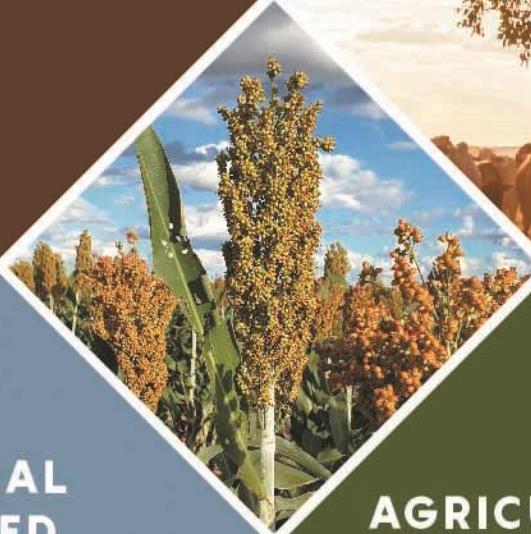


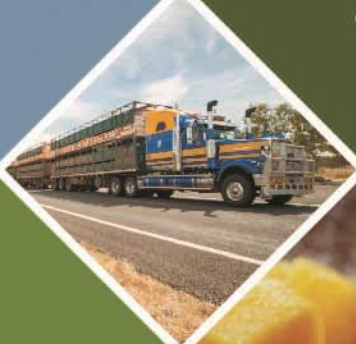
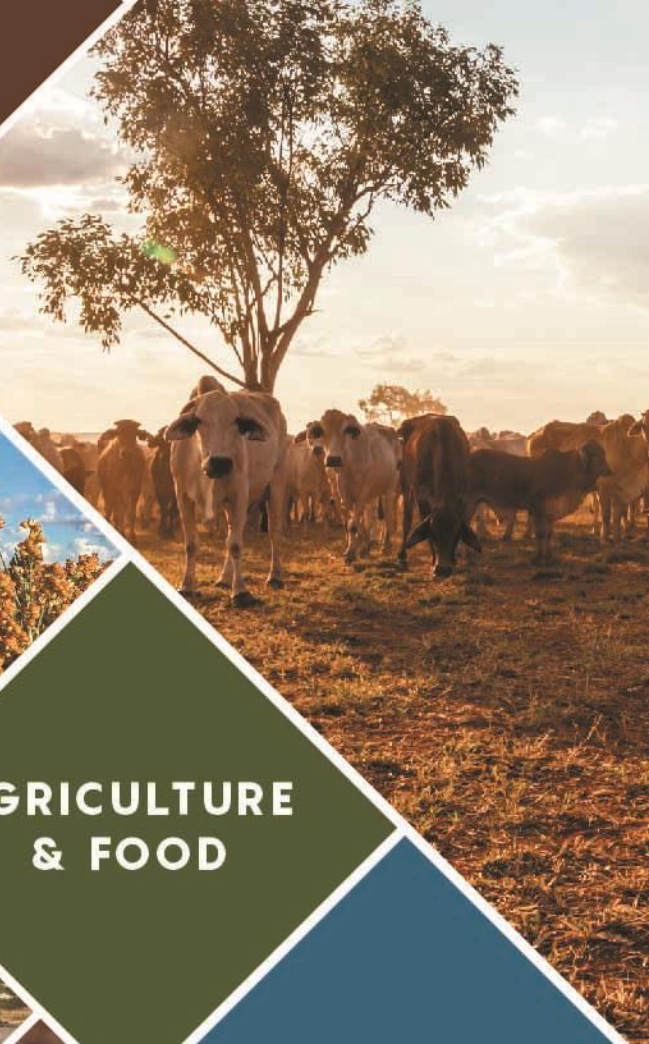
NORTHERN HEALTH SERVICE DELIVERY



TRADITIONAL
OWNER-LED
DEVELOPMENT



AGRICULTURE
& FOOD

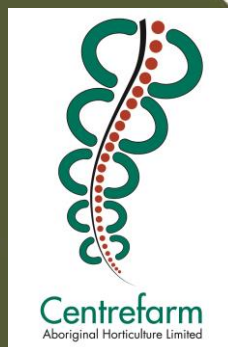


CO-MAPPING ON COUNTRY

Authority Comes from
Country: Co-created Maps
and Sustainable
Development

Centrefarm Aboriginal Horticulture Limited
October 2022

CRCNA
DEVELOPING NORTHERN AUSTRALIA



Acknowledgements

This research is funded by the CRC for Developing Northern Australia (CRCNA) is supported by the Cooperative Research Centres Program, an Australian Government initiative. The CRCNA also acknowledges the support of its investment partners: the Western Australian, Northern Territory and Queensland Governments.

Centrefarm wish to acknowledge the Traditional Owners of the Mangarrayi, Wubalawun and Warrabri Aboriginal Land Trusts. It was a privilege and joy to work with everyone involved. Centrefarm would also like to acknowledge project partners the Northern Land Council (NLC), the North Australian Indigenous Land and Sea Management Alliance (NAILSMA), and Charles Darwin University (CDU).

Finally, Centrefarm wish to acknowledge all Centrefarm staff, associates, trainees and contractors involved in the project, particularly Kim Mahood, Samantha Togni, Kerrie Nelson, Joseph Clarke, Tony Renehan, Vincent Lange, Brody Smith, Jack Price, and Michael Devery.

Disclaimer

Any opinions expressed in this document are those of the authors. They do not purport to reflect the opinions or views of the CRCNA or its partners, agents or employees.

The CRCNA gives no warranty or assurance and makes no representation as to the accuracy or reliability of any information or advice contained in this document, or that it is suitable for any intended use. The CRCNA, its partners, agents and employees, disclaim any and all liability for any errors or omissions or in respect of anything or the consequences of anything done or omitted to be done in reliance upon the whole or any part of this document.



The CRCNA supports and encourages the dissemination and exchange of its information. The copyright in this publication is licensed under a Creative Commons Attribution 4.0 International (CC BY 4.0) license.

Under this license you are free, without having to seek our permission, to use this publication in accordance with the license terms. You must keep intact the copyright notice and attribute the CRCNA as the source of the publication. For more information on this license, visit creativecommons.org/licenses/by/4.0.

The information contained herein is subject to change without notice. The CRCNA shall not be liable for technical or other errors or omissions contained herein. The reader/user accepts all risks and responsibility for losses, damages, costs and other consequences resulting directly or indirectly from using this information.

ISBN 978-1-922437-43-3



Australian Government
**Department of Industry,
Science and Resources**

AusIndustry
Cooperative Research
Centres Program



Table of contents

Acknowledgements1

 Disclaimer1

List of Figures3

Acronyms4

Project Participants5

Contributors5

Executive Summary6

Introduction7

Context and People12

 The Mangarrayi and Wubalawun Aboriginal Land Trusts12

 The Warrabri Aboriginal Land Trust15

Research and methodology19

 Co-Mapping project methodology19

 Scope19

 Key Activities19

 Project Team21

 Developmental Evaluation22

 Evaluation scope23

 Key evaluation activities23

 Iterative action learning cycles24

Key learnings25

 Understanding the context25

 Key learnings from the first workshop28

 Applying the learnings to strengthen the Co-Mapping project29

 Key outcomes30

 Overall learnings about the Co-Mapping project32

 Key challenges35



Traditional Owners' experience	36
Traditional Owners' suggestions for next Co-Mapping workshop	39
Traditional Owners' ideas for using the map	40
Key research outputs	42
Centrefarm's Co-Mapping on Country Model (Appendix A)	42
Training the Co-Mapping on Country Facilitator Guide and Manual (Appendix B)	43
Physical canvas maps	46
Digitisation	48
Co-Mapping going forward	50
Supporting Centrefarm's and ALEDA's longer-term strategy	50
Issues for future consideration	50
Conclusion	52
References	53
Appendices	54
Appendix A - Co-Mapping on Country Model	54
Appendix B - Training the Co-Mapping on Country Facilitator Guide and Resource box	58
Appendix C - The canvas maps	78



List of Figures

Figure 1: Map of Mangarrayi and Wubalawun ALTs displaying the farming leases	14
Figure 2: Map of Warrabri ALT displaying watermelon farm lease area	18
Figure 3: Action learning cycle	24
Figure 4: Key elements of Co-Mapping project	25
Figure 5: Context Map co-developed by project team.....	27
Figure 6: Co-Mapping project key outcomes	31
Figure 7: Traditional Owners' initial ideas for using the map, May 2022.....	41
Figure 8: Centrefarm Co-Mapping Country Model	43



Acronyms

AHPL	Alekarenge Horticulture Propriety Limited
ALEDA	Aboriginal Land Economic Development Agency
ALRA	Aboriginal Land Rights (Northern Territory) Act 1976
ALT	Aboriginal Land Trust
CDU	Charles Darwin University
CLC	Central Land Council
CRCNA	Cooperative Research Centre for Developing Northern Australia
DE	Developmental Evaluation
FPIC	Free, Prior, and Informed Consent
NAILSMA	North Australian Indigenous Land and Sea Management Alliance
NLC	Northern Land Council
NT	Northern Territory
TO	Traditional Owner
WEPP	Alekarenge Work Experience Pathway Project



Project Participants

Charles Darwin University (CDU)

The North Australian Indigenous Land and Sea Management Alliance (NAILSMA)

The Northern Land Council (NLC)

Contributors

Editors: Brody Smith, Project Development Manager, Centrefarm

Kerrie Nelson, Educational Consultant, Centrefarm Associate

Authors: Samantha Togni, Developmental Evaluator, S2 Consulting

Kerrie Nelson, Educational Consultant, Centrefarm Associate

Brody Smith, Project Development Manager, Centrefarm



Executive Summary

Centrefarm Aboriginal Horticulture Limited (Centrefarm) thanks the Cooperative Research Centre for Developing Northern Australia (CRCNA) for funding this important research and activity. The Co-Mapping on Country project involved a series of workshops from 2019-2022 with Traditional Owners of the Warrabri, Wubalawun and Mangarrayi Aboriginal Land Trusts to develop two large multi-purpose canvas maps of the regions. The research aimed to co-create maps that could be used as a platform to facilitate communication, discussion, and decision-making, while supporting intergenerational knowledge transfer, and educate non-Aboriginal people about the Country they are on.

Although there were several Covid-19 related delays, the project successfully achieved its key goals and developed Co-Mapping methodologies that may be used by others wishing to undertake similar work. The use of an embedded Developmental Evaluator throughout the project allowed for key learnings to be evaluated and implemented in real time throughout the process. Despite the time taken to complete this phase of Centrefarm's long-term strategic plans for socio-economic development on Aboriginal land, we suggest this report confirms that in many ways the project not only delivered on the agreed outcomes but went much further.

In addition to the original goal of developing a Co-Mapping manual and training guide, accompanied by a workbook and 'toolkit', we have developed a comprehensive Co-Mapping Model for such work and more importantly, a proven process for others wishing to undertake Co-Mapping. This process, we suggest, applies to any socio-economic development activity non-Aboriginal people undertake with Aboriginal people and demonstrates how to collaborate in intercultural contexts.

The project draws on a range of national and international approaches to Co-Mapping. In the national context, given the challenges facing Aboriginal peoples, and the failure so far of governments to address them over past decades, the imperative to work with, or collaborate on an equal footing, is the only way forward—not just for governments, but any organisation or group wanting to address disadvantage and capitalise on the strengths of people and organisations that already exist. If there is a real desire to support Aboriginal people to develop their lands in Northern Australia, it is critical that Co-mapping methodology is employed, and that two-way governance and Free Prior and Informed Consent are central to this process.

Centrefarm staff and associates have benefited from managing and delivering Co-Mapping in ways that will reverberate positively in Alekarenge and Mataranka as our efforts to improve the socio-economic circumstances of Aboriginal people continue. This project has given Co-Mapping, co-design and two-way governance a legitimacy that enables Centrefarm to consolidate and place itself on a solid footing. It also enables the CRCNA to promote this type of work and share our findings and resources.

Introduction

In 2019 Centrefarm initiated the CRCNA funded project Co-Mapping on Country: train-the-trainer for sustainable development. Co-Mapping on Country is based on the concept that maps are excellent 'boundary objects' for helping negotiate the spaces between different cultures and knowledges. Maps are tangible items with significance for both Aboriginal and non-Aboriginal people that facilitate discussion, planning and decision-making in complex environments. Co-Mapping values the Aboriginal worldview, the Aboriginal Traditional Owners decisions about what goes on the map, where it is kept, and what it is used for. A map may show sights of importance, sacred sites, bush tucker and bush medicine sights, hunting sites, camping sites, and record historical stories. A map can begin a two-way conversation about socio-economic development, while being used to transmit cultural information to younger Aboriginal people, keeping culture and language strong.

From 2019 to 2022 Centrefarm facilitated the development of two maps with Traditional Owners, one at Ali Curung (Alekenge in Kaytetye language) on the Warrabri Aboriginal Land Trust (ALT) and one at Mataranka on the Wubalawun and Mangarrayi ALTs. The research undertaken builds on previous and largely undocumented Co-Mapping exercises in Mulan, Willowra and Alekenge, which had shown that developing a two-way map becomes an effective engagement tool with land at the centre.

The project was designed to develop methodologies to increase skills and capacity to facilitate Co-Mapping with Traditional Owners and strengthen Centrefarm's, and others, capacity to do this work. It aimed to develop a Co-Mapping manual and facilitator training guidelines, that included a workbook and 'toolkit', that could be tested and evaluated at the Co-Mapping workshops in Mataranka. While the original goal was the development of these guidelines, we have also been able to articulate a Co-Mapping Model to describe and guide Centrefarm's work and share with others interested in intercultural Co-Mapping.

Key research outputs include: Centrefarm's Co-Mapping on Country Model (Appendix A); Training the Co-Mapping on Country Facilitator Guide and Manual (Appendix B); and the physical maps themselves (Appendix C). The model is the recommended approach to Co-Mapping, while the manual/workbook/toolkit is more appropriate for training people in the technical aspects of Co-Mapping, in preparation to embark on the process of using Centrefarm's Co-Mapping Model. It is important to note that each project of a similar nature will develop their own resources or 'toolkit' as part of the process.

Centrefarm embedded evaluation as part of this project to support the development of effective methodology and to support the strengthening and articulation of the Co-Mapping process. The embedded evaluation used a Developmental Evaluation (DE) approach, which is particularly oriented to supporting early-stage innovations in complex environments. DE incorporates the experience and views of all those involved by asking evaluative questions, applying evaluation logic, and gathering and reporting evaluative data to support project development with timely feedback.

The Co-Mapping project also involved a digitisation aspect in which the Mataranka and Alekarenge maps were printed onto robust 3D tiles that can be set up remotely and used in planning, land management, education, monitoring and governance activities. A projector sits above the 3D model and is used to project digital imagery onto the surface of the tiles, displaying information recorded from the workshops (e.g. hunting area, sacred sites or restricted areas). A key feature of this innovative augmented landscapes approach is the ability to overlay local Indigenous knowledge with other topographical and scientific information available, which can provide an insight into regional cultural, geographical, and ecological interactions and be beneficial for whole of estate planning.

Co-Mapping is a foundational aspect of the Aboriginal Land Economic Development Agency (ALEDA), which is being established by Centrefarm in association with the Northern and Central Land Councils. Co-Mapping is used to facilitate a process that enables the Traditional Owners to articulate a vision for what they want to achieve in the future, including through commercial activities and economic development of their land. Co-Mapping will be expanded in the coming years and utilised to develop two-way governance structures and processes with Country at the centre.

Background

Centrefarm was established to provide benefit to Aboriginal Landowners in the NT through sustainable commercial development of their lands. Centrefarm's core role is to identify at-scale, commercially viable opportunities on Aboriginal land and develop them as the foundations for new regional economies with a focus on primary industry. A core feature of Centrefarm's long-term Economic Development Strategy, developed in association with the Central and Northern Land Councils (CLC and NLC), is the establishment of the Aboriginal Land Economic Development Agency (ALEDA) to be the lead agency for economic development on Aboriginal land. By developing Co-Mapping methodologies and training aids for Co-Mapping facilitators, the project aimed to build expertise to assist ALEDA meet its goals for economic development. For ALEDA, the main function of the maps is to enable Aboriginal landowners to better consider the economic development potential of their land, prioritising their knowledge and understanding of its use and importance. The maps also act as the bedrock for two-way governance activities, maximising Free Prior and Informed Consent (FPIC).

Centrefarm is committed to facilitating the creation of maps that include Traditional Owner knowledge of Country as a key starting point for economic development on Aboriginal land. This is informed by Centrefarm's understanding that such maps provide the foundational knowledge for two-way (customary and corporate) governance to support discussions, planning and decision-making for development activity. The intention is for the maps to be used a key tool in ensuring that Traditional Owners have a clear understanding of and input into potential commercial activities on their lands that align with their aspirations and expectations. Furthermore, the maps can be used in a range of ways by the Traditional Owners, including as a mechanism for passing on and sharing cultural knowledge.

Map making has existed since the beginnings of human history and may be one of the first forms of human communication (Cochrane et al., 2014). It has evolved and taken various forms for a range of purposes in different cultures. As Cochrane and colleagues offer "[m]apping is a social and political process. Yet it is often viewed as a scientific one" and as such maps are often expressions of power (2014:95).

Artist and writer, Kim Mahood has developed a Co-Mapping process over many years through her work with groups of Traditional Owners. The process involves facilitating the creation of a large topographically accurate canvas map with Aboriginal people identifying important social, cultural, ecological, physical and economic features. This information is painted and drawn onto the map, which becomes a living document owned by the Traditional Owners that can be further developed with more information added over time.

