.5.5.1 Evaluation using EF v.2*

Case study 4, *Ngaanyatjarra Music Development Project*, is evaluated below using the draft Evaluation Framework EF v.2. The following key indicates codes used in Table A11-23 to measure the level of alignment of CS4 against the Evaluation Topics in EF v.2.

<u>Key:</u>	
Column 3:	<i>Rating:</i> Level of activity alignment with Evaluation Topics: 3- High 2- Moderate 1- Low 0- Not at all <i>Suggested Changes to Evaluation Topics:</i> (A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Evaluation Topic.

*Table A11-23: Evaluation of CS4 using EF v.2*

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
<b>Local Relevance</b>	Linked to strategic planning	3	The Ng Music Development Strategy involved an extensive consultation and planning process, leading to a 5-year Music Development Plan.
	Addresses community-identified needs and outcomes	3	The NMDP was clearly in response to community needs and aspirations. It was strongly driven by community demand, and was developed out of a consultation process and Strategy development project.
	Relevance of media content	3	Local live and recorded music is highly popular with <i>Yarnangu</i> audiences. Songs are mostly in language or the local vernacular and reflect local themes and interests, as identified by Kral (2008).
	Access to relevant information	1	While the project was not focussed on news or information, the NMDP provided relevant information and resources for musicians.
	Meets audience needs	3 (A)	As outlined above, the popularity of Ng music performance and recordings clearly demonstrates that it meets audience needs. <i>(A) - This topic could be merged with 'Relevance of media content'</i>
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	2	The NMDP had a long-term aim of developing a Ngaanyatjarra music industry, and establish music as a potential career pathway and enterprise. There are social development outcomes from engaging young men, particularly those otherwise disengaged.
	Builds Indigenous management and governance skills	2	The NMDP supported community bands to develop their practice through peer training, and managing their own bands. The Ng Media Board provided cultural direction and community leaders were consulted to build local engagement.
	Skills development / training outcomes	3	The NMDP involved informal hands-on music skills development, with male and female MDOPs to encourage gender balance. As well as music skills, the training promotes engagement and other outcomes- technical/ICT skills, song writing (literacy), language support and empowerment of disengaged youth group.
	Build employment opportunities	2	The NMDP was focussed on developing career pathways in music. Two <i>Yarnangu</i> music workers were employed to support training and development.
	Supports local production and self-representation	3	The NMDP led to both professional and community recording opportunities. This enabled creative expression and local music production for over 120 musicians in the region.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
<b>Organisational Capacity</b>	Building organisational capacity	2	Music development has increased the scope of Ng Media delivery in the region. The new funding streams and inter-connection with other programs added capacity and overall outputs to Ng Media.
	Effective governance	2	The Ng Media Board provided effective direction for the NMDP to support community demand and build on language and cultural activities.
	Building a business culture and enterprise approach	2	While the NMDP was reliant on funding, Ng Media set out to develop a business model for an ongoing music development program using generated income. Music sales, recording studio hire, and band performances could lead to business outcomes.
	Diversified income streams, less reliance on government funding	2 (A)	Music development provides alternative funding to broadcast media activities, however lack of recurrent funding created program uncertainty beyond 2013. Music sales and services enable income generation for musicians, but very little for Ng Media. <i>(A) – Merge with Topic above to become ‘Building a business approach and diversified income streams’.</i>
	Integration of activity with existing media programs	(3) (E)	Music development naturally links with and adds value to other remote media programs, including radio broadcasting, video, on-line, archiving and CSA production.
<b>Participation &amp; ownership</b>	Engages local champions	3	A <i>Yarnangu</i> MDO position was initially created to build local ownership and embedded skills, and provide support to the MDOs through peer training. This was supplemented by local musicians, acting as champions in each community.
	Promotes participation/ ownership/ agency in all aspects of project	3 (A)	The extensive consultation and <i>Yarnangu</i> input into the program aims and delivery resulted in a high level of participation, enthusiasm and value for the program. The program and music activities developed in response to community need and preparedness to do the work. <i>(A) – remove ‘in all aspects of program’</i>
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols	2	The NMDP adhered to cultural protocols and management of ICP rights. Male and female trainers were employed to provide gender-specific delivery.
	Promotes language and cultural development and knowledge transfer	3	Music is a contemporary mode of cultural expression in the Ng region. As outlined in A11.5.4.4, the NMDP resulted in increased language music and recordings, inclusion of cultural themes in songs, and use of music for knowledge transfer and awareness raising. The project focussed more on contemporary music, but some Turlku was recorded and distributed.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Preservation, repatriation & revitalisation of recordings	1	While the NMDP led to increased music production and master copies being stored and preserved, archiving was not part of the project.
<b>Communicative Ecology</b>	Builds on existing communicative modes and recognises flows and obstacles	3	NMDP built on an existing self-motivated <i>Yarnangu</i> music practice and cultural expression mode to generate engagement and support skills development and creative outcomes. The consultation identified various flows and obstacles to inform program focus areas and delivery model.
	Communicative styles supported	2	The NMDP primarily focussed on contemporary music styles in various genres, however the festival and recording also included traditional Turlku.
	Scope and interactivity of communication	2	The NMDP helped to enhance the music ecology in the region and link with other media and communications activities. Music is both performative and recorded, with opportunities for two-way interaction by audiences to both.
	Improving cross-cultural awareness and dialogue	2	This project led to some Ng music receiving distribution or broadcast to non-Indigenous audiences, promoting cultural awareness. Music was probably the most accessible of all media mode for external audiences.
	Strengthens existing social networks	2	Music festivals and football carnivals are social events bring together people from across the Ng and surrounding areas.
<b>Partnerships</b>	Stakeholder engagement/ 'Whole of community' approach	3	The project involved extensive community and inter-agency involvement. The stakeholders were the community bands and musicians, Ngaanyatjarra Council, Shire of Ngaanyatjarraku, Department of Education and Training, Department of Corrective Services, Warburton Youth Arts, PY Media, NPY Women's Council.
	Cross-sector cooperation	2	While other RIMOs have music programs, there was little cross-sector engagement other than at regional festivals, and through Garageband workshops delivered by Ng Media workers at the Remote Media Festival.
	Effective cross-cultural collaboration/ 'working together'	2	The MDOs (both non-Indigenous and <i>Yarnangu</i> ) worked effectively with local musicians as support workers. Ng Media has a policy of working together ('side by side') in all stages of projects. MDOs were selected for their ability to work well in a cross-cultural informal learning environment.
	Builds two-way communication between community and government	2	The Strategy identified a large number of community partners and stakeholders in the NMDP. The NMDP increased the number of agencies that Ng media worked with, and established opportunities for direct engagement by communities for promoting outcomes and seeking

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	agencies/ other stakeholders		local funding support.
<b>Flexibility</b>	Suitable/ adaptable to local context	3	Music was already a self-motivated activity in communities prior to the NMDP. The project supported development of this practice and thus suited the local context.
	Project flexibility & realistic timetables	3	The training delivery was informal and mostly delivered in communities as one-on-one or small group to allow flexibility. Recording sessions were spread out to ensure bands could participate. The 3-year NMDP allowed time for new participants, used flexible delivery models.
	Promote Innovation	2	Communities typically had a mix of band and PA equipment, with a level of innovation required to stage music events.
	Appropriateness to local conditions – geographic, climatic and land use factors	2	Band and PA equipment are less affected by the hot, dry climate or geography as by the heavy use, lack of effective storage, and lack of access to maintenance.
<b>Sustainability</b>	Program continuity	2	There are funding opportunities through ICS, Australia Council, and State agencies, however no recurrent programs. Lack of funding continuity beyond the 3-year program limits the potential industry development. However, ongoing music practice will continue without the NMDP as per previous activity.
<b>Convergence</b>	Recognising convergence of Media and ICTs	2	The use of Garageband, ProTools, iTunes and MP3 players have all revolutionised music development, recording and distribution in the region. ICTs have made music recording accessible and relatively simple to learn.
	Supports multi-platform delivery of content	3	Ng music is distributed via CD, MP3, radio broadcasting, online, on community media servers, and in videos and video clips on ICTV or NITV.
	Two-way communication modes	2 (A)	While mostly one-way, music performance enables two-way communication with audiences. (A)- <i>Similar to topics above and ‘scope and interactivity’ within CE section.</i>
<b>Digital Inclusion</b>	Builds Digital inclusion	2	Use of ICTs for music recording, listening and downloading were key engagement tools in IT training as they provide relevant and desirable outcomes.
	Backhaul and last-mile delivery infrastructure	0	This topic is not relevant to music development.
	Access facilities/	2	The media e-centres were equipped with Garageband software and basic equipment in 8 communities, enabling

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	equipment		community access to music recording. The Ng Media Centre had a music studio installed to enable access to professional recording facilities in the region.
	Appropriateness of technology for remote community context	2	Band and PA equipment tend to have short life in communities with the high level of hard use and lack of maintenance and spares. Being heavy and bulky it is expensive to freight out new equipment or send for service. Nonetheless, most music equipment is generally robust enough to survive if looked after well.
	User-friendliness (e.g. of equipment/software/interface) (E)	(2) (E)	The Garageband software used for music recording proved to be very user-friendly and intuitive for most musicians to learn and develop new skills via peer learning. Many of the musicians had not completed Year 10 schooling and had limited English text literacy. Pro Tools software was more complex and took longer to learn, but again was very visual and replicated a manual mixing desk.
	<b>Total (of 120)</b>	<b>91</b>	
	<b>Mean Rating</b>	<b>2.3</b>	

#### A11.5.5.2 Key findings concerning evaluation

Using Evaluation Framework v.2 (Simplified Model), the *Ngaanyatjarra Music Development Project* had the highest level of alignment of the first 4 case studies with 76% alignment (Mean 2.3) against all Evaluation Topics. Table A11-24 below shows CS4 had a consistently high level of alignment with all of the Evaluation Principles. Digital Inclusion was the only Principle with a rating below 66%, suggesting that EF v.2 is well suited to projects of this nature. Four Amendments were recommended, mostly common to previous case studies. One new Emergent topic was proposed, being ‘Integration of activity with existing media activities’ within ‘Organisational Capacity’.

No.	Evaluation Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4
1.	Local Relevance	15	14	15	12	14
2.	Capability and Social Capital	15	13	11	14	12
3.	Organisational Capacity	12	5	4	9	8
4.	Participation & Ownership	6	6	6	6	6
5.	Cultural	9	6	8	6	6

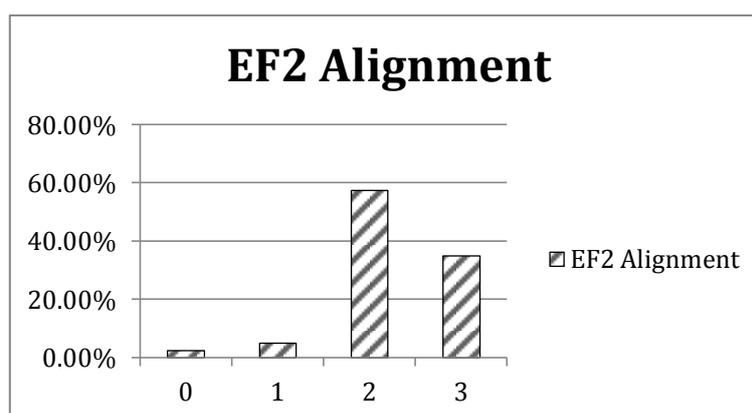
No.	Evaluation Principles	Total Possible	Rating- CS1	Rating- CS2	Rating- CS3	Rating- CS4
	Frameworks					
6.	Communicative Ecology	15	10	12	9	11
7.	Partnerships	12	8	7	8	9
8.	Flexibility	12	9	9	8	10
9.	Sustainability	3	3	1	2	2
10.	Convergence	9	5	4	6	7
11.	Digital Inclusion	12	7	2	10	6
	<b>TOTAL</b>	<b>120</b>	<b>86</b>	<b>79</b>	<b>90</b>	<b>91</b>

*Table A11-24: Summary of ratings of Case Studies 1 to 4 by Evaluation Principles within EF v.2*

Table A11-25 below shows the summary of how the *Ngaanyatjarra Music Development Project* aligned against the 40 Evaluation Topics of EF v.2.

Level of Alignment	EF v.2- Number	%
3	14	35%
2	23	57.5%
1	2	5%
0	1	2.5%
<b>TOTAL</b>	<b>40</b>	<b>100%</b>

*Table A11-25: Alignment of CS4 against EF v.2*



*Figure A11-7: Graph showing alignment of Case Study 4 against EF v.2*

Case Study 4 demonstrates that EF v.2 is a comprehensive and useful evaluation framework for this type of project, although previously identified limitations still apply.

#### **A11.5.6. Evaluation of the effectiveness of the Policy Framework v.1**

This section seeks to determine the applicability of the policy topics within the Policy Framework v.1 (PF) against Case Study 4.

<b>Key:</b>	
Column 3:	<p><i>Rating:</i> Level of activity alignment with Policy Topics:</p> <p>3- High 2- Moderate 1- Low 0- Not at all</p> <p><i>Suggested Changes to Policy Topics:</i></p> <p>(A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)</p>
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Policy Topic.

**Table A11-26: Evaluation of Case Study 4, Ngaanyatjarra Music Development Program, using the Policy Framework v.1**

Principles	Policy Topics	Rating	Comments
<b>An Essential Service</b>			
	First level of Service	1	The NMDP filled a gap in service delivery in the region. While not strictly an essential service, music helps to provide local cultural and social expression and identity and is a normal part of all communities.
	Community access to relevant news, information, and services	2	While the project was not focussed on news or information, the NMDP provided relevant information, resources and support for musicians. It provided local content for playout on regional radio and TV.
	Professional service	2	The NMDP sought to deliver training and provide performance and recording opportunities for musicians to take a more professional approach to their music.
	Locally relevant content	3	NMDP provided recording and performance opportunities for musicians to reach local and broader audiences. Local music is highly popular with <i>Yarnangu</i> audiences and reflect local themes and interests.
	Discrete class of broadcasting	0	Not relevant
<b>Rights and Equity</b>			
	Social Justice principles	2	The NMDP provided development, recording and performance opportunities that urban or regional musicians would have access to.
	Rights of Indigenous peoples	2	Indigenous people have the right to self-representation, creative and cultural expression, and skills and support, which the NMDP provided.
	Self-determination	2	The program was driven by local demand, with <i>Yarnangu</i> governance and participation at all levels.
	Self-representation & enhanced self-image	3	Music development provides local language content and self-representation, and is used to address relevant issues.

Principles	Policy Topics	Rating	Comments
	Increased representation in mainstream media	2	The NMDP led to professional recording of Ngaanyatjarra bands that were played on ABC Radio National and community radio stations across Australia. Video clips were played on ICTV and NITV.
	Effective media and communications a key enabler for Indigenous policy and programs	2	The engagement of young men in music led to engagement in other activities. Partnerships with other agencies helped to engage musicians in sharing important messages to communities.
<b>Participation and Access</b>			
	Equity of access to relevant media and communications tools	3	The NMDP was a regional program, supporting an active mode of communications. There was strong demand for music development, recording and performance opportunities.
	Inclusive of all remote communities and homelands	3	Musicians from all 14 Ng communities were included in the NMDP, and audiences from all communities also benefitted.
	Community ownership and participation	3	There was strong community ownership and participation by musicians, aspirant musicians, and audiences.
	Engagement strategies	3	The NMDP was a demand-driven program and addressed identified needs and interests. The choice of male and female MDOs and <i>Yarnangu</i> workers, and informal delivery model, led to high engagement.
	Strong governance structures	2	Ng Media's Board provided effective governance, direction and cultural authority. Initial consultation and project development included community councillors.
	Digital inclusion	2	While not an ICT project, most NMDP participants learnt Garageband for music recording and developed ICT skills for listening and downloading music.
<b>Promotes Reconciliation</b>			
	Improving cross-cultural awareness and dialogue	2	NMDP helped promote Ng Music to non-Indigenous audiences and create opportunities for cross-cultural communication and awareness. Music is a relatively accessible communications mode for external audiences, and can bridge cultural divides.
	Reaching broader audiences	2	The NMDP helped to distribute Ng music to regional and broader audiences, and increased the profile of Ng bands.
	Effective cross-cultural collaboration/ 'working together'	2	The MDOs and <i>Yarnangu</i> co-workers had a very positive and cooperative working relationship with local musicians, leading to effective engagement and outcomes.

Principles	Policy Topics	Rating	Comments
<b>Convergence and Two-way Communications</b>			
	Recognising convergence of Media and ICTs	2	Digital music players and recording software have become standard tools for <i>Yarnangu</i> for sharing and creating music. The NMDP built upon the IT training, in which iTunes and Garageband were key applications to promote engagement.
	Multi-platform delivery of content	3	Ng music is distributed via CD, MP3, radio broadcasting, online, on community media servers, and in videos and video clips on ICTV or NITV.
	Two-way communication modes	2	While mostly one-way, music performance enables two-way communication with audiences. The NMDP enabled music production in the region rather than just consumption.
<b>Recognition of Sector Diversity (Note: Meta-level, not directly applicable to individual activities)</b>			
	Regional diversity	2	Music is very locally specific and requires different forms of support, according to existing music agencies and band development. The relative lack of development in the Ng lands required an intensive and recurrent program. The distance from service centres required recording and performance activities within the region. While the NMDP was designed for the local context and need, learnings apply to other remote regions.
	Organisational diversity	2	Five of the eight RIMOs have undertaken music development at varying levels with others keen to do so. The type of support needed differs in each region.
	Diversity of needs and context between remote, regional, urban	3	There is demand for music development in all contexts. However, in many remote areas there are no dedicated music agencies and limited access to equipment and facilities, making the role of RIMOs and projects such as NMDP more critical.
<b>Building Partnerships</b>			
	A unified and cooperative remote sector	1	The NMDP was internally focussed with little cross-over with other RIMOs. Ng Media workers did provide Garageband workshops for other RIBS workers at the 2009 and 2010 Remote Media Festival.
	Inter-agency collaboration/ 'Whole of community' approach	3	The NMDP had inter-agency collaboration with partnerships with Ng Council, Shire of Ng'ku, Dept of Education, NPY Women's Council and other regional agencies, as well as all Ng communities.
	Partnership approach between community and government	3	Ng Media built the NMDP on previously successful funded projects with three funding agencies Country Arts WA, Arts WA and DEWHA. Arts WA funded the Strategy project (2007-8) which helped leverage three funding sources for a funding for a three-year project.

Principles	Policy Topics	Rating	Comments
	Links to other policy areas at national, state and local government levels	2	CS4 demonstrated the effective linkage between music and other remote media activities. It linked to Shire youth activities. Ng Media used the NMDP to argue for the Indigenous Contemporary Music Action Plan 2008 to be operationalised with a dedicated funding program.
<b>Industry Development</b>			
	Increased economic independence	2	While the NMDP was reliant on funding, Ng Media set out to develop music into a regional micro-enterprise, generating income from music recording and sales, commissioned music, royalties, band performances, equipment hire and other services.
	Organisational and sector structure and sustainability	1	The NMDP helped to build the regional role and capacity of Ng Media, and integrated well with other activities. The low income generation made an ongoing music program unsustainable without recurrent funding.
	Building a business culture and enterprise approach	2	Ng Media sought to develop a business model for ongoing music development in the region, however this was a long-term aim.
	Meaningful employment/ career pathways with award wages	2	The NMDP was focussed on developing career pathways for musicians. A <i>Yarnangu</i> MDO role and two NJP music workers were employed to support training, development and recording.
	Skills development with appropriate training delivery	3	The NMDP involved hands-on skills development, with use of male and female MDOs to encourage gender balance and a <i>Yarnangu</i> MDO role. The informal delivery approach engaged and empowered young people. As well as music skills, the training resulted in technical and ICT skills and literacy and language outcomes.
	Recognition of failure of market-based models	2	This project would not have been possible without government funding. The small local market and low incomes limit the income generation capability of a local music enterprise, requiring external markets to become sustainable.
	Preferred supplier for government messages	1 (A)	Ng Media demonstrated to funding agencies that it was best placed to delivery this program because of its existing relationships with musicians, linkage with existing programs and training experience in the region. <i>(A)- Topic should expand to include 'project or service delivery'</i>
<b>Capacity Building (A) –Re-name as Community Capacity Building</b>			
	Holistic, integrated approach	3	As outlined in A11.5.4.6, music development integrates with other Ng Media activities, including radio, video and ICT training, production and distribution as well as technical support.
	Capacity Building & Social Capital	3	The NMDP helped build the capacity of musicians in music and technical skills, songwriting and recording.

Principles	Policy Topics	Rating	Comments
			It created opportunities and pathways for musicians, and built the social capital in the region using music as a positive mode of creative expression and peer-driven awareness raising.
	Empowerment / 'Agency'	3	The support approach used in the NMDP helped to build the agency and ownership of musicians in their personal and band development. The responsive training approach empowered musicians to continue writing, performing and recording new music.
	Supporting sustainable social and economic development of communities	2 (A)	The NMDP incorporated business development to help promote economic outcomes. It supported the annual festival and community music events to expand the social and economic outcomes to the broader community. <i>(A) – Merge with 'Capacity Building and Social Capital'</i>
	Capability Approach (Sen)	3 (A)	<i>(A) – Similar to social capital and empowerment/ agency topics above</i>
	Strengthening social networks	2	CS4 supported music events, which brought together family and friends from the region and neighbouring regions. Music can effectively convey shared themes and experiences, building unity and identity. The music community is also a strong social network.
	Promotes health, wellbeing and functional communities	2	Music is an effective way of conveying health messages and other information, as audiences hear the message repeatedly. Music is a constructive activity that can help divert young people from harmful or dysfunctional behaviour.
<b>New Models for RIMOs and RIBS (A)- Re-name as 'Development of role of RIMOs and RIBS'</b>			
	Multi-media production and applications	2	Music recording uses ICT applications. Distribution occurs via CD, digital media, radio, video/TV and online.
	Upgraded multi-media RIBS facilities	1	NMDP training and Garageband recording made use of available facilities, often in RIBS e-centres. While this worked initially, it did lead to conflict over use of the space and break-ins to continue working after hours.
	Effective regional coordination models	2	While a local music program would be ideal, music development fitted well with other regionally delivered programs by Ng Media.
	An alternate learning sector	2	As observed by Kral (2008, 2009), the Garageband recording enabled effective peer learning, inter-generational knowledge transfer, literacy development and an alternate learning space for disengaged youth.
	A Production Focus	2	The NMDP focussed on both music production and performance outcomes as tangible outcomes.

