

COMMUNITY FIRST DEVELOPMENT

WITH OUR PEOPLE, FOR OUR PEOPLE

MORE THAN A SELF-LICKING ICE CREAM

DONNA STEPHENS & SHARON BABYACK AES CONFERENCE, 1 SEPTEMBER 2022

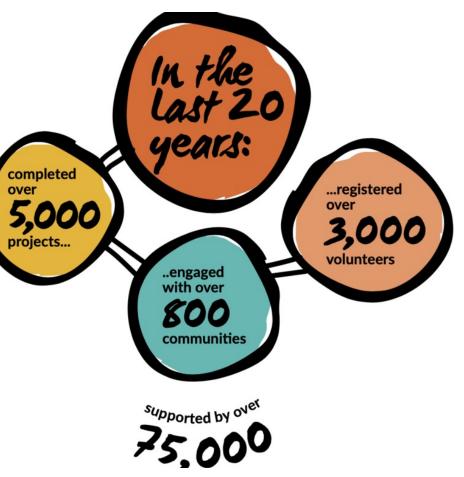
WITH THANKS AND GRATITUDE



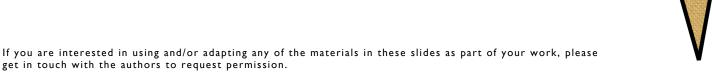


COMMUNITY FIRST DEVELOPMENT

WITH OUR PEOPLE, FOR OUR PEOPLE



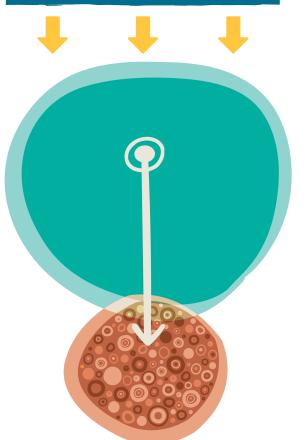
A self-licking ice cream cone is a self-perpetuating system that has no purpose other than to sustain itself.



| | ~ ~ | | |
|---|-----|------------------------|--|
| | | \mathbf{x} | |
| ę | | $\boldsymbol{\lambda}$ | |
| | | | |
| | | | |
| | | | |

ShareAlike 4.0 International (CC BY-SA 4.0)

Colonisation and its ongoing impacts



Western Governance

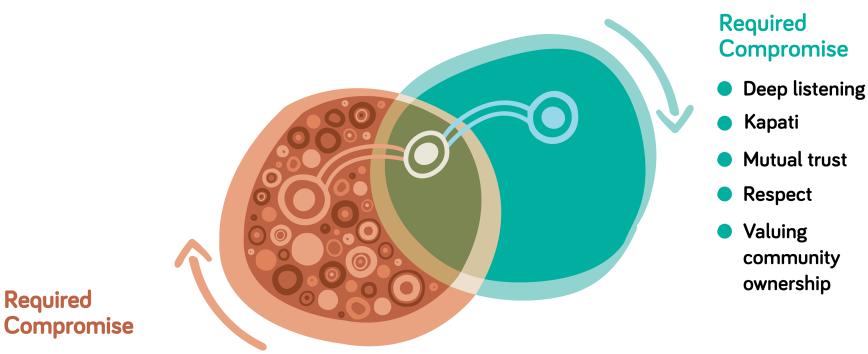
- Rules
- Compliance
- Expectations

First-Nations Governance

IntrinsicEmbedded

Unique to each community

The path to Right Way Governance



Delegated authorities

Required

Community ownership

METHODS FOR CHANGE

Yarning

 Supports control from the interviewed, rather than the interviewer

O Requires time

O Involves deep listening – not listening for a response, but for connections.

If you are interested in using and/or adapting any of the materials in these slides as part of your work, please get in touch with the authors to request permission.