Kim's Co-Mapping process evolved organically, intuitively and iteratively through her long-term relationships with a particular group of Traditional Owners in the Kimberley region in Western Australia. Emerging independently, this practice exists within a broader history of cultural and community-based participatory mapping that emerged in 1970s in northern Canada with the 'Indigenous counter-maps' created by Inuit to demonstrate their habitation, hunting grounds and resource use as part of land reclamations (Currie & Miranda Correa, 2021). Cultural and community-based participatory mapping approaches developed and



were increasingly taken up within the international development contexts in the 1980s. In the 1990s the United Nations Educational, Scientific and Cultural Organisation (UNESCO) adopted the method of community-based participatory mapping “as a more inclusive and sensitive way to set global policy around intangible and indigenous cultural heritage” (Currie & Miranda Correa, 2021: 16). What community-based and participatory mapping processes, with their inclusive approach to knowledge and understanding and ‘non-expert’ approach to map-making, offer is a way to challenge and transform power and elevate diverse knowledges of place to increase intercultural understandings (Currie & Miranda Correa, 2021).

In Australia since 1960s, Aboriginal people have painted ‘maps’ of their Country and used these in land claims as powerful evidence of Aboriginal title to land. Seminal examples of this are the enormous *Ngurrara* canvases painted in 1996 and 1997 by the Traditional Owners of the Country known as the Great Sandy Desert in Western Australia for presentation as part of their Native Title claim:

In the hearings, claimants stood on their section of the ‘map’ and described their relationship to their land, and their relationship to the land of the neighbouring groups. In each painting, the only concession to western mapping is the depiction of the Canning Stock Route as a point of reference for those comparing the painting to a European map of the region (Mangkaja Arts, n.d.).

Centrefarm became aware of and drew on the success of Kim Mahood’s Co-Mapping process at Mulan and her involvement in an art exhibition and book launch, *Desert Lake*. What Kim Mahood’s approach to Co-Mapping offers is the layering of Indigenous and Western knowledge within the one canvas as a powerful cross-cultural communication tool operating at the interface of the two knowledge systems. This elevation and centring of Indigenous knowledge underpins Centrefarm’s commitment to facilitating Co-Mapping with Traditional Owners and their place-based people-centred approach generally.

In 2019 Mulan Traditional Owners gave Centrefarm permission to share the *Mapping Mulan 2005 Big Book* with Alekarenge Horticulture Propriety Limited (AHPL), a company directed by Traditional Owners and residents in Alekarenge who Centrefarm has a management agreement with. AHPL recognised the significance and benefit of making such a map and being able to talk about Country from their perspective and committed to fund a Co-Mapping project in Alekarenge, with money derived from rent of a nearby watermelon farm. This funding saw the creation of the Alekarenge map with Kim Mahood and paved the way for Centrefarm to seek funding from CRCNA to undertake a Co-Mapping workshop with Alekarenge Traditional owners and to develop the Co-Mapping process with the Mangarrayi and Wubalawun ALTs Traditional Owners in Mataranka.



Kim Mahood looking through the Mapping Mulan 2005 Big Book with Alekarengge Traditional Owners Donald Thompson, Ned Kelly and Peter Corbett | Alekarengge | April 2019



Alekarengge Traditional Owner and AHPL director Graham Beasley talking to the Alekarengge map | Alekarengge | April 2021

As part of its longer-term strategy to be able to support Co-Mapping workshops with a number of Traditional Owner groups across the NT to create maps that incorporate both Aboriginal and non-Aboriginal knowledge, Centrefarm recognised the need to increase capacity to facilitate Co-Mapping. Therefore, the aim was to develop a Co-Mapping 'train the trainer' model as an effective way to increase the skills and capacity of a cohort of people to be able to plan for and facilitate Co-Mapping on Country with Traditional Owners and other relevant stakeholders. The first Co-Mapping workshop in Mataranka in April 2021 was the focus of the initial implementation and adaptation of the train the trainer model, supported by the evaluation. Embarking on this innovative initiative, the embedded participatory evaluation process has been central to supporting the evolution of the Co-Mapping project and Centrefarm's Co-Mapping Model.



Context and People

The Mangarrayi and Wubalawun Aboriginal Land Trusts

The Mangarrayi and Wubalawun ALTs are located in the region approximately 100km southeast of Katherine in the Northern Territory. The funding for the Co-Mapping project enabled 16 Traditional Owners of the Mangarrayi and Wubalawun ALTs to come together to participate in the Co-Mapping workshops in Mataranka. These Traditional Owners live in a range of communities in the broader region; the majority of the Mangarrayi Traditional Owner Co-Mapping participants live in Mataranka or Jilkminggan, while the majority of the Wubalawun Traditional Owner Co-Mapping participants live in Katherine. Although most Indigenous residents in the area covered by the Mangarrayi and Wubalawun ALTs speak Kriol, the two major language groups in the region covered by the Mangarrayi and Wubalawun ALTs are Yangman and Mangarrayi. Yangman country extends south along Eley and Birdum Creeks and into the Dry River plateau and includes the Wadaman and Dagoman languages, while Mangarrayi belongs to a language group which includes Alawa, Mara and Wandarai languages. The people of the region have faced a history of dispossession, displacement and welfare dependency.

The area is the monsoonal tropics and is governed by a dry season from May to September and a wet season from November to March. The area contains savannah vegetation with mid-high open woodland, long stretches of rivers and watercourses, riparian systems, clear spring fed waterholes, and significant aquifers and limestone topography (Zaar, 2009). Average maximum and minimum temperatures are 34°C and 20°C respectively, while mean annual rainfall is ~1000mm. (BoM, 2022a).



Co-Mapping workshop fieldtrip | Joslyn James, Jeffery John and Kerry Roberts | Mangarrayi and Wubalawun ALTs | May 2022

The Mangarrayi ALT (formerly Eley Station) is a large land trust covering 5,578 square kilometres. The Mangarrayi region includes the Roper River, Eley Creek and Warlock Ponds. The Land Claim was lodged by the Northern Land Council (NLC) on behalf of the Traditional Owners in November 1997, and it was formally handed back to the Mangarrayi people in 2000. In 2022, the Old Eley

Homestead site was also handed back to the Mangarrayi ALT. The old Elsey Station, near Warlock Ponds, is well known as the location of the 1908 book *We of the Never Never*. The station site was reportedly abandoned due to the number of mosquitoes, and moved to an area to the east, before being relocated to the banks of the Roper River. Many of the Traditional Owners who participated in the Co-Mapping workshops grew up during the station days and worked in the pastoral and droving industries.

The Wubalawun ALT, registered in 1999, is a smaller Land Trust to the southwest of Mangarrayi covering 839.8 square kilometres along the Stuart Highway south to Larrimah. It includes the Birdum Creek and Wubalawun outstation. The families of many of the Traditional Owners who participated in the Co-Mapping workshops spent time at the old Wubalawun outstation before moving to different areas in the region. Both the Mangarrayi and Wubalawun ALTs currently lease portions of their land trusts to graziers.

Centrefarm currently holds two Section 19 leases under the *Aboriginal Land Rights (Northern Territory) Act 1976* (ALRA) on the Mangarrayi and Wubalawun ALTs that are for planned horticultural activities (Figure 1). Centrefarm first engaged in discussions with the Traditional Owners of these Land Trusts in mid-2013 when it applied for water licences. Subsequently, Centrefarm held meetings with the Traditional Owners of the Mangarrayi and Wubalawun ALTs relating to the Section 19 leases in late 2018, and early 2019. In October 2020 the Traditional Owners gave instructions to the NLC to draw up the Section 19 leases so that ALEDA could proceed with horticultural development within the lease areas.

At present there are no formal, specific Traditional Owner governance structures in place for the Mangarrayi and Wubalawun ALTs, and so the Co-Mapping workshops offered a rare and important opportunity for Traditional Owners to come together for an extended period to discuss their common land interests and share cultural knowledge.



Co-Mapping workshop fieldtrip | Elsey Creek | May 2022



Co-Mapping workshop fieldtrip | Durgur Duguryi | May 2022

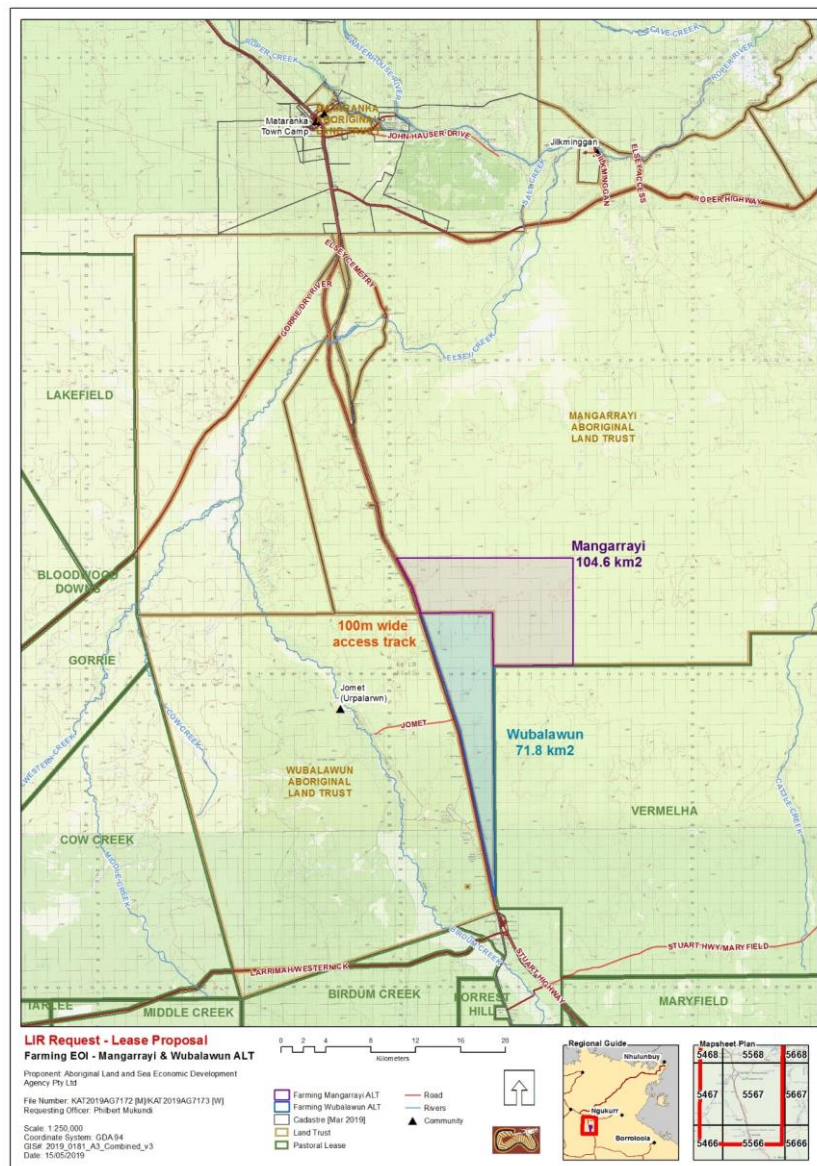


Co-Mapping workshop fieldtrip | Sharon and Sylvia Maroney | Bottom Camp Wubalawun Outstation | May 2022



Co-Mapping workshop fieldtrip | James Daniels, Kerry Roberts and Jeffery John Maroney | Wubalawun ALT | May 2022

Figure 1: Map of Mangarrayi and Wubalawun ALTs displaying the farming leases





The Warrabri Aboriginal Land Trust

The Warrabri ALT is located approximately 340km north of Alice Springs and 160 km south of Tennant Creek in the Barkly Region of the Northern Territory (Figure 2). The small Aboriginal community of Alekarenge has a population of approximately 500 people and is the only serviced living area on Warrabri. The Traditional Owners of the Warrabri ALT are the Kaytetye and Alyawarr people, however, the majority of the residents come from Warlpiri and Warumungu clans. Some of the Traditional Owners live in communities in the broader region. The main languages spoken include English, Warlpiri and Alyawarr.

The Warrabri ALT became a land trust in 1978 when it was included in Schedule 1 of the ALRA and handed back to the Traditional Owners. Prior to this, it was known as Phillip Creek Native Settlement, and later as Warrabri Aboriginal reserve. As with Mangarrayi and Wubalawun, the people of the region have faced a history of dispossession, displacement, and welfare dependency. Many of the Traditional Owners who participated in the Co-Mapping workshops grew up working in the pastoral and droving industries.

The Warrabri ALT is in the arid zone of the NT and is made up predominantly of red sand plains with open spinifex grassland (Burgess et al. 2016). The climate is hot and dry for most of the year with average maximum and minimum temperatures of 32.3°C and 16.6°C respectively. Mean annual rainfall is 386.6mm (BoM, 2022b).

The need for *Co-Mapping on Country* emerged over a 4-year period when Centrefarm first facilitated two-way governance workshops with directors and members of Alekarenge Horticulture Pty Ltd (AHPL). AHPL is a wholly owned company of the Traditional Owners and other Aboriginal people of the Alekarenge community. AHPL currently holds 2 ALRA Section 19 lease on the Warrabri ALT for horticultural activities. AHPL rents one of these under an operator licence to Desert Springs Melon Farm and with the rental returns provides income for community purposes such as the training facility.



Alekarenge Co-Mapping workshop and fieldtrip | Alekarenge Work Experience Pathway Project (WEPP)| 2019



Arana Rice | Desert Springs Melon Farm Alekareng | 2019



Centre pivot irrigation | Desert Springs Melon Farm Alekareng | August 2021

Centrefarm act as managers of AHPL through a formal legal Management Agreement. Between 2011-2014 Centrefarm facilitated 12 three-day workshops with AHPL focused on two-way governance. These workshops compared customary governance and corporate governance regimes, exploring the common ground and differences between them. The workshops responded to Centrefarm’s commitment to place-based/people-centred economic development, which prioritises good relationships, FPIC and self-determination among other guiding principles. They were designed to assist AHPL directors and members understand the management agreement between Centrefarm and AHPL (put in place when a lease from the ALT was granted by the Central Land Council for the commercial watermelon farm). This work contributed to the development of resources that made up a two-way governance ‘Toolkit’ for AHPL, which was used to help new directors gain an understanding of the broad field of ‘governance’.



Co-Mapping workshop fieldtrip | Alekareng | 2019



Co-Mapping workshop fieldtrip | Alekareng | 2019

AHPL also holds the lease for a horticultural training centre in Alekareng that is designed to provide pathways into horticultural employment, while supporting nutrition, food security, economic participation, and local decision-making. The Alekareng Work Experience Pathway Project (WEPP), established by AHPL and Centrefarm in 2020, embraces 3 cohorts of trainees: 1) middle school students; 2) senior school students; and 3) adult community members. The 130ha facility provides on-the-job training in horticultural plot development; fencing, irrigation and plot management; plant

propagation and establishment; and marketing and transportation. It also employs local community members and has successfully sold marketable crops of garlic, pumpkin and cabbage. The WEPP provides one example of the type of socio-economic developments other groups may consider.



Co-Mapping workshop with Alekareng Traditional Owners | Alekareng | 2019



Alekareng Traditional Owner and AHPL director Graham Beasley discussing the map with WEPP students |



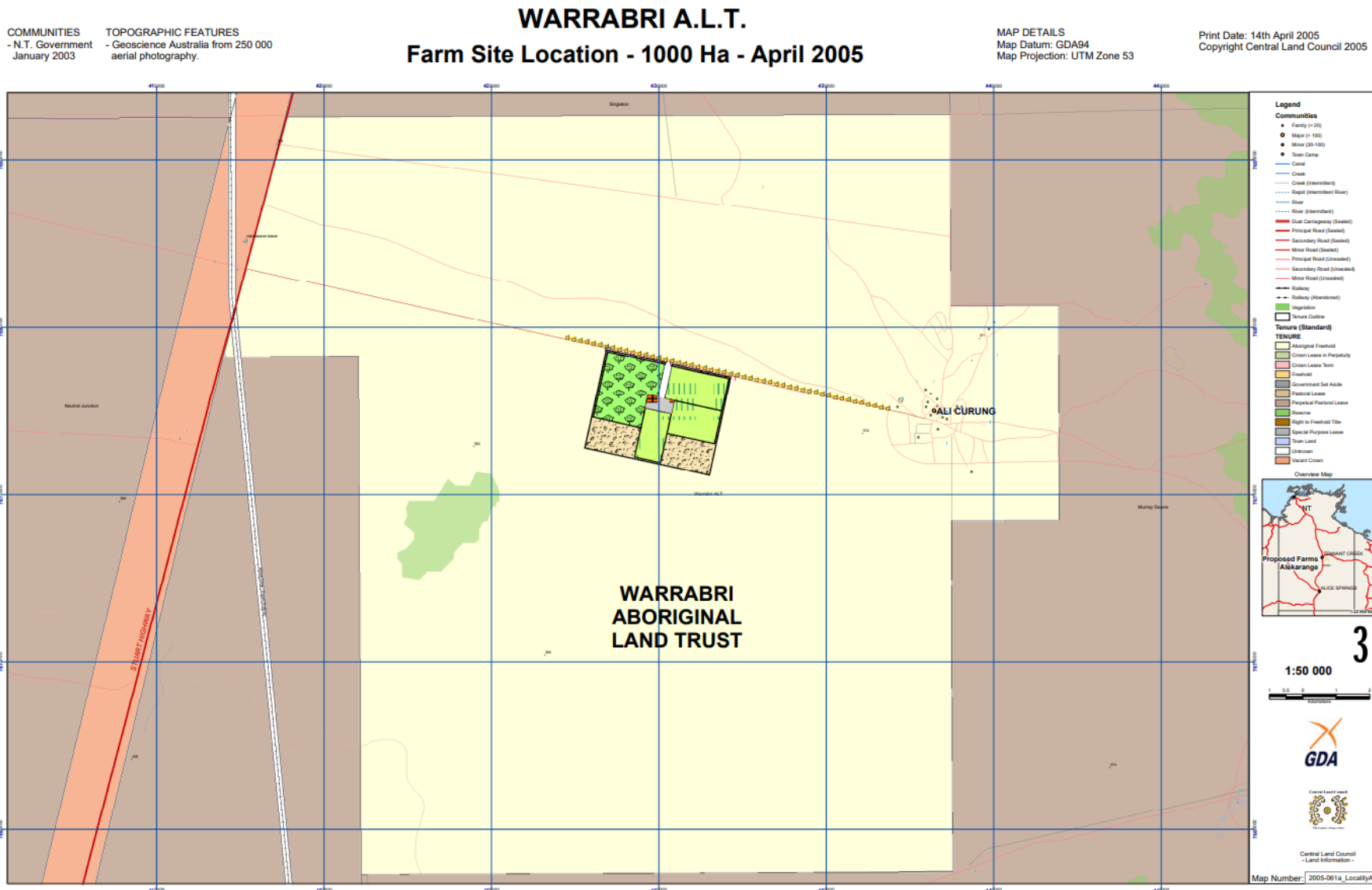
Alekareng WEPP trainees | Alekareng | 2019



WEPP employees Quinston Poulson, Randall Rice and Delton Martin during the garlic harvest | Alekareng | 2021



Figure 2: Map of Warrabri ALT displaying watermelon farm lease area





Research and methodology

Co-Mapping project methodology

Scope

The Co-Mapping research was designed to build on previous and largely undocumented Co-Mapping exercises in Mulan, Willowra and Alekarenge. The focus of the study was to develop the following:

- a) Co-Mapping on Country Manual that could be used in future Co-Mapping activities for Indigenous-lead commercial development on Aboriginal land;
- b) Training the Co-Mapping on Country facilitator curriculum, guide and training aids that could be used in future Co-Mapping activities; and
- c) Physical maps capturing Traditional Owner knowledge, topographical and natural resource data to overcome obstacles (i.e. communication and understanding) and allow for effective communication, planning and decision-making regarding commercial developments.