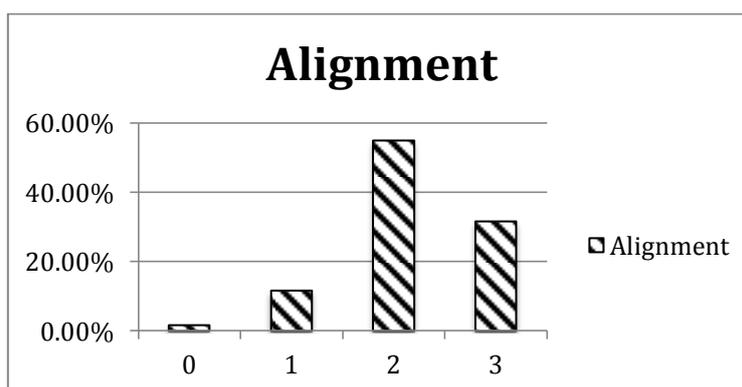
Principles	Policy Topics	Rating	Comments
	Decentralised model	3	The NMDP was a regional program supporting music development in 14 communities. While the Pro Tools recording studio was in Irrunytju, the training was delivered in other communities, and music events and basic recording could be done in most sites.
<b>Cultural and Linguistic Development</b>			
	Recognition and promotion of knowledge society	2	Music provides an effective mode or oral communications, building on a traditional ecology of embedding knowledge within a musical narrative form that can be learnt through repetition.
	Embracing cultural frameworks	1	The NMDP relied on Ng Media governance and staff experience, the <i>Yarnangu</i> MDOs and participants' own cultural embeddedness to ensure it embraced cultural frameworks.
	Language and cultural maintenance and growth	3	As outlined in A11.5.4.4, the NMDP had a range of cultural and language outcomes, through cultural themes and language in songs, and use of music for cultural knowledge transfer.
	Preservation, repatriation & revitalisation of recordings	1	While archiving was not part of the initial project, music recordings created under the NMDP were appropriately stored and preserved. Future archiving projects will ensure preservation and access.
	Recognising cultural authority, rights and protocols	2	The NMDP adhered to cultural protocols and management of ICP rights. Male and female trainers were employed to provide gender-specific delivery.
	Recognising cultural adaptivity	3	The NMDP emerged from recognition that music is a contemporary mode of cultural expression, particularly by young people, that deserved a similar level of support to cultural activities.
<b>Appropriate Technologies</b>			
	Appropriate technology is needed for remote community context	2 (A)	While musical equipment tends to have a limited life in communities, it can be prolonged by personal ownership and effective storage. Equipment is reasonably affordable to replace, however lack of local availability of spares and freight costs are constraints. (A) – <i>remove 'is needed'</i>
	Promote Innovation	2	A level of innovation was required to mix and match available equipment to stage music events. Musical innovation is a feature of Ngaanyatjarra music and recordings.
	Focus on communications needs not technologies	2	The NMDP was driven by demand for skills development, performance and recording opportunities. The technologies were determined by affordability and accessibility.

Principles	Policy Topics	Rating	Comments
	Building on existing communicative modes	3	NMDP built on an existing self-motivated <i>Yarnangu</i> music practice and cultural expression mode to generate engagement and support skills development and creative outcomes.
	<b>Total (out of 180)</b>	<b>130</b>	
	<b>Mean Rating</b>	<b>2.2</b>	

Table A10-27 below shows the summary of how the *Ngaanyatjarra Music Development Program* aligned against the Policy Framework v.1.

Level of Alignment	EF v.2- Number	%
3	19	31%
2	33	55%
1	7	12%
0	1	2%
<b>TOTAL</b>	<b>60</b>	<b>100%</b>

**Table A11-27: Alignment of CS4 against the 60 Policy Topics in the PF v.1**



**Figure A11-8: Graph showing alignment of CS4 against the Policy Topics in the draft PF**

Case Study 4 had a 72% alignment against all 60 policy topics, the second highest for the case studies so far. This is slightly lower than CS4’s alignment with the draft EF v.2 (76%). Six Amendments were proposed. This suggests that the PF, like EF v.2, is an effective tool for music development activities.

CS4 has at least 53% alignment against each of the Policy Principles. As can be seen from Table A11-28 below, the Principles with high alignment are: Participation and Access

(16/18); Convergence and Two-way Communications (7/9); Recognition of Sector Diversity (7/9); Capacity Building (18/21). This is consistent with a capacity building and youth engagement project. The Principles with low ratings were: An Essential Service (8/15) and Industry Development (13/21). This indicates that CS4 was a locally focussed skills development and music production activity more than an externally focussed activity or service. If these two least applicable Principles were filtered out, CS4 would have a 76% alignment against the remaining 48 topics. A contingent version of the PF v.1 would be more useful for regional music development projects.

No.	Policy Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4
1.	An Essential Service	15	9	10	11	8
2.	Rights and Equity	18	13	11	15	13
3.	Participation & Access	18	13	13	17	16
4.	Promotes Reconciliation	9	5	6	5	6
5.	Convergence & Two-Way Communications	9	4	2	6	7
6.	Recognition of Sector Diversity	9	6	3	8	7
7.	Building Partnerships	12	7	6	7	9
8.	Industry Development	21	11	6	15	13
9.	Capacity Building	21	14	15	17	18
10.	New Models for RIMOs and RIBS	18	8	10	14	12
11.	Cultural & Linguistic Development	18	10	16	12	12
12.	Appropriate Technologies	12	8	8	9	9
	<b>TOTAL</b>	<b>180</b>	<b>108</b>	<b>106</b>	<b>136</b>	<b>130</b>

*Table A11-28: Summary of ratings of Case Studies 1 to 4 by Policy Principles within the draft PF*

#### **A11.5.7. Conclusions**

Case Study 4, the *Ngaanyatjarra Music Development Program*, developed in response to community demand for music performance, recording and industry development opportunities. While there was an active contemporary music ecology in the region, there was no music support agency, and hence no high-profile musicians or recordings of Ngaanyatjarra bands. Ngaanyatjarra Media began coordination of the annual Ngaanyatjarra Music and Culture festival in 2003, and music recording from 2004. Garageband workshops included within IT training to engage young people were highly successful, leading to demand for more training and equipment.

The Ngaanyatjarra Music Development Strategy, undertaken in 2007-8, involved community consultation and pilot training to develop a 5-year music development plan. The regional music development activities within CS4, begun in 2008, were the result of that Strategy. The NMDP sought to provide a culturally appropriate model of skills and music development, band support, recording, performance and touring opportunities, industry development and promotion. The program continued beyond the research period until 2013, so only those outcomes completed by mid 2010 were assessed.

Case Study 4 had the highest level of alignment of the first four case studies against Evaluation Framework v.2 with 76% alignment (Mean 2.3) against all Evaluation Topics. There was a consistently high level of alignment against all Principles, with only one rating under 66% (Digital Inclusion). Four Amendments and one Emergent topic were proposed.

The PF v.1 was tested against CS4, with 72% alignment with the policy topics. This is the second highest of the first four case studies. There was reasonable alignment across all Policy Principles with over 53% alignment against all Policy Principles, with only two Principles- An Essential Service, and Industry Development– not being as applicable to music development. Six Amendments were proposed and no Emergent topics. This suggests that the PF, like EF v.2, is an effective tool for music development activities.

Case Study 4 demonstrates that the PF v.1 and EF v.2 are both highly applicable to music development projects, although a contingent version of the PF would be more applicable. Like ICT projects, music development rates more highly than core remote media activities of radio and cultural video projects, suggesting that both frameworks favour communications development and community-driven programs. This will be further reviewed in Chapter 11.

## **A11.6. Case Study 5: National Jobs Package**

### **A11.6.1. Background**

#### *A11.6.1.1 Long-term demand for remote media employment and award wages*

Since the beginning of the Indigenous broadcasting sector in the 1980s, there has been ongoing demand for meaningful employment opportunities for remote media workers with sufficient funding to cover award wages. The lack of adequate wages was cited in the *National Report on the Broadcasting for Remote Aboriginal Communities Scheme* (Turner

1998) as a key reason for the lack of participation and high turnover of broadcasters in many community BRACS.

There is little financial incentive for operators, however dedicated to the cause, to make a long term commitment to work for BRACS. Many of those who might have the talent and enthusiasm to carry out the varied and demanding multiple roles of BRACS manager, TV / radio producer and broadcaster are lost to other community work areas such as the office, store, school or clinic where there is an infrastructure that provides support, clear training, career opportunities and a higher level of pay. This results in a high turnover of BRACS staff, which weighs against any continuity of projects or development of an experienced skill base for the industry.

[The need for reasonable wages] is especially critical for remote communities who have a low income base, high unemployment rates and youth problems with very limited employment and training opportunities. [...] BRACS offers communities and government the perfect opportunity to undertake a major employment and training initiative with immense social, economic, educational and community developmental value. (Turner, 1998:14-15)

Turner's vision for remote media has yet to be realised. The categorisation of Indigenous broadcasting within the community broadcasting sector, which uses a predominantly volunteer workforce, constrained the professionalisation of the Indigenous media industry and funding levels<sup>135</sup>. As a result, only management and training roles were funded through BRACS funding, with most broadcasters employed by communities through the Community Development Employment Program (CDEP)<sup>136</sup>. This relied on the community recognising the value of the BRACS facility and supporting a media worker role. While top-up wages could be paid from BRACS funding to supplement the basic 'work for the dole' CDEP wages, Turner (1998:15) observed in 1998 that only about 20 BRACS broadcasters nationally were receiving top-up wages<sup>137</sup>. Further, CDEP did not include superannuation payments and leave allowances.

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<sup>135</sup> If the recommendations of the Digital Dreaming report (ATSIC 1999) that Indigenous broadcasting be recognised as an essential service were enacted, Indigenous staff positions may have been funded and appropriate facilities provided for this work.

<sup>136</sup> Established in 1977, the CDEP began as an income support and community development program, later changing to an employment program, similar to work-for the dole. CDEP was phased out from 2009 and replaced by the Remote Jobs and Communities Program in 2012 in remote areas. For a summary of the changes to the CDEP, see: [www.abs.gov.au/ausstats/abs@.nsf/Products/6287.0~2011~Chapter~Community+Development+Employment+Projects+%28CDEP%29](http://www.abs.gov.au/ausstats/abs@.nsf/Products/6287.0~2011~Chapter~Community+Development+Employment+Projects+%28CDEP%29)

<sup>137</sup> Turner (1998:15) "without CDEP support BRACS would not have managed to survive." Noeli Roberts and

Turner went on to recommend that regional media associations become registered CDEP organisations and directly employ BRACS broadcasters. In this way, recurrent BRACS funding could be directed to RIMOs rather than individual BRACS communities, enabling increased media employment and supplementing CDEP to increase wage levels. This recommendation was not adopted<sup>138</sup>.

The employment and wages issues changed little throughout the 2000s, as reflected in the IRCA Submission to the Stevens Review (IRCA, 2010:42):

To date, IBP funding for the sector has not included wages for Indigenous community media workers, relying on CDEP or the National Jobs Package<sup>139</sup> for basic wages (at approximately \$200-300 per week). This has meant that media work is not considered a real job, as the level of payment does not relate to training undertaken or skills and experience in the Industry. There has been no recognition of Award wages or pathways for career development leading to a high turnover of participants. A tiered wage structure would recognise skills development, work output and level of independence in media production and managing media centres.

The Stevens Review report (Stevens et al., 2011:69) described the ongoing issue:

Consultations revealed that a lack of training and ongoing employment opportunities within the Indigenous broadcasting sector resulted in many people viewing broadcasting as something to do while waiting around for an alternate job offer – rather than as a real, sustainable career choice. In many cases organisations could not offer full-time jobs because they did not have enough funding, or better wages were on offer in other sectors. Retention was a major concern.

Stevens et al. (2011) recommended funding levels to ensure award wages, training and employment pathways, and increased number of National Jobs Package positions. However, none of these recommendations were adopted.

#### *A11.6.1.2 Employment in the Ngaanyatjarra Lands prior to 2009*

Prior to 2009, most Indigenous employment in the Ngaanyatjarra Lands was managed through the CDEP. Initially managed by each community council, CDEP became centrally

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Belle Davidson were the only two media workers in the Ngaanyatjarra region that received top-up wages from BRS funding.

<sup>138</sup> The introduction of the NJP finally enabled media organisations to be direct employers as Turner recommended, but without the flexibility of CDEP, or the associated organisational funding.

<sup>139</sup> Or NT Jobs Transition Program in NT communities.

coordinated by Ngaanyatjarra Council in the mid 2000s. CDEP wages were based on hours of work done, with a maximum of 15-20 hours per week<sup>140</sup>, however some communities allowed people to work additional hours as there were other participants who did not work the maximum hours. While all media workers in the region were employed under CDEP, Ngaanyatjarra Media paid top-up wages to media workers for additional hours or project-based work.

For Ngaanyatjarra Media, the inability to directly employ media workers and lack of additional funds to top up CDEP wages resulted in difficulty in attracting and retaining staff.

As described in a letter to ATSIC National Broadcasting Program Centre:

We have many workers who have Batchelor qualifications<sup>141</sup> yet work full-time for \$200-300 CDEP a week. I believe that people are losing interest in media and do not see it as worthwhile work because it only has CDEP wages available. If there was the possibility of offering incentive payment for working on productions, producing radio programs and conducting training, we would be able to keep people interested in media work and offer a real career path, while developing the quality of the work being produced. (Ng Media letter to ATSIC National office, 1/11/02)

From 2002, Ngaanyatjarra Media sought to actively engage Yarnangu in each community to undertake accredited media training with Batchelor Institute (BIITE) and become local broadcasters. BIITE was the primary RTO for Certificate 2 and 3 courses in BRACS<sup>142</sup> delivered most formal training during the 1990s and early 2000s. As the Abstudy payments were higher than CDEP wages, there was an incentive to enrol in formal training<sup>143</sup>. The participation and training relevance and outcomes increased significantly when Ngaanyatjarra Media began community-based training through a co-delivery arrangement with BIITE from 2003 to 2006. The enrolments increased from four in 2001 to an average of 20 from 2003 to 2006, with five students graduating from Certificate 3 (Remote Area Operations) in 2005.

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<sup>140</sup> Maximum hours and hourly rates varied depending on community.

<sup>141</sup> BRACS workers mostly enrolled in the Certificate 2 in BRACS course offered through Batchelor College, later re-named at Batchelor Institute of Indigenous Tertiary Education (BIITE).

<sup>142</sup> The BRACS course combined radio and video units, as did the replacement Certificate 3 in Broadcasting (Remote Area Operations). Following the national accreditation of VET in 2007, BIITE only offered Certificate 3 in Radio Broadcasting or Screen Production.

<sup>143</sup> Abstudy is a government assistance scheme to cover living costs while studying. The fixed weekly pay rate was higher than most CDEP wages, resulting in some long-term students seeking to avoid returning to CDEP.

Additional to the formal training, Ngaanyatjarra Media delivered up to eight community based training workshops each year, enabling other community members to participate and learn broadcasting and production skills. This training, which was informal, mostly hands-on or project-based, was delivered to an additional 20 to 60 people each year until 2010, depending on staffing and resources. Following the withdrawal of community-based delivery by Batchelor Institute from 2006, Ngaanyatjarra Media delivered only informal training up to 2010. This proved to be more flexible, responsive and effective delivery model. It was open to all community members to participate and enabled cross-media training, such as using IT training to developing media and music production skills (see Case Study 3).

As a result of the training, support and production focus, there was a reasonably consistent Yarnangu workforce employed regionally under CDEP from 2002 to 2009 of between 18 and 26 people. While various people only worked for short periods and some young women left and returned due to childcare commitments, a core group of about 15 Yarnangu remain consistently involved with Ngaanyatjarra Media to this day.

#### **A11.6.2. Outline of project**

##### *A11.6.2.1 Introduction of the NJP in 2009*

With the gradual abolition of the CDEP, and following the trial introduction of NT Jobs Transition Package in 2008, the ‘National Jobs Creation Package’ was introduced from mid-2009<sup>144</sup> (later known as the National Jobs Package). This was intended as a transition program from CDEP employment to ‘real jobs’ as part of the COAG’s ‘Closing the Gap’ commitment to improving economic outcomes for Indigenous people<sup>145</sup>.

In 2009/10, 2000 government service delivery jobs were allocated in the Indigenous arts, culture, language and broadcasting sectors, with 564 jobs allocated to the arts and culture sector<sup>146</sup>. 170 Indigenous broadcasting roles, such as broadcasters, technicians and cadet journalists, were offered to RIMOs, RIBS, and radio stations in areas with CDEP programs.

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<sup>144</sup> A Ministerial press release in March 2009 announced the “creation” of 2000 jobs in the arts, broadcasting and culture sectors.

<sup>145</sup> One of the six COAG ‘Closing the gap’ targets was to halve the employment rate gap between Indigenous and non-Indigenous Australians within a decade.

<sup>146</sup> 1280 jobs in Australian Government service delivery and 720 jobs in state and local government service delivery. (ANAO 2011:12). 533 of the 564 positions (94 per cent) in the arts and culture sector were filled in 2009-10 (Stevens et al., 2011:70).

Details of the program were not released until late May 2009. The DEWHA Fact Sheet<sup>147</sup> outlined the NJP as a direct offer approach, with DEWHA staff negotiating the number of positions and roles directly with organisations. Only part-time (20 hours per week) positions were funded, with additional support provided for administration, training and on-costs (including superannuation, leave loading and worker's compensation). The allocation per participant was \$27,208, made up of: Salary: \$15,856; On-costs: \$3,330 (includes superannuation and workers' compensation); Training: \$5,802; and Administration Fee: \$2,220. Funding was initially offered on an annual basis, with triennial contracts offered from 2010/11 based on successful delivery.

The Fact Sheet described the benefits of the program as providing:

- More autonomy for organisations in meeting staffing needs, as well as providing an opportunity for sustainable employment and professional development for Indigenous people.
- Employees benefit from mainstream employment conditions such as wages, superannuation and access to training and professional development. (DEWHA, 2009)

The NJP provided some benefits, such as enabling a direct employer-employee relationship, however these were outweighed by the issues. The NJP used a 'one-size-fits-all' approach, with no flexibility allowed for local or regional variations, or local determination of participants' wage levels. Under CDEP, local discretion was allowed in distribution of wages according to hours worked, whereas the NJP positions were funded as a fixed salary. Also, once a person signed up to NJP, they could not return to CDEP employment, only move to other non-CDEP roles or Centrelink.

Organisations were advised that this was their only opportunity to participate in the NJP, or another organisation would be offered the positions. Further, there would not be additional positions available beyond the initial rollout, preventing the option of staging the introduction. The late release of information from DEWHA allowed very little time for RIMOs to decide whether they would take on the coordination of the NJP from July 2009. There were numerous considerations, not least of which was the major shift of organisational focus for RIMOs from broadcasting and production to training and employment, with an associated increase in administration. RIMOs had little option but to participate, with most

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<sup>147</sup> DEWHA (May 2009) Job Creation in the Arts and Culture Sector Fact Sheet.

RIMOs taking up NJP positions to avoid potential loss of workforce with CDEP pending abolition. However, Some RIMOs only took positions at hub sites to reduce supervision requirements and remote delivery costs.

#### *A11.6.2.2 Ngaanyatjarra Media concerns regarding NJP*

Based on regional media worker employment numbers through CDEP, Ngaanyatjarra Media initially proposed to coordinate 20 positions in the region. However, after seeing the funding guidelines, Ngaanyatjarra Media raised its concerns regarding the design and funding levels of the NJP (letter to DEWHA by the author 18/6/09):

- *No funding allowed for staffing to deliver the program:* To effectively undertake training, supervision and work readiness for 20 Indigenous workers, as well as undertake administration and reporting, Ngaanyatjarra Media requires three additional staff, with on-costs and housing. (Note: There is a chronic staff housing shortage in the region). The NJP has an implicit expectation of delivery by existing staffing, which is unrealistic with a high likelihood of leading to burnout.
- *No provision for additional costs of remote and multi-site delivery:* Ngaanyatjarra Media has a dispersed workforce in 14 communities across a region of 500,000 square kms. The fixed allocations for training and administration are effectively designed for single site delivery (such as art centres), and are vastly inadequate to the actual costs of remote program delivery. As well as staff costs, these include vehicle lease and maintenance, travel costs, trainer accommodation, insurances, workplace costs (phone/internet, power) and travel for Indigenous workers to attend centralised training.
- *Low wage levels:* The level of wages being offered are not based on the awards for media and broadcasting. The pay rates (\$246.92/week) are similar to CDEP or unemployment benefits, which don't even cover the cost of living. This makes media jobs unattractive compared with other community roles.
- *No top-up or wage variation based on capability or actual work done:* The salary rates are fixed regardless of age, skills, experience, training completed, or duties. Media work is often project-based with casual employment<sup>148</sup>. CDEP allows local flexibility for participants to earn top-up wages, with Ngaanyatjarra Media paying top-up wages to most media workers for doing additional extra hours broadcasting or on media projects.

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<sup>148</sup> Ngaanyatjarra Media paid top-up wages to people involved in projects in various roles.

Thus wage levels can reflect skills, experience and higher duties, such as our Cultural Officer positions.

- *Increased administrative burden:* Ngaanyatjarra Media seeks to minimise its administrative workload to focus its resources on community training delivery and media and broadcasting projects. It risks devoting significant resources to administering the NJP. While a direct employment relationship is desirable, the current centralised administration of CDEP and Centrelink payments by Ngaanyatjarra Council reduces duplication.
- *Increased focus on limited workforce:* The NJP requires Ngaanyatjarra Media to focus our efforts on a fixed group of employees, limiting our ability to train or engage other aspirant participants or those interested in casual media.
- *No allowance for casual employment:* Under CDEP, people can work in more than one job in the community. This enables a person to do a daily or weekly radio show but also do other community work. NJP would fix the employee to one role without allowing casual or part-time employment.

Having raised its concerns with the program's design, Ngaanyatjarra Media opted to sign up to employ 20 media workers with the intention of addressing the issues through the initial year<sup>149</sup>. The alternative scenario of another agency employing the media workers would have lost the opportunity for undertaking regional coordination of media training and employment, and may have increased the risk to Ngaanyatjarra Media's sustainability.

#### *A11.6.2.3 Ngaanyatjarra Media delivery of the National Jobs Package*

Ngaanyatjarra Media put in considerable effort to implement the National Jobs Package despite its shortcomings. The first six months of the NJP delivery mostly involved recruiting eligible employees, explaining the NJP, and completing paperwork to transfer people from CDEP. There was reluctance from many because they could not return to CDEP and were concerned about limiting future options. Some opted to not transfer because they would be worse off financially<sup>150</sup>. Communities were also reluctant to sign over their CDEP participants as this reduced their municipal funding and meant that they no longer managed payroll deductions to recoup borrowings or for funeral funds, rent, and so on.