Deep Listening

Dadirri (Daly River)
 Gulpa Ngawal (Yorta Yorta – Murray River Region)
 Molla Wariga (Gunai/Kurnai – Gippsland Region, Vic)

Yarning

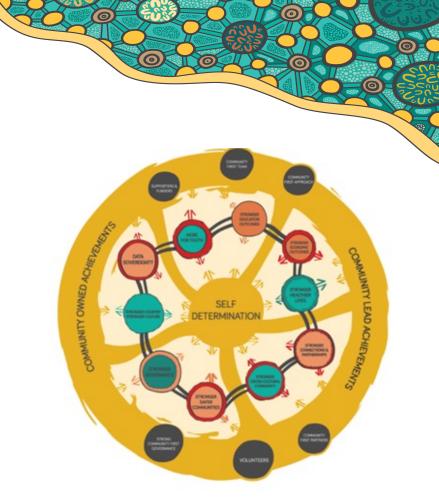
- Inviting deep conversations
 Kapati (Top End)
- Stories and yarning, narrative, as organisational practices

THINKING AND DOING THROUGH ECOLOGICAL SYSTEMS APPROACH

'WE DO THINGS DIFFERENTLY'

O Change can start at any or multiple parts of a system

 Unpacking the tacit, hidden, unconscious to explore the interactions and interplay parts within a system to create space for change



TRANSFORMATIONAL SPACES

What happens when communities are supported to undertake reflective and reflexive processes to explore their understanding of themselves?

What happens when we make space and time for community governance practices to lead action?

How can this knowledge sustain the dissonance and disruption needed to make space for transformation that leads to and strengthens effective Aboriginal Community Control?



Image source: https://your.unimelb.edu.au/community/s/event/a2a2e00000088SFAAY/indigenous-communityresearch-aug-22

COMMUNUNITY FIRST DEVELOPMENT FELLOWSHIP

- Recognises 'academic' thinking present in Aboriginal and Torres Strait Islander ways of being, doing and knowing
- Provides an opportunity to explore knowledge within real world applications
- Focuses on Aboriginal and Torres Strait
 Islander data methods and how they apply
 within transformative change actions



REFERENCES

Brearley, L. (2015). Deep listening and leadership: An Indigenous model of leadership and community development in Australia. C. Voyageur, L. Brearley & B. Calliou (2nd ed.), Restorying Indigenous leadership: Wise practices in community development, 91-127.

Campbell, M. A., Hunt, J., Scrimgeour, D. J., Davey, M., & Jones, V. (2017). Contribution of Aboriginal Community-Controlled Health Services to improving Aboriginal health: An evidence review. Australian health review, 42(2), 218-226. https://doi.org/10.1071/AH16149

0

Campbell, R., Dworkin, E., & Cabral, G. (2009). An Ecological model of the impact of sexual assault on women's mental health. Trauma, violence & abuse, 10(3), 225-246. https://doi.org/10.1177/1524838009334456

Carm, E. (2012). The role of local leaders in cultural transformation and development. Compare, 42(5), 795-816. https://doi.org/10.1080/03057925.2012.701484

Chapman, J. A. (2002). A framework for transformational change in organisations. Leadership & organization development journal, 23(1), 16-25. https://doi.org/10.1108/01437730210414535

Community First Development. (2021). Good governance practice leads to good relationships: An exploration of the effectiveness of Community First Development's community development approach in the Australian context - Final Report: Findings and lessons learnt. Canberra, Australia: Community First Development.

Lee, E., & Eversole, R. (2019, 2019/11/02). Rethinking the regions: Indigenous peoples and regional development. Regional Studies, 53(11), 1509-1519. https://doi.org/10.1080/00343404.2019.1587159

Ober, R. (2017). Kapati time: Storytelling as a data collection method in Indigenous research. Mystery Train, 2007.

Priest, K., King, S., Nangala, I., Brown, W. N., & Nangala, M. (2008). Warrki Jarrinjaku 'working together everyone and listening': growing together as leaders for Aboriginal children in remote central Australia. European early childhood education research journal, 16(1), 117-130. https://doi.org/10.1080/13502930801897186

Rogers, A, Radcliffe, D, Babyack, S. (2018) Demonstrating the value of community development: An inclusive evaluation capacity building approach in a non-profit Aboriginal and Torres Strait Islander organization. Evaluation Journal of Australasia, Vol 18, Issue 4.

Ungunmerr-Baumann, M.-R., Groom, R. A., Schuberg, E. L., Atkinson, J., Atkinson, C., Wallace, R., & Morris, G. (2022). Dadirri: an Indigenous place-based research methodology. AlterNative: An International Journal of Indigenous Peoples, 18(1), 94-103. https://doi.org/10.1177/11771801221085353



COMMUNITY FIRST DEVELOPMENT

WITH OUR PEOPLE, FOR OUR PEOPLE