The project included two, two-week workshops in Mataranka with the Traditional Owners of the Mangarrayi and Wubalawun ALTs. The first workshop was held in April 2021 and the second workshop was planned for August 2021 but had to be delayed until May 2022 due to Covid-19. It also included a workshop with Alekarenge Traditional Owners on the Warrabri ALT, designed to provide input into the Co-Mapping process, that could be tested and refined at the Mataranka workshops. The research worked towards creating a manual/guideline that could be evaluated, refined, and trialled twice before being finalised. The evaluation resulted in the development of the Centerfarm Co-Mapping on Country Model.

In addition, the project involved the digitisation of the maps, in which the Mataranka and Alekarenge maps were printed onto robust 3D tiles that a projector sits above to display topographical, geographical, cultural, and ecological information.

Key Activities

1. Communication plan

- A communications plan was developed to ensure learnings from the research could be shared with other groups and organisations working and living within this space

2. Version 1 of Co-Mapping on Country Manual

- Version 1 of the Co-Mapping on Country Manual was designed based on previous Co-Mapping experience

3. Version 1 Co-Mapping Facilitator Curriculum

- Version 1 of training the Co-Mapping Facilitator guidelines (PowerPoints, big books and posters) were developed based on previous Co-Mapping experience



4. Workshop with Alekarenge Traditional Owners

- To discuss Version 1 of the Co-Mapping on Country Manual, develop the Alekarenge big book and celebrate the canvas map with a presentation at the AHPL horticultural training centre

5. Mataranka Map Development 1

- Workshop preparation
 - i. Working with NLC to identifying Traditional Owners on land parcels
 - ii. Engaging Traditional Owners to develop a plan, timeframe, and location
 - iii. Engaging Traditional Owners and other stakeholders to build relationships and increase understanding
 - iv. Researching and gathering existing cultural, historical, social, political, ecological, and geographical information and resources
 - v. Sourcing satellite imagery, topographical maps, anthropological maps and any additional maps (soil, ground/surface water, biodiversity, elevation, sacred sites etc.) as workshop tools
 - vi. Planning and logistical arrangements
- 2-week workshop on site
 - i. Fieldwork and site visits, while recording information in local language and English
 - ii. Preparing a physical canvas map with basic topography
 - iii. Transferring collected information on to the canvas map, checking and consulting throughout process

6. Evaluation of Co-Mapping process, manual and facilitator curriculum from Alekarenge and Mataranka workshops

7. Version 2 Co-Mapping on Country manual and facilitator curriculum developed

8. Mataranka Map Development 2

- Workshop preparation
 - i. Engaging with Traditional Owners to develop a plan, timeframe, and location
 - ii. Engaging Traditional Owners and other stakeholders to build relationships and increase understanding
 - iii. Planning and logistical arrangements
 - iv. Obtain any additional books or resources that may be useful



- v. Developing draft Big Book from previous workshop to evaluate with Traditional Owners
 - 2-week workshop on site
 - i. Fieldwork and site visits, while recording information in local language and English
 - ii. Transferring collected information on to the canvas map, checking and consulting throughout process
9. Completed map presented back to Traditional Owners for celebration and evaluation
10. Evaluation of Co-Mapping process, manual and facilitator curriculum from Mataranka 2 workshops
11. Digital transfer
 - Alekrange and Mataranka canvas maps transferred to digital format and map areas printed onto 3D tiles
12. Final version of Co-Mapping on Country manual and facilitator curriculum developed from learnings and evaluation of the Mataranka workshops. Co-Mapping evaluation resulted in the Centrefarm Co-Mapping Model.

Project Team

The Co-Mapping project team is comprised of Aboriginal and non-Aboriginal Centrefarm staff directly involved in the Co-Mapping project and contractors engaged by Centrefarm for the Co-Mapping project. Centrefarm staff were responsible for the overall project coordination, logistics, communication, and relationship management with the Traditional Owners. They also took up the role of Co-Mapping mentees. The artist/Co-Mapping facilitator was responsible for facilitating the Co-Mapping with the Traditional Owners. The Educational Consultant was responsible for the initial design of the train-the-trainer model and then supporting the implementation and adaptation of the model to the mentor/mentee model across the workshops. The Developmental Evaluator was responsible for facilitating the evaluation throughout the project to support learning and adaptation.

The 2021 workshops included four Co-Mapping 'trainee' participants to work with the facilitator. The 2022 workshops included a media officer who was contracted to undertake the audio-visual documentation of the workshop – the engagement of this role was a learning from the 2021 workshop.

NLC, CDU and NAILSMA provided resources and assistance during the planning and field work of the Co-Mapping Project including: anthropological and regional resources; designing the research within the context of regional development; assistance with ethics clearances; geographic information systems and spatial data visualisation; and logistical support. Key assistance was provided by John Dooley (Anthropology, NLC), Jonathan McLeod (General Manager - Regional Development, NLC), Nathan Rosas (Katherine Regional Manager, NLC), Ricky Archer (Chief Executive Officer, NAILSMA),



Rohan Fisher (Research Development Officer, CDU College of Indigenous Futures, Education and the Arts), and Dr Rolf Gerritsen (Research Leader, CDU College of Indigenous Futures, Education and the Arts).

Developmental Evaluation

A developmental evaluation (DE) approach was adopted for the project (Patton, 2011). This evaluation approach is well suited to the project's innovative, dynamic, and exploratory nature within a complex, culturally diverse context. Informed by systems thinking and complexity theory, DE supports adaptation and innovation in the face of complexity. It brings the rigour of evaluation, with a focus on evidence and evaluative thinking, and “meets complexity with novelty, creativity and improvisation” (Gamble et al., 2021: 10). Therefore, this approach to evaluation is well suited to accommodate the complexity, uncertainty and emergent issues that are inherent the Co-Mapping project's process and model.

DE has a utilisation focus, meaning that it focuses on the effective and timely use of evaluation findings (Patton, 2011). In this case, the users of the evaluation are Centrefarm staff and the project team¹. As such, the evaluation was designed and implemented in a collaborative way with these stakeholders to ensure the evaluation is useful in strengthening the effectiveness of the Co-Mapping Model and project.

DE centres relationships and positions the evaluator as part of the project team, contributing evaluative thinking, feeding back information and findings in real time and facilitating reflection and integrated action and learning cycles to support the development of the innovation (McKegg & Wehipeihana, 2016). A participatory approach is important in DE because of the need for high trust and the recognition that it is ‘in relationship’ that change happens (McKegg & Wehipeihana, 2016). Therefore, the role of the developmental evaluator moves back and forth through that of observer, questioner, critical friend, and facilitator. DE can draw upon a range of methods and tools for generating, collecting, analysing, and feeding back data.

The cross-cultural focus and setting for the Co-Mapping project require that the evaluation is guided by the principles of culturally responsive evaluation, which recognise culture is a key element in understanding individuals' attitudes, motivations, and behaviours. Culturally responsive evaluation is “not a series of distinct methodologies but instead a grounding or holistic way of thinking about and engaging in” evaluation practice (Thomas & Parson, 2016, p. 4).

The DE for the Co-Mapping project incorporates a focus on equity and applying a strengths-based approach that pays attention to opportunities rather than problems, and emphasises what can be done and how, to build on the strengths in people and their culture (Thomas & Parsons, 2016).

¹ The project team includes Centrefarm staff and associates directly involved in the Co-Mapping project, the artist/Co-Mapping facilitator and in April 2021 workshop, the Co-Mapping ‘trainee’ participants.



Stakeholders are active participants in the DE process and the DE is conducted in a way that respects and values Aboriginal culture and ways of knowing.

Evaluation scope

The objectives of the evaluation as stated in the original Terms of Reference provided by Centrefarm were to:

1. Support the development and adaptation of the train the trainer model to:
 - a. develop the skills and capacity of a cohort of people ('participants') to facilitate the Co-Mapping process; and
 - b. strengthen the ability of Centrefarm staff to support the roll-out of the Co-Mapping process.
2. Contribute to strengthening the Co-Mapping process and develop a clear articulation of this process.
3. Capture key learnings and identify key project outcomes.

While these objectives provided the initial focus for the evaluation and have been realised, the nature of the developmental evaluation approach that was adopted means that the evaluation adapts to support the development of the initiative that it is informing. Over the course of the project, the evaluation's scope broadened to include supporting the strategic development of Centrefarm's ability to effectively incorporate and centre Co-Mapping, and the subsequent living map, as part of Centrefarm's ongoing work with Traditional Owners and two-way governance for economic development activities on their land.

Key evaluation activities

Key evaluation activities included:

- Facilitated whole project team debrief reflection sessions at the end of each day during the workshops;
- Facilitated regular reflections with the Co-Mapping 'trainee' participants and project facilitator during the April 2021 workshop and with the whole project team during the May 2022 workshop;
- Reflective journaling by the Co-Mapping 'trainee' participants in the April 2021 workshop;
- Active participation in the workshop processes and activities and participant observations and conversations;
- In-depth, individual interviews with each of the project team members and some Traditional Owners;
- Co-facilitation of reflection and learning sessions and final evaluation session with the Traditional Owners;

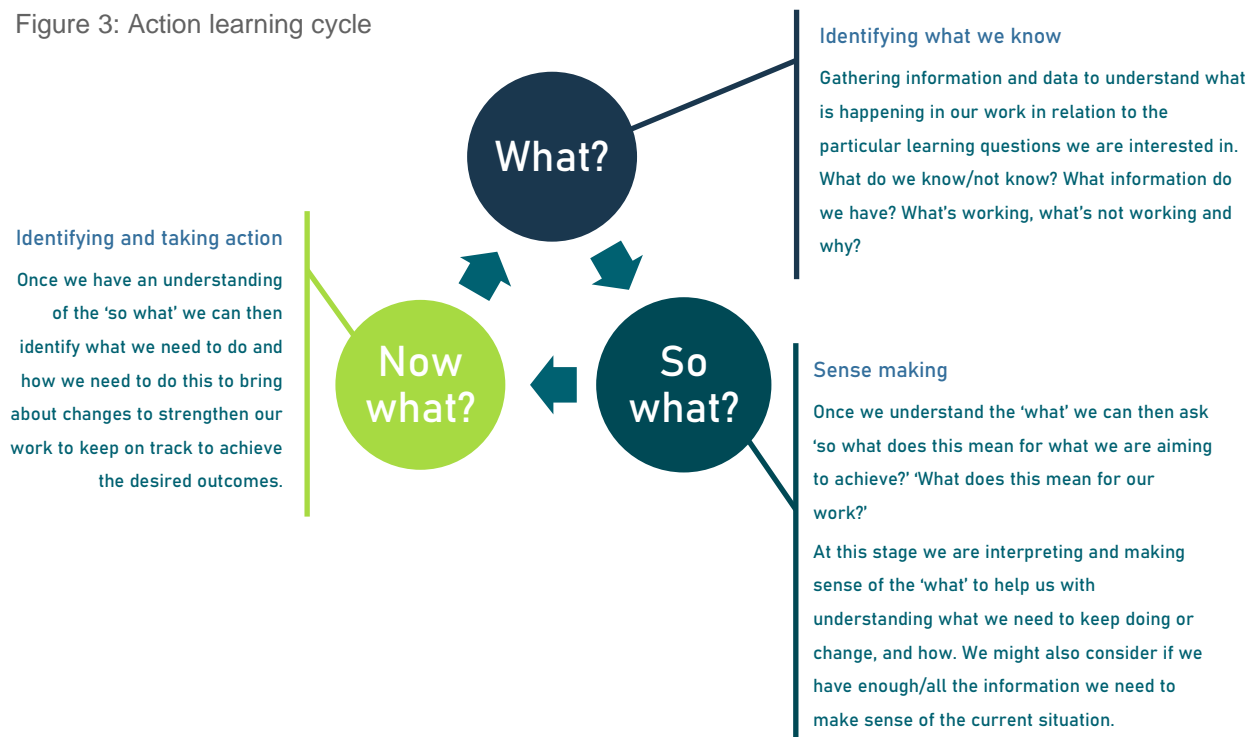


- Co-development of the context map using an Indigenous Terms of Reference Framework;
- Facilitated learning sessions with the project team in between the workshops, drawing on Co-Mapping facilitated by the artist/Co-Mapping facilitator with other Traditional Owner groups across Australia;
- Facilitated participatory sense-making sessions to understand the learnings and their implications; and
- Review of relevant documentation and literature.

Data was generated and collected through these activities and the sense-making (de-brief) sessions facilitated with the Centrefarm project team following the workshops, reviewed the key learnings and their implications, and clarified the key considerations going forward to strengthen Centrefarm’s Co-Mapping process and model.

Iterative action learning cycles

Figure 3: Action learning cycle



The DE facilitated a process of iterative action learning cycles. The framing of these action learning cycles recognises that we need to first understand the current situation ('what?') and what this tells us about what needs to be strengthened or changed in order to achieve the desired outcomes ('so what?') so that we can identify actions and strategies to make effective change and strengthen our work ('now what?'). This cycle is articulated in Figure 3, above, and guided the evaluation activities throughout to support learning and inform adaptation and actions.



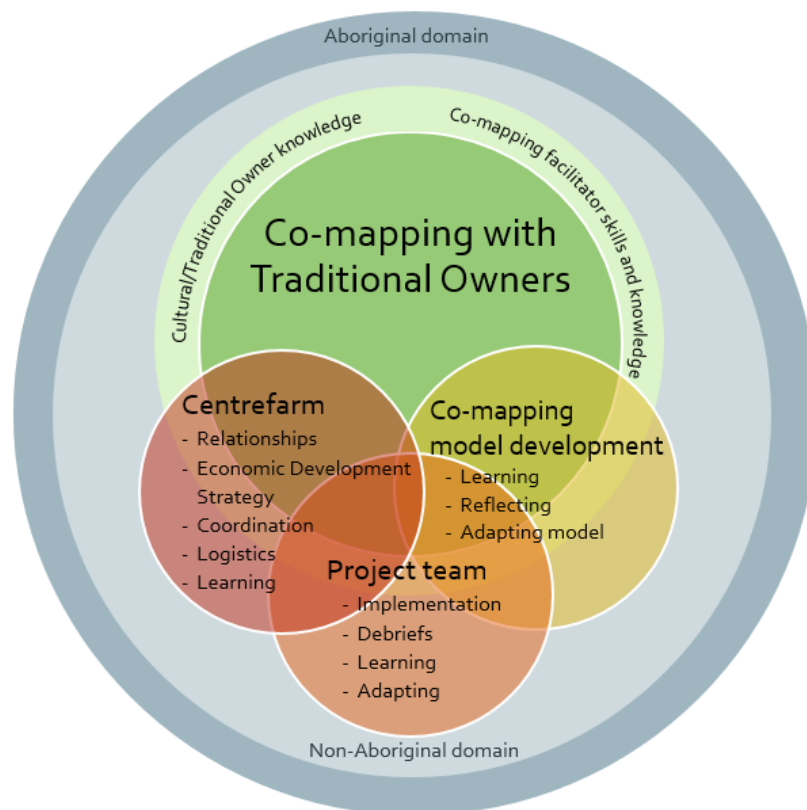
Key learnings

Understanding the context

It is important to understand the inter-relatedness of the different elements of the Co-Mapping project and the dynamic nature of the context in which it is occurring. The initial scope of the evaluation was focussed on the train the trainer model, as this was considered the core innovation in the Co-Mapping project and Centrefarm wanted to be able to develop and adapt this model to ensure it was effective to deliver increased skills and capacity for Co-Mapping facilitation.

However, as demonstrated in Figure 4 below, what became evidently clear as the first (2021) Mataranka workshop began was that the development of the Co-Mapping Model could not be separated from the broader project. Therefore, the scope of the evaluation broadened to better understand the Co-Mapping project and how it was operating within this cross-cultural context. This broadening allowed the evaluation to support the development of Centrefarm's capacity to centre Co-Mapping within its strategic work with Traditional Owners. This is consistent with a DE approach that moves with, and informs, an innovation rather than constrains learning and adaptation based on an initial understanding of scope and context.