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<sup>149</sup> The 20 positions was the highest number of all RIMOs.

<sup>150</sup> Initially, top-up wages were not able to be provided under NJP, providing little incentive for enthusiastic workers to do additional work, but this limitation was later lifted.

Due to these challenges, Ngaanyatjarra Media was only able to fill five positions in the first month (July 2009). An additional six were signed up in September, with two more in October and the remaining seven positions filled in November 2009<sup>151</sup>. By December 2009, three people had already left the positions due to ‘sorry business’ and changes in community management making the position unviable (numbers 18-20 on Table A11-29). Table A11-29 shows the participation, roles, locations and training delivery as at December 2009 (Source: Ngaanyatjarra Media 2nd quarter 2009/10 performance report).

No.	Role/Position	Community	Type of training completed
1	Cultural Officer	Irrunytju (Wingellina)	On-the-job training / Skills workshop/ Governance/ Translations
2	Media worker - telecentre supervisor	Irrunytju (Wingellina)	On-the-job training, Skills Workshop, Radio Broadcast
3	Music / Media Worker	Irrunytju (Wingellina)	On-the-job training: skills workshop / music recording
4	Music / Media Worker	Irrunytju (Wingellina)	Skills workshop / Music development
5	Media Worker	Irrunytju (Wingellina)	On-the-job training / skills workshop / Translations
6	Media Worker	Irrunytju (Wingellina)	On-the-job training/ Radio Broadcast & Training
7	Media worker	Irrunytju (Wingellina)	On-the-job training: Radio Broadcast & Training
8	Media Worker / cleaner	Irrunytju (Wingellina)	On-the-job training / Cleaning
9	Supervisor/ Media Worker	Blackstone (Papulankutja)	On-the-job training: Radio Broadcast & Training
10	Management / cultural liaison	Mantamaru (Jameson)	On-the-job training: Governance, Radio Broadcasting, Translations
11	Supervisor/ Media Worker	Mantamaru (Jameson)	On-the-job training / Radio Broadcast & Training
12	Cultural Officer	Mantamaru (Jameson)	On-the-job training /Governance
13	Media Worker	Mantamaru (Jameson)	On-the-job training / Radio Broadcast & Training
14	Music / Media Worker	Mantamaru (Jameson)	On-the-job training / Radio Broadcast & Training
15	Supervisor/ Media Worker	Warakurna	On-the-job training / Radio Broadcast & Training
16	Media Worker	Warakurna	On-the-job training
17	Media Worker	Tjuntjuntjara	On-the-job training

<sup>151</sup> Four of these required a variation to the rules to accept people on Centrelink rather than CDEP.

No.	Role/Position	Community	Type of training completed
18	Media Worker	Tjukurla	New recruit
19	Media Worker	Tjukurla	New recruit
20	Media Worker	Tjirrkarli	On-the-job training / Radio Broadcast & Training

*Table A11-29: NJP participant roles, communities and type of training received, as at December 2009*

During 2009, Ngaanyatjarra Media had to undertake a significant restructure and re-focus from its previous programs to effectively deliver the new program. A half-time NJP Operations Coordinator position was created<sup>152</sup> to manage the administration, coordination of training, and providing NJP employee support and supervision. There was significant initial work required to set up the administrative systems, including payroll, taxation, bank accounts and superannuation accounts for each participant. For each participant, individual job descriptions were developed with training needs assessment, and arrangements made for submitting regular timesheets and reports.

Of the 20 positions, there were 17 employed as Media Workers (broadcasters/ media producers), with four of these also supervisors of Media e-centres or Irrunytju Telecentre and three also working in the Music Development program. Two positions were filled by the Cultural Officers and one by a Yarnangu Co-Manager/ Cultural Liaison Officer, working alongside the General Manager. While Ngaanyatjarra Media had a high level of employee continuity, there was typically one to three positions unfilled at any time in the first two years. The funding requirements and detailed quarterly reporting resulted in ongoing pressure to monitor workers outputs and fill vacant positions.

It was relatively simple to support the eight workers in Irrunytju, however it proved much more difficult and time-consuming to support employees in the other seven communities (see table A11-29) with on-the-job training, suitable workplace facilities and functioning equipment. This was further challenged by the job duties being specific to each participant, requiring individually tailored training and support. During 2009-10, Ng Media travelled to communities to deliver on-the-job training to media workers in radio broadcasting, video production, IT skills, music recording and sound engineering, and basic technical skills.

<sup>152</sup> Due to lack of staff housing and limited funding, there was no option for a full-time position despite this being required. The \$44,400 administration budget (\$2200 per participant) was insufficient for administration expenses, with many costs—accounting, telephone/ internet costs, stationery, electricity, public liability and equipment insurance, building maintenance, staff housing—borne as in-kind by Ngaanyatjarra Media.

Group workshops were also held in music recording and radio broadcasting during this time. With no funding for regional delivery costs, Ngaanyatjarra Media had to cross-subsidise the staff and travel costs using resources from other training programs to make NJP training delivery possible.

The additional consequences of transferring participants from community-managed CDEP was that Ngaanyatjarra Media inherited the time-consuming task of supporting Yarnangu employees with financial management, banking issues, bill payments and other personal issues previously managed by community offices<sup>153</sup>. This is in addition to the daily community demands in Irrunytju, as described in Ng Media's July-December 2010 funding report:

Ng Media continues to be a source for all sorts of miscellaneous assistance to community residents. On any given day we might be called upon to help with: fixing a tyre, arranging a funeral, renewing a rifle license, freighting goods from Alice Springs or Perth, searching for lost property, applying for a passport (no easy task when you have absolutely no identity-establishing documents), contacting relatives, negotiating with large organisations/service providers, et cetera. (p.13)

Ng Media's December 2010 report listed 18 media workers directly employed under the National Jobs Package. During the first half of 2011, six positions were made full-time, reducing the total number of positions to 14. This was a more achievable participation target and enabled increased hours and wages for the most experienced and dedicated employees. Ngaanyatjarra media struggled with the lack of adequate funding for project coordination. The December 2010 report outlined (p13):

the funding provided to manage and operate the program is sorely insufficient for delivery in a remote, multiple-community context. Thus, Ng Media is put under great strain trying to properly deliver training, supervision and meaningful work to our NJP media workers. We are not able to employ a coordinator for this program until more housing becomes available.

Ngaanyatjarra Media argued in December 2009 that two coordinator/trainers were required to effectively support the 20 Indigenous workers with training and supervision. Also needed were motor vehicles, fuel, training resources, and trainer accommodation, fares and travel allowance. The request was repeated in every report and in numerous letters to DEWHA

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<sup>153</sup> As community offices no longer received CDEP funding, they re-directed requests for food for hungry children, travel to funerals or cultural business, loans for vehicle purchase or repairs, to Ngaanyatjarra Media.

(later OFTA). The June 2011 report (by new General Manager Chris Hobart 12/8/11) argued for the program to be more flexible to enable casual employment of workers on project-based work such as video productions, music recordings and events rather than full-time positions. While increased flexibility in the distribution of funding for casual and part-time wages was eventually allowed, no employment of non-Indigenous coordination staff was allowed using NJP funding. As a result, multi-site delivery of NJP remains unrealistic without significant cross-subsidisation. As the only recurrent funding is via the Indigenous Broadcasting Program, positions other than radio broadcasters are not necessarily viable as ongoing positions.

#### *A11.6.2.4 Sector responses to NJP*

Not all RIMOs experienced the same issues with the NJP as Ngaanyatjarra Media, as only three had attempted regional delivery. NT-based RIMOs, funded under the NT Jobs Transition Package<sup>154</sup>, had already gained more flexibility and higher salary rates than NJP recipients. Based on this feedback, the Stevens Review described the NJP as a success:

Not only has the program been successful in terms of achieving a high employment rate, it is also having a positive impact on the lives of employees, engendering pride in themselves and their workplaces and allowing for the pursuit of accredited training. The program has also enabled a number of Aboriginal and Torres Strait Islander media organisations to expand their operations through the provision of training and paid employment to staff. (Stevens et al., 2011:70-71).

Stevens cited the conversion of 45 positions in the NT from part-time to full-time and the increasing demand for extra positions. The report recommended:

The Australian Government increase the number of positions allocated under the National Jobs Package (NJP) to the Indigenous media sector in regional and remote regions with high demand for such positions. (Stevens et al., 2011:Rec 30)

While IRCA advocated for more NJP Positions, its response to the Stevens Review report urged a review of the NJP scheme before being expanded<sup>155</sup>. IRCA (2011:6) made the following points:

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<sup>154</sup> This began in 2008 as a pilot project under the NT Intervention.

<sup>155</sup> Remote Sector Response to the Recommendations of the Indigenous Broadcasting and Media Sector (IBMS)

- The NJP is designed for a single workplace situation where employees have ongoing supervision and training. It does not support regional multi-site delivery.
- The NJP training allocation does not include remote delivery costs of trainer wages, housing/ accommodation, travel, vehicles, and on-costs.
- There needs to be a much greater degree of flexibility built into the program to recognise the project-based nature of media and broadcasting activity and remote work practice.
- The salary rates need to be closer to award wages and should include the language allowance loading.

IRCA recommended that the National Jobs Package be reviewed, with regard to:

- funding for wages (raise to award rates, including language allowance);
- increased flexibility of payments for employment of casual staff, temporary removal of workers during leave, pay extra wages for over-time and production type work;
- training and support costs and staff on-costs (vehicle costs to support remote participants, staff housing, training resources);
- ensuring workplaces are fully equipped for a full-time position (computer, phone and fax machine for each participant, air-conditioned RIBS facility, etc.). (IRCA, 2011:6)

Ongoing requests by IRCA to have NJP reviewed went unheeded, despite many of the same issues also being raised by the Auditor General in annual audits of the Indigenous Employment Initiative programs.

#### *A11.6.2.5 Abolition of NJP under Indigenous Advancement Strategy*

Following the Abbott Government's election in 2013, 150 Indigenous programs were transferred from various government departments into the Department of Prime Minister and Cabinet. These included the Indigenous Broadcasting Program from DBCDE and the broadcasting jobs under NJP from the Office for the Arts. This was seen as a positive change to align the broadcasting jobs under IBP. However, this was shortly followed by the announcement of the establishment of a new Indigenous Advancement Strategy (IAS), with all previous programs abolished and amalgamated into five key streams. Broadcasting and telecommunications were combined under the 'Culture and Capability' stream. The IAS had three main objectives – school attendance, adult employment, and community safety – with all organisations required to demonstrate how they would address these objectives in order to

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Review, IRCA letter July 7 2011.

continue being funded. While most Indigenous media organisations have argued for increased employment, it is yet to be seen the level of support to be given to broadcasting jobs compared with NJP<sup>156</sup>.

### **A11.6.3. Proposed outcomes**

This project differs from other case studies in that the NJP was developed by the Australian Government to address ‘Closing the Gap’ policy outcomes for employment and replace CDEP. As such, the performance indicators are entirely determined by the funding agency DEWHA without community input.

The 2009/10 DEWHA Funding Agreement described the Objective of the NJP as:

The creation of jobs in Government service delivery which support the sustainable development of Indigenous arts and culture.

The primary performance indicator in 2009/10 funding agreement was the total number of participants (20) and their roles. For each NJP position, the 2009/10 quarterly reporting required responses to the following PIs:

- When was this position filled?
- Which CDEP provider was this person registered with as of 30 June 2009?
- Was the position vacant at some time since the last reporting period and you had to look for new staff?
- Was a selection process undertaken?
- If an employee resigned from this position, what reason did they give for leaving?
- Describe the type of training the individual has completed in this reporting period.<sup>157</sup>

### **A11.6.4. Actual outcomes**

#### *A11.6.4.1 Skills development, capability and participation*

The focus of NJP on a discreet group of 20 employees led to more targeted training delivery and support for that group. This resulted in a more tailored approach to the training to meet individual needs and development pathways, and support employees to build competency and

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<sup>156</sup> Announcements of IAS funding are due in mid 2015. At the time of writing (February 2015) there was no indication if media and communications would be a priority are for employment support.

<sup>157</sup> In 2010/11, the PIs were expanded to include program delivery outcomes: 1) How many positions were filled as at the final day of the reporting period? 2) How many positions were vacant for the entire reporting period?

professionalism in their work. The training delivery style was mostly hands-on workplace training, individually or in small groups, with practical outcomes such as live broadcasts, video productions, IT usage, or music recordings. All training was non-accredited using staff trainers.

While most employees had already participated in training and undertaken media work at some level, none had yet reached the level of professionalism required for mainstream employment<sup>158</sup>. While most trainees became proficient in basic radio broadcasting, camera operation and editing using Garageband or iMovie software, only a few learnt advanced skills in journalism, audio editing, camera skills, lighting, or editing using Final Cut Pro software. In practice, the level of engagement and commitment to the training and work duties changed little as a result of the new arrangements. The perennial issue of expecting people to work for 20 hours a week and not get distracted by other community activities or family demands prevailed. Without a staff member on site to urge people to stay and work, it was impossible to prevent this happening or to monitor work hours to adjust paid hours accordingly.

Previous training delivery by Ngaanyatjarra Media had been open to all community members, which meant that more people could access and use media facilities without necessarily taking on a media job. However, the resources needed to support NJP led to less capacity to deliver this community-wide training model for radio and video production. While the IT training and music programs were still community accessible, the lack of dedicated NJP trainers forced radio and video trainers to focus on NJP employees, limiting the ability to engage and attract new workers.

#### *A11.6.4.2 Employment outcomes*

As outlined in A11.6.4.1 above, the number of people employed by Ngaanyatjarra Media ranged from 20 part-time in late 2009 to 18 at June 2010, and following a re-structure, down to 14 employed by mid 2011 with 6 of these in full-time roles. The direct employer-employee relationship between RIMO and media worker was a definite improvement. This provided a greater sense of ownership and pride and promoted a more stable workforce for RIMOs with staff continuity.

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<sup>158</sup> However, no media workers expressed interest in relocating to a regional town or urban centre for work.

The NJP employee's wages and conditions were slightly better than CDEP in that there was a reliable fixed weekly wage as well as superannuation and leave loading. From an employer perspective the fixed salary removed the incentive ('carrot or stick') under CDEP of paying wages according to actual hours worked, however it reduced disputes over pay levels (CDEP was seen as discretionary by community staff). Once the employee payroll arrangements were set up, it was relatively simple to administer, with payments going directly in to employees' bank accounts. This helped to reduce issues regarding wages payments during holiday or leave periods<sup>159</sup> and reduced requests for advance payment of wages, although some people regularly tried.

The NJP had only been operating for one year when the author left Ngaanyatjarra Media, making any long-term outcomes difficult to assess. Due to criticisms of the NJP guidelines and implementation issues, more flexibility was allowed over the following two years. However, there have not been more positions made available through the program limiting any potential for increased employment by Ngaanyatjarra Media. With CDEP being phased out, and the replacement Remote Jobs and Communities Program not having media roles as priority areas, there are few other means to employ people in media jobs.

*Issues/Obstacles:*

- *No value of employee include in PIs:* The PIs were primarily focused on whether NJP positions were filled and the training delivered to the person. There was no questions relating to the nature or complexity the role, or the outcomes of the person in undertaking the role, or their increased capability or career development outcomes. That is, the PIs were aimed at ticking the boxes for 'Closing the Gap' policy outcomes, with no inclusion of community or personal outcomes.
- *Funding levels for wages:* While wages have increased slightly since 2009, the level of wages do not meet the awards for media and broadcasting<sup>160</sup>. The fixed salary rate was a major issue, with no tiering or annual increments or allowance for recognising training, experience, complexity of role and language skills. Yarnangu regularly complained that the wage was insufficient to cover high living costs in remote communities.

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<sup>159</sup> It was very complex to get cash payments to people in other communities or in town, with only some agencies that would pay cash on purchase orders, with some charging considerable fees to do so.

<sup>160</sup> Outlined under the Media, Entertainment and Arts Alliance (MEAAA) awards.

- More flexibility needs to be allowed to base wages on actual hours worked, using award rates that recognise tasks undertaken and skills level. Tasks such as translations, video production and radio broadcasting require higher skill level and experience.
- *Lack of top-up wages:* Many participants had the ability to receive higher wages or top-up wages for additional work (under CDEP), which is more difficult under the NJP, reducing the incentive of enthusiastic workers to do additional work. Also communities are unable to attract municipal funding which was associated with the number of CDEP participants.
- *Flexible Work Practice:* Many remote Indigenous people prefer more flexible work arrangements than the western 38-hour week, office-based work model. People often work hard on a project but may take time off for ‘sorry business’, cultural business or to travel to attend meetings<sup>161</sup> or to visit family. Rather than expecting remote Indigenous people to adapt to whitefella paradigms, it is more pragmatic and appropriate to adapt to the Indigenous paradigm. Remote media organisations have a good track record for providing flexible work schedule arrangements, but still achieving substantial outcomes from their Indigenous workforce.
- *Lack of tiered wage levels:* The package currently covers wages for a fixed number of participants at \$350/week<sup>162</sup> regardless of hours worked (assumes 20 hours/week). It provides no incentive to employees by not having different pay levels based on duties, skills and experience of employee, or allowing top-up wages to be paid for higher duties or overtime. It is not flexible to remote Indigenous work practice or cultural and family commitments.

#### *All.6.4.3 Organisational development outcomes*

The NJP was a new activity and funding stream for Ngaanyatjarra Media. With a budget of over \$540,000 annually, this became the biggest recurrent program<sup>163</sup>, increasing the overall organisational resourcing significantly.

While a project of this scale should have increased the organisational capacity, the level of funding was inadequate for the real costs of remote and multi-site delivery (see issues

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<sup>161</sup> Meetings often associated with regional governance, Native Title responsibilities and/or mining proposals.

<sup>162</sup> Increased from \$304/week in 2009/10

<sup>163</sup> The NJP funding was \$544,000 in 2009/10 for 20 positions, compared with the IBP funding of \$430,000. Other infrastructure projects had larger budgets but these were one-off.

below)<sup>164</sup>. The NJP's implementation period added further strain on Ngaanyatjarra Media's limited resources, requiring a staffing restructure and change to training delivery to make the NJP work. This reduced the focus on production outcomes. A great deal of work was required in the first year to establish the program, with no additional funding allocated for start-up costs. A major recruitment campaign was undertaken, job descriptions were developed, banking, payroll and superannuation accounts set up for all workers, and administration systems upgraded to accommodate 20 extra staff. There was ongoing correspondence with Departmental staff monitoring progress and a detailed reporting required.

The NJP had no direct benefit on organisational governance as it had been entirely created in a top-down fashion by government agencies, and was implemented with virtually no warning or consultation. There was no opportunity for Yarnangu Directors to voice their views or concerns about the program prior to implementation. This reduced the community ownership and interest in promoting the program regionally. There was reluctance to encourage people to withdraw from CDEP positions as this would reduce municipal funding to communities and positions could not be reclaimed.

*Issues/ Obstacles:*

- *Insufficient funding for Regional delivery:* As outlined in A11.6.2.4, the NJP model assumes a single workplace. It is not designed or adaptable for multi-site delivery, with no allowance for training staff wages and housing, vehicle and travel expenses, or workplace facility expenses (fitout, power, phone, internet, maintenance).
- *One Size Fits All approach:* The NJP assumes western work practices, and is not flexible to accommodate Yarnangu work practices nor broadcasting and media production modes. There was initially no discretion for payment according to hours worked (this was later allowed after several years of complaints by organisations). The fixed payment removes the onus on people working full hours to receive the full rate.
- *Loss of revenue to communities:* Ngaanyatjarra Council and communities routinely took deductions from CDEP payments to cover participant bills and expenses. Several communities are wanting to invoice Ng Media for housing rental and other costs as lost

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<sup>164</sup> There was no allocation for workplace equipment or facilities, coordination staff and trainers' costs, travel or accommodation to support NJP employees in remote communities, and the administrative costs provided were insufficient for managing the project.

revenue in the shift from CDEP to NJP. For example, Jameson community advised us that under CDEP there was a total of \$74.00 in weekly deductions made through the payroll for each participant<sup>165</sup>. We have received bills for these expenses but have no budget line to pay these without deducting from the participants' wages, which are already very low.

- *Lack of Staff Housing:* There is a particular issue due to a chronic staff housing shortage in Irrunytju and regionally, with many staff having to share housing. This impacted significantly on Ngaanyatjarra Media's ability to recruit training and project coordination staff impacting on program delivery throughout the region.

### **A11.6.5. Evaluation of effectiveness of the activity and Evaluation Framework v.2**

#### *A11.6.5.1 Evaluation of CS5 using EF v.2*

Case study 5, the National Jobs Package, is evaluated below using the draft Evaluation Framework EF v.2. The following key indicates codes used in Table A11-30 to measure the level of alignment of CS5 against the Evaluation Topics in EF v.2.

<u>Key:</u>	
Column 3:	<i>Rating:</i> Level of activity alignment with Evaluation Topics: 3- High 2- Moderate 1- Low 0- Not at all  <i>Suggested Changes to Evaluation Topics:</i> (A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Evaluation Topic.