Figure 4: Key elements of Co-Mapping project





To further understand the context in which we were working, the project team identified the project's key stakeholders and in April 2021 co-developed a context map based on a 'Indigenous Terms of Reference Framework' contributed by one of the Centrefarm project team members. The Framework, developed by Indigenous scholars at Curtin University's Centre for Aboriginal Studies, was designed to make sure Indigenous knowledge, experience and values are respected and guide the ways of working on issues affecting Indigenous people². Through its four dimensions – aspirations, cultural elements, experiences, and understandings – the Framework supports a comprehensive articulation of the cultural, social, historical, political, relational, and interpersonal factors within the context. The description of each of the dimensions is included below.

Indigenous Terms of Reference Framework: four dimensions

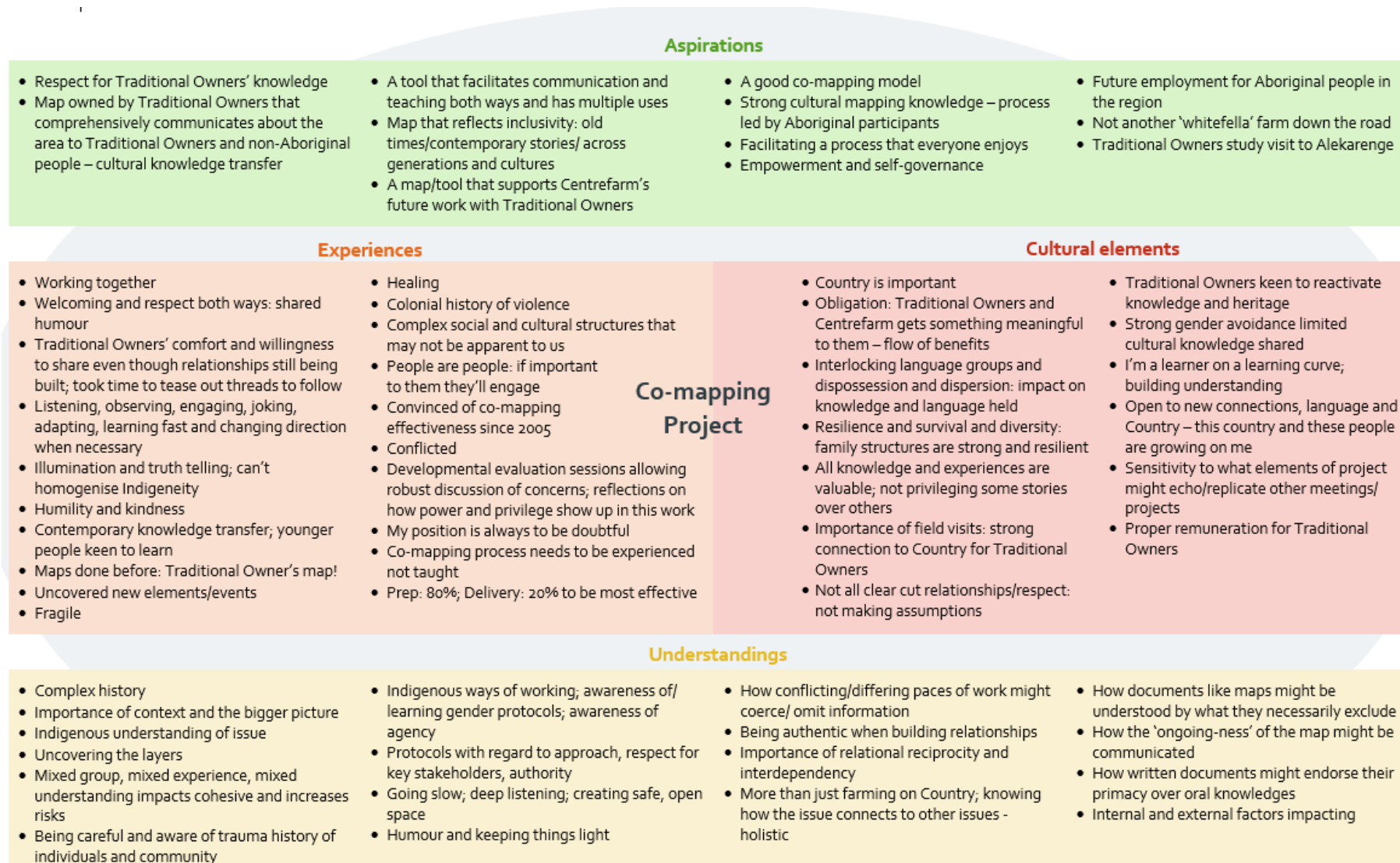
- Aspirations:** What does the group want to achieve? It asks the group to state what they want to see as the outcomes or goals in relation the issue being discussed or analysed. It allows the group to clearly identify their visions of "what they want" in the future for the issue.
- Cultural elements:** Focusses on cultural matters that may impact on or influence the issue. It explores what impacts the local Indigenous culture will have on the issue and what impacts this issue will have on local Indigenous culture.
- Experiences:** Identifies what the group's experiences have been around this issue both past and present. Builds a picture of how the past has shaped the present.
- Understandings:** Focusses on the group's understandings of the issue. What options does the group have on the issue? What knowledge do they have on the issue? What internal and external factors need to be considered, and so on.

The context map (Figure 5), using the Framework as a guide, was developed with the project team during the debrief session on the final day of the April 2021 workshop. The process was co-facilitated by the Centrefarm staff member and the evaluator and enabled us to articulate our collective understandings of the complex cross-cultural context in which we were working.

² See [https://karda.curtin.edu.au/about/indigenous-terms-reference/#:~:text=Indigenous%20Terms%20of%20Reference%20\(ITR,project%20or%20decision%20making%20process](https://karda.curtin.edu.au/about/indigenous-terms-reference/#:~:text=Indigenous%20Terms%20of%20Reference%20(ITR,project%20or%20decision%20making%20process).



Figure 5: Context Map co-developed by project team





Key learnings from the first workshop

Key learnings from the 2021 workshop (presented in the 2021 Interim Evaluation Report), together with the subsequent learning sessions, were pivotal to informing the adaptations and development of the Co-Mapping project and the preparation for, and facilitation of, the May 2022 workshop. These key learnings were:

- Centrefarm needs to build internal capacity for Co-Mapping facilitation to ensure Co-Mapping is central to enacting two-way governance.
- Preparatory work is important to the effective facilitation of a Co-Mapping workshop with Traditional Owners – this includes engagement and relationship building with Traditional Owners as well as information gathering and logistical planning and preparation.
- Facilitation of a Co-Mapping project requires a team approach and effective project management.
- The context of a Co-Mapping workshop is more conducive to adopting a one-to-one mentoring approach, rather than a ‘train-the-trainer’ approach involving multiple trainees, to develop capacity and skills to facilitate Co-Mapping.
- Centrefarm has key strengths in logistical management, broader contextual knowledge and strategic relationships and an openness to learn, adapt and innovate to realise its objectives.

Following the 2021 workshop, two reflective learning sessions were facilitated that considered the learnings emerging from the workshop as well as drew on the artist/Co-Mapping facilitator’s recent experience of facilitating Co-Mapping workshops with two other groups of Traditional Owners in different parts of Australia. These sessions enabled a focus on Centrefarm’s bigger picture strategy with regard to facilitating the Co-Mapping process across a range of sites with Traditional Owners. As such, they enabled the following key questions that emerged through the evaluation of the 2021 workshop, to be considered:

- What is the value of the map for Centrefarm? How do we articulate this? How will it be integrated into the ongoing work?
- How will the Mangarrayi and Wubalawun Traditional Owners’ map have a life? Where will it be held and how will it be accessible to the Traditional Owners?
- Is there a way to support the strengthening of the Land Trusts’ Steering Committee members’ governance capacity?

Through the iterative learning process, the project team members identified the following factors as being important to supporting an effective Co-Mapping process and enabling the maps created to deliver their potential as a powerful cross-cultural communication and two-way governance tools:

- **Relationships are central.** Established relationships between the Traditional Owners and project team are critical to building the trust and intercultural understanding and contextual knowledge that underpins the Co-Mapping process.



- **Traditional Owners' ownership and understanding of the purpose of the map.** Traditional Owners understand the purpose of Co-Mapping, and the creation of the map is meaningful and useful to them. Traditional Owners feel ownership of the map and develop ideas about how they can use it.
- **Effective team and project management.** The Co-Mapping workshop is organised and facilitated by a team with relevant skills and clear roles and responsibilities. The Co-Mapping facilitator brings cross-cultural, collaborative map-making facilitation, practical and artistic skills and the team also needs to include a project manager role, logistics coordination, GPS and digital mapping skills and knowledge, research and documentation skills, and intercultural engagement and relational skills.
- **Availability of data and information.** Research, data, and information to be included on the map is identified and collected before the Co-Mapping workshop and accessible to the Co-Mapping facilitator and project team before the workshop.
- **Co-Mapping is part of a larger ongoing initiative.** The Co-Mapping workshop is part of a larger initiative that has a life and needs resourcing after the Co-Mapping workshop. The Co-Mapping process complements and adds value to the ongoing work and there are systems, processes and infrastructure that will support the use and ongoing iteration of the map by the Traditional Owners.

Applying the learnings to strengthen the Co-Mapping project

It was recognised that some of the key factors and conditions that the project team members identified as being conducive to successful Co-Mapping processes, either a) had previously not been clearly understood; b) did not currently exist; or c) were not well established within the Centrefarm Co-Mapping project in mid-2021. In response, Centrefarm set about making changes and adapting aspects of the Co-Mapping project to strengthen the project in the lead up to the second workshop in 2022. These changes and adaptations, that were also informed by the learnings from the 2021 workshop, included:

- Establishing and implementing an effective project management system and defining clear roles and responsibilities for project team members.
- Centring a team approach to the facilitation of the Co-Mapping workshop and ensuring that the team included all required skills. This meant that a team member was engaged to be responsible for audio-visual documentation during the workshop and the team has access to a GPS and digital mapping specialist to develop skills and knowledge.
- Changing to a mentoring approach to build Co-Mapping facilitation capacity within the Centrefarm team.
- Effective preparatory work ahead of the second workshop, including gathering important research and contextual information and resources and Centrefarm staff members making two trips to Mataranka to meet with the Traditional Owners and other key stakeholders to further develop relationships and increase understanding of the Co-Mapping project.



The intention was to engage the same four people who had been engaged as the ‘trainee’ participants in 2021 for the second Co-Mapping workshop, albeit in slightly different roles in line with the mentoring approach. However, none of these people were available for the workshop dates in 2022. This further highlighted the limitations of developing a cohort of Co-Mapping facilitators. Given the transient nature of staff in the NT, people’s other work commitments and Centrefarm not having the ability to provide permanent Co-Mapping employment, it was difficult to have trainees consistently engaged in the training process. The Centrefarm project team that facilitated the 2022 workshop comprised the same people as the first workshop, with the exception of one Centrefarm project officer position in which there was staff turnover and the addition of the contractor responsible for the audio-visual documentation.

Key outcomes

The May 2022 Co-Mapping workshop was highly successful as a result of Centrefarm applying the learnings to adapt the approach and strengthen the process and enabling conditions. The key outcomes from the Co-Mapping project overall are presented in the Figure 6, below. These outcomes are aligned with what Centrefarm was aiming to achieve, primarily a co-created map, increased capacity for Co-Mapping facilitation, and the articulation of a Co-Mapping Model. However, as presented below, there were several other important outcomes that were delivered in addition to those that emerged from the effective intercultural engagement process.



Figure 6: Co-Mapping project key outcomes

<p>Co-created map</p>	<p>By the end of the 2022 workshop the large canvas map contained a considerable amount of information identified by the Traditional Owners relating to Dreaming stories, culturally significant sites, family histories, plants and animals, bush foods and medicines, in addition to the key topographical features.</p>
<p>Traditional Owner engagement and ownership of the map</p>	<p>The group of 16 Traditional Owner were highly engaged throughout the two-week workshops, contributing knowledge, sharing stories, visiting key sites, and making the decisions about what information should be included on the map and painting on the map. They also encouraged younger generation family members to participate in creating the map. As a result, at the end of the workshop, the Traditional Owners demonstrated a strong sense of ownership, achievement, and pride in relation to the map.</p>
<p>Intergenerational knowledge transfer</p>	<p>The involvement of different generations of Traditional Owners in the creation of the map facilitated intergenerational knowledge transfer; knowledge relating to family histories, kinship relationships, Country and connection to Country, important sites, Dreaming stories, plants, and animals. Younger people were actively engaged in painting on the map, guided by the senior people.</p>
<p>Strengthened relationships of trust</p>	<p>Through the co-creation process to make the map, where all knowledge was respected and valued, relationships of trust were strengthened between the two Traditional Owner groups as well as between Centrefarm and the Traditional Owners. It was a very positive and energising intercultural collaboration and this was highlighted through the request of one of the senior Traditional Owners for Centrefarm to be the caretaker of an earlier painted map of his Country that he had been involved in creating.</p>
<p>Re-activation of cultural knowledge</p>	<p>The Co-Mapping process re-activated knowledge that had not been shared or accessed for some time. This was in the form of knowledge held by senior Traditional Owners who were participating as well as knowledge that had previously been recorded and documented or published in various forms, including other maps and books.</p>
<p>Traditional Owners' ideas for using the map and increased understanding of Centrefarm's role</p>	<p>Through the Co-Mapping process the Traditional Owners began to share ideas for how they wanted to use the map and were able to increase their understanding of Centrefarm's role, and the possible economic development opportunities for Traditional Owners. However, this understanding is still in its infancy and there are varying levels of understanding amongst Traditional Owners.</p>
<p>Centrefarm's increased Co-Mapping facilitation capacity</p>	<p>Centrefarm has increased its capacity to facilitate Co-Mapping through the mentoring approach adopted in the 2022 workshop, where one of the Centrefarm staff members worked alongside and was mentored by the artist/Co-Mapping facilitator.</p>
<p>Co-Mapping Country model</p>	<p>Through the Co-Mapping project we have been able to articulate a Co-Mapping Model to describe and guide Centrefarm's work and share with others interested in intercultural Co-Mapping.</p>



Overall learnings about the Co-Mapping project

Effective teamwork, project management and agile planning

- Co-Mapping requires a team approach given the diversity of skills, knowledge and experience required to effectively facilitate Co-Mapping. We identified that the team needs to include the following mix of skills:
 - cross-cultural communication and facilitation skills;
 - research and information gathering and recording/documenting skills;
 - mapping skills;
 - visual arts practice skills;
 - project and logistics management and fieldwork/bush trip/camping logistics and food preparation skills;
 - evaluation and learning facilitation skills;
 - other specialist knowledge/expertise as required (e.g., botanist, hydrogeologist, fire expert, etc).
- Our team comprised of seven team members with the range of skills listed above for the 2022 workshop, and this proved effective to support the facilitation of the Co-Mapping workshop which engaged 20-25 Traditional Owners.
- Relationships based on respect and trust are central to effective teamwork.
- Given the diversity of skills and tasks, effective teamwork is important and requires clear and shared understandings of roles and responsibilities as well as a shared understanding of the project's aims and an openness to learn and ability and flexibility to adapt in real time.
- Agile planning and iterative learning during the Co-Mapping workshop contribute to the effectiveness of the workshop and its outcomes. This was facilitated and supported by the developmental evaluation through the iterative daily planning and reflection sessions that enabled the team to be clear on the focus and key responsibilities for each day, adapt in real time in response to changing circumstances and iteratively learn from practice to adapt and strengthen the process over time.
- Logistical arrangements for travel, accommodation, meals, payments to Traditional Owners and access to facilities and equipment are an essential part of the foundations for an effectiveness of a Co-Mapping workshop. The skills and resourcefulness of key team members to effectively manage the logistics enables the Traditional Owners and facilitators to feel supported and focus on the co-creation of the map.
- Effective project management systems are necessary to support planning, the diverse team, range of tasks and their timing.



Preparatory work

- Effective preparatory work ahead of a Co-Mapping workshop is critical and includes key tasks related to:
 - engaging Traditional Owners and other stakeholders to build relationships and increase understanding;
 - researching and gathering existing cultural, historical, social, political, and geographical information and resources;
 - sourcing topographical and digital maps; and,
 - planning and logistical arrangements.
- The visits by two team members to Mataranka to meet with the Traditional Owners and other stakeholders prior to the 2022 Co-Mapping workshop were effective in increasing understanding of the Co-Mapping, and strengthening relationships and these factors contributed to the effectiveness of the Co-Mapping workshop. However, given that the Centrefarm team members are based in Alice Springs, 1,000 kilometres south of Mataranka, two trips ahead of the two-week Co-Mapping workshop placed a considerable demand on the team members. The resourcing and time implications of this preparing work needs to be recognised and effectively managed.

Engaging Traditional Owners

- The effective engagement of Traditional Owners is built on relationships and effective intercultural processes that enable Traditional Owners to feel culturally safe to effectively share the information they want to share. In the Co-Mapping workshops, simultaneous small group work, facilitated by different team members, focussed on specific knowledge recording or practical processes is an effective way to maintain the engagement of a diverse group of Traditional Owners during the workshop. Small groups were then brought together for whole group information sharing and discussions.
- Field trips to travel through Country and visit specific cultural locations are essential for the Traditional Owners to share knowledge and consider the information that is important to put onto the map. This also provides opportunities for audio-visual documentation and the identification of important plants and animals and their association with different parts of the Country.
- Accessible, practical, and artistic techniques such as tracing plants and animals to paint onto the map are effective in enabling a range of Traditional Owners to paint information onto the map, even if they have never painted before. Enabling Traditional Owners across the generations to paint onto the map contributed to the strong sense of ownership of the co-created map.
- Working with Traditional Owners to co-create a timeline of key events was beneficial to contextualise and locate personal family stories and the interconnections with sociocultural historical and political



events. This contributed to creating a shared intercultural narrative that supported the development of the map and a vision for the future.



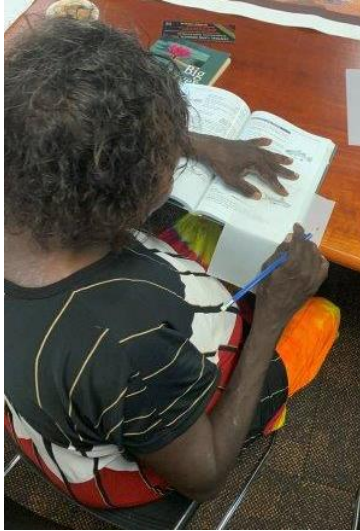
Traditional Owners working on the map | Co-Mapping workshop | Mataranka | May 2022

Mentor/mentee approach

- The mentor/mentee approach worked well in our context to transfer Co-Mapping facilitation knowledge and skills while supporting the effectiveness of the workshop. Taking this approach enabled a Centrefarm staff member to work alongside the artist/Co-Mapping facilitator to learn in real time and enabled the artist/Co-Mapping facilitator to keep primarily focussed on working with the Traditional Owners to co-create the map.
- The Centrefarm staff member's close work with the Traditional Owners to facilitate the co-creation of the map supported the further strengthening of relationships between Centrefarm and the Traditional Owners.
- This approach supported an increased understanding of the key elements of the Co-Mapping process as well as increased capacity for Co-Mapping facilitation within Centrefarm.

Upfront investment and longer-term commitment for longer-term gains

- Co-Mapping workshops are intensive in that they bring together a culturally diverse group of people and require a culturally safe and creative space to support and facilitate the co-creation of a map at the interface of different knowledge systems. This is complex work that requires a range of skills and adequate resourcing upfront, initially to establish a process and deliver outcomes – and a living map – that lay foundations for effective, ongoing cross-cultural relationships and the iterative development and use of the map for the Traditional Owners to enact two-way governance. This can establish a way of working to support the Traditional Owners to effectively determine their futures, making informed decisions regarding economic development and commercial activities on their land to achieve their aspirations in the longer term.



Traditional Owner Joslyn James tracing animals to transfer onto the map | Mataranka | May 2022



Timeline co-created during the Co-Mapping workshop | Mataranka | May 2022

Key challenges

Key challenges experienced through the Co-Mapping project included:

- **Payments to Traditional Owners:** while the project's funding included an amount for payments to Traditional Owners, in the absence of an established or formal governance structure, there was no clear guidance on how to determine which Traditional Owners, and members of their extended family, would or should get paid for contributing and participating. Centrefarm has undertaken to consider a process that draws on participatory development practice principles, which centre relationships, to engage the Traditional Owners in the discussion about how to manage the payments to Traditional Owners going forward. This will be considered as part of establishing the two-way governance.
- **Information management:** The Co-Mapping workshops generated a significant amount of information recorded in range of format and media including handwritten material, electronic files, drawings, photographs, video footage, audio recordings, plant samples and published information and resources including maps. Management of this extensive information in diverse formats is a considerable challenge for Centrefarm and requires careful consideration about how to develop an effective and sustainable information management system to ensure the team and Traditional Owners have access to their information.



Traditional Owners' experience

At the end of the 2022 workshop, Developmental Evaluator Samantha Togni facilitated an evaluation session with the Traditional Owners, without the Centrefarm team present, to hear the Traditional Owners' reflections and feedback on the process and their experience of Co-Mapping. The following information is from Sam Togni's report:

We all sat around the painted map, which was on the floor. It is difficult to convey on these pages the happiness, energy and pride emanating from the Traditional Owners and filling the space as they reflected on the Co-Mapping workshop and the map they had created. Below is a summary of what they shared, including some of their own words, which go some way to conveying their positive and meaningful experience and sense of achievement.

Traditional Owners were highly engaged in the Co-Mapping workshop, as evidenced in the quotes below, Traditional Owners across the generations had a richly positive and enjoyable experience.

It feels really good. I'm really happy about it. We're all really happy.

Traditional Owner, May 2022

This has been a really good experience: good for your spirit, heart, and mind.

Traditional Owner, May 2022

It was also an emotional and meaningful experience for many of the Traditional Owners to be able to spend the time reconnecting with Country, visiting important sites, following Dreamings through the Country and have dedicated time to share knowledge and pass it on to the younger generations. For some Traditional Owners they were able to visit places they had never been to before, such as places where their parents had grown up and they had only heard about through their stories. These were very moving experiences as described by one of the Traditional Owners:

I was really emotional, because when you go to the Country, you feel old people's spirits, the ancestors. I had a dream that night and I saw my grandmothers' face and my father and behind them were old people who I didn't know. I got up crying, it was amazing. Old people gave us that goanna, first time visiting that place...

[When we went to the billabong] that feeling was just building and building, and it really just opens your heart because you know you belong to a special place. You know that you have something there for the next generation, so they can keep that knowledge and keep it going and know their country. We are still learning, and we are learning today. It is emotional, that feeling you have as TOs and with your family. It's just fantastic, just getting everything down for the next generation so they can be proud of what their old people passed on.

Traditional Owner, May 2022

The Co-Mapping process supported the Traditional Owners' way of teaching and sharing knowledge as the field trips followed the Dreaming tracks.



It was good the way we started the first trip in Wubalawun country and then came up to the river country because it followed the Dreaming tracks.

Traditional Owner, May 2022

For some Traditional Owners the Co-Mapping workshop enabled them to recall and recognise the cultural knowledge they do have, and how this is useful in being a bridge between the senior and younger people, contributing to knowledge transfer:

We saw the other [painted] map from the river side and that's when we went out and those two [senior men] showed us those Dreamings from [another family's] side. And we had to work out where we were going next and we followed the Kangaroo Dreaming there at 12 mile and then we went on the other side to Eley and then we recognised that we know things too and the Elders, we had to explain to the others. We can have this map for the younger generation.

Traditional Owner, May 2022



Co-Mapping workshop | Mataranka | May 2022

Some Traditional Owners painted for the first time when they painted on the map, while for others it had been a very long time since they had painted. They felt supported and encouraged by both the Centrefarm team and the senior people to paint on the map. For some the experience was energising and meditative, as described by one of the younger generations of Traditional Owners:

I've been painting on the map. I've never done painting like that since school. It was good how Kim showed us, and I got active and wanted to do things. I really enjoyed it. It was calming, it was like doing meditation and it helped me to think too. I did enjoy it, it's good.

Traditional Owner, May 2022

The Traditional Owners valued this opportunity to come together to share knowledge about Country and engage the younger people in the process.



I really enjoyed those trips, looking at Country and tracking around out there. I know the Country. I learned from my grandfather and grandmother and my mother and father. It's good to be able to share it with family... I have really enjoyed myself having the family together.

Traditional Owner, May 2022

It's not that often that family comes together to talk about Country and talk in language, it doesn't happen much around this area.... At night I have been telling stories about what we've been doing here. I've really enjoyed it. That's why I wanted to come for this last day, I didn't want to miss it.

Traditional Owner, May 2022

It was good and we all worked well together, helping each other, all the young people too.

Traditional Owner, May 2022

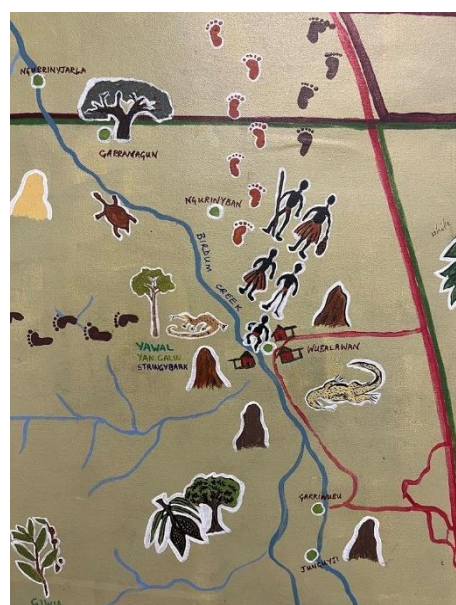
The Traditional Owners were very proud and happy with the co-creation of the map and all the information that was included on it by the end of the workshop. People agreed that all the "right things" are on the map; the main Dreamings are on there and the sacred sites and plants and birds.

The map has got everything on it that we learned from Country.

Traditional Owner, May 2022

When we started there was nothing on this map and then we started the fieldtrips, we had to see all the places and come back and think about how we were going to do this map and put all the Dreamings on it and now we've got this map for everybody to see.

Traditional Owner, May 2022



Co-created map detail | Mataranka | May 2022

Traditional Owners also reported that they really enjoyed working with the Centrefarm team and were grateful that Centrefarm had returned for a second workshop and supported them to create the map. Traditional Owners shared how the Centrefarm team was comprised of "kind people" and how the Traditional Owners felt very supported and respected.

We just got to know each other [Traditional Owners and Centrefarm team] and they are really kind people. I'd like to keep doing this until things happen out there in our Country.

Traditional Owner, May 2022

We'd like to meet up on a regular basis because you don't want to get away from this experience, it's amazing! Thanks to Centrefarm for being there with the support and helping us. Really appreciate it. Communication is great and talking with each other about Country you guys [Centrefarm team] are right there, most thankful for that.

Traditional Owner, May 2022



One of the Traditional Owners noted how project team members were listening carefully and practicing saying the names for places, Dreaming stories, plants and animals to get the pronunciation correct, which they valued. Traditional Owners are keen for another Co-Mapping workshop and expressed how sad they were that this workshop had come to end.

I really enjoy coming down for this and getting to know Centrefarm and the old people. I love it, I'd like to keep coming back to do these kinds of things. It's been a big help. We will be feeling sad when we have to leave.

Traditional Owner, May 2022

When we... go back home, we'll be missing you all [Centrefarm team]. We'll be missing you tomorrow, we'll have nothing to do.

Traditional Owner, May 2022

In the evaluation session, some of the Traditional Owners also took the opportunity to thank the senior Traditional Owners for sharing their knowledge and showing them important places in the Country. This experience strengthened relationships between Traditional Owners, as stated above.

Thank you from the bottom of our hearts to you, Elders. We want to come back more often.

Traditional Owner, May 2022

Traditional Owners' suggestions for next Co-Mapping workshop

In the evaluation session, the Traditional Owners were asked about their suggestions for a subsequent Co-Mapping workshop. Their suggestions are included below and these also included additional information that they wanted added to the map. These were their suggestions:

We need to extend the map to fit more things on. We need to do a trip to Cave Creek and then come back and put it on the map. There is a Dreaming that comes out at Cave Creek, the hole where the water comes out. When it floods it comes right up from underneath. We need to put this story on the map.

Traditional Owner, May 2022

Other things Traditional Owners want to put on the map next time include: more trees, wattle trees, stringybark trees, more bush medicine, and the red cherry plant.

One of the Traditional Owners also spoke about having photographs of the Country to be able to share information about the Country and show people the beauty of it, as conveyed in the quote below. This is an idea that needs further exploration to better understand the purpose and how Traditional Owners would like to use such photographs.

We would really like to have photos of our Country so we can share them around to show the good Country we have. You see other Country, like Jawoyn Country and Arnhem Land in lots of photos but people never get to see our Country in photos, like all the places that we went.

Traditional Owner, May 2022



Traditional Owners' ideas for using the map

Over the course of the 2022 workshop, Traditional Owners were invited to reflect on how they could use the map. The ways they identified that they could use the map are included below (Figure 7) and these ideas will continue to emerge over time as the Traditional Owners' work with Centrefarm continues. What was obvious to the Traditional Owners was how useful the map is for recording important cultural information about sites and stories in order to teach young people to ensure they can maintain cultural knowledge and care for Country.

We can't keep it to ourselves, we need to share it with the kids. This is a good teaching tool.

Traditional Owner, May 2022

Having the map, or a reproduction of it, accessible in schools and linking it with the Mangarrayi language app that is being used in schools was seen as important by the Traditional Owners. Other ideas for the use of the map included sharing understanding about families' histories and kinship relationships, especially as there has been considerable movement of families in different directions due to the impact of non-Aboriginal settlement in the region. As a result, some Traditional Owners have lost contact and were not aware of their family connections.

Another way Traditional Owners suggested that they could use the map was in meetings with the NLC to better understand the focus of consultations and the sites that might be affected by certain developments. Several of the Traditional Owners are not familiar with reading topographical maps, which are regularly used in meetings and consultations, however they can read the canvas map that they co-created so it would be beneficial for them to use it in these meetings. The co-created canvas map includes accurate topographical features to scale so digital maps of the area can be projected onto the canvas map, which supports the map being used by Traditional Owners in these meetings and consultations to increase their understanding, and support the process of free, prior informed consent, as discussed below.

Some of the Traditional Owners have an understanding of the ideas for economic development on their land through their work with Centrefarm, and expressed their understanding of how the map will assist them in related decision-making, as reflected in the following quote:

If we are going to do the veggies, we've got to be careful of the Dreaming tracks, we've got to be clear on this. The map will help us with this.

Traditional Owner, May 2022

However, at this point in time, for several Traditional Owners, the reality of economic development opportunities remains somewhat intangible and is only beginning to take shape through their work with Centrefarm, including engagement in the Co-Mapping workshops. They do not yet have a governance structure in place to engage in this decision-making, so is it not surprising that their ideas about how to use the map in this way are limited; this is new work. Increasing the Traditional Owners' understanding for how they can use the map to assist them in understanding and making decisions about commercial activities on their land, with the establishment of a governance structure, will be part of Centrefarm's future work with the

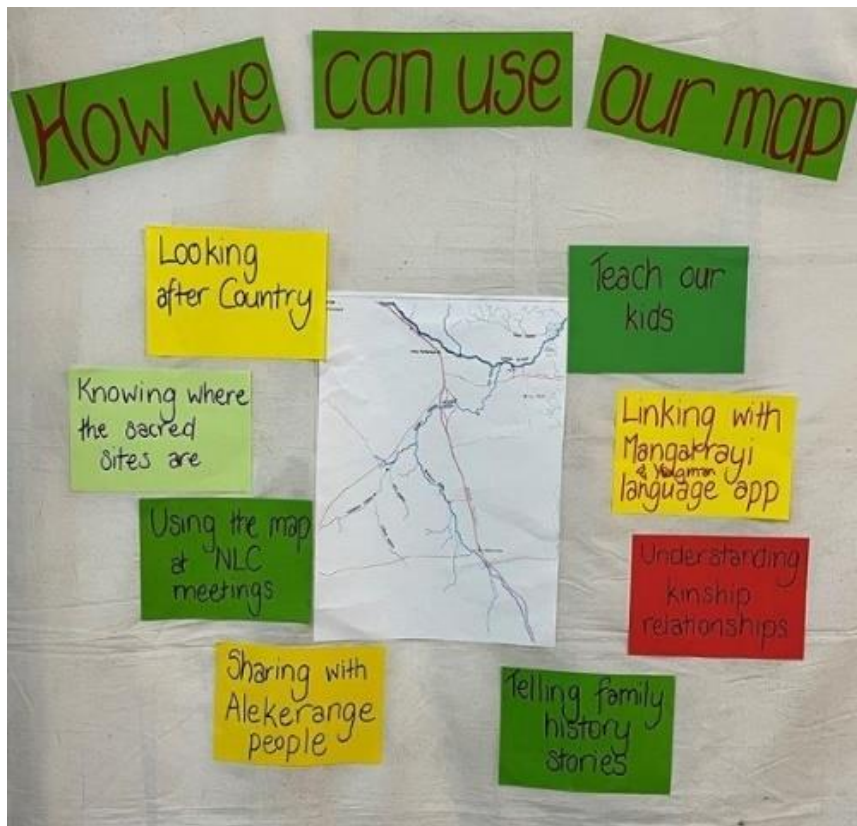


Traditional Owners. Centrefarm sees the map as central to the Traditional Owners' effective two-way governance and supporting free prior informed consent in decisions about economic development on their lands.

Figure 7: Traditional Owners' initial ideas for using the map, May 2022

Initial ideas for using the map

- ✚ Looking after Country
- ✚ Knowing where the sacred sites are
- ✚ Using the map at NLC meetings
- ✚ Sharing with Alekarenge people
- ✚ Telling family history stories
- ✚ Understanding kinship relationships
- ✚ Linking with the Mangarrayi (& Yangman if there is one) language app
- ✚ Teaching our kids





Key research outputs

Centrefarm's Co-Mapping on Country Model (Appendix A)

A key outcome from the Co-Mapping project has been the articulation of Centrefarm's Co-Mapping Country model (Figure 8). The developmental evaluation supported the team's iterative action and learning cycles through which the model emerged.