**Table A11-30: Evaluation of CS5 using EF v.2**

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
Local Relevance	Linked to strategic planning	1	While Ng Media had wanted to increase training and employment, the NJP was not initiated by, nor informed by, Ng Media consultation and planning.
	Addresses community-identified needs and outcomes	1	The development of NJP was not in response to community needs as there was already a functioning employment program in place, despite wages being at 'work-for-the-dole' level. The direct employment model and inclusion of

<sup>165</sup> This was made up of: Rent, Regional Fund, Funeral Fund, Community Fund, Jameson Savings Plan, Cultural Fund.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
			superannuation and improved conditions were welcome, but the community demand for award wages was not addressed. There were several negative impacts of the NJP's introduction as outlined in A11.6.4.
	Relevance of media content	1	The NJP led to slightly increased employment, training and support in active media roles, which in turn will increase local media broadcasting and production output over time.
	Access to relevant information	1	The project was not focussed on news or information, but increased employment and training may provide higher quality journalism of local new stories and information sharing in time.
	Meets audience needs	1 (A)	NJP needed to be adapted and supplemented before it was attractive enough to sign up 20 participants. Some people were financially better off under CDEP and there was more flexibility of work hours. <i>(A) - This topic could be amended to include 'recipients needs'</i>
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	2	The NJP resulted in Ng Media having a large media production workforce, which may be directed towards social and economic development outcomes over time. For most Yarnangu employees, the NJP wages and conditions, including superannuation, were minor improvements on CDEP.
	Builds Indigenous management and governance skills	2	The NJP enabled Ng Media to directly employ two Cultural Officers and a Yarnangu Assistant Manager. The Ng Media Board provided some direction in the suitability and selection of employees.
	Skills development / training outcomes	2	The NJP did increase the training, skills level and professionalism for the NJP participants. However, this was at the expense of community accessible training in radio and video.
	Build employment opportunities	2	Under NJP, Ng Media re-directed 20 existing jobs from CDEP to NJP employment. There were occasional vacancies, creating opportunities for new recruits, but these were often difficult to fill.
	Supports local production and self-representation	1	The NJP made little difference to the ability for people to produce and tell local stories. The focus of resources in the early stage on implementation and training actually reduced Ng Media's production outputs.
<b>Organisational Capacity</b>	Building organisational capacity	1	The NJP added a major new program for Ng Media to coordinate, with 20 direct employees and increased responsibility. However, as it was not fully funded to cover the delivery costs it actually drew on more existing resources than was contributed, leaving reduced capacity for broader community activities.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Effective governance	1	The Ng Media Board had no involvement in the design of the NJP or its performance indicators. Once established, the Board did assist in selection of recruits but their efforts to have the program amended to suit the local context went unheeded.
	Building a business culture and enterprise approach	1	The NJP is an employment program. While established to replace CDEP and provide 'real jobs', it is reliant on government funding. NJP did not promote an enterprise approach. Ng Media did seek to increase professionalism and to improve pathway opportunities.
	Diversified income streams, less reliance on government funding	1	While the NJP added a new funding stream for Ng Media, it is still a government funded employment scheme. This provides little difference from previous employment funding other than being provided direct to the employing agency rather than the community.
	Integration of activity with existing media programs	(2) (E)	The NJP integrates with other activities by providing training and employment to support broadcasting, video production, music development and IT training and e-centre coordination and peer support. The NJP training can be linked into other regional training.
Participation & ownership	Engages local champions	2	The NJP enabled Ng Media to directly employ 20 Yarnangu, who ideally act as local champions for engaging in media activities in their communities.
	Promotes participation/ ownership/ agency in all aspects of project	1	Through NJP training and employment, Ng Media sought to increase the level of participation and agency in undertaking media broadcasting and production. However, the 'top-down' NJP delivery model limited the opportunity for ownership.
Cultural Frameworks	Recognises cultural authority, rights, values and protocols	1	The NJP is based on a western model of employment with little flexibility allowed to tailor to the local socio-cultural context or incorporate cultural authority models. The NJP allowance of 20 hours a week and leave allowance enables employees to maintain some cultural obligations. However the board played an active role in the recruitment of media workers with particular attention to kinship relationships.
	Promotes language and cultural development and knowledge transfer	2	NJP supported people to work in a workplace that recognised the value of language and culture. The media workers were encouraged to broadcast in their primary language.
	Preservation, repatriation & revitalisation of recordings	1	While NJP did not directly address archiving outcomes, it provide a Yarnangu workforce that could work on preservation and revitalisation of records.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
Communicative Ecology	Builds on existing communicative modes and recognises flows and obstacles	2	NJP built upon the CDEP program and the media worker job roles built upon existing roles, albeit directly employed by IRCA. The NJP program built upon the existing community ownership of Ngaanyatjarra Media to improve likelihood of participation and success. However, it did not allow flexibility to accommodate Yarnangu work practices.
	Communicative styles supported	2	The modes of communication used by media workers included radio, video, music, and online communication, as well as face-to-face. Use of language and sign language were encouraged.
	Scope and interactivity of communication	1	The NJP is an employment program more than a communication activity. While it primarily supported radio broadcasting roles, this was not prescriptive. Most media workers also engaged in more interactive communication modes (Facebook, phone, skype etc) within their work.
	Improving cross-cultural awareness and dialogue	1	NJP was an internally delivered program within the region, with insufficient funding to support travel or engagement with outside people or agencies. While some media produced had the potential for improving cross-cultural awareness, this was not a key objective.
	Strengthens existing social networks	1	NJP provided a workforce for media activities (radio .video/TV, music, IT training and access) which supported and developed social networks.
Partnerships (A)		(A)	(A) – Partnerships could be re-defined as Collaboration.
	Stakeholder engagement/ ‘Whole of community’ approach	2	The implementation of the NJP involved Ng Media liaising with communities to set up local support arrangement for employees. Ng Media also worked with other regional agencies (arts, rangers, health) on setting up local stories and work activities for employees to work on. Community activities such as festivals, public meetings, sports events and so on also provide content form NJP employees to produce for radio, TV or online.
	Cross-sector cooperation	1 (A)	Most RIMOs also took on NJP participants, however the program had no inter-regional linkage. The sector did work together to advocate for more flexible delivery models and increased wages under NJP. (A) – Merge with ‘Stakeholder Engagement’
	Effective cross-cultural collaboration/ ‘working together’	3	Ng Media’s approach of working together (‘side by side’) was further enabled by the NJP through provision of wages for malpa (co-worker) wages. Under NJP, Yarnangu staff received mainstream employment conditions, reducing the discrepancy with non-Indigenous employees, although the wage levels were still very different.
	Builds two-way communication	2	The NJP further developed Ng Media’s relationship with Federal government agencies. During the first year

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	between community and government agencies/ other stakeholders		implementation period the Ng media manager communicated regularly about issues and outcomes, additional to the extensive reporting.
<b>Flexibility</b>	Suitable/ adaptable to local context	0	The NJP was a one-size-fits-all program when introduced. Despite an extensive list of issues raised with its applicability to the Ng context, there were no changes made to the program guidelines and delivery model in the first year. Changes, such as allowance of part-time employment, were made by 2013/14.
	Project flexibility & realistic timetables	1	A key criticism of the NJP when first introduced was the lack of flexibility to local context and community need and work practices. While there was extra flexibility allowed over time, it has yet to be adjusted for multi-site delivery and casual and part-time employment.
	Promote Innovation	0	The NJP was a top-down designed program that provided limited opportunity for local delivery approaches or innovation.
	Appropriateness to local conditions – geographic, climatic and land use factors	2 (A)	The NJP was an employment program and was not specifically impacted by geographic, climatic or land use factors. The remoteness and lack of employment opportunities made programs such as the NJP critical for providing relevant and meaningful jobs in communities. (A) - <i>Similar to first topic in this section and last topic in Digital Inclusion</i>
<b>Sustainability</b>	Program continuity	2	The NJP was initially a one-year trial in 2009 and was later extended to allow for triennial funding. Being a recurring program, the NJP provided a good level of program continuity. However no new positions have been added and unfilled positions are taken away.
<b>Convergence</b>	Recognising convergence of Media and ICTs	1	Not directly applicable. Most media workers have access to Mac computers for radio playout, video editing and Garageband recording. Media and ICTs is built into Ng Media work and training.
	Supports multi-platform delivery of content	2	As above, Ng Media uses multi-platform content delivery (local and regional radio, ICTV, ngurra.org website, social media). NJP employees are familiar with and can produce and distribute new content via these platforms.
	Two-way communication modes	1	While NJP is an employment program, it is not about technologies. The NJP did however require two-way communication between Ng media and employees.
<b>Digital Inclusion</b>	Builds Digital inclusion	2	NJP participants were trained and employed to be digitally literate and engage with ICTs and internet as part of their work. a of ICTs for music recording, listening and downloading were key engagement tools in IT training as they provide relevant and desirable outcomes.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Backhaul and last-mile delivery infrastructure	0	This topic is not relevant to an employment program.
	Access facilities/ equipment	2	The funding for the NJP positions helped to sustain coordination of the media e-centres beyond the life of IT training projects.
	Appropriateness of technology for remote community context	0	This topic is not relevant to an employment program.
	User-friendliness (e.g. of equipment/ software/ interface) (E)	(0) (E)	Not applicable to an employment program.
	<b>Total (of 120)</b>	<b>53</b>	
	<b>Mean Rating</b>	<b>1.3</b>	

#### A11.6.5.2 Key findings concerning evaluation

Using Evaluation Framework v.2 (Simplified Model), the *National Jobs Package* had the lowest level of alignment of the first 5 case studies with 44% alignment (Mean 1.3) against all Evaluation Topics. There were four Amendments proposed in CS4, but no new Emergent topics.

Table A11-31 below shows that CS5 had a consistently low level of alignment with all of the Evaluation Principles. This was largely due to the program being devised externally as a ‘one-size-fits-all’ without any local consultation or option for flexibility. Partnerships and Sustainability were the only Principles with a rating of 67%, with Capability and Social Capital at 60%, and all other Principles below 50%. The two technology Principles – Convergence and Digital inclusion – are not directly applicable to an employment case study, however, if these are removed the alignment would still be similar at 45%.

The low ratings suggest that EF v.2 is more favourable towards activities that are locally driven ('bottom up') in response to community needs than top-down projects. This was a stated intention of EF v.2.

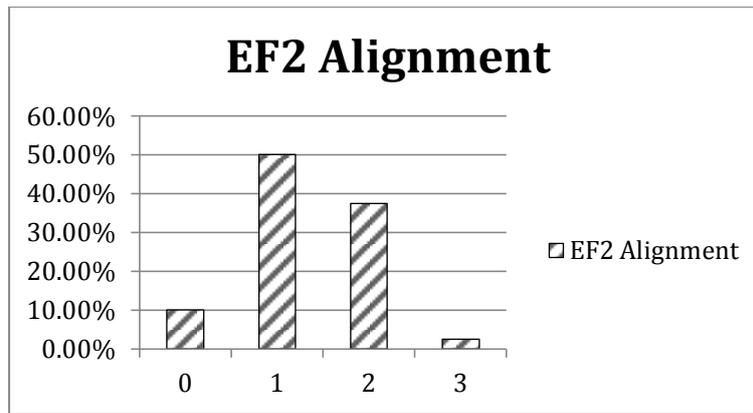
No.	Evaluation Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4	Rating-CS5
1.	Local Relevance	15	14	15	12	14	5
2.	Capability and Social Capital	15	13	11	14	12	9
3.	Organisational Capacity	12	5	4	9	8	4
4.	Participation & Ownership	6	6	6	6	6	3
5.	Cultural Frameworks	9	6	8	6	6	4
6.	Communicative Ecology	15	10	12	9	11	7
7.	Partnerships	12	8	7	8	9	8
8.	Flexibility	12	9	9	8	10	3
9.	Sustainability	3	3	1	2	2	2
10.	Convergence	9	5	4	6	7	4
11.	Digital Inclusion	12	7	2	10	6	4
	<b>TOTAL</b>	<b>120</b>	<b>86</b>	<b>79</b>	<b>90</b>	<b>91</b>	<b>53</b>

*Table A11-31: Summary of ratings of Case Studies 1 to 5 by Evaluation Principles within EF v.2*

Table A11-32 below shows the summary of how CS5, the National Jobs Package, aligned against the 40 Evaluation Topics of EF v.2.

Level of Alignment	EF v.2- Number	%
3	1	2.5%
2	15	37.5%
1	20	50%
0	4	10%
<b>TOTAL</b>	<b>40</b>	<b>100%</b>

*Table A11-32: Alignment of CS5 against EF v.2*



**Figure A11-9: Graph showing alignment of Case Study 5 against EF v.2**

The analysis of Case Study 5 demonstrates that EF v.2 is effective in assessing the local effectiveness and outcomes of this type of project. While the alignment levels are low, this is consistent with the qualitative assessment. As only the initial implementation year of the NJP fell within the research period and was included in this assessment, it is likely that the changes to the program guidelines over the next two years would have increased its alignment. This reinforces the need for a longitudinal evaluation tool to allow for changes over a program delivery period to see the impacts of revisions to program guidelines and delivery approach.

**A11.6.6. Evaluation of the effectiveness of the Policy Framework v.1**

This section seeks to determine the applicability of the policy topics within the Policy Framework v.1 (PF) against Case Study 5.

<b>Key:</b>	
Column 3:	<i>Rating:</i> Level of activity alignment with Policy Topics: 3- High 2- Moderate 1- Low 0- Not at all
	<i>Suggested Changes to Policy Topics:</i> (A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Policy Topic.

**Table A11-33: Evaluation of Case Study 5, National Jobs Package, using the Policy Framework v.1**

Principles	Policy Topics	Rating	Comments
<b>An Essential Service</b>			
	First level of Service	2	The provision of a dedicated employment program indicates a policy level recognition of Indigenous broadcasting as an important community service and source of employment, and not a volunteer-based activity as per community broadcasting.
	Community access to relevant news, information, and services	1	The NJP was not focussed on news or information, but development of a skilled Yarnangu media workforce may result in improved local news, information and services in time.
	Professional service	2	The increased focus on a discreet group of employees with specific job descriptions, training and broadcasting/ production support will lead to greater professionalism over time.
	Locally relevant content	2 (A)	The increased Yarnangu employment, training and support will increase local broadcasting and production output over time. (A)- Change to 'outcomes' rather than just 'content'.
	Discrete class of broadcasting	0	The licensing status is not directly relevant to an employment program.
<b>Rights and Equity</b>			
	Social Justice principles	1	The provision of equivalent employment conditions with position description, superannuation, leave loading, sick leave and workers compensation insurance is an improvement on CDEP conditions. However, the wage levels fixed at \$247/week (2009/10) for 20 hours/week are below award and do not included tiering to recognise skills, experience and role requirements.
	Rights of Indigenous peoples	2	The NJP goes some way toward addressing the UN Declaration prescribed rights to Indigenous media (Article 16), non-discriminatory employment conditions (Article 17.3) and improved social and economic circumstances (Article 21).
	Self-determination	1	The NJP was developed without community consultation, however Ng Media's Board provided some direction in implementation.
	Self-representation & enhanced self-image	2	The implementation of NJP led to a shift of Ng Media resources from broadcasting and production to recruitment, training and administration, reducing local production. The dedicated roles and greater capability should result in increased self-representation.
	Increased representation in mainstream media	1 (A)	While the program is focussed internally on employment and skills development, the resultant increase in professionalism and production outcomes may result in

Principles	Policy Topics	Rating	Comments
			mainstream employment or program distribution in the future (most likely NITV). <i>(A) – Combine within ‘Meaningful employment/ career pathways with award wages’ in ‘Industry Development’</i>
	Effective media & communications a key enabler for Indigenous policy and programs	2	While this is a high level outcome, the establishment of a dedicated workforce should improve Ng Media’s to support and promote other program delivery and communication between agencies and communities over time.
<b>Participation and Access</b>			
	Equity of access to relevant media and communications tools	2	The funding for the NJP positions helped to sustain coordination of the media e-centres beyond the life of IT training projects. The NJP also improves sustainability of RIBS facilities through training staffing and output.
	Inclusive of all remote communities and homelands	1	In theory, NJP was eligible for participants from all RIBS. In practice this was limited by organisational capacity to support remote sites without funding allocated for multi-site delivery. It was also limited by community support for transferring CDEP participants and lack of a functional workplace. Most RIMOs opted for hub delivery only.
	Community ownership and participation	1	NJP enabled Ng Media to directly employ Yarnangu in broadcasting, production and coordination roles. However this reduced broader community training and participation. The ‘top-down’ NJP model limited local ownership.
	Engagement strategies	1	The NJP led to Ng Media’s training and support resources being focussed on the employee group, rather than taking a community-wide engagement approach.
	Strong governance structures	1	The Ng Media Board had no involvement in the design of the NJP, but did inform local delivery and selection of recruits. The NJP provided no support for governance training or roles.
	Digital inclusion	2	NJP participants used ICTs within their training and work practice. Several were employed as e-centre coordinators, supporting local access to ICTs.
<b>Promotes Reconciliation</b>			
	Improving cross-cultural awareness and dialogue	1	NJP was aimed at Yarnangu employment and regional media delivery. Cross-cultural engagement within the region was changed little by this program. Some produced media may reach broader audiences and support cross-cultural awareness, but this was not an NJP objective.
	Reaching broader audiences	1	The NJP was not production or distribution focussed, so this outcomes does not directly apply.
	Effective cross-cultural collaboration/ ‘working together’	2	Ng Media used the NJP to expand its co-worker model for media, IT training and cultural projects. Employment conditions were equalised but wage levels still differed greatly.

Principles	Policy Topics	Rating	Comments
<b>Convergence and Two-way Communications</b>			
	Recognising convergence of Media and ICTs	1	Not being a technological project, this Principle is not directly applicable. Media workers use computers for radio playout, video editing and Garageband recording, IT training and support and online communication and content distribution.
	Multi-platform delivery of content	2	NJP employees are familiar with and can produce and distribute new content via local and regional radio, ICTV, ngurra.org website, Indigitube.com.au and social media.
	Two-way communication modes	1	NJP is an employment program, not a technological one.
<b>Recognition of Sector Diversity</b>			
	Regional diversity	1	The NJP was a one-size-fits-all program when introduced. Despite a list of issues raised about its applicability to the Ng context, no changes were made to the program guidelines and delivery model until later years. Merging of two positions into one full-time began in 2010/11 and inclusion of part-time and casual employees was allowed from 2013/14.
	Organisational diversity	1	As above, there was no consultation on local needs or delivery models, and no allowance for variation until subsequent years following extensive lobbying. There was little flexibility allowed initially for local variation in delivery model and discretion over wages distribution.
	Diversity of needs and context between remote, regional, urban	1	The NJP was aimed at replacing CDEP positions with 'real jobs' in arts, culture and broadcasting. While most positions were in remote communities, the program was identical in regional and urban centres despite differences in context, delivery area and costs.
<b>Building Partnerships</b>			
	A unified and cooperative remote sector	1	Most RIMOs took on NJP participants, the program had no inter-regional linkage. The sector did work together to advocate for more flexible delivery models and increased wages under NJP.
	Inter-agency collaboration/ 'Whole of community' approach	2	The implementation of the NJP involved Ng Media liaising with communities to set up local support arrangement for employees, however there was some resistance by communities as they were negatively impacted by loss of CDEP participants. Ng Media worked with regional agencies on events and local stories.
	Partnership approach between community and government	2 (A)	Ng Media built on its relationship with Federal government agencies through delivery of NJP. The manager raised numerous issues with the program as outlined in A11.6.2.3., however went on to deliver the program with good participation and outcomes. (A) – Add 'delivery organisation' as a partner also

Principles	Policy Topics	Rating	Comments
	Links to other policy areas at national, state and local government levels	1	NJP and related Indigenous Employment Initiatives have also been applied to other remote activities in arts, culture, and land management. However, there is little knowledge sharing or cross-sector forums to discuss what make some programs, such as the Ranger program, more effective than others. While employers determine the job descriptions, NJP has no integration with state or local programs.
<b>Industry Development</b>			
	Increased economic independence	0	Being a government funded employment scheme, the delivery of the NJP did not make Ng Media more independent of Government funding but more reliant. It did boost Ng Media's overall funding and delivery output, but drew heavily on Ng Media's existing resources.
	Organisational and sector structure and sustainability	2	The NJP was initially a one-year trial in 2009 and eligible for triennial funding from 2010/11, providing a good level of program continuity. However, the NJP broadcasting positions were rolled into the general funding pool under Indigenous Advancement Strategy in 2015/16, removing any further continuity of this program.
	Building a business culture and enterprise approach	1	While Ng media had other enterprise arms, the NJP was reliant on government funding. It did help to increase professionalism and staffing for micro-enterprises.
	Meaningful employment/ career pathways with award wages	2	Ng Media transferred 20 existing jobs from CDEP to NJP employment with mainstream conditions and position descriptions, although not award wages other than those receiving top-up wages. There were no new career pathways beyond the region developed under NJP.
	Skills development with appropriate training delivery	2	Ng Media provided tailored training to meet the needs and roles of NJP participants. Experienced staff and other Yarnangu workers co-delivered the informal training, with peer training and phone support at other times.
	Recognition of failure of market-based models	2 (A)	The provision of funding for the NJP is recognition of the lack of mainstream or alternate employment in remote communities and in the media and communications fields. <i>(A) – Move into 'Remote-specific Strategies' and add 'and one-size-fits-all models'</i>
	Preferred supplier for government messages	2 (A)	<i>(A) - Topic should also include preferred service provider.</i> The direct offer of the NJP to the RIMOs is a recognition of their role in managing regional media and communications programs and ability to coordinate RIBS employment, compared with CDEP providers or regional councils for instance. Some directly funded RIBS communities have also taken on NJP participants in their communities, which is appropriate given the lack of remote delivery funding, however limits the regional coordination of training and production.

Principles	Policy Topics	Rating	Comments
<b>Capacity Building</b>			
	Holistic, integrated approach	2	The NJP provides a training and employment program to support and sustain Ng Media's radio, video, music, IT and culture activities. The NJP required Ng Media to visit participant communities more regularly for training and support.
	Capacity Building & Social Capital	1	The NJP added capacity to Ng media with a major new program and income stream (over \$540K pa). While there were real benefits in having a direct employer relationship, the failure to include loading for remote multi-site delivery led to a drain on existing capacity. There were also mixed outcomes in social capital, with Ng Media' training and production resources focussed on the NJP participants primarily.
	Empowerment / 'Agency'	2	The NJP enabled greater association by Yarnangu employees with the employer Ng Media, building a sense of belonging and empowerment. The extra support increased their competency and agency in their roles.
	Supporting sustainable social and economic development of communities	2	The NJP resulted in Ng Media having a large media production workforce, increasing potential income generation outcomes in time. Participants' wages and conditions were minor improvements on CDEP. However communities actually lost municipal funding and payroll deductions for rent and community funds through the loss of CDEP participants.
	Capability Approach (Sen)	2	The capability of the NJP participants increased through more targeted training and support. However, the low wages reduced the potential talent pool and motivation to engage.
	Strengthening social networks	1	NJP provided a workforce for media activities (radio, video/TV, music, IT training and access) which support and expand social networks.
	Promotes health, wellbeing and functional communities	2	For Yarnangu, a stable daily work routine and reliable income stream leads to better health and wellbeing, reduces demands on other family members, and supports functional communities. If the NJP wages covered the actual costs of living it would further support these outcomes.
<b>New Models for RIMOs and RIBS (A)- perhaps 'Development of role of RIMOs and RIBS'</b>			
	Multi-media production and applications	1 (A)	NJP participants use ICTs and multi-media applications within most work roles and for online communications and research. However, NJP is focussed more on employment than production. <i>(A) – This is similar to topic 1 under Convergence above.</i>
	Upgraded multi-media RIBS facilities	1	Some NJP participants' job roles included coordination of the media e-centres. However, the NJP included no funding for workplace upgrades or capital equipment to enable RIBS upgrades.