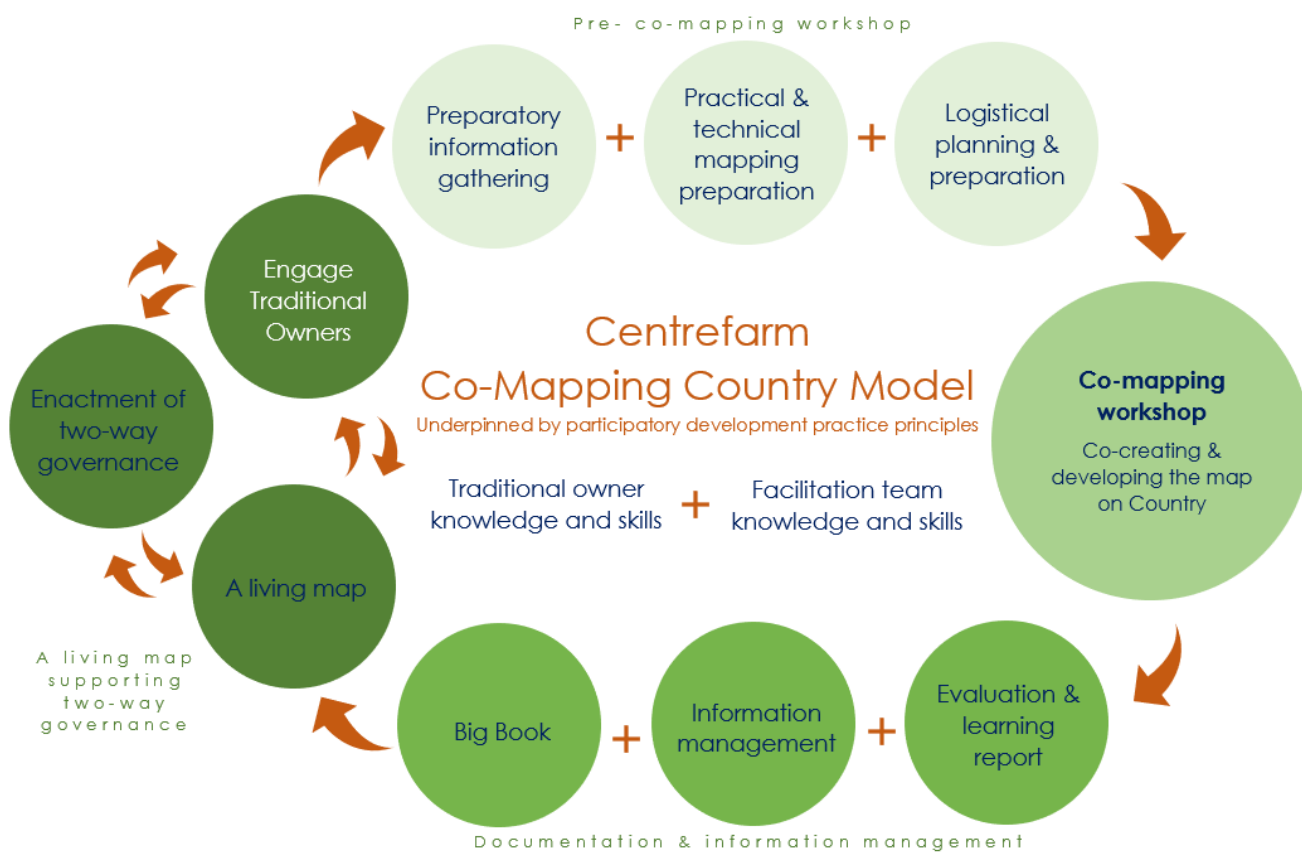
What emerged from our learning was that the Co-Mapping Country model needs to be embedded as part of Centrefarm's/ALEDA's core business if it is to underpin the enactment of two-way governance and manifest the ALEDA principles 'authority comes from Country' and Free Prior Informed Consent in practice



Co-Mapping workshop | Mataranka | May 2022

Key learnings from the first workshop informed the adaptation of the Co-Mapping Model and its further development in the second workshop. A pivotal learning was that Centrefarm needed to increase its capacity, as an organisation, to facilitate Co-Mapping. Embedding Co-Mapping capacity within Centrefarm will ensure the ongoing development and use of the living maps that underpin and support the enactment of Traditional Owners' two-way governance and inform decision-making regarding the economic development endeavours on their lands.

Figure 8: Centrefarm Co-Mapping Country Model



Centrefarm’s Co-Mapping Country model has four phases, all underpinned by participatory development practice principles:

1. Preparation—information gathering, practical/technical mapping, and logistical management. Importantly, a project manager is in charge;
2. Co-Mapping workshop—co-creating and developing the map on country;
3. Documentation/information management—evaluation/learning, information management, and bigbook development;
4. A living map, supporting commercial decisions and two-way governance—a cycle of re-engagement with Traditional Owners, updating the map and using the map for commercial/social benefit in the process.

Training the Co-Mapping on Country Facilitator Guide and Manual (Appendix B)

It is important to note that Co-Mapping is one activity that is integral to a broader two-way governance program. The development of Centrefarm’s Co-Mapping began in 2019 at the Alekarengge Co-Mapping workshop funded by AHPL. The rationale for the development of this manual was the desire to increase the number of people with the ability to facilitate Co-Mapping (and two-way governance workshops in the longer



term) given the need to cater for the ambitious trials Centrefarm had planned to progress via ALEDA. It was also seen as a manual for others (groups or individuals) wanting to use the technique for Co-Mapping.

Once CRCNA funding became available to progress the Co-Mapping project, Centrefarm's Education Associate drafted **Version 1** of the manual based on observations of the process and in consultation with the Artist/Facilitator at Alekarenge Co-Mapping workshops in 2019. **Version 1** of the manual included drafting a trainee workbook for use on site at the first Mataranka workshops. Support materials for trainees were also developed to be trialled at the Mataranka workshops. A key learning from this first workshop was the difficulty of blending Co-Mapping with a training program, it became clear that the 'train-the-trainer' model had significant limitations. The complex relationship building, intercultural communication challenges, and other issues (including facilitator and trainee feedback) meant the team had to reflect on and reconfigure its approach on site. These learnings resulted in the development of **Version 2** of the manual and Centrefarm changed the focus of the program from a trainer/trainee model to a mentor/mentee approach. Three members of Centrefarm's staff have had the benefit of being mentored, one in-depth and two others informally. All have access to both the artist/facilitator and educational consultant for ongoing support for Co-Mapping and two-way governance. All members of staff have participated in an in-depth, face-to-face evaluation with the Developmental Evaluator.

This version (**Version 3** [Appendix B]) updates the document to include learnings from the second workshop and incorporates extra facilitation material. It is more suited to discrete workshops with the Co-Mapping facilitator/artist to introduce trainees to the technical aspects of Co-Mapping, the multiple uses of maps developed in this way, and the challenges for individuals or groups wishing to work with Traditional Owners. While the Co-Mapping Model articulates the process for those wishing to embark on Co-Mapping, the Facilitator Guide and Manual is more appropriate for training people in the technical aspects of Co-Mapping, in preparation to embark on the process of Co-Mapping using Centrefarm's model.

The maps, big books and other materials in the 'toolkit' are critical supports to ALEDA's eight guiding principles for working with Traditional Owners making decisions about economic development on their country. These are attached in our report below. Each project will develop its own resources or 'toolkit' as part of the process.

The 'toolkit' that accompanies Co-Mapping (and two-way governance) includes:

- Guiding principles for working with Traditional Owners on country (developed with support from land council directors and community members as part of the establishment of ALEDA)
- Participatory Development Practice Principles (see below)
- The Map
- Alekarenge Bigbook (complete) and Mataranka Bigbook (in development)
- A timeline of significant events at each Co-Mapping site, developed as part of preparation and expanded on site (this is one reason why a place-based people-centred approach is important, as each timeline is unique)



- A video demonstrating Traditional Owners feedback about the workshop/s
- A photo and video archive for future use
- Stories collected and collated in Centrefarm's archive
- Checklist for field trips, catering, and other practical preparation (e.g. team roles, managing participant payments; role of and rationale for including a media team member when Co-Mapping)
- Resource list for each site (topographic maps, academic papers, books, dictionaries, flora and fauna guides etc.)
- Materials list (artistic and technical, such as GPS device, tablets etc.)
- Tips for inclusive/practical Co-Mapping (e.g. enabling non-painters to copy, draw, practice, and paint on the map)
- Reference list for community-based mapping worldwide

Practice principles

The medium and means of mapping, whether ground, paper or GIS and the style and mode of facilitation, influence who takes part, the nature of outcomes and power relationships. Much depends on the behaviour and attitudes of facilitators and who controls the process (Chambers, 2006:1).

As conveyed in the above quote, the facilitators of a Co-Mapping or participatory mapping process have considerable influence especially where there are power imbalances between the facilitators and participants as there is in the cross-cultural context in which Centrefarm is working. To address this, it is useful to articulate practice principles to guide this work. Cochran, Corbett and Keller offer eight practice principles for community-based and participatory mapping as presented below.

Principles of Community-based and Participatory Mapping

1. Embodies a truly participatory process
2. Is inclusive
3. Is appropriate for needs, interests, and goals
4. Accountability, transparency, and recognition of ownership
5. Understands the socio-cultural, political, and economic context
6. Synergistically collaborates with others
7. Responsible, ethical, and sensitive
8. Based upon understanding of community-based mapping processes, potential and limitations (Cochrane et al., 2014: 119).

Similarly, through the Co-Mapping project, the project team considered the adoption of participatory development practice principles to underpin the process. These practice principles are derived from the work



of Kelly and Westoby (2018) and align with Centrefarm's values and ALEDA's guiding principles (Appendix B). Central to participatory development practice is cultivating relationships and the principles that guide these relationships are:

- Integrity
- Humility
- Commitment
- Openness
- Honesty

In the context of Centrefarm's work, the project team considered that agility and adaptability could be added to these principles. Further work by the Centrefarm team is required to better contextualise and articulate the practice principles that underpin its Co-Mapping Country model and how these show up in practice, so the practice can be evaluated and strengthened over time.

Physical canvas maps

The project has successfully co-created two large multi-purpose canvas maps (~3x3m), one of the Warrabri ALT and one of the Wubalawun and Mangarrayi ALTs (Appendix C). The maps are living documents that can be added to and updated over time. They include basic topography, tenure, infrastructure, and ecology, while privileging stories, sites, flora/fauna and language that the Traditional Owners see as a useful to:

- a) make decisions about economic/social developments;
- b) educate young people; and
- c) educate non-Indigenous people.

The maps can be used to identify areas best suited for development and to facilitate communication, discussion and decision making. They are key tools for in knowledge generation, brokering, transfer and application. As Aboriginal identity, knowledge and law derive from Country, it is essential that Country is at the centre of any discussions on Aboriginal land.

The painted map is the concrete outcome of relationships based on trust and commitment, teamwork, and a multi-faceted, open-ended, and adaptive process. It is the ground on which Centrefarm is building the long-term enterprises that will hopefully result in successful farming and training outcomes on the land trusts.

The Warrabri map is currently hanging on the wall in the central meeting room at the Alekarenge Work Experience Pathway Project (WEPP). The three cohorts of WEPP trainees (middle school students, senior school students, and adult community employees) see the canvas every day. It is brought out at the AHPL directors' meetings to be used as the central document to start all discussions. The map has been used in planning discussions with Australia's largest garlic producer and representatives from a leading supermarket. In addition, when contractors, guests and non-Indigenous people visit the training centre, the map is proudly



on display and can be used to show them what Country they are on. The Central Land Council will often have their meeting at the WEPP, where the map is on display.

The Wubalawun and Mangarrayi map is currently housed at the Centrefarm office in Alice Springs, as the Traditional Owners and ALEDA are still in the process of developing a governance body, regional Work Experience Pathway Project (based on the Alekarengge WEPP) and the commercial farms.

The 2023 Co-Mapping goal will be to use the map to develop a plan of action for developments (commercial farms and training centre) and develop two-way governance arrangements for these developments including setting up the local governing body. Once these are established the canvas map will be housed at the training centre and, like Alekarengge, used as the central document for planning and discussion.

In September 2022 Centrefarm arranged a field trip for the Wubalawun and Mangarrayi Traditional Owners to visit Alekarengge and both groups used their maps to share stories about Country and share ideas of how they use their maps. This provided a great opportunity to highlight the two-way governance and planning potential of Co-Mapping. It also allowed the Wubalawun and Mangarrayi Traditional Owners to see the commercial watermelon farm and WEPP training centre in action.



Viewing the display of the Big Book during the Co-Mapping workshop | Mataranka | May 2022



Traditional Owners and project team members at the end of the 2022 Co-Mapping workshop | Mataranka | May 2022



Alekarengge Traditional Owners and AHPL directors Graham Beasley and Peter Corbett showing the map to Australia's largest garlic producer and representatives from a leading supermarket | Mataranka | March 2022



Traditional Owners at the end of the 2019 Co-Mapping workshop | Alekarengge | 2019



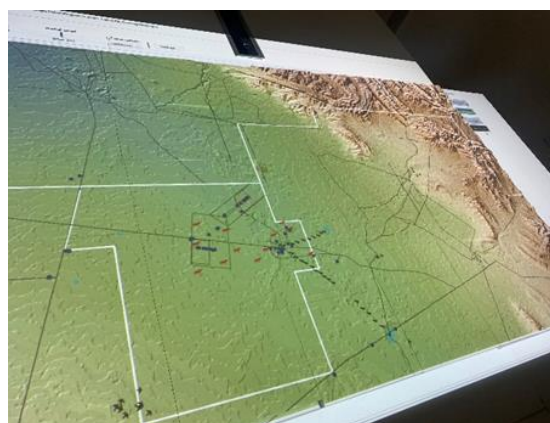
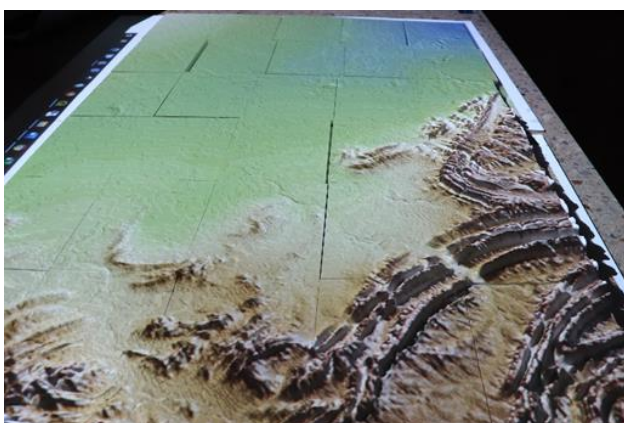
Digitisation

The two canvas maps from Alekarengge and Mataranka have been digitised and displayed using an augmented landscapes approach. This has involved 3D printing robust tiles for each map into a ~750mm x 1200mm array that displays the contours of the mapped area.



The 3D printed tiles for the Alekarengge map displaying the contours of the landscape

A short throw projector sits on a stand above the tiles and projects the painted canvas map onto the display, showing the information from the workshops on the 3D landscape. A key feature of this approach is the ability to display additional topographical, geographical and scientific information available onto the map.

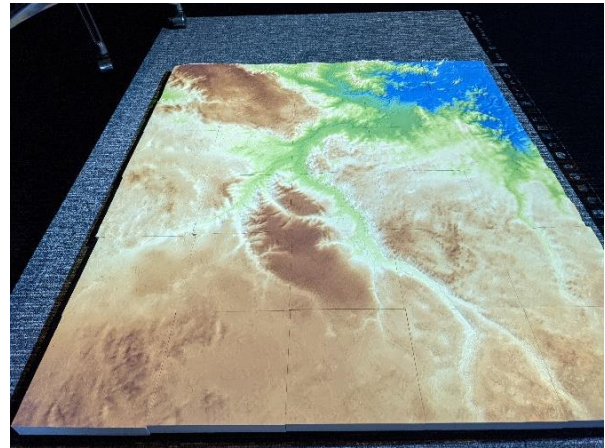
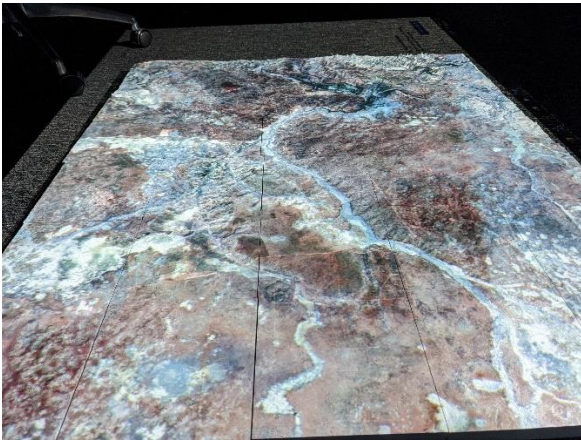


Alekarengge map 3D tiles with projection of the elevation (left) and of the elevation overlaid with the commercial watermelon farm, bores and select information from the workshops (right)

The projection can also be used to display modelled data such as rainfall, runoff and burning scenarios. The ability to display this information provides an insight into regional interactions, for instance, how rainfall and runoff can impact cultural sites, such as soakage. This information is critical for land management, whole of estate planning, education, monitoring and governance. The cross-cultural and cross-linguistic maps aim to allow for development planning that fits in with the aspirations of all stakeholders. It is planned for the



interactive maps to be housed at the horticultural training centres and used by the school, local employees, and directors.



Mataranka map 3D tiles with projection of satellite image (left) and elevation (right)



CDU Research Fellow, Rohan Fisher, and Centrefarm Project Manager, Brody Smith, displaying the Mataranka 3D map during the Co-Mapping workshop | Mataranka | May 2022

The digitisation process is still in its infancy and the augmented landscape 3D tile projection is the first step that will require further funding to proceed into the future. The next phase is planned to include embedding photos and videos of sites visited during the workshops.

Centrefarm are currently seeking funding to use the digitised maps as innovative tools for Aboriginal people to map, model and monitor environmental and cultural aspects of Land Trusts. The tools could be used to develop best-practice techniques for environmental management, such as the requirements of water licence conditions. They could provide employment opportunities for Aboriginal people and further incorporate cultural and environmental water values into water management, along with a mechanism for good governance by enhancing communication and knowledge transfer.