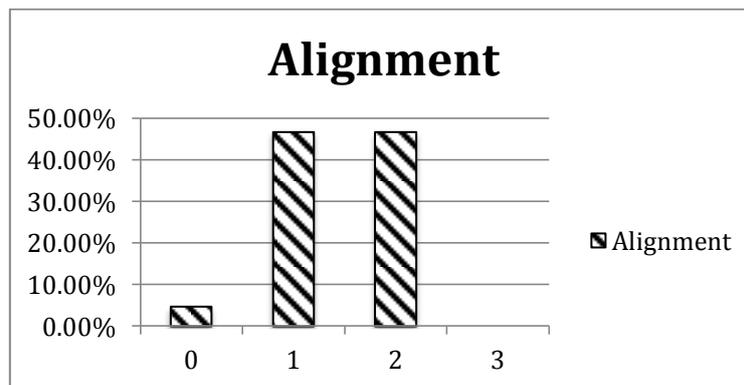
Principles	Policy Topics	Rating	Comments
	Effective regional coordination models	1	Ng Media successfully coordinated the NJP as a regional program, managing training, support, payroll and supervision (where possible) for 14-20 direct employees. However, the funding did not cover regional delivery costs.
	An alternate learning sector	2	Ng Media delivered informal training to NJP participants, mostly in RIBS facilities or telecentre where available.
	A Production Focus	1	The NJP was a training and employment program, however most roles had a broadcasting or production outcome. The regular part-time work approach was at odds with the casual and intensive work mode of a production model.
	Decentralised model	2	The NJP was funded as a single site program, however Ng media delivered it as a regional program.
<b>Cultural and Linguistic Development</b>			
	Recognition and promotion of knowledge society	2	The NJP funded Yarnangu media workers positions as the only people able to provide a relevant and language-based local media service with knowledge of cultural protocols and values.
	Embracing cultural frameworks	1	There was little consideration of cultural frameworks within the NJP design, however the NJP participants bring this knowledge to their roles.
	Language and cultural maintenance and growth	2	NJP supported workplaces which incorporated language and culture. Media workers were encouraged to broadcast in their primary language.
	Preservation, repatriation & revitalisation of recordings	1	While not directly supporting archiving outcomes, NJP provided a Yarnangu workforce that could work on preservation and revitalisation of records once funds become available.
	Recognising cultural authority, rights and protocols	1 (A)	The NJP is a mainstream style employment program with limited flexibility to incorporate cultural authority models or protocols. The Ng Media Board, Cultural Officers and Co-manager provide Ng Media's cultural authority. (A)- <i>Similar to Topic 2 in this section.</i>
	Recognising cultural adaptivity	2	The NJP recognises that remote people can balance cultural obligations with employment requirements.
<b>Appropriate Technologies</b>			
	Appropriate technology is needed for remote community context	0	This topic is not relevant to an employment program.
	Promote Innovation	0	The NJP enabled local job duties but discouraged local variation or innovation.
	Focus on	2	NJP was aimed at developing human resources and

Principles	Policy Topics	Rating	Comments
	communications needs not technologies		engagement more than technological capacity. In terms of long-term investment this is an effective use of resources and supports digital inclusion.
	Building on existing communicative modes	1	NJP had a broadcaster focus, but did enable roles in other media and communication modes in remote areas. NJP participants use communication modes (Facebook, phone, skype etc) within their work.
	<b>Total (out of 180)</b>	<b>84</b>	
	<b>Mean Rating</b>	<b>1.4</b>	

Table A11-34 below shows the summary of how the *National Jobs Package* aligned against the Policy Framework v.1.

Level of Alignment	PF v.1- Number	%
3	0	0%
2	28	46.5%
1	28	46.5%
0	4	7%
<b>TOTAL</b>	<b>60</b>	<b>100%</b>

**Table A11-34: Alignment of CS5 against the 60 Policy Topics in the PF v.1**



**Figure A11-10: Graph showing alignment of CS5 against the Policy Topics in the draft PF**

Case Study 5 had a 47% alignment against all 60 policy topics, the lowest by far of all case studies so far. This is slightly higher than its alignment with the draft EF v.2 (44%), the first time this has occurred. Eight amendments were proposed, mostly to merge topics.

CS5 had a maximum alignment of 57% for one of the Policy Principles- Capacity Building- with all other Principles at 50% or lower. As can be seen from Table A11-35 below, the Principles with lowest alignment (below 40%) were: Recognition of Sector Diversity (3/9); Convergence and Two-Way Communications (4/9); and Appropriate Technologies (3/12). However, if these three Principles removed, the overall rating would only increase to 49%,

So while this case study would indicate the need for a contingent version for training and employment projects, this have not greatly improve its overall rating. The low rating is consistent with the qualitative assessment of outcomes in A11.6.4, and the criticism of the NJP as being a ‘one-size-fits-all’ program. Thus, CS5 indicates that the PF is effective as a comparative tool.

No.	Policy Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4	Rating-CS5
1.	An Essential Service	15	9	10	11	8	7
2.	Rights and Equity	18	13	11	15	13	9
3.	Participation & Access	18	13	13	17	16	8
4.	Promotes Reconciliation	9	5	6	5	6	4
5.	Convergence & Two-Way Communications	9	4	2	6	7	4
6.	Recognition of Sector Diversity	9	6	3	8	7	3
7.	Building Partnerships	12	7	6	7	9	6
8.	Industry Development	21	11	6	15	13	11
9.	Capacity Building	21	14	15	17	18	12
10.	New Models for RIMOs and RIBS	18	8	10	14	12	8
11.	Cultural & Linguistic Development	18	10	16	12	12	9
12.	Appropriate Technologies	12	8	8	9	9	3
	<b>TOTAL</b>	<b>180</b>	<b>108</b>	<b>106</b>	<b>136</b>	<b>130</b>	<b>84</b>

*Table A11-35: Summary of ratings of Case Studies 1 to 5 by Policy Principles within the draft PF*

#### **A11.6.7. Conclusions**

The low alignment of Case Study 5, the *National Jobs Package*, against EF v.2 indicated that it was not well designed for the intended recipients. It was not developed in response to community demand nor addressed the identified issues of insufficient wages for skilled media work. While it did provide a direct employer relationship between Ngaanyatjarra Media and

up to 20 employees across the region, the inflexible delivery model, low wages and lack of funding to support a regional delivery approach led to a significant drain on Ngaanyatjarra Media's existing resources. This in turn impacted on other program delivery and led to reduced capacity to provide broader community training and support.

Case Study 5 had the lowest level of alignment of the first five case studies against Evaluation Framework v.2 with 44% alignment (Mean 1.3) against all Evaluation Topics. There was a consistently low level of alignment against all Principles, with only two Principles over 60% – Partnerships and Sustainability (67%) and Capability and Social Capital (60%), and all other Principles below 50%. Four Amendments were proposed but no new Emergent topics.

The PF v.1 was tested against CS5, with 47% alignment against the 60 policy topics, the lowest of the first five case studies. There was generally low alignment across all Policy Principles with a maximum of 57% for one of the Policy Principles – Capacity Building – and all others at 50% or below. This is consistent with the criticism of the NJP as being a one-size-fits-all program. Five Amendments were proposed, but no Emergent topics.

The alignment of CS5 against Principles in Table A11-31 and A11-35 show that both the EF v.2 and the PF are heavily focussed on engagement with new technologies and development outcomes rather than sector sustainability through recurrent employment program such as NJP. This suggests the need to review the total points for each Principle. The low ratings also confirm that EF v.2, and to a lesser extent the PF, favour activities that are community driven ('bottom up') over top-down projects. While a contingent version of both frameworks is needed for training and employment projects, this case study indicates that both are effective comparative tools in their current form.

## **A11.7. Case Study 6: Ngaanyatjarra Language Recording and Archiving Project**

### **A11.7.1. Background**

The need for an Audio-visual Archiving Project was identified as a priority in the Ngaanyatjarra Media Strategic Plan 2003-6. Other remote media organisations and communities nationally had similarly identified the urgent need for digitisation and archiving

of community-produced media collections, particularly as analogue audio and video collections from the 1980s had already passed their life expectancy<sup>166</sup>. Significant social and cultural heritage collections risked being lost to future generations without funding programs to support digitisation and preservation. Thus, the importance of archiving, locally and nationally, warranted its inclusion as a case study.

Despite consistent efforts over several years, Ngaanyatjarra Media was unable to attract funding for archiving projects until 2009, and then only as a secondary outcome to a language recording project (see A11.7.2). With the ageing analog collection at risk of deterioration and a growing collection of born-digital material, there was an increasing need to set up strategies to manage the collection and address issues of storage, deceased and sensitive content, metadata collection, and enabling community access. This section A11.7.1 outlines the scope and risk factors for Ngaanyatjarra Media's collection, and initial strategies and projects undertaken between 2002 and 2009.

A11.7.2 describes the *Ngaanyatjarra Language Recording and Archiving Project* (NLRAP), which was funded as a one-year pilot project in 2009/10 under the Maintenance of Indigenous Languages and Recordings program<sup>167</sup>. Despite the small approved budget, Ngaanyatjarra Media ambitiously sought to include a language recording project, capital funding to establish community access archive computers in six communities, and development of a process for archiving the existing audio-visual collection and repatriation of material from other collections. While the funding objectives did not directly align with Ngaanyatjarra Media's priorities, this project enabled the beginning phase of the Audio-visual Archiving project while supporting its intended language maintenance outcomes.

Despite its lack of resourcing, archiving was seen as a critical part of the integrated delivery model for Ngaanyatjarra Media. As such, CS6 intersects with the ICT access project (CS3), which enabled community access to Ngaanyatjarra Media photos, videos and music and Ara Irititja Archive computers. It also supports the radio, video and music production case studies (CS1, CS2, and CS4), which required archiving and, at times, re-use of recordings.

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<sup>166</sup> Analog recordings were on magentic tape stock, which deteriorates over time, losing colour and definition (signal-to-noise ratio decreases). PY Media and PAW Media had been slowly digitising their early 1980s collections but had a long way to go. CAAMA are seeking to digitise over 50,000 hours of video material as well as the music and audio collections.

<sup>167</sup> Due to staff changes and limited availability of key personnel, the project was extended into 2010/11. Much of this project was undertaken between May 2010 and June 2011, outside of the research period for this thesis. One aspect of the NLRAP was coordinated by the author in 2011 under a short-term contractual arrangement. However, because this case study is significantly different to the others it has been included.

While numerous funding programs support media production in remote communities, there are very limited funding options for the preservation and management of these recordings. Many aspects of archiving – digitisation, meta-data collection, cataloguing, storage, data management, and community access – require specialist skills, knowledge and equipment, and significant capital and human resources, which remote organisations rarely have in-house. However, they do have specific cultural management needs that prevent entrusting collections to the large archiving institutions, which are chartered to make records publicly available<sup>168</sup>. This impasse created a significant and growing challenge for Indigenous media organisations across Australia.

#### *A11.7.1.1 Scope of the Ngaanyatjarra Media audio-visual collection*

Ngaanyatjarra Media's collection contains thousands of audio and video recordings, photographs and music recordings dating back to the early 1990s, primarily taken by and of Ngaanyatjarra people, and mostly presented in language. The collection contains important cultural and social heritage recordings and significant resources for language maintenance and inter-generational knowledge transfer, including oral histories, *Tjukurrpa* re-enactments and *Turlku performances*, meetings and other special regional events (such as the Native Title declaration).

The Audit of the Ngaanyatjarra Media video collection undertaken in 2011 indicated there were 296 video productions completed between 1991 and 2010 (see Table A11-7 in A11.3.1.2). This included:

- 1991 to 1999: 99 produced by Irrunytju Media, with 95 mastered on VHS or S-VHS formats; over 200 video camera originals (60 minute to 180 minute duration) primarily on VHS or S-VHS<sup>169</sup>;
- 2000 to 2010: 197 edited productions by Ngaanyatjarra Media, mostly on Mini DV or DVCam; over 800 digital camera tapes, with about 25-30% of these un-edited.

While the Audit did not review the whole audio collection, 92 audio recordings were documented, ranging from 1991-2010 and including audiotape, DAT tape, and mini-disks.

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<sup>168</sup> NFSA was constrained from supporting or storing Ngaanyatjarra Media's collection by the condition that material had to be made publicly available and not bound by community control over access. AIATSIS required collections to be donated, which would remove community ownership and control over access.

<sup>169</sup> 6 camera originals were on MiniDV and 11 on Betacam SP, from the *Minyma Kutjarra Tjukurrpa* production.

There were well over 100,000 photographs in the collection, with less than 20% pre-digital, including 67 rolls of transparency or negative film. The vast majority were digital photographs taken between 2002 and 2010 using digital cameras, with up to 40% taken by participants within the IT training projects.

While the preservation of ageing analog assets is a high priority, it is only one component of the archiving needs of media organisations. With the introduction of affordable lightweight digital media equipment and the use of portable devices such as smartphones and tablets for media production, the quantity of audio-visual material is exponentially increasing. The shift from physical media such as video and audio tape to recording on memory cards requires greater attention to data management and robust hard drive and back up systems. This makes the task of archiving, and establishing user-friendly and robust workflows for cataloguing and collecting meta-data, even more urgent and challenging.

Many video, photographic and audio materials in the Ngaanyatjarra Media collection include images and/or voices of people now deceased. This, together with other cultural constraints, requires careful management of archived materials.

#### *A11.7.1.2 Risks to the collection*

The Ngaanyatjarra Media collection was at high risk for a number of reasons. The video collection was primarily analog magnetic tape stock, mostly VHS or S-VHS, which has a life expectancy of between 10 and 20 years depending on the tape quality and storage conditions. Many of the recordings dated back to the early 1990s, with many early recordings already deteriorated with dropouts, colour loss, or granulation, some to the point of not being viewable. Analog audiotapes had a similar life expectancy. Upon writing in 2015, there has still been no professional quality digitisation of this collection.

Upon the author's arrival at Ngaanyatjarra Media in 2001, the video storeroom also functioned as editing room, transmission facility (with a rack of satellite receivers and transmitters generating significant heat and noise) and video playout facility for broadcasting local content. The room was lockable but had obviously been broken into. It had regular access by media workers and visitors to the media centre as a video viewing room. Without a full-time Coordinator for the previous year to support production, the media workers had mostly used the facility to watch and broadcast tapes from the collection.

Consequently a large mound of videotapes was piled up in the video room with most separated from dust covers. Some tapes were damaged by poorly maintained machines or through rough treatment and others had remnants of sticky liquid. Many tapes were stored on their sides and had slumped inside the tape cover. The evaporative air-conditioning unit ducted throughout the building<sup>170</sup> was unreliable and had no dust filtering, with a thick layer of dust covering most of the tapes and video equipment.

There were open access shelves for the collection, with no clear separation of master tapes from access copies or duplicates. In some cases, tape labels did not clearly identify camera originals or edit master tapes, with some master tapes used as viewing copies. There were, however, separate locked Men and Women Only lockers containing gender-specific materials. While there a general understanding by media workers of the importance of keeping the collection safe, some tapes had been taken home for viewing or given away, with the likely loss of some master tapes. There was also a story of a boxful of tapes being removed during a dispute and no evidence of its return.

As an initial step towards safeguarding the collection, all tapes that were possible camera original master tapes were moved into lockable metal cabinets in the video production room awaiting sorting. It was decided not to play the master tapes using the old video machines in case they were further damaged.

The senior media workers Noeli Roberts and Belle Davidson were tasked with viewing copies of the videos and identifying those that contained deceased content by putting a red sticker with a cross on it. These tapes were then put into another lockable cupboard, however this amounted to nearly 80% of the collection with regular additions thereafter. Some tapes were initially re-edited to remove small sections with deceased persons, but this proved an impossible task for the whole collection. There was no clear strategy, culturally or technologically, to re-version these items for community access.

There was also some discussion about whether the Irrunytju media collection should belong to Ngaanyatjarra Media after it became a regional organisation rather than a community-run program. While this was addressed and agreed to by the Irrunytju Community Council, the issue was re-visited occasionally by disgruntled individuals. However, any possibility of the

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<sup>170</sup> The Media Centre took up one side of the community office building.

collection being stored off-site was not endorsed, as there was concern over its safety and loss of control over access.

The quality of the tape stock used varied. While mostly better quality Sony and Panasonic and Fuji tape stock was used, there was also less reliable brands such as Scotch used as camera masters on occasions. These were likely to have a shorter life than the better brands. Some other formats were also in the collection – including ¾” U-Matic, Betacam SP, Video 8 and Hi8 – for which there were no video playback units. While this helped in their preservation, it limited the ability to determine the significance of the content.

Further to this, the collection was growing at a rapid rate with regard to digital video, mostly Mini DV or DVCam. While the born-digital media collection was not seen as a high priority for archiving, the narrow width of DV tape stock made them a flimsy format. The tapes had high potential for tapes getting scratched if there is dust on the camera or playback unit heads. Whereas VHS tape is relatively resilient and will only have minor dropouts or image ‘tears’, DV tape damage causes image break-up throughout long sections or entire tapes. The format proved to be inappropriate for the dusty conditions, however the preferred formats, Betacam SP or Digital Betacam, was well beyond the organisation’s small capital budgets.

In the audio collection, analog tape formats also had issues of tape breakage and cassette damage, although these could usually be repaired and the recording recovered. However the digital formats were not as resilient or forgiving. Minidisks were the primary recording and storage format during the early to mid 2000s, but these proved problematic. The flimsy metal protective covers often became bent or detached, resulting in many of the disks being damaged by fingerprints or dirt and rendered unreadable<sup>171</sup>. Digital audio recorders using SD card or internal hard drives replaced disk recorders in the late 2000s, however these had common incidences of audio files being deleted, misnamed or corrupted.

In an initial effort to protect the collection, the metal cupboards were relocated into a more secure storeroom in about 2005<sup>172</sup>. However this proved a poor location, with the room flooded on two occasions in 2006 due to air conditioner pipes bursting in the ceiling above.

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<sup>171</sup> Minidisks have a small recording disk spinning inside a cartridge with a protective metal cover. The protective covers regularly caught and bent when being ejected.

<sup>172</sup> This store room was also used for other production equipment. Tapes were stored away from speakers which have magnets that can erase videotapes if stored in close proximity.

While only a small proportion of the collection was directly water damaged, the high level of humidity would have potentially resulted in sticky tape syndrome.

Over the years, most of the potential risks with community collections were present at one time or another with the Ngaanyatjarra Media collection. Yet funding or external resources to address this issue seemed impossible to access. Grants of up to \$5000 were available, but the scale of the collection required a dedicated storage space, professional equipment and a full-time archivist role to effectively manage the project and work with Yarnangu to collect the annotations for thousands of records.

#### *A11.7.1.3 Efforts to establish an archiving project*

The aim of establishing a Ngaanyatjarra Archival Project was identified in the 2003-6 Strategic Plan (Ngaanyatjarra Media 2003:15), with the following proposed targets:

- 2003/4: Seek funding for Video Preservation Project and Archival Projects; set up Archival Project Committee;
- 2004/5: Establish the Multi-media Archive for the Ngaanyatjarra Lands; Continue Archival Project Committee; Begin Video Preservation Project;
- 2005/6: Continue Development of Previous Projects. (Ngaanyatjarra Media 2003:16-17)

Unfortunately archiving was one of the few objectives within the Strategic Plan that was not successfully implemented. While Ngaanyatjarra Media actively sought funding for an archiving project from 2003, it encountered three key challenges:

1. a lack of dedicated funding programs to support archiving;
2. a perception that archiving was an internal responsibility of the organisation<sup>173</sup>;
3. difficulty in breaking down and prioritising the archiving needs into smaller elements to embed within other projects.

The archiving project was multi-faceted, involving a range of elements:

- Digitisation of analog audio-visual materials into the digital environment;
- Preservation of ageing, damaged and at-risk assets;

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<sup>173</sup> There was a huge demand nationally for digital conversion of records, resulting in funding agencies deeming 'archiving' the responsibility of the organisation or major archival institutions. However, this did not address the needs of remote media organisations, and communities wanting access to their social and cultural heritage.

- Storage of audio-visual materials in a secure, climate-controlled location that minimises risk of loss and deterioration;
- Effective data storage and management of born-digital assets, with multiple back-up systems in place;
- Cataloguing and collection of meta-data associated with assets to identify producers, participants, date, location, subject, technical information, rights, sensitivity or access conditions, deceased content etc.;
- Appropriate management of assets according to locally determined policies and procedures and cultural principles;
- Community access systems to promote Yarnangu access to significant social and cultural heritage recordings and language resources;
- Management of access conditions and ICIP rights in providing broader access, broadcast, re-purposing, sales and distribution via other platforms;
- Repatriation of recordings or collections held by external agencies (archives, libraries, personal collections etc.) relevant to the community or language group.

The requirement of specialist equipment, software, skills and systems were also major obstacles. Being in a remote community, there was limited access to these skills and resources, and a great deal of time and money can be wasted if the wrong approach is taken to archiving. The challenge was to determine what could be done initially using the in-house skills and resources, while awaiting the resources to undertake the project properly.

An initial strategy was to address one of the key risks, which was the lack of an appropriate and secure storage facility for the collection. A purpose-built archiving facility was included as a key function of the Ngaanyatjarra Media and Communications Centre within the 2003 Strategic Plan. After five years of seeking funding, the Media and Communications Centre was successfully completed in 2008, including the fire-resistant and secure archive room. This was fitted out with a compactus, storage cupboards and a range of archive storage boxes<sup>174</sup>. This was a significant step in preserving the collection from further deterioration due to inappropriate storage. The new Media Centre also included two edit suites, with the intention that one could be used for digitisation, cataloguing and re-editing of AV materials if needed.

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<sup>174</sup> The compactus, cupboards and other archival items were funded under a Fit-out grant from Lotterywest.

#### *A11.7.1.4 Management of the collection*

Ngaanyatjarra Media has an important custodial role to preserve its growing audio-visual collection for future generations. Protocols relating to collection management and access were made by Yarnangu<sup>175</sup>, particularly the Ngaanyatjarra Media Cultural Officers who are entrusted as the primary custodians, and advisers. This particularly relates to access restrictions on deceased content and Minymaku (women's only) and Watiku (men's only) recordings<sup>176</sup>.

Ngaanyatjarra Media has been entrusted with the responsibility of recording, documenting and storing the audio-visual records of the social and cultural life and history of the Ngaanyatjarra Lands, as documented by Ngaanyatjarra people. This involved ensuring appropriate processes are in place to:

- Safely store and document the collection;
- Maintain the condition of records for inter-generational knowledge transfer and future use;
- Control access to culturally sensitive material, including men-only and women-only recordings, and deceased content;
- Manage access to and distribution of records containing deceased content;
- Ensure access for Ngaanyatjarra people via relevant distribution platforms and media forms under appropriate protocols, as determined by Yarnangu.

However, a key issue was collection of meta-data for the material. Without effective processes for collecting the associated meta-data, much of which is known only by the producers, valuable information about the recordings will be lost. Information such as the participants' names, location or sensitivity of the content will affect how the material can be used or distributed<sup>177</sup>.

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<sup>175</sup> An Archiving Policy and Procedures guide was developed by the author for archive management and access protocols.

<sup>176</sup> There are dedicated women's and men's storage cupboards within the archive and access and viewing of recordings is managed by the respective Female or Male Cultural Officers. Also, a large proportion of the pre-2000 video collection was locked away due to containing deceased content, with a significant number from post-2000 also.

<sup>177</sup> This was a significant issue for AIATSIS with a large proportion of its collection lodged without records, making it very difficult to determine the origins and rights relating to the material and what can be done with it.

Also, having files in a digital environment makes the management of access and control of distribution even more challenging, especially for highly sensitive content. Once an item becomes a digital asset it is much harder to manage where it goes and who has access. This is particularly the case once people had access to the Internet and use of Facebook and Youtube. The Internet is based on a western paradigm of all information being available to all people, whereas within the Ngaanyatjarra worldview, cultural knowledge is a commodity that must be earned and respected.

#### *A11.7.1.5 Community access to the collection*

Ngaanyatjarra Media's collection is primarily intended for use by Ngaanyatjarra people. If not agreed up front on release forms, public access or broader distribution requires specific approval by producers and participants. In order to make it accessible to Ngaanyatjarra people on an ongoing basis via a range of distribution modes (television, radio, on-line and archive access platforms), there needs to be digitisation and proper documentation of all records and systems put in place to manage deceased content, cultural sensitivity and access by non-Yarnangu.

While an archive project would ensure that this important record of cultural and social heritage is maintained for future generations, it would also enable local media content to be made available through the media centres and ICTV to help keep Ngaanyatjarra language and culture active on the Lands. The need for archiving was primarily driven by community demand for access to old photographs and audio-visual recordings. This was increased by the introduction of community access computers through the IT training (see CS3) with some Ngaanyatjarra Media content, creating demand for more local content, particularly old video recordings. The introduction of Ara Irititja (AI) led to demand for more Ngaanyatjarra records, as did the distribution of records onto local servers through the IT training project. The rollout of full-time ICTV transmitters into Ngaanyatjarra communities in 2006 also increased demand for Ngaanyatjarra content on the service.

However, it was not a simple matter of digitising the content and making it available. There were a number of issues that had to be addressed:

- Lack of suitable equipment for high quality digitisation;
- Lack of archiving skills to ensure material was digitised at the correct resolution, file formats, audio quality and so on;

- Different resolution and file sizes were needed for different uses;
- High proportion of recordings containing deceased content, requiring a process of identification and time-code marking of all participants throughout the recordings, and of being able to re-edit or mask out deceased persons images and voices in new versions for release;
- Recordings needed to be able to be quickly withdrawn from use if further participants passed away;
- The files needed to be able to be read using different platforms (Windows and Mac OS) and video or audio software;
- The metadata associated with the files needed to be easily transportable with the file, providing the ability to convey information about the recordings and access conditions;
- Management of digital assets to ensure they were properly preserved, backed up in multiple locations and access could be managed effectively.

Thus a significant process was required prior to access, involving cataloguing, annotation of production crew and participants, digitisation, file management, re-editing to remove deceased content. Other issues around control over access for sensitive material, meta-tagging of files and Indigenous Cultural Intellectual Property (ICIP) rights need to be addressed. It is important to preserve, digitise, catalogue, manage deceased content and culturally sensitive material, and develop appropriate delivery modes for repatriation to the relevant communities and families.

However, the next challenge was establishing appropriate community access modules for the content. The simplest approach was to use an existing platform, such as the *Ara Irititja* Archival Project (see A11.7.1.4) for community access.

A key part of the archive project is providing community access via a system that suits the cultural context. One of the challenges is how to order or categorise the ontology of Inma recordings, cultural stories, photographs, paintings, *Tjukurrpa* etc. Also, the low text-based literacy levels raises the challenge of using text-based navigation for users who are not English text literate. The interface design should be user-friendly, language based, visual and icon-based. As with the *Ara Irititja*, there should be multiple means of finding specific materials via text (or other visual icons), using person's name, community or location name, photographer or collection name, *Tjukurrpa* details, date etc.

#### *A11.7.1.6 Ara Irititja Archival Project*

The Ara Irititja (AI) Archival project is a computer-based archive that was designed in the 1990s by Pitjantjatjara Council to provide *Anangu* with access to the audio-visual recordings relating to their communities and families<sup>178</sup>. This highly popular project has grown to include over 150,000 annotated photographs, audio recordings (with written language and translations), films and videos, written documents and artworks with records dating back to the 1800s. While the majority of the content is related to the APY lands, AI included quite a large Ngaanyatjarra collection. There are also strong family linkages between the two neighboring regions.

AI was designed as a community resource, with a Pitjantjatjara language interface and visual icons, and the ability for meta-data to be added or corrected by community users<sup>179</sup>. Cultural issues have been addressed by having the ability to remove images of deceased persons or locally sensitive entries. The software was updated in recent years to a browser-style interface, making it more interactive, visually interesting and adding functionality, including genealogy and family tree information, maps and GIS data and, most importantly, additional language functions which will enable community-based users of Ara Irititja to directly record audio and video commentary and information. This will give users more control of the growth of information at a 'grass roots' level and promote the use of language. The project is able to be easily adapted to provide Ngaanyatjarra language interface for Ngaanyatjarra communities.

An AI computer was set up at the Ngaanyatjarra Media office in Irrunytju in 2002, and moved into the newly established Irrunytju telecentre in 2004. The AI promoted inter-generational communication and knowledge transfer with young people helping their parents or grandparents to access photos, films and oral histories and learning about family history, sites, plants and animals, and early days stories. Users would also add or correct names and information on the database, effectively crowd-sourcing the metadata.

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<sup>178</sup> See: [www.irititja.com](http://www.irititja.com)

<sup>179</sup> AI originally used a stand-alone Macintosh computer with all data stored on the hard drive and accessed via purpose-designed File Maker Pro database software. This required field officers to visit communities twice yearly to update the computer with new records and take away database updates for loading into future versions. This system was replaced by a browser-based interface in recent years to enable cloud-based delivery and updating. The software design and template have been used in many other regions around Australia to develop their own archive projects.

As outlined in CS3, the Ara Irititja computer was a popular applications within the regional IT training, among people of all ages. This led to increasing demand for an archive computer to be available in each community, as well as for more Ngaanyatjarra photos, recordings and stories to be added to the AI collection. Ngaanyatjarra Media's Minyma (female) Cultural Officer Belle Karirrka Davidson described the effectiveness of AI:

The Ara Irititja is full of our family and our stories. But we want to put more Ngaanyatjarra stories on that one and grow it up from our side. We understand one another – Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara – and we have family spread right across. We want to hear each other's languages and our language. It's a really important one for the children to grow up with their language. (interview with author, 2/7/10)

While the AI was an excellent community access interface, it had its limitations. It was not designed as an organisational archiving system, particularly for managing in-house records and items not intended for public distribution such as camera rushes, locally sensitive recordings, project edit files and so on<sup>180</sup>. Therefore, other tools were needed to meet the archiving needs of Ngaanyatjarra Media. Prior to this, however, culturally informed policy and procedures were needed to set out a locally specific process for managing the collection.

#### **A11.7.2. Outline of project**

In 2009, Ngaanyatjarra Media successfully applied for funding under the Maintenance of Indigenous Languages and Recordings (MILR) program to undertake the *Ngaanyatjarra Language Recording & Archival Project* (NLRAP) with three key components:

1. Establish Ara Irititja Archival project computers in six Ngaanyatjarra communities and adding Ngaanyatjarra content;
2. undertake a language recording project to add Ngaanyatjarra content to the project; and
3. develop a process for collation and digitisation of Ngaanyatjarra Media's collection of audio-visual records, and repatriation of materials from other collections.

The NLRAP sought to keep Ngaanyatjarra language strong by documenting spoken and written language and making the recordings accessible to current and future generations of

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<sup>180</sup> PAW Media developed an archiving system in 2010 using Cat DV software which integrated with Final Cut Pro to enable edit data to be collected.

Yarnangu via the Ara Irititja Archival Project and other platforms<sup>181</sup>. The project aimed to:

- Establish best practice planning and project management with respect to cultural protocols (deceased content, men's and women's business, etc.), IP and copyright, cataloguing, archive management and storage, meta-tagging, digital reproduction and so on;
- Ensure strong Indigenous community ownership and involvement in all stages of the project;
- Establish key linkages with regional, state and national agencies and an existing archive project team (Ara Irititja Archival Project);
- Increase access to Ngaanyatjarra language recordings, along with written text and translations, via a community-based interactive multi-media platform;
- Promote the awareness of Ngaanyatjarra language beyond the region through the collation, digitisation and re-distribution of recordings via various media platforms (online, ICTV or NITV, radio broadcasting, etc.).

This was the first time Ngaanyatjarra Media successfully received MILR funding<sup>182</sup>.

However, having sought \$216,200 to undertake the project, only \$65,000 (ex GST) was granted, requiring a significant review of the intended outcomes. The MILR program's primary focus was on creating and providing access to new language recordings, whereas Ngaanyatjarra Media's priority and initial request focused on preserving, cataloguing and making available its existing audio-visual collection. The pragmatic approach would have been to reduce the project objectives to language recording only, however this would have excluded Ngaanyatjarra Media's primary needs. It was decided instead to maintain the project objectives of the computer rollout (Element 1 – see A11.7.2.1) and language recordings (Element 2 – see A11.7.2.2) as the priority outcomes, and begin work on the archiving project (Element 3 – see A11.7.2.3) while seeking supplementary funding. The project ended up being delivered over two years from July 2009 to June 2011<sup>183</sup>.

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<sup>181</sup> Ngaanyatjarra language is not considered an at-risk language, with around 1000 people still speaking it as their first language. However, there has been significant loss in recent times to the more complex 'old language' and specific speech styles.

<sup>182</sup> MILR primarily funds language centre projects and is often difficult for media organisations to access.

<sup>183</sup> Changes to the AI software held up progress of Element 1. Also, following the author's departure from the Manager role at Ngaanyatjarra Media in May 2010, the project continuity was disrupted. Additionally, limited availability of project staff in 2010 led to the NLRAP funding being carried forward into 2010/11.

### *A11.7.2.1 Element 1 – Setup and rollout of Ara Irititja computers*

Part one of NLRAP involved the rollout of Ara Irititja community access archive computers to six communities: Papulankutja (Blackstone), Warakurna, Cosmo Newberry, Warburton, Wanarn and Mantamaru (Jameson) in 2010<sup>184</sup>. This aspect aimed to address the demand for access to Ngaanyatjarra Media's collection by contributing a Ngaanyatjarra collection within the existing Ara Irititja archive and making these accessible in communities.

The rollout was delayed due to software development being underway towards a browser interface and cloud-based database of the project replacing the previous File Maker Pro stand-alone version. A Ngaanyatjarra language interface was added to the AI interface, enabling users to select between Pitjantjatjara and Ngaanyatjarra languages. The computers were rolled out with enthusiastic reception in six communities in 2010, with the intention of extending to other Ngaanyatjarra communities under future projects. Most computers were installed into the Media e-centres, however some sites identified another location for the computer such as the art centre or aged care centre in Wanarn.

Ngaanyatjarra Media already has an established working relationship with the Ara Irititja Archival project team and could link into the existing resources, upgrades and technical support, and expertise. The AI computers were set up as 'subscribers', enabling community users to add meta-data to the records.

This was treated as a pilot project, with the aim of establishing a platform for future expansion of the project to all communities. The intention was to secure funding to continue to source, annotate and catalogue more photos, videos and audio recordings and add these to the growing collection.

The easy part was rolling out the computers. The harder part was actually contributing the content. The collections had to be catalogued, items for public access selected, deceased content identified, rights determined and appropriate clearances gained, material prepared in correct formats, and the paperwork completed and sent off for contribution. Without a dedicated staff member to manage this project, the steps involved became major obstacles. This prevented much material being submitted to AI until nearly two years later with a

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<sup>184</sup> Given the strong social, cultural and linguistic links between the Ngaanyatjarra, Pitjantjatjara and Yankunytjatjara people, there was significant demand from *Yarnangu* to have access to the current Ara Irititja collection despite its APY focus. This project sought to begin contributing more Ngaanyatjarra content to the collection.

significant part of the collection still to be sorted. For example, the photo collection up to 2010 contained over 100,000 digital images, of which approximately 10% would be suitable for inclusion. However, without someone to coordinate the selection process, this significant regional collection has remained off-line.

#### *A11.7.2.2 Element 2 – Language Recording Project*

Element Two of the NLRAP involved a four-week language recording trip in 2010 and a second two week trip in 2011. In May-June 2010, ANU researcher Dr Inge Kral and Lizzie Ellis, a renowned Yarnangu educator and researcher from Tjukurla, travelled to five communities: Irrunytju, Tjukurla, Blackstone, Warburton and Warakurna. There were four categories of recordings collected: *Tjuma* or traditional stories; Oral histories/ life stories/memories; Traditional speech styles; and *Minymaku Yawulyu* (women's song cycles). They mentored Natalie O'Toole, a young woman from Irrunytju, teaching her skills in translating, recording, annotating and archiving. Inge, Lizzie and Natalie made numerous audio and video recordings with community residents in the 5 communities, particularly focussing on rare and endangered 'old' language and songs and special-purpose speech styles. They also enlisted local residents to annotate old photos provided by WA State Libraries. Dr Kral worked with Belle Karirrka Davidson during the second two-week recording project in May 2011, with visits to Wingellina, Blackstone and Warburton<sup>185</sup>.

In describing the approach that she and Dr Kral took in this project, Lizzie Ellis eloquently expressed the complexity and value of Indigenous languages and the knowledge that is embedded within language:

The project I was doing with Inge was about recording old language. We recorded people talking about different things, like life stories or different speech styles that people use, like in-law speech or ceremonial speech. When young men go through Law, when people are doing that they are using language, that is the form of communication, they are using words that are old words, that the young ones of today who are in the schools, may never get to use in everyday life. Because those styles of speaking, using those words, in those events and times and places, aren't being done any more. We recorded some dancing with the Tjukurla ladies, and they sang some old songs.

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<sup>185</sup> Due to limited availability of the project staff the NLRAP was carried over into 2010/11.

In our culture there are songs for everything, there are songs to heal, there are songs to make a person sick, there are songs to sing when you are happy when you have a son-in-law, there are songs that only sister-in-law's can sing, so many different songs for everything. There is a song for when you kill an echidna, before you hit him on the head you sing a song so that he can stick his neck out long enough so that you can bang him on the head, because they stick their neck under their body. And those sort of language and words and songs aren't being passed on every day, because we live a different lifestyle now. (Interview with author, 30/10/10)

The project resulted in six oral histories in Tjukurla, Blackstone and Warburton in June 2010 (three video, three audio) and a further nine oral histories on video from Warburton and Blackstone in May 2011. From these recordings, a series of seven films of life stories entitled '*Tjukurrpa Kutjulpirtu*' were edited and submitted for viewing on ICTV in 2011, including one of Belle Davidson using a 'story wire' (*mirlpa*) to draw on the sand as she describes traditional marriage relationships and men's obligations to the wife's family.

Six *Tjuma* were recorded in Irrunytju and Tjukurla in June 2010 (two audio, four on video). A further six recordings of individuals or groups describing traditional speech styles, particularly relating to ceremonial times, undertaken in Tjukurla, Warakurna and Irrunytju (May-June 2011). The traditional speech style recordings were deemed to be of high value but not intended for public dissemination. A series of song cycle recordings (*Minymaku Yawulyu*) made at Tjukurla were intended as 'Women Only' and to be carefully managed by the Female Cultural Officer. The sensitive nature of many of these recordings raised the importance of ensuring that permission forms were collected and stored with the recordings that outlined who could see/hear the recordings and how they could be shared or distributed<sup>186</sup>.

A large number of recordings were collected during this successful aspect of the project, requiring follow-up work in: 1) editing, translating, transcribing and subtitling existing film recordings; 2) translating, transcribing, analysing and sorting 'traditional speech style' recordings. Beyond that, the project had initiated interest in undertaking further language recording with people in other communities and further documenting endangered language styles. A documentary on changing communication styles in the region was also proposed.

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<sup>186</sup> The possible usage of other records needed to be agreed, such as via Ara Irititja to NPY audiences, ICTV for national remote audiences, IndigiTUBE or Ngaanyatjarra Media website for online access. As many interviewees were elderly, it was also important to identify whom to negotiate future usage of the material with if they passed away.

### *A11.7.2.3 Element 3 – Ngaanyatjarra Audio-Visual Keeping Place Project*

With the NLRAP budget used primarily on the first two elements, Ngaanyatjarra Media contributed generated income towards achieving its primary objective of an archiving element. Having left Ngaanyatjarra Media in 2010, the author was contracted for a six-week period in May-June 2011 to: collate and catalogue Ngaanyatjarra Media's audio-visual collection; develop a collection management strategy and archiving policy and procedures manual; undertake preliminary preservation of the most at-risk materials; identify large collections of Ngaanyatjarra content that should be sourced as part of a future project<sup>187</sup>; and outline a future directions and funding strategy for the collection.

Initially the author spent a week in Irrunytju beginning the process of cataloguing the audio-visual collection (as outlined in A11.7.1.1). Despite being mostly stored in the archive room, there was significant work in collating and labelling the thousands of items in the collection. Many records were in boxes, had lost labels or had limited information on the labels to assist in their identification. Due to the age of the analog video collection, it was decided to transfer all VHS and S-VHS videotapes to DVCam tape to provide a back-up copy in case of deterioration or loss and to enable viewing and annotation without further replaying of original tapes. The digital photography records were collated from numerous computers and hard drives, containing significant duplication, requiring a major project to sort over 100,000 images and select images for AI contribution.

The author worked closely with Ngaanyatjarra Media's Cultural Officers Noeli Roberts and Belle Davidson, Chairperson Winnie Woods and others, on developing the cultural framework and protocols that underpinned the collection's management for the Policy and Procedures manual. Belle and Noeli, who had been involved in producing many of the early video recordings, also helped with annotation of several of 1990s Turlku videos, identifying crew, participants, locations, dance information, song translations, and deceased content or access restrictions. The time-code for each section, tape condition and other technical information was also recorded. This was intended to establish a template and process, as it would take many months or years to complete all records.

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<sup>187</sup> Ngaanyatjarra Media identified collections of Ngaanyatjarra material at AIATSIS, Berndt Museum (UWA), WA & SA Museums, United Aborigines Mission, NFSA, universities and other institutions, Ngaanyatjarra Council, regional organisations, communities, and private collections of former missionaries and Lands staff. Initially the NLRAP aimed to repatriate Ngaanyatjarra content from institutional, regional and private collections, however this objective was not feasible within the funding allocated.

The author then spent five weeks cataloguing the analog video and audio collection and transferring analog videotapes to DVCam<sup>188</sup>. As the camera originals were often in better condition than edit masters (due to less use and not having lost a generation in the tape-to-tape editing process), these were transferred as well as the edit masters. Surprisingly, despite their age and storage conditions, most tapes were in reasonable condition, although there were a lot of dropouts and colour fade in older recordings and tapes that had been played multiple times. Some master tapes were also found to be missing from the collection. Visits by Belle, Noeli and Winnie during this phase enabled further logging of selected tapes and collecting associated meta-data.

A draft of the Ngaanyatjarra Media Archiving Policy and Procedures document was also developed. It outlined an appropriate archiving model with respect to cultural protocols (deceased content, men's and women's business, etc), IP and copyright, cataloguing, archive management and storage, meta-tagging, digital reproduction etc. It referred to available technical and training resources and existing archiving models and procedures (Ara Irititja, ICTV, PAW Media, AIATSIIS, NFSA etc) for potential synergies and support.

The final report identified the need for funding to resource a two year Audio-visual Records Preservation and Archiving Project. A key aim would be to establish the necessary systems and equipment for ongoing archiving and meta-data collection as part of all production and post-production workflows. The overall aims of this project would be:

- Preserve the existing collection;
- Digitise the analog collection for preservation and renewed access where appropriate;
- Add relevant meta-data to media assets;
- Establish appropriate systems and guidelines for community access to the collection;
- Review and update policy and procedures for management of the collection, including cultural authority, distribution processes, rights management, and access to deceased content and culturally sensitive or gender-specific material;
- Establish workflows for adding future productions;
- Enable sales and distribution of the collection where appropriate.

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<sup>188</sup> This was intended as an interim preservation copy prior to high-quality digitisation.

While the funding for the major project was not attained, Ngaanyatjarra media allocated generated income over subsequent months to address some identified priorities in preserving and further cataloguing of the collection<sup>189</sup>.

### **A11.7.3. Proposed outcomes**

The NLRAP project was funded under the MILR program<sup>190</sup>, which had the following key performance indicators:

- Number of Indigenous languages supported;
- Number of people involved in MILR activities.

The second indicator seems to encourage participation in the process and production of language maintenance, which is a reasonable objective, although it does not define the intended audience reach or use of the outputs as an equally relevant measure. However the first indicator seems to encourage support of more than one language. This would appear to be counter-productive to the aim of supporting language maintenance, where deeper attention and recording of specific at-risk or undocumented aspects of a single language would arguably have greater value than collecting ‘shallow’ materials across multiple languages<sup>191</sup>.

The NLRAP project objective – ‘to record and develop resources of the Ngaanyatjarra languages and make these accessible to the Yarnangu people’ – was tailored to address MILR objectives. However, the more detailed objectives included:

- Planning the project thoroughly with community consultation and engagement;
- Establishing an Ara Irititja Archive computer in 6 Ngaanyatjarra communities;
- Collating and contributing hundreds of Ngaanyatjarra Media audio-visual records to the archive and adding translations and annotations for each record;
- Training community members to actively use the project by adding names, location, and other relevant information to the records;

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<sup>189</sup> Based on this work, Ngaanyatjarra Media successfully received a Community Heritage Grant in 2014 to undertake a Significance Audit of the collection. This accreditation can then be used to help leverage further funding.

<sup>190</sup> MILR objectives were: Supporting the maintenance of Indigenous languages; Increasing the use of Indigenous languages in a range of fields and media, including greater Indigenous community engagement; Increasing public appreciation of Indigenous languages; Supporting the sustainable development of organisations working to support Indigenous languages.

<sup>191</sup> This also raises questions about the definition of a language as compared with dialects with a language group.

- Identifying and sourcing other collections of Ngaanyatjarra language recordings and audio-visual records for inclusion in the archive project.