Co-Mapping going forward

Supporting Centrefarm's and ALEDA's longer-term strategy

A core feature of Centrefarm's long-term Economic Development Strategy, developed in association with the Central and Northern Land Councils, is the establishment of ALEDA to be the lead agency for economic development on Aboriginal land. Central to realising this Strategy, Centrefarm has embarked on a process aimed at transforming Traditional Owners' positioning and power as landowners and knowledge holders to effectively engage in the market economy. This is an ambitious strategy aimed at transformative long-term change. Co-Mapping offers a practical mechanism to underpin and enact ALEDA's functions and manifest two-way governance practice adhering to ALEDA's guiding principles. In particular, a co-created map offers a practical tool to support ALEDA's principles of authority comes from Country and Free Prior Informed Consent to be put into practice.

Centralising Co-Mapping processes as part of enacting two-way governance within Centrefarm/ALEDA has the potential to position Centrefarm/ALEDA as a leader in the field of Aboriginal-led economic development. Co-Mapping recognises Aboriginal people's sovereignty not only in that it recognises Traditional Owners' knowledge, but that it elevates this knowledge within a governance context to sit alongside non-Aboriginal knowledge in a tangible and functional way through the creation and use of the map.

Centrefarm/ALEDA's economic development strategy is necessarily taking a long view to achieve this transformative change. Centrefarm recognises that an important next step is strengthening its capacity for Co-Mapping facilitation and processes to support ongoing use of the co-created maps as part of a two-way governance structure with the Traditional Owners of the Mangarrayi and Wubalawun Land Trusts.

Issues for future consideration

Funding is currently being sort for a further round of Co-Mapping in 2023 to focus on activating the maps for planning developments and two-way governance arrangements. Funding is also being sought to enhance the digital maps and develop tools to use the maps in environmental management.

The following issues were identified through the evaluation as important for Centrefarm to consider into the future:

- **Maintaining relationships with Traditional Owners:** While there are plans for another Co-Mapping workshop in Mataranka in 2023 with the Traditional Owners (pending funding), Centrefarm needs to consider how best to maintain the relationships with the Traditional Owners and its Alice Springs-based team.
- **Adopting/developing practice principles:** During the 2022 workshop, the project team spent some time considering participatory development practice principles that may underpin the Centrefarm Co-Mapping Country model. Defining practice principles, either by adopting or adapting pre-existing practice principles or developing practice principles that emerge from Centrefarm's work with Traditional Owners will be important to effectively and consistently guide Centrefarm's work in the



culturally diverse context. The articulation and use of practice principles is considered good practice in community-based and participatory mapping projects (Cochrane et al., 2014).

- **Information management system:** Centrefarm needs to consider how best to develop an information management system for information collected during the Co-Mapping workshops with Traditional Owners to ensure information in the various formats is well managed and accessible to the Traditional Owners.
- **Development of practitioner capacity within Centrefarm:** It will be important for Centrefarm to consider including governance/development of practitioner skills and capacity within the organisation to embed and support the two-way governance practice and to use and iteratively develop the living map to support this governance and support Traditional Owners' ongoing learning and capacity development.
- **Governance structure for Mangarrayi and Wubalawun Lands Trusts' Traditional Owners:** A key next step for the Traditional Owners of the Mangarrayi and Wubalawun Lands Trusts is to establish a governance structure to support the negotiations and management of economic development on their land. Centrefarm needs to consider how best to support the Traditional Owners to establish this governance structure in the near future and develop two-way governance processes with the living map as a central tool. This would also incorporate a process for deciding who and how Traditional Owners who participate in future Co-Mapping workshops are paid.
- **Traditional Owners' vision for the future:** Centrefarm should consider working with the Traditional Owners to facilitate a process that enables the Traditional Owners to articulate a vision for what they want to achieve in the future, including through commercial activities and economic development of their land.



Conclusion

Centrefarm's Co-Mapping on Country project has been a large and highly successful research endeavour. The series of workshops on the Warrabri, Wubalawun and Mangarrayi ALTs has resulted in a significant number of findings that have been articulated into key resources that act as foundational documents for Centrefarm and others wishing to embark on future Co-Mapping projects. The project has successfully developed methodologies around Co-Mapping and has shown that co-created maps can be effective engagement tools with land at the centre.

The Developmental Evaluation proved key to the project's success by articulating key learnings and allowing the project to evolve with these. While the research initially aimed to develop tools for Co-Mapping facilitation, this soon expanded to the development of Centrefarm's Co-Mapping Model. The Co-Mapping Model is the recommended approach to Co-Mapping, while the Co-Mapping on Country Facilitator Guide and Manual is focussed on training people in the technical aspects of Co-Mapping, in preparation to embark on the process using Centrefarm's Co-Mapping Model.

The project has been welcomed by others working in this space and has been shared at several national conferences in 2022 focused on Indigenous economic development in Northern Australia. The next phase of Co-Mapping for Centrefarm will be to activate the maps for planning developments and use them as the foundational documents for two-way governance, communication and decision making. We hope that Centrefarm's key learnings and resources, outlined in this Report, provide a guide that can be utilised and adapted by other end users wishing to embark on Co-Mapping of their own.

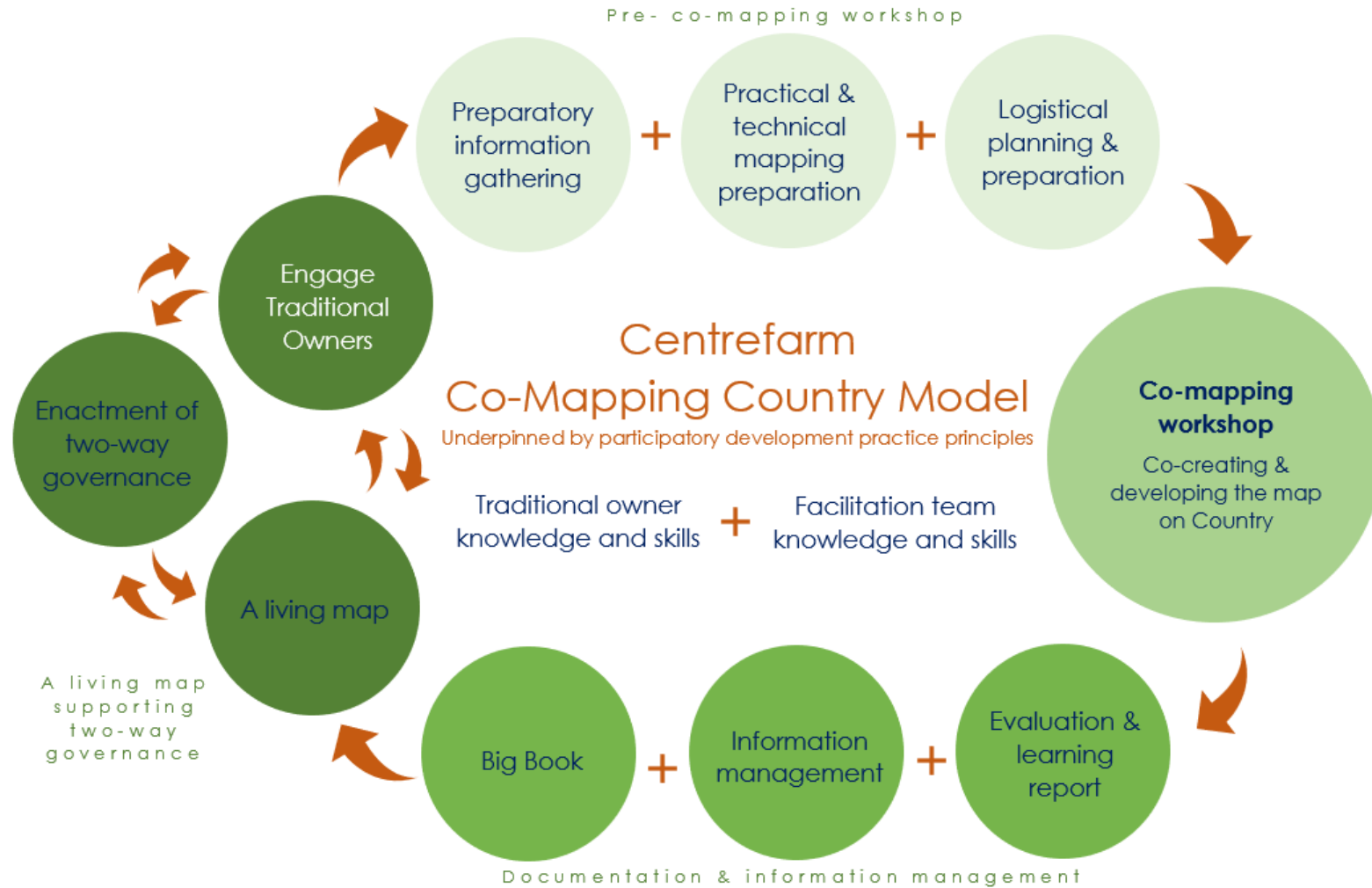


References

- Bureau of Meteorology (2022a). Climate Statistics for Larrimah & Tindal RAAF. <http://www.bom.gov.au/climate/data/index.shtml?bookmark=200> (accessed 20 Sept. 22)
- Bureau of Meteorology (2022b). Climate Statistics for Ali Curung. http://www.bom.gov.au/climate/averages/tables/cw_015502.shtml (accessed 20 Sept. 22)
- Burgess J, McGrath N, Andrews K and Wright A (2016). *Agricultural Land Suitability Series, Report 5. Soil and Land Suitability Assessment for Irrigated Agriculture in the Ali Curung Area, Western Davenport District Technical Report 16/2016D*. Department of Environment and Natural Resources, Northern Territory Government, Darwin, NT
- Chambers, R. (2006). Participatory Mapping and Geographic Information Systems: Whose Map? Who is Empowered and Who Disempowered? Who Gains and Who Loses? *The Electronic Journal of Information Systems in Developing Countries*, 25(1), 1-11. doi: 10.1002/j.1681-4835.2006.tb00163.x
- Cochrane, L., Corbett, J., & Keller, P. (2014). *Impact of Community-based and Participatory Mapping*. Kelowna, Canada: University of British Columbia Okanagan and University of Victoria.
- Corbett, J. (2009). *Good Practices in Participatory Mapping: A review prepared for the International Fund for Agricultural Development (IFAD)*. Kelowna, Canada: University of British Columbia Okanagan.
- Currie, M., & Miranda Correa, M. (2021). *The Culture and Communities Mapping Project*. Cham, Switzerland: Palgrave Macmillan.
- Gamble, J., McKegg, K., & Cabaj, M. (2021). *A Developmental Evaluation Companion*. Montreal: McConnell Foundation.
- Kania, J., Kramer, M., & Senge, P. (2018). *The Water of Systems Change*. Washington, DC: FSG.
- Kelly, A., & Westoby, P. (2018). *Participatory development practice: Using traditional and contemporary frameworks*. United Kingdom: Practical Action Publishing Ltd.
- Mangkaja Arts (n.d.). *Collaborative Works - The Ngurrara Canvases*. Mangkaja Arts Resource Agency Aboriginal Corporation. <http://www.mangkaja.com/about/project/collaborative-works> (accessed 20 Sept. 22)
- McKegg, K., & Wehipeihana, N. (2016). Developmental evaluation in synthesis. In M. Q. Patton, K. McKegg & N. Wehipeihana (Eds.), *Developmental Evaluation Exemplars: principles in practice* (pp. 271-288). New York, New York: Guilford Press.
- Patton, M. Q. (2011). *Developmental Evaluation: Applying complexity concepts to enhance innovation and use*. New York, New York: Guilford Press.
- Thomas, V. G., & Parsons, B. A. (2016). Culturally Responsive Evaluation Meets Systems-Oriented Evaluation. *American Journal of Evaluation*. doi: 10.1177/1098214016644069
- Zaar, U. (2009). *Gulf Water Study – Roper River region. Report Number 16/2009D*. Department of Natural Resources, Environment, The Arts and Sport, Palmerston.

Appendices

Appendix A - Co-Mapping on Country Model



Process

Outputs/Outcomes

Engage Traditional Owners

- ✦ Visits and contact with Traditional Owners by project team members to:
 - build relationships;
 - develop understanding of context;
 - develop Traditional Owners’ understanding of the Co-Mapping project and how it relates to their work with Centrefarm;
 - accompany Traditional Owners on some fieldtrips to key sites to gather information;
 - plan for the Co-Mapping workshop and discuss ideas for further fieldtrips.
- ✦ Work with Traditional Owners to clarify which who will participate in the Co-Mapping workshop to create or update the map and identify the area that will be covered.
- ✦ Work with Traditional Owners to clarify payment process.
- ✦ Engage other key stakeholders and partners to increase understanding of the Co-Mapping project.

Ongoing strengthening of relationships between Centrefarm and Traditional Owners

Increased Traditional Owners’ understanding of their work with Centrefarm

Effective relationships with partners and other stakeholders

Preparatory information gathering

- ✦ Research and gather relevant existing information, published research, grey literature, resource materials and publications relating to the cultural, social, geographical, political and historical context of the region and share with project team members.
- ✦ Contact local organisations, libraries, art centres, etc to identify and source any previous mapping or cultural projects that developed maps or resources and share with project team members.
- ✦ Source key information from anthropologists working with relevant Land Councils and share with the project team members.

Strong body of information and resources available to project team members to inform and support Co-Mapping workshop

Practical and technical mapping preparation

- ✦ Source relevant topographical maps of the region.
- ✦ Source and download digital maps of the region.
- ✦ Source relevant GPS devices/apps.
- ✦ Source canvas and art materials.
- ✦ Project and transfer key elements of topographical map onto canvas.

Topographical and digital maps available to project team members prior to Co-Mapping workshop

Logistical planning and preparation

Process

- ✦ Implement project management system.
- ✦ Plan and book relevant transport and accommodation for Traditional Owners and project team members.
- ✦ Arrange food and catering equipment.
- ✦ Develop and regularly update checklist and protocols for fieldtrips and arrange camping and safety equipment.
- ✦ Seek necessary permissions to access land and inform any station owners/managers/leases as a courtesy.

Outputs/Outcomes

Effective project management, planning and preparation for the Co-Mapping workshop

Co-Mapping workshop

- | | |
|---|--|
| <ul style="list-style-type: none"> ✦ Facilitate welcome and introductions and attend to other activities that support the creation of a culturally safe and creative space. | <p>Effective engagement of Traditional Owners in Co-Mapping workshop</p> |
| <ul style="list-style-type: none"> ✦ Work with Traditional Owners to choose and paint base colour of the map. | |
| <ul style="list-style-type: none"> ✦ Paint on key identifying features from topographical map projection such as rivers, lakes, roads, boundaries, towns, communities, etc. | <p>Traditional Owners decision-making informs co-creation/development of map</p> |
| <ul style="list-style-type: none"> ✦ Work with Traditional Owners to identify key areas and sites to visit during the workshop. | |
| <ul style="list-style-type: none"> ✦ Work with Traditional Owners to co-create a timeline of key events to contextualise and locate personal family stories and create a shared narrative to support the development of the map and vision for the future. | <p>Effective teamwork</p> |
| <ul style="list-style-type: none"> ✦ During site visits/fieldtrips record Dreaming, and personal stories and cultural information shared by Traditional Owners, collect significant plant samples and record stories of their use, record other information shared by Traditional Owners and document process/places. | <p>Co-created/further developed map that the Traditional Owners own</p> |
| <ul style="list-style-type: none"> ✦ Work with Traditional Owners to decide what information/stories/plants/animals will be transferred onto the map and identify the locations for these on the map. | |
| <ul style="list-style-type: none"> ✦ Work with Traditional Owners to paint these stories/information/plants/animals onto the map – encourage participation of a wide range of Traditional Owners to do the painting to strengthen ownership – apply accessible techniques such as tracing to support this. | |
| <ul style="list-style-type: none"> ✦ Facilitate Traditional Owners’ thinking to identify ideas about how they want to use the map and/or document how they have used the map. | |
| <ul style="list-style-type: none"> ✦ Embed and facilitate iterative learning cycles with the project team to support and strengthen effectiveness of process and model in real-time: <ul style="list-style-type: none"> - Facilitate regular project team planning sessions, debriefs and reflections to identify learnings and actions; - Interview Traditional Owners and project team members to understand their experience of the Co-Mapping workshop; - Facilitate end of workshop reflection with Traditional Owners. | |

Evaluation and learning report

Process

Outputs/Outcomes

- ✦ Collate and analyse data generated and collected through the evaluation to draft report that identifies key outcomes, learnings and challenges.
- ✦ Facilitate sense-making workshop with the project team to better understand key outcomes, learnings and challenges and identify next steps.
- ✦ Produce evaluation and learning report to share with key stakeholders.

Evaluation and learning report

Information management

- ✦ Develop and maintain a system to manage information collected and to support Traditional Owners’ ongoing access to this information.
- ✦ Identify where the map will be kept to enable Traditional Owners to access and use the map.

Effective and accessible information management

Traditional Owners’ ongoing access to information

Big Book

- ✦ Select photographs to produce a ‘Big Book’ [large format book with photographs and plain English text] that tells the story of the Co-Mapping workshop for the Traditional Owners to use to tell others about the Co-Mapping process as well as for Centrefarm’s general communication purposes.

Big Book

A living map

- ✦ Work with and support Traditional Owners to use the map as a living document/tool to support knowledge transfer, education, negotiations and decision-making for two-way governance.
- ✦ Facilitate subsequent Co-Mapping workshops with Traditional Owners to further develop and include additional information on the map.

A co-created map that is dynamic, meaningful, useful for Traditional Owners and has two-way legitimacy and authority

Enactment of two-way governance

- ✦ The map centres the Aboriginal Land and Economic Development Agency (ALEDA) principle of ‘authority comes from Country’ as well as supports free, prior, informed consent in all interactions and decision-making for economic development through a two-way governance process.