The archiving outcomes, which were organisational priorities, were only partially funded under MILR, Ng Media still sought to achieve as many of its own objectives as possible

Beyond these basic indicators, Ngaanyatjarra Media's quantitative indicators for the NLRAP would have included the number of:

- Archive access computers rolled out and where;
- Media assets catalogued (with collection summary);
- Media assets transferred to digital;
- Items loaded onto Ara Irititja platform;
- Items contributed to ICTV;
- Language recordings undertaken.

Qualitative indicators would include descriptions of:

- Activities undertaken to preserve the collection and establish effective policy and procedures for ongoing management;
- Protocols developed for managing community and public access to the collection.

#### **A11.7.4. Actual outcomes**

##### *A11.7.4.1 Introduction*

This section outlines the actual outcomes of the Archiving project, both to meet the funding requirement as well as locally relevant measures. Any issues or obstacles in project delivery are also identified against each outcome.

##### *A11.7.4.2 Skills development, employment and capability*

As part of Element 1 of the NLRAP, approximately 30-40 people were directly involved in language recording, including three highly respected and skilled Yarnangu women – Elizabeth Ellis, Belle Davidson and trainee Natalie O'Toole – undertaking interviewing and recording roles. Language project coordinator Dr Inge Kral also worked with Male Cultural

Officer Noeli Roberts, Chairperson Winnie Woods, senior media worker Roma Butler, and other Yarnangu cultural leaders throughout the project.

Following the rollout of Ara Irititja archive computers within Element 2, over 60 people received training in using and adding metadata to AI. The primary objective of Element 2 was to roll out six AI computers, with the understanding that the training would be delivered under the ICT training projects in CS3. As outlined in A11.4, the AI provided an effective engagement tool for many Yarnangu to being ICT training.

For Element 3, the author worked closely with Ng Media's Cultural Officers Noeli Roberts and Belle Davidson and Chairperson Winnie Woods on development of the cultural authority and protocols within the Policy document and in collating meta-data for several 1990s *Turlku* videos. The author also worked with other media workers on translations, annotations, identification of deceased content or restrictions, and in developing the archiving policy. While the digital transfer work was mostly done off-site, limiting the opportunity for skills transfer, the process was documented to enable future training and employment in this work. The Policy and Procedures manual raised the need for dedicated Cultural Officer positions to manage access and Archive Workers to undertake digitisation, cataloguing and production of access materials and files, with training packages specific to this work<sup>192</sup>.

### *Issues/Obstacles*

- The key obstacle to employment for archive workers is the lack of a recurrent funding program to support archiving. While an NJP position could potentially be allocated to an archiving role, the specialist skills would require a higher salary rate, which would need to be funded from an appropriate program. The MILR funding only covered short-term projects.
- The training required for archiving is highly specialised and not available through most RTOs. In fact, there is currently no accredited course for archiving or collection management<sup>193</sup>.

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<sup>192</sup> This has happened since through the author's work at IRCA in facilitating the development of a Remote ATSI Audio-visual Collections Plan and skills workshops.

<sup>193</sup> IRCA is currently working with other agencies on an appropriate accredited training package as part of tis Remote ATSI Audiovisual Collections Strategy.

#### *A11.7.4.3 Production outcomes*

As outlined in A11.7.2.2, the Language Recording project resulted in fifteen oral histories in Tjukurla, Blackstone and Warburton in 2010-11 (12 video, three audio), of which seven films were submitted to ICTV for public viewing. Six *Tjuma* (cultural stories) were recorded in Irrunytju and Tjukurla in June 2010 (two audio, four on video). There were six recordings of traditional speech styles undertaken in Tjukurla, Warakurna and Irrunytju (May-June 2011) and a series of women only song cycle recordings, which were intended for local use only.

Despite being only a small part of the project and recorded over a short timeframe, the recordings collected through this project provide an important contribution of high social and cultural heritage value. A number of recordings were completed that have yet to be edited, and future documentary projects identified, providing the potential for more productions to follow from this project.

The process of converting analog records into digital will also enable their re-versioning for distribution or multi-media usage, or re-use of archival material within new productions.

#### *Issues/Obstacles*

- The image and sound quality of the early productions, plus image deterioration, may not meet mainstream broadcast standards, limiting the potential use of the material.

#### *A11.7.4.4 Management and preservation of collection*

This section discusses effective storage, assessment and cataloguing of the collection, preservation status, and policies and procedures for ongoing management of the collection. Many of these areas were addressed as an initial stage, or as future recommendations, within Element 3 of the NLRAP:

- *Storage:* While not an outcome of the NLRAP project, the establishment of a purpose-built air-conditioned archive facility within the new Media Centre in 2008, and relocation of the collection, reduced the risk to the collection from fire, flood, theft, or other factors, as well as deterioration as a result of heat, dust, humidity, and unnecessary viewing of the tapes. The need for multiple back-ups of the hard drives was identified within the Policy and Procedures manual produced in Element 3, as was off-site storage.

As at 2010, 93 productions had been shared with ICTV and stored in digital format by ICTV, however these were not all at full resolution.

- *Audit of collection:* Element 3 involved a cataloguing and assessment process for Ngaanyatjarra Media's collection of language recordings, video and photographs.
- *Preservation:* A DVCam copy was made of all analog Edit masters produced during the cultural production period, as well as a large proportion of camera originals. While this was done using available equipment and not using archival conditions, it was an initial attempt to ensure a copy was made of all analogue records while they were still viewable. This proved to be a good decision as no further funding has become available for a digitisation of VHS/ S-VHS materials;
- *Policy and Procedures:* A detailed Policy and Procedures booklet was developed by the author in 2011, in collaboration with the Cultural Officers Noeli Roberts and Belle Davidson. Systems are in place for managing deceased content and sensitive content protocols, but these needed to be reviewed and tightened with the transfer of content into a digital environment.

#### *Issues/ obstacles*

- *Off-site digitisation and storage:* The Ngaanyatjarra Media Board and Cultural Officers raised concerns about sending any of the collection off country for digitisation or storage, in case it was accessed or used inappropriately.

#### *A11.7.4.5 Community access to relevant content*

The rollout of community access archive computers to six communities under Element 1 of NLRAP was aimed at ensuring that local content would be available for current and future generations. The highly popular AI computers contain a significant collection of records relevant to Yarnangu. Setting up the community access module was seen as an important first step to build demand for a bigger Ngaanyatjarra Media collection, to justify seeking funding for an Ngaanyatjarra Media Archiving project and to repatriate material from other collections.

AI Coordinator John Dallwitz arranged for a tailored interface to be developed with Ngaanyatjarra language and landscape imagery. This enabled *Yarnangu* users to navigate using their own language and have greater familiarity and ownership<sup>194</sup>.

However, the rollout of the six Macintosh computers was delayed until early 2010 due to ongoing development of the new cloud-based version of AI. Ngaanyatjarra Media finally proceeded with the previous stand-alone version due to delays in software development. Once rolled out, Ngaanyatjarra Media followed up with demonstrations in use and annotation contributions, and began contributing content to the AI regional database.

Element 2 of NLRAP led to a new collection of oral histories, language recordings and *Tjuma*, with the majority of these allowed to be shared via ICTV, Indigitube, AI, local broadcasting, and community media servers for IT training and computer use.

Element 3 of the NLRAP included efforts to identify Ngaanyatjarra content within institutional and private collections, with the aim of future repatriation and *Yarnangu* access. These efforts included:

- Visit to AIATSIS and National Film and Sound Archive in Canberra with Winnie Woods and Noeli Roberts in September 2009;
- Request to ANU PhD candidate Pam McGrath for access to the collections she identified and documented within her research;
- Discussions with Ngaanyatjarra Council staff re the project and the potential contribution to AI of recordings and images from their collection<sup>195</sup>;
- Discussions with numerous former staff re contributing collections of images from the region towards the project<sup>196</sup>.

#### *A11.7.4.6 Language and cultural maintenance outcomes*

The community access to locally produced audio-visual recordings was seen as a primary means of supporting language and cultural maintenance. The revitalisation of Ngaanyatjarra Media's collection, particularly those recorded during the highly productive and culturally

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<sup>194</sup> A criticism of AI was that, being primarily Pitjantjatjara language and content, it could potentially marginalise the Ngaanyatjarra and Ngaatajarra languages and cultural identity.

<sup>195</sup> Ngaanyatjarra Council's Land and Culture Unit had begun establishing its own version of AI, entitled *Tjunalampatju*, as a discrete project to store records collected primarily by staff anthropologists, however this had limited community access.

<sup>196</sup> Ng Media had already had become a repository for several former staff collections.

active period of the 1990s, will support revitalisation of language and cultural practice, particularly for future generations.

Element 2 of the NLRAP led to some of the most at-risk speech styles being documented, as well as a large collection of Indigenous knowledge through oral histories and Tjuma (cultural stories) being recorded. This project was focussed primarily on Ngaanyatjarra language, with some inclusion of neighbouring languages Ngaatjatjarra, Pitjantjatjara and Pintupi languages.

While Element 3 provided only the foundation for an ongoing archiving project, it will help to ensure the language and cultural value of the Ngaanyatjarra media collection is preserved and available for use by future generations of Yarnangu and, where appropriate, the broader Australian community.

*Issues / obstacles:*

- *Lack of funding programs to support archiving:* The language focus of the MILR was not directly aligned with Ngaanyatjarra Media's preferred objective of a dedicated archiving project. However, Ngaanyatjarra Media used this as start-up funding to further develop the language and cultural collection, establish community access modules, and begin the process of developing its archive project. It also provided an opportunity to draw attention to the lack of a specific archiving program to ensure that materials produced under other government programs (IBP, ICS, MILR etc.) can be preserved to fulfil their language and cultural maintenance purpose.

*A11.7.4.7 Organisational development outcomes*

Despite being only a small grant, the NLRAP had a positive benefit for Ngaanyatjarra Media in terms of establishing the initial steps of preserving and managing its significant and at-risk audio-visual collection (Element 3), as well as establishing an appropriate means of providing community access to the collection (Element 1). For Ngaanyatjarra Media, this was a long-awaited project to establish archiving as a critical element in its Integrated Delivery model.

The Language recording project (Element 2) also established a more professional and in-depth approach to language maintenance. This demonstrated Ngaanyatjarra Media's capability and commitment to language maintenance, using a best-practice approach to the community engagement, recording, clearances, asset management, and access to materials.

The approach taken of using respected cultural and linguistic leaders helped to promote engagement of senior people across the region, and gain regional stakeholder support from other agencies and external stakeholders.

The extensive outcomes generated from this project demonstrated Ngaanyatjarra Media’s capability to the funding agency and provide a foundation on which to attract further funding to archiving. This has subsequently led to a successful request for a Community Heritage Grant to have a Significance Audit undertaken which can help to leverage further funding.

### **A11.7.5. Evaluation of effectiveness of the evaluation of CS6 using EF v.2**

#### *A11.7.5.1 Evaluation of CS6 using EF v.2*

Case study 6, the *Ngaanyatjarra Language Recording and Archiving Project*, is evaluated below using the draft Evaluation Framework EF v.2. The following key indicates codes used in Table A11-36 to measure the level of alignment of CS6 against the Evaluation Topics in EF v.2.

<u>Key:</u>	
Column 3:	<i>Rating:</i> Level of activity alignment with Evaluation Topics: 3- High 2- Moderate 1- Low 0- Not at all  <i>Suggested Changes to Evaluation Topics:</i> (A) = Amended (suggested change or merge of Topics) (E) = Emergent (new Topic added)
Column 4:	<i>Qualitative Measures:</i> Description of activity alignment against Evaluation Topic.

**Table A11-36: Evaluation of CS6 using EF v.2**

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
Local Relevance	Linked to strategic planning	3	Archiving and language maintenance were key elements identified in the Strategic Plan 2003-6, although it took many years to gain funding to develop the archiving element.
	Addresses community-identified needs and outcomes	2	Archiving was more of an organisational need than a community need, however the introduction of ICTV, local media content on computers within CS3 and the AI computers (Element 2) helped to drive community demand for historic records.
	Relevance of media content	3	CS6 led to new language recordings and oral histories as well as the beginning steps towards providing community access to

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
			thousands of Ng Media recordings and photographs from the Ng region.
	Access to relevant information	2	While not focussed on news or current information, CS6 helped to provide access to relevant social and cultural heritage information.
	Meets audience needs	3	CS6 was developed to meet the current and future demand for access to Ng Media's collection.
<b>Capability and Social Capital</b>	Improved social and economic development opportunities	2	While not aimed at economic outcomes, CS6 will lead to improved social and cultural identity and development opportunities. The project will help to improve awareness of the unique cultural and linguistic characteristics of the region. The archival materials may have economic outcomes through inclusion in future productions and resources.
	Builds Indigenous management and governance skills	3	Yarnangu cultural authority and governance of the archive were central in the development of the Policy and Procedures manual. This was also the approach to the language recording, which positioned Yarnangu cultural leaders as the experts in prioritising what to collect and who to talk to. This led to the trust and participation in the project.
	Skills development / training outcomes	1	Element 2 of CS6 involved skills transfer to a trainee while undertaking recording, translating and editing. However, the initial aim of a training and employment element of the project was not funded.
	Build employment opportunities	1	As above.
	Supports local production and self-representation	3	Element 2 involved recording of oral histories, cultural stories and performance and speech styles, with interviewing, recording and production primarily by Yarnangu employees. Element 3 was aimed at preserving local productions for community access and future use.
<b>Organisational Capacity</b>	Building organisational capacity	2	The NLRAP was under-funded to meet Ng Media's archiving needs, requiring the contribution of generated income. The access computers installed under Element 1, skills and production modes developed under Element 2, and resources developed under Element 3 built a foundation for Ng Media to attract further funding to continue its work.
	Effective governance	3	Ng Media's Cultural Officers, Chairperson and Board played an important role in setting out the policies and objectives for archiving of the collection. The focus on language recording and decision to expand the AI project to include Ng content were also strongly driven by the Board.
	Building a business culture and enterprise	1	CS6 was aimed more at cultural and social heritage outcomes than economic outcomes. However, developing the tools and skills of archiving could provide a fee-for-service option for Ng Media, and the recordings may have potential economic

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	approach		value once digitised and catalogued. It also makes the back catalogue available for sale.
	Diversified income streams, less reliance on government funding	1	While CS6 received MILR funding, it also involved significant in-kind contribution by Ng Media. With few funding options for archiving, there is a need to look for other funding sources, such as Lotterywest (WA Government), philanthropic and international agencies such as UNESCO.
	Integration of activity with existing media programs	(3) (E)	Archiving was a key part of Ng Media's integrated delivery model, as it provides preservation, management and access to the outputs of radio, video and music production activities. It supports sales, multi-platform distribution, and training activities, including use of local content on media servers within ICT access and training projects.
<b>Participation &amp; ownership</b>	Engages local champions	3	As outlined in A11.7.4.1, CS6 engaged Ng Media's Cultural Officers and Yarnangu cultural and education leader Elizabeth Ellis within key roles for this project. They in turn promoted participation by senior Yarnangu in recording language styles, oral histories and cultural stories.
	Promotes participation/ownership/agency in all aspects of project	2	While Element 3 was coordinated by the author, and Element 2 by Dr Inge Kral, there were high levels of Yarnangu participation and ownership in the various elements of the project. The initial objective had been to have greater involvement through skills development and employment, however the limited funding did not enable this.
<b>Cultural Frameworks</b>	Recognises cultural authority, rights, values and protocols	3	Element 3 of CS6 set out policy and procedures for managing Ng Media's collection based on cultural authority and protocols, particularly around determining access to the collection, ICIP rights, and management of deceased content, gender specific recordings and other sensitive material. Yarnangu cultural officers are entrusted with the custodial responsibility for the collection.
	Promotes language and cultural development and knowledge transfer	3	The aims of CS6 – recording of at-risk language styles and Indigenous knowledge, community access to regional archival records, and preservation and management of Ng Media's AV collection – are all critical elements in language and cultural development and knowledge transfer. The digitisation of Ng Media's collection and establishment of systems for managing the collection will enable greater access and distribution and re-use of records in teaching resources for cultural awareness, social history and language.
	Support communication in language or by locally specific communication modes (E)	(3) (E)	CS6 supported language maintenance and development. However, this new Topic seeks to recognise the importance of also enabling communication in language, or using . hand signals, facial or body language or specific speech styles, using the communication tools or media platforms. Broadcasting, video and the AI platform are good examples of language –friendly communicative modes.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Preservation, repatriation & revitalisation of recordings	3	This topic outlines the specific objectives of Element 3 of CS6. While the funding provided limited support for this outcome, Ng Media contributed funds to establish initial steps towards these objectives. This provided a platform for a long-term project requiring significant investment.
Communicative Ecology	Builds on existing communicative modes and recognises flows and obstacles	2	The Ara Irititja computers rolled out in Element 3 built on community use of the AI computer at Irrunytju Telecentre since 2002 and the introduction of the AI platform within IT training since 2005. There was significant demand for AI computers containing the existing collection, with demand also for inclusion of more Ng content. Other platforms for sharing local content – Radio 5NPY, ICTV, IndigiTUBE, media servers – involved a similar process of building awareness and local demand.
	Communicative styles supported	3	Element 2 involved documenting of traditional speech styles, oral histories and cultural stories and performance using digital technologies to record, edit, store and enable access as appropriate. These recordings, and other Ng collection items can be shared on radio, TV, online, local networks or at live events.
	Scope and interactivity of communication	2	CS6 involved all media types as well as direct communication. While the archiving of material mostly supports one-way distribution models, the AI platform enables interactivity by community members through adding annotations (written or video) to records. The language project (Element 2) was more interactive, involving face-to-face recording of interviews and stories.
	Improving cross-cultural awareness and dialogue	2	The target audience of CS6 was Ngaanyatjarra people, however there is likely to be a long-term outcome from archiving of the collection to enable distribution of some material to broader audiences.
	Strengthens existing social networks	1	CS6 aimed to provide access to local language and locally produced content, which includes family stories and records. However it did not necessarily provide direct support to social networks.
Partnerships	Stakeholder engagement/ 'Whole of community' approach	2	CS6 was primarily a Ngaanyatjarra Media project, working directly with the Board, Yarnangu recording participants and cultural leaders as primary stakeholders. The project also aimed to engage community members in using the AI computers in six communities. CS6 also involved discussions with other regional agencies, former staff and external collecting agencies regarding repatriation of content.
	Cross-sector cooperation	1	There was little interaction with other RIMOs within this project, other than a visit to PAW Media to see their CAT DV archiving system in operation in 2011.

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	Effective cross-cultural collaboration/ 'working together'	3	The non-Yarnangu project coordinators, Dr Inge Kral and the author, had extensive experience in working alongside Yarnangu in a collaborative approach that involved mutual respect and knowledge sharing. This approach led to high levels of engagement and culturally 'rich' outcomes.
	Builds two-way communication between community and government agencies/ other stakeholders	2	The receipt of MILR funding helped to establish a new relationship between Ng Media and a government funding agency. The development of a Future Directions sections under Element 3 also involved discussion with several government and non-government funding agencies. While these relationships often take time to bear fruit, having 'runs on the board' helps to demonstrate the potential outcomes for future investment.
Flexibility	Suitable/ adaptable to local context	2	The original objectives of NLRAP were designed by Ng media to meet its specific needs. The MILR funding was not as flexible as hoped and primarily funded the language outcomes. Ng Media decided to supplement the funding to still address its primary needs.
	Project flexibility & realistic timetables	2	Office for the Arts allowed the NLRAP project to be extended over two years. While not enough funding was allocated to achieve the initial objectives, no effort was made to limit how the funds could be used to one element only.
	Promote Innovation	2	The language recording team developed an innovative technique of filming a person talking to camera while using an overhead camera to film the sand drawings being done with the <i>milpirri</i> (story wire). Other innovative approaches were taken to undertake initial preservation of the Ng Media collection and adapting the Ara Irititja interface for a Ngaanyatjarra audience.
	Appropriateness to local conditions – geographic, climatic and land use factors	2	Element 2 was undertaken during the cool months to encourage participation in recordings. The rollout of AI computers was to the more accessible sites and where there was an existing facility for secure community access.
Sustainability	Program continuity	1	While there was no ongoing funding or even funding programs to support archiving (MILR tended to support one-off projects), the author outlined a set of future direction within Element 3 to seek further funding. Apart from a small Community Heritage grant to assess the significance of the collection, there has been no other funding for archiving to date.
Convergence	Recognising convergence of Media and	2	CS6 sought to make the Ng Media collection available in a digital format. This would enable it to be stored and managed using digital platforms and tools. This included sharing via the cloud-based Ara Irititja platform, ICTV, Indigitube, regional

Evaluation Principles	Evaluation Topics	Measures	
		Rating	Qualitative
	ICTs		WAN, and other online platforms.
	Supports multi-platform delivery of content	2 (A)	While CS6 primarily resulted in a collection of recordings and a model for archiving the Ng Media collection, it did include the establishment of six community access computers. Once the collection was digitised, it could be shared via a range of radio, TV, online and local distribution platforms and potentially accessed by a range of devices. <i>(A) – Overlaps with question above.</i>
	Two-way communication modes	2 (A)	Element 2 involved two-way communication during the recording phase. While AI has some interactivity for adding annotations, most modes of distributing AV material are one-way. Content could be embedded within two-way messaging modes such as social media or SMS, although cultural protocols may limit this use. <i>(A) –similar to CE Q3 re ‘interactivity’</i>
<b>Digital Inclusion</b>	Builds Digital inclusion	2	CS6 was aimed more at content collection and management. However the provision of AI computers in Element 1 helped to support digital inclusion through provision of locally relevant content on the computers in 6 sites.
	Backhaul and last-mile delivery infrastructure	0	This project did not actively support communications infrastructure, although the cloud-based AI and other distribution modes would benefit from such infrastructure.
	Access facilities/equipment	2	While not able to be used for internet access, the AI computers were intended to be community accessible for locally relevant content.
	Appropriateness of technology for remote community context	2	Macintosh computers, which are used for AI, have proven to be relatively robust and low maintenance. The digital audio recorders and video cameras used memory cards, which are less prone to dust damage than tapes, however can be easily erased or records lost without good back-up systems.
	User-friendliness (e.g. of equipment/software/interface) (E)	(2) (E)	The Ara Irititja Archival computer, rolled out to 6 sites under this project, is a good example of a purpose-designed interface for user-friendliness and local ownership. The Zoom digital audio recorder and Sony video camera were also user-friendly, as was the Mas OS applications used for editing.
	<b>Total (of 120)</b>	<b>83</b>	
	<b>Mean Rating</b>	<b>2.1</b>	

#### A11.7.5.2 Key findings concerning evaluation

Using Evaluation Framework v.2 (Simplified Model), the NLRAP had moderate to high alignment of 69% (Mean 2.1) against all Evaluation Topics. There was one new Emergent

topics – ‘Support communication in language or by locally specific communication modes’ – and two suggested Amendments within the Convergence section.

Table A11-37 below shows that CS6 had a moderate to high level of alignment (above 66%) against all Evaluation Principles except for: Organisational Capacity (58%); Sustainability (33%); and Digital Inclusion (50%). CS6 scored particularly well against: Local relevance (87%); Participation and Ownership (83%); and Cultural Frameworks (100%).

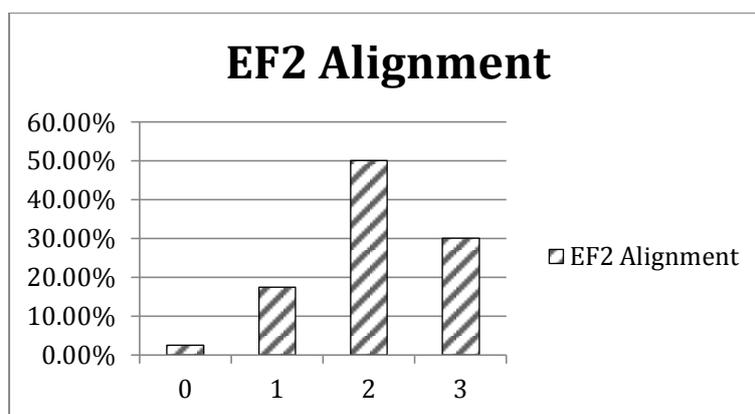
No.	Evaluation Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4	Rating-CS5	Rating-CS6
1.	Local Relevance	15	14	15	12	14	5	13
2.	Capability and Social Capital	15	13	11	14	12	9	10
3.	Organisational Capacity	12	5	4	9	8	4	7
4.	Participation & Ownership	6	6	6	6	6	3	5
5.	Cultural Frameworks	9	6	8	6	6	4	9
6.	Communicative Ecology	15	10	12	9	11	7	10
7.	Partnerships	12	8	7	8	9	8	8
8.	Flexibility	12	9	9	8	10	3	8
9.	Sustainability	3	3	1	2	2	2	1
10.	Convergence	9	5	4	6	7	4	6
11.	Digital Inclusion	12	7	2	10	6	4	6
	<b>TOTAL</b>	<b>120</b>	<b>86</b>	<b>79</b>	<b>90</b>	<b>91</b>	<b>53</b>	<b>83</b>

*Table A11-37: Summary of ratings of Case Studies 1 to 6 by Evaluation Principles within EF v.2*

Table A11-38 below shows the summary of how CS6, the NLRAP, aligned against the 40 Evaluation Topics of EF v.2.

Level of Alignment	EF v.2- Number	%
3	12	30%
2	20	50%
1	7	17.5%
0	1	2.5%
<b>TOTAL</b>	<b>40</b>	<b>100%</b>

*Table A11-38: Alignment of CS6 against EF v.2*



**Figure A11-11: Graph showing alignment of Case Study 6 against EF v.2**

The analysis of Case Study 6 demonstrates that EF v.2 is effective in assessing the outcomes of this type of project. The alignment with EF v.2 would have been higher if the NLRAP was adequately funded to deliver the full scope of the project against its initial objectives, with an archiving focus rather than being re-aligned towards a language maintenance focus. This is not a criticism of the MILR funding program, more a recognition of the misalignment of archiving elements of the NLRAP to the funding program, due to a lack of more suitable funding programs. However, the fact that Ngaanyatjarra Media supplemented the funding to deliver Element 3 helped to increase the project outcomes and alignment. This again suggests that EF v.2 favours projects that are community driven, or addresses needs, rather than designed to suit the top-down funding parameters.

The NLRAP was effectively a pilot project for a long-term archiving project points to the need for a longitudinal evaluation tool. This would also allow for changes over a program delivery period, and variation in outputs according to funding focus.

#### **A11.7.6. Evaluation of effectiveness of the Policy Framework v.1**

This section seeks to determine the applicability of the policy topics within the Policy Framework v.1 (PF) against Case Study 6.

**Key:**

Column 3: *Rating:* Level of activity alignment with Policy Topics:

- 3- High
- 2- Moderate
- 1- Low
- 0- Not at all

Suggested Changes to Policy Topics:

- (A) = Amended (suggested change or merge of Topics)
- (E) = Emergent (new Topic added)

Column 4: *Qualitative Measures:* Description of activity alignment against Policy Topic.

**Table A11-39: Evaluation of Case Study 6, Ngaanyatjarra Language Recording and Archiving Project, using the Policy Framework v.1**

Principles	Policy Topics	Rating	Comments
<b>An Essential Service</b>			
	First level of Service	1	This project was important for language and cultural maintenance but did not lead to the recognition of remote media as a first level of service.
	Community access to relevant news, information, and services	2	CS6 was not focussed on news or information, but did provide access to relevant social and cultural heritage material. It did provide relevant content for (re-)use on Indigenous media services in the region.
	Professional service	2	Element 2 took a professional approach to language maintenance through employment of skilled linguists. Element 3 outlined Policy and Procedures for archiving based on industry best practice.
	Locally relevant content	3	The language recordings produced under Element 2, AI collection provided to 6 sites under Element 1, and to-be-preserved Ng Media collection under element 3 all help to provide relevant content via various platforms.
	Discrete class of broadcasting	1 (A)	The need for locally controlled broadcasting of cultural content requires a discreet class of broadcasting. <i>(A) - This is more a sector-wide advocacy topic than a project-specific topic.</i>
<b>Rights and Equity</b>			
	Social Justice principles	2	This project seeks to support cultural and language maintenance and repatriation of cultural heritage materials, which are key social justice principles.
	Rights of Indigenous peoples	3	This project supports key Articles (11, 12, 13, 16, 31) within the UN Declaration on the Rights of Indigenous People (2008).
	Self-determination	3	The NLRAP supports cultural authority and self-management of the recording, preservation, management and access of Ngaanyatjarra Media's audio-visual collection.
	Self-representation & enhanced self-image	3	The NLRAP supports self-representation and the collection and preservation of linguistic and cultural recordings for inter-generational knowledge transfer and cultural identity and pride.
	Increased representation in mainstream media	1	While the language recordings and archival material are intended primary for Ng audiences, some items from a preserved Ng Media collection could be used in mainstream productions in the future.
	Effective media and communications a key enabler for	1 (A)	The NLRAP was not a vehicle for policy or service delivery outcomes. However it demonstrated the effectiveness of language and cultural content in engaging Yarnangu, and how this can lead to engagement with other information or

Principles	Policy Topics	Rating	Comments
	Indigenous policy and programs		services. (A) – <i>Move into 'An Essential Service'</i>
<b>Participation and Access</b>			
	Equity of access to relevant media and communications tools	2	Element 2, the rollout of Ara Irititja access computers, promoted access to social and cultural heritage materials. The archiving project sought to enable access to Ng Media collection via a range of platforms.
	Inclusive of all remote communities and homelands	2	Elements 1 and 2 of the NLRAP were pilot projects to 6 communities, where Element 3 sought to begin archiving the regional AV collection held at Ng Media.
	Community ownership and participation	2	There were high levels of Yarnangu participation and ownership in the various elements of the project. Greater Yarnangu involvement and employment was initially planned but prevented by limited funding.
	Engagement strategies	2	The focus on language and cultural outcomes led to immediate engagement by older people. The involvement of well respected Yarnangu and non-Yarnangu staff led to a high level of engagement in the language recording project.
	Strong governance structures	3	Ng Media has a strong Board and Cultural Officers to guide the development of locally specific policies and procedures for archiving and managing its collection.
	Digital inclusion	1	While CS6 was aimed at content collection and management, the rollout of AI computers in Element 1 supported access to locally relevant content, but not Internet access.
<b>Promotes Reconciliation (A) – Make this a Topic within 'An Essential Service'</b>			
	Improving cross-cultural awareness and dialogue	2	The preservation of the Ng Media collection will enable increased local access, plus the possible use of materials in cultural awareness and language teaching resources, and other uses.
	Reaching broader audiences	1 (A)	The target audience for CS6 was Ngaanyatjarra people, however digitised content could be shared via ICTV, Indigitube, Ara Irititja or other modes to broader audiences. (A) – <i>Combine with 'Improving cross-cultural awareness and dialogue'</i>
	Effective cross-cultural collaboration/ 'working together'	3 (A)	CS6 involved effective cross-cultural collaboration with experienced and respected linguist Dr Inge Kral and the author working closely with Yarnangu co-workers throughout the project. (A) – <i>Move into 'Building Partnerships'</i>
<b>Convergence and Two-way Communications</b>			
	Recognising convergence of Media and ICTs	2	CS6 sought to digitise the Ng Media collection to enable storage, re-versioning and sharing using digital platforms and tools, including Ara Irititja platform, ICTV, Indigitube,

Principles	Policy Topics	Rating	Comments
			regional WAN, and smart devices.
	Multi-platform delivery of content	2	The Ng Media AV collection includes audio, video and photography, which once digitised can be shared via various platforms, including the cloud-based AI service, and accessed by a range of devices.
	Two-way communication modes	1	The two-way aspects of CS6 were the language recording process of Element 2 and the interactivity of the AI computers for adding annotations. While CS6 was content-focussed, it will provide access to more material for sharing via future two-way distribution modes.
<b>Recognition of Sector Diversity</b>			
	Regional diversity	2	The language survival risks, cultural management issues and protocols around deceased content and other sensitive material varies significantly between regions. CS6 outlines a project that was specific to Ngaanyatjarra region, but some learnings and systems are transferrable as is the AI platform.
	Organisational diversity	2	Each RIMO has different archiving needs. Ng Media designed the NLRAP to meet its specific language and archiving needs. Despite not being adequately funded under MILR, Ng Media supplemented the funding to achieve its objectives.
	Diversity of needs and context between remote, regional, urban	3	The NLRAP was specifically designed for the needs of remote Ng communities, Ng Language and the Ng Media collection. There are no other agencies in remote Australia to support archiving, and unique management issues that are not in common with urban and regional agencies.
<b>Building Partnerships</b>			
	A unified and cooperative remote sector	1	The project had little sector involvement, other than a visit to PAW Media. Learnings from this project have since helped to inform other regions.
	Inter-agency collaboration/ 'Whole of community' approach	2	CS6 mostly focussed on Ng Media's archiving needs and regional language support needs. However, it did involve discussions with other regional agencies, former staff and external collecting agencies regarding repatriation of content.
	Partnership approach between community and government	2	The receipt of MILR funding helped build the relationship with Ministry for the Arts. The project involved discussion with several government agencies in seeking potential future investment and collections for repatriation.
	Links to other policy areas at national, state and local government levels	2	This project drew attention to the lack of funding for archiving, particularly to ensure recordings produced under other programs are preserved and community accessible.

Principles	Policy Topics	Rating	Comments
<b>Industry Development</b>			
	Increased economic independence	1	Archiving is a costly exercise and requires funding, whether Government, philanthropic or international. Being primarily cultural and intended for local use, it would be difficult to generate much income from the collection. While Ng media supplemented the MILR funding with in-kind contribution on the NLRAP, this was not sustainable.
	Organisational and sector structure and sustainability	1	The lack of resources, equipment and skills prevented Ng Media from undertaking the archiving earlier. Shared resources within the sector would help support archiving, but funding is still needed to support a long-term project.
	Building a business culture and enterprise approach	1	CS6 was aimed more at cultural and social heritage outcomes than economic outcomes. However, there are some potential enterprises opportunities in back catalogue and stock footage sales and fee-for-service in archiving other agencies' collections.
	Meaningful employment/ career pathways with award wages	2	While the initial aim of a training and employment element of the project was not funded, the objective of setting up the archive is to build dedicated roles for archive management additional to the Cultural Officer positions.
	Skills development with appropriate training delivery	1	Element 2 of CS6 involved skills transfer to a trainee while undertaking recording, translating and editing. Other staff gained on-the-job training in recording and archive skills. While the initial training component of the NLRAP was not funded
	Recognition of failure of market-based models	0	Not relevant.
	Preferred supplier for government messages	0	Not relevant.
<b>Capacity Building</b>			
	Holistic, integrated approach	3	Archiving was a key part of Ng Media's integrated delivery model, linking to production, preservation and distribution of radio, video and music recordings. It also supports training and employment, ICT activities, and language and cultural maintenance.
	Capacity Building & Social Capital	2	CS6 supported organisational capacity building and social capital through skills, employment and language and cultural outcomes.
	Empowerment / 'Agency'	3	CS6 had strong Yarnangu ownership, empowerment and 'agency' within Element 2, and recognition of cultural authority over collection management within Element 3.

Principles	Policy Topics	Rating	Comments
	Supporting sustainable social and economic development of communities	2	While not aimed at economic outcomes, CS6 supported social and cultural identity and development opportunities. The project will help to improve awareness of the unique cultural and linguistic characteristics of the region. The archival materials may have economic outcomes through inclusion in future productions and resources.
	Capability Approach (Sen)	2	Element 2 involved Yarnangu recording, editing and translating oral histories, cultural stories and performance and speech styles. Element 3 involved Yarnangu providing expert knowledge of cultural protocols and for metadata collection of participants, status, locations, cultural information, etc.
	Strengthening social networks	2	CS6 did not provide direct support to social media tools, however it helped to provide access via AI to records of family and friends from the region.
	Promotes health, wellbeing and functional communities	2	Health, wellbeing and functionality are closely aligned with personal and collective identity, agency and empowerment. The NLRAP involved collection and preservation of, and access to, language and cultural materials and promoted cultural identity and authority.
<b>New Models for RIMOs and RIBS (A)- perhaps 'Development of role of RIMOs and RIBS'</b>			
	Multi-media production and applications	1	While the cultural videos were distributed on LANs within RIBS and via IndigITUBE, the project was more focussed on collecting cultural content than multi-media outputs.
	Upgraded multi-media RIBS facilities	2	The roll-out of the AI computers into the Media e-centres is consistent with the expanded use of RIBS facilities for community access to locally relevant content via a range of platforms and language and cultural maintenance activities.
	Effective regional coordination models	3	The existence of Ngaanyatjarra Media as a regional coordination hub ensured the significant audio-visual collection was appropriately stored and managed and that efforts continued towards preservation and community access.
	An alternate learning sector	1	CS6 was focussed more on archiving and language recording than learning as direct outcome. However, the resultant content can be used for knowledge sharing, learning resources and sharing within learning facilities such as media e-centres and via other platforms.
	A Production Focus	2	Element 2 was focussed on language recording and production. Element 3 was aimed at preserving local productions for community access and future use. This also involves setting up workflows for further production.
	Decentralised model	2	Element 1 involved rolling out AI computers to 6 sites. Element 2 involved collecting language recordings from 6 sites. Element 3 took a more centralised approach by helping to build a regional archive as the most effective and efficient management model.

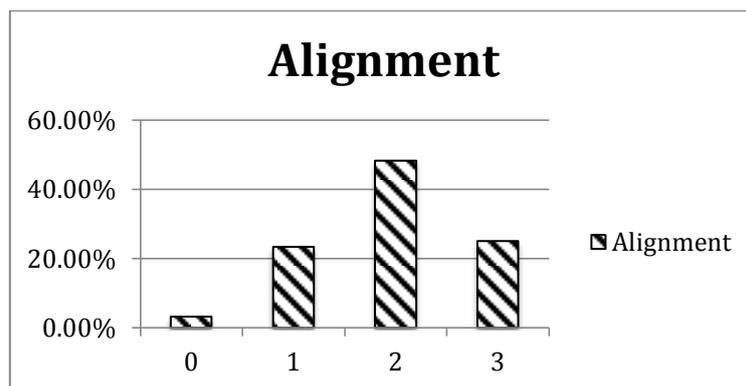
Principles	Policy Topics	Rating	Comments
<b>Cultural and Linguistic Development</b>			
	Recognition and promotion of knowledge society	3	Element 2 of CS3 recognised the knowledge embedded within language and speech styles and sought to document this for future generations. Element 3 likewise sought to preserve and enable appropriate access to the knowledge within the existing collection.
	Embracing cultural frameworks	3	Cultural frameworks and authority were the guiding principles in development of policy and procedures for archiving the Ng media collection (Element 3). This also guided the focus with Element 2.
	Language and cultural maintenance and growth	3	All elements of CS6 was clearly focussed on language and cultural maintenance and supporting ongoing learning and development.
	Preservation, repatriation & revitalisation of recordings	3	Element 3 of CS6 was focussed on these objectives. Due to limited funding, Ng Media contributed funds to establish initial steps towards these important objectives. Element 1 helped to drive community demand for repatriation of Ng content.
	Recognising cultural authority, rights and protocols	3 (A)	Element 3 of CS6 set out policy and procedures for managing Ng Media's collection based on cultural authority and protocols, ICIP rights, and appropriate management of deceased content, gender specific recordings and other sensitive material. <i>(A) – Similar to 'cultural frameworks' topic above</i>
	Recognising cultural adaptivity	2	While the project sought to record and preserve 'old' language and culture, it did so using digital media technologies and to provide access via a range of delivery platforms and devices.
<b>Appropriate Technologies</b>			
	Appropriate technology is needed for remote community context	2	AI computers, digital audio recorders and digital video cameras are relatively robust and low maintenance. Memory cards are less prone to dust damage than tapes, but risk data loss if not backed up. Hard drives that have spinning platters and cooling fans are prone to dust ingestion, which can lead to failure and data loss.
	Promote Innovation	2	Innovative techniques were developed in recording language stories for video, undertaking video preservation, and adapting the Ara Irititja with a Ngaanyatjarra interface.
	Focus on communications needs not technologies	2	While technologies were used in all elements, the focus was on language recording and preservation of content to support access, distribution and cultural maintenance.
	Building on existing communicative modes	2	Element 3 built on community use of the AI computer in Irrunytju since 2002 and within IT training since 2005. This built on experience with analog photographs, video, music and other material that was digitally reproduced in AI. There

Principles	Policy Topics	Rating	Comments
			was familiarity with the APY content but demand for more Ng content. The archiving built on VHS, DVD and audiotape distribution of Ng Media AV productions, and sharing via local radio and TV, ICTV (since 2002) and IndigiTUBE (since 2009).
	<b>Total (out of 180)</b>	<b>117</b>	
	<b>Mean Rating</b>	<b>2.0</b>	

Table A11-40 below shows the summary of how CS6 aligned against the Policy Framework v.1.

Level of Alignment	EF v.2- Number	%
3	15	25%
2	29	48.5%
1	14	23.5%
0	2	3%
<b>TOTAL</b>	<b>60</b>	<b>100%</b>

*Table A11-40: Alignment of CS6 against the 60 Policy Topics in the PF v.1*



*Figure A11-12: Graph showing alignment of CS6 against the Policy Topics in the draft PF*

Case Study 6 demonstrates that the PF v.1 is applicable to linguistic and cultural maintenance activities, with a moderate alignment of 65% against all 60 policy topics. This is the third highest rating of the six case studies. Seven amendments were proposed, mostly to merge topics.

The alignment of CS6 with the PF (65%) is slightly lower than its alignment with the draft EF v.2 (69%). This is consistent with most case studies as the PF is designed predominantly

to assess meta-level and external criteria such as industry development rather than focussing on local or internal criteria. As can be seen from Table A11-41 below, the Principles with high alignment for CS6 are: Recognition of Sector Diversity (7/9); Capacity Building (16/21); and Cultural and Linguistic Development (17/18). This is consistent with a cultural maintenance and community focussed project. CS6 had low ratings against the externally focussed and technological Principles: An Essential Service (9/15); Convergence and Two-Way Communications (5/9); Building Partnerships (7/12); Industry Development (6/21); and New Models for RIMOs and RIBS (11/18). If these five Principles were removed, the overall alignment would increase to 75%. This again suggests that a Contingency approach of filtering out non-relevant Principles applies to the PF.

*Table A11-41: Summary of ratings of the six Case Studies by Policy Principles within the draft PF*

No.	Policy Principles	Total Possible	Rating-CS1	Rating-CS2	Rating-CS3	Rating-CS4	Rating-CS5	Rating-CS6
1.	An Essential Service	15	9	10	11	8	7	9
2.	Rights and Equity	18	13	11	15	13	9	13
3.	Participation & Access	18	13	13	17	16	8	12
4.	Promotes Reconciliation	9	5	6	5	6	4	6
5.	Convergence & Two-Way Communications	9	4	2	6	7	4	5
6.	Recognition of Sector Diversity	9	6	3	8	7	3	7
7.	Building Partnerships	12	7	6	7	9	6	7
8.	Industry Development	21	11	6	15	13	11	6
9.	Capacity Building	21	14	15	17	18	12	16
10.	New Models for RIMOs and RIBS	18	8	10	14	12	8	11
11.	Cultural & Linguistic Development	18	10	16	12	12	9	17
12.	Appropriate Technologies	12	8	8	9	9	3	8
	<b>TOTAL</b>	<b>180</b>	<b>108</b>	<b>106</b>	<b>136</b>	<b>130</b>	<b>84</b>	<b>117</b>

### **A11.7.7. Conclusions**

Case Study 6, the *Ngaanyatjarra Language Recording and Archiving Project*, involved recording a collection of at-risk speech styles and culturally significant stories, rolling out *Ara Irititja* archive computers to six sites, and beginning a long-awaited media collection audit and archive strategy. Despite receiving a small proportion of the funding requested through the MILR program, and some misalignment of program objectives with local needs, Ngaanyatjarra Media supplemented the funding to ensure the project addressed its urgent priority of preserving its ageing analog audio-visual collection. This project helped to highlight the lack of appropriate funding through government agencies to support archiving, despite the numerous programs to support production of community and cultural content.

The NLRAP met its objectives of delivering locally relevant content of high social and cultural value to Ngaanyatjarra audiences and engaging Yarnangu in production and broadcast.

Case Study 6 was used to assess the alignment of the Evaluation Topics in EF v.2, indicating a moderate level of alignment of 69% using EF v.2 (Simplified Model). Further analysis by Evaluation Principle showed a moderate to high level of alignment (above 66%) against most Evaluation Principles, particularly: Local relevance (87%); Participation and Ownership (83%); and Cultural Frameworks (100%). There was one new Emergent topic proposed and two suggested Amendments.

The PF v.1 was also tested against Case Study 6 with a moderate level of alignment of 65% against all 60 Topics. While the PF is intended for meta-level policy analysis and industry development, CS6 demonstrates its relevance to linguistic and cultural maintenance and community-focussed activities. Seven amendments were proposed, mostly to merge topics.

While the PF v.1 is reasonably effective, further analysis by Policy Principle indicates that some Principles were not as applicable to CS6. If five of these were removed, the overall alignment would increase to 75%. Consequently, a contingent model could filter out non-relevant Principles for each activity or reviewing the rating system according to project type. This approach is discussed further in Chapter 11.

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