Traditional Owners effectively govern economic development on their land utilising the map to inform decision-making



Appendix B - Training the Co-Mapping on Country Facilitator Guide and Resource box

CO-MAPPING AND TRAIN THE TRAINER PROGRAM MANUAL

INTRODUCTION

Maps are excellent ‘boundary objects’ for helping negotiate the spaces between different cultures and knowledges. They are tangible items with salience for both Aboriginal and non-Aboriginal people that facilitate discussion, planning and decision-making in complex environments. Maps are known to be valued by Traditional Owners and Aboriginal peoples for a range of reasons and Co-Mapping and the resultant map becomes an effective engagement tool with land at the centre.

The training of other artist/intercultural communicators in the process of Co-Mapping will enable access to a pool of people with expertise to assist the ALEDA meet its goals for economic development, enabling more two-way maps to meet the objectives above. Underpinning the training is the desire to ‘grow’ the expertise of others to do this important cross-cultural work.

The Co-Mapping process and the viable maps are multi-purpose but for this project, will provide the right foundation required for successful planning and implementation of commercial development on Aboriginal land and enable that information to then be used to plan development activity that fits with aspirations and expectations of all stakeholders.

The map values the Aboriginal worldview, belongs to the Aboriginal TOs who decide what goes on the map, where it is kept, and what it is used for. A map may show sights of importance, bush tucker and bush medicine sights, good hunting, and camping sites, and record historical stories. A map can begin a two-way conversation about socio-economic development, while being used to transmit cultural information to younger Aboriginal people, keeping culture and language strong.

AIM

Those involved—the Traditional Owners—end up with a map that privileges their stories, sites, plant and animal identification, language that they see as a useful to (a) make decisions about economic/social developments on their land (b) educate young people (c) educate non-Indigenous peoples involved in potential/commercial use of land, among other uses as they determine.

Co-Mapping is part of a larger customary and corporate governance curriculum to be developed by ALEDA based on a number of workshops organised by Centrefarm between 2011-2014. Maps produced using this process have the potential to be used as a learning tool in sessions focussed on two-way governance issues.

STAFF

The team consists of an ALEDA/Centrefarm project manager, artist/facilitator, education associate, logistical/support staff and an independent developmental evaluator (DE). The size and composition of the team may vary at different sites, depending on the skill sets of those involved (e.g. GIS or multi-media specialists). A highly desirable addition to the team would be an interpreter/translator especially if there are no skilled cross-cultural communicators involved (however this is not our experience thus far). Ideally, a briefing with all staff and trainees at least 3 days prior to going on site to ensure everyone understands the project, aims and information to be included or excluded on the map should occur.



There may be several layers in a map (land trust areas, topographical layer, satellite layer, elevation layer, cultural sites and routes, bores, fence lines and farm areas overlay) requiring conversations with project managers, logistical support and others. These layers have the potential to be digitised and overlay the map in the future. This could highlight sensitivities around who owns a story, who can talk to it, who must be on site at the time, who is owner/manager or 'policeman'. Collaboration with relevant people from ALEDA, CLC, NLC, others will be required ahead of project delivery. This will emerge in conversations with the Project Manager.

Additional stakeholders who may be valuable to Co-Mapping: Ranger groups; road graders; lease holders (e.g. grazing licence holders); school groups; and any other groups working in the area. The more people involved, the more a map can be a tool to bring people together.

INFORMATION REQUIRED

- Information from CLC/NLC anthropologists
- Satellite imagery including elevation imagery (the 'Maptitude' program is excellent)
- Topographical maps (We needed 2)
- Cultural information (through Centrefarm, ALEDA, locally etc.)
- Any painted stories about the designated country from local art centres
- A community profile if available, latest information re politics, issues etc (ABS, land councils)
- A variety of additional planning resource maps in A3 joined, for back up. Copying costs for laminating detailed satellite map/s of general area.
- Un-laminated map/s that people can write on. May need men/women maps.

ESSENTIAL FOR SUCCESSFUL CO-MAPPING

The essential components identified by Centrefarm for successful Co-Mapping:

1. Relationships – relationships are not limited to trust but the ability to talk with stakeholders and gather background information that is essential to the Co-Mapping process (i.e. Who's who, useful resources etc.)
2. Ownership - people have to want the map and be the ones driving it.

These essential components are two of ALEDA's eight guiding principles for economic development on Aboriginal land.

EQUIPMENT

- laptop and projector, to project digital images onto canvas (gridding using chalk is also an option)
- GPS device with appropriate mapping program in it
- visual and audio equipment (cameras, iPads, iPhones, audio recorder etc)

MATERIALS

- Large canvas 2 x 2.5 m (with stitching and eyelets, primed with yellow ochre or red oxide gesso). Local art centre staff could do this beforehand. A connection to the art centre may be beneficial.
- PVC pipes for storage (with lids)
- Paints, a range of colours for country
- A variety of brushes
- A tarp for laying canvas etc on ground
- Dictionary and other references to assist with local language
- Sticky white paper – 3M white easel pad - marking pens (and maybe 'talking paper')



- The 'Mapping Mulan 2005' and 'Mapping Alekarengge 2019' big books
- A workbook for each artist/trainee to complete as the program evolves could be completed and discussed at alternate sessions (i.e. day trip and site visit/training room discussion).

PREPARATION PRIOR TO SITE VISIT

- It has been recommended that a short introductory video about Co-Mapping may be the best way to introduce the project, get people thinking about what they may want on the map and pave the way for people creating something for their needs/wants (ownership)
- Local ranger groups who have experience with mapping should be identified and engaged as they will be a useful resource in Co-Mapping
- An advanced group to gather on-ground information leading up to the mapping fieldwork may be required.

ON SITE

Identify accommodation and an 'after hours' working space where the artist/facilitator can add the information gathered during the day to the map, keep materials and equipment safe etc. The trainees involved also need a place to work quietly or with the team, have meals, sleep or camp if they are on country.

The artist/facilitator needs a day on site before beginning the mapping with TOs and the team (or part thereof) to set up. Logistical support is needed for handling food, payments to TOs, help with travel to and from sites for team/TOs, and catering etc.

Good nutrition is essential for maintaining energy levels and keeping people engaged in the process. The team needs to role model good nutrition. Eating together helps build relationships and develops a good collaborative environment for two-way learning (everyone learns from each other in a spirit of collaboration and sharing).

METHODOLOGY

Projection:

- Measure the hanging space on the wall and insert screws to hang the primed canvas
- Set up the computer (already loaded with the image required) and projector. Make sure the image fits the canvas (often requires 'tweaking' with orientation of the canvas)

Note: It is a good idea to project the image on the wall before inserting screws and hanging the canvas. Beware of the failure of technology or electricity supply – this is one reason you need a preparation day on site – to obviate or diminish such problems.

DAY ONE – TRAINING ROOM

1. Begin the discussion:

Team members bring TOs and others to the meeting room for introductions where required and to talk about the project and the process, look at the map so far and begin the discussion. The 'Mapping Mulan 2005' and 'Mapping Alekarengge 2019' big books are a great resource for talking with TOs while others are being picked up or arriving early. Permissions have been granted for the use of the big books. Introductions and connections established, cups of tea/biscuits/fruit all help settle people into the space and build relationships.

Logistical support to arrange payment for TOs, TO payments, information sheets, and consent forms need to be completed as soon as possible.

2. **Introduce the map:**

The map and projection of country will be up and visible. Introduce the idea of a customary map (their map) and its possible uses (economic decisions, cultural maintenance, teaching kids etc.).

At Mataranka we also had the Alekareng map, which we had on the floor so people could walk around it, familiarise themselves with a 'finished' product and get ideas for their own map. This worked well.

GATHERING INFORMATION:

3. **Site visits:**

- Determine where people wish to go (determine in small groups, if necessary, e.g. based on gender/country/age)
- Record people telling stories, take photos, record words in language for the site, the plants and animals and their uses
- Use a GPS to exactly locate particular sites
- Listen carefully to pronunciation. Try, try and try again to pronounce words correctly – be a learner!
- Make sure the right TO for the site/story tells the story. Wait for them to arrive if necessary. A lot of non-sensitive material can be gathered in the meantime.

4. **Transferring information:**

- Draw a rough map on a whiteboard with the basics on it and/or use a 3M white easel pad to translate words and meanings. Clarify the information gathered.
- Transfer the agreed information onto the map, checking for accuracy as you go. Use mechanical means (pencil/chalk) to plot basic information onto a paper map of the area. Record plant, animal, non-sensitive sites etc. onto the paper map this way. It's a template as well as a back-up record of information provided by the people involved. Alternate between the paper and whiteboard maps.
- If people are reticent or shy, get them working in small groups with the easel pad. (Discuss other strategies in the team in a daily debrief).
- Prepare the easel paper with a basic map and ask them to record stories of childhood, places for women/men, plants and animals, good hunting places, burials etc and see what happens. Get them to share their group's information to the whole group (this builds confidence and encourages others to participate). The artist records the information on the whiteboard map or easel pad stuck on the wall.
- This process can take 1-7 working days approximately or can be ongoing.

5. **Feedback:**

Obtain and record TO's view of the working week, preferable in their own group with the DE. Ask 3-5 simple questions, with a view to improving how to work better the next week, such as:

- what worked well, what was good?)
- what could be better, wasn't so good?) See DE report for other prompts
- how are you feeling about the map, the process?)

Trainees also benefit from a daily preparation/feedback session which establishes activities for the next day, explores debrief outcomes, and checks in on wellbeing, ideas etc. Ideally these sessions are facilitated by the DE and/or education associate.



6. Debrief with the team:

- At the end of each day, have a team debrief.
- Share the TOs/trainees' feedback and discuss.
- Each team member raises successes, challenges, and issues for consideration.
- Work through a plan for the following day and reach consensus.
- Allocate new roles or tasks accordingly.
- Be prepared for your plan to change.

FROM THE TEMPLATE TO THE MAP:

7. Dictionaries and Interpreters:

Although dictionaries in local language are helpful, local interpreters and language speakers often disagree with spelling and take issue with dictionaries. Take time to sort through these issues, clarifying again and again to get it right on the whiteboard and the paper map before transferring to the painted map. This also helps with non-Indigenous pronunciation and understanding.

Once plant, animal and site names are agreed, the artist is ready to transfer the information onto the map.

8. Painting onto the map:

- The artist/facilitator will transfer the information and pictures onto the map, using temporary/mechanical means (chalk or lightly inscribing with pastel pencil, which can be wiped off easily).
- Choose colour codes for a legend at the side of the painting. Paint on the canvas from the confirmed template map.
- Encourage local people to help paint onto the canvas, especially if they are artists. The artist can demonstrate how easily mistakes can be painted over if mistakes are made.

9. Other considerations:

- Cultural considerations often mean that only men (or women) can identify/hear/see a place or tell a story. Take your lead from the people involved in the Co-Mapping. If you seem to be stuck, use the debrief session with the team to discuss ways of moving forward or, if appropriate, raise directly with TOs.
- In a group, revise what has happened, review the 'Mapping Mulan 2005' and 'Mapping Alekareng 2019' big books, review the words and meanings of plants or animals. Keep an ear open for the natural interpreters.
- Keep a list of TOs in attendance each day and have strategies to learn names quickly. This also aids the payment process to TOs.
- Make it fun.
- Ensure the urn is full and tea/coffee etc is freely available during the day.

AFTER THE FIELD WORK

Any Co-Mapping exercise must maintain momentum i.e. become a live/used document for two-way governance, making decisions, reporting, cultural maintenance, and maintaining relationships:

- Alekareng example – the map is housed at the training centre and used at every meeting including the Aboriginal corporation's AGMs and decisions about the Work Experience Pathway Project (WEPP)
- Mataranka example – is more difficult as there is no facility in which to house the map. However, the map provides the stimulus to discuss governance arrangements for ALEDA's Top End trial. It is recommended that regular catch ups with TOs occur to keep relationships strong, add to the map and use the map for planning/decision making purposes. The map can also be taken to land council meetings (see DE evaluation report S6 pp 18-22)



- Art centres, ranger stations and/or the local school may be suitable locations to house the map. It is up to the TOs to decide.
- A study tour/exchange between Mataranka and Alekarenge TOs is

Qualities of a two-way map maker (could be used in trainee selection)

Physical	Cross-cultural	Attitudinal	Knowledge and Skills	Desirable
<ul style="list-style-type: none"> - In robust health - Can operate in difficult conditions (flies/heat/dust etc.) - Ability to self-care 	<ul style="list-style-type: none"> - Relevant language knowledge and skills or willingness to learn - Background in working with Aboriginal people - Values Aboriginal knowledge systems and their current living circumstances (i.e. food, cultural safety, men and women’s cultural space and implications for the project) - Understanding of ‘bottom up’ strategies and tools 	<ul style="list-style-type: none"> - Tenacity - Problem solver - Adaptable - Resilient - Curious/Active learner - Willingness to share knowledge and skills - Patient - Pragmatic - Ability to go with the flow of life in Aboriginal communities - A good sense of humour - Calm in the face of a crisis or two 	<ul style="list-style-type: none"> - General artistic skills - General technological skills - Interested in maps, geography, landforms, animals and plants - Good communication and intercultural skills - Willingness to work in a team - Ability to draw disparate threads of information together - Ability to use basic tools, operate a bore, diagnose plumbing problems, turn a fire alarm off and on, use gas, electric stove or campfire to cook etc. <i>(while this point is meant as a joke, these things happened at Alekarenge)</i> 	<ul style="list-style-type: none"> - Competence in the use of a manual 4WD vehicle in remote and off-road conditions - Own vehicle, fully equipped (unless supplied) - Own swag and camping equipment (unless supplied) - Own painting equipment and willingness to share them (unless supplied) - At a pinch is willing to cook and clean for the team or a swag of people

EVALUATION

In 2020 a draft train the trainer program and practical two-way mapping activity will occur at Mataranka, NT. The train the trainer program’s main objective is to train people to plan for and facilitate two-way mapping on country with TOs and other relevant people in a similar manner already used in ‘Mapping Mulan 2005’, CLC’s ‘Lander River Map 2014’ and ‘Mapping Alekarenge 2019’.

Centrefarm assumes the Evaluator has had briefings and therefore prior knowledge of plans to establish the Aboriginal Land Development Agency (ALEDA); the Economic Development Strategy (EDS); and the plans to incorporate a Knowledge Management System (KMS) in the overarching framework of ALEDA’s four pillars, which incorporates CoRE as the fourth pillar (Country, Relationships, Economy).

The main purpose of a map of this kind is to:

- establish and reinforce that authority comes from the land (ALEDA’s Guiding Principle 1)
- ensure that ALEDA and its stakeholders’ value both customary and corporate governance



- incorporate both customary and corporate governance principles when making business decisions about the use of Aboriginal land (this includes an understanding of directors' duties/TO and managers' responsibilities).

Because ALEDA has a twenty year plus vision to utilise Aboriginal land/sea rights in the NT for economic development, there is a need to train up people to be able to facilitate the Co-Mapping process and two-way governance principles/practices.

TERMS OF REFERENCE

For the evaluation and refinement of the Co-Mapping and train-the-trainer program the Developmental Evaluation (DE) techniques of Michael Quinn Patton and others will be used.

1. **Review** (a) the draft train-the-trainer document and Alekarenge map (b) the planned timeframe for delivery of the program in Mataranka and (c) provide feedback on improvements or potential synergies with developmental evaluation models.
2. **Liase** with Centrefarm staff and consultant/artist to clarify and questions.
3. **Contribute** to the ToR and other documentation. For example, extrapolate on the technique of DE if necessary and/or identify opportunities to incorporate more two-way learning through use of Aboriginal language, collaborative opportunities, etc.
4. **Peruse** the recruitment documentation for participants in the train-the-trainer program, and comment/add value where/if possible.
5. **Review** the makeup of the planned team for the Mataranka activities and, if necessary, provide feedback, suggestions etc. to Centrefarm.
6. **Participate** in and evaluate (a) the delivery of the program, including the on-site mapping activity, and (c) the follow up and debrief stage of training.
7. **Undertake** an appropriate DE to obtain feedback from (a) TOs and others involved in the mapping (b) participants in the train-the-trainer program (c) the mapper and facilitator (d) Centrefarm's wider team.
8. **Develop** a timeframe for the entire ToR and submit a budget that enables evaluators participation in all of the above in April-May-June 2020, that includes the following phases:
 - (a) preparation, reading, research etc.
 - (b) on site evaluation for mapping and train-the-trainer (possibly up to four weeks on site at Mataranka: one week planning, two weeks implementation, one week follow up and debrief)
 - (c) reporting back
9. **Report** back to Centrefarm. In the process of reporting back, (1) provide specific feedback to Centrefarm on ways to improve the two-way mapping and train-the-trainer program (2) identify potential partners who may be involved in assisting ALSEDA conduct similar activities, governance training incorporating customary and corporate governance.



Centrefarm/TopEndfarm

PO Box 2429
Alice Springs NT 0871
Phone: 08 8953 7070
Fax: 08 8953 7040

DRAFT CO-MAPPING TRAINEE WORKBOOK AND PROGRAM OUTLINE
(Which can be adapted for a 2–3-day Co-Mapping intensive workshop i.e. discrete from a Co-Mapping exercise on country with TOs)

PRE-READING MATERIAL

- Baseline maps of country
- Community profile from ABS or land council (including list of countrymen and women involved)
- Mahood Mapping Methodology (Handout 1)
- Reflection and Reflexivity notes (Handout 2)
- Development methodology (Handout 3) and Link to DE Primer
<https://mccconnellfoundation.ca/wp-content/uploads/2017/07/A-Developmental-Evaluation-Primer-EN.pdf>
- Handout – Indigenous Terms of Reference for the project (see S4.3 pp 9-10 Figure 3 - Key elements of Co-Mapping project) developed by Indigenous scholars at Curtin University’s Centre for Aboriginal Studies)
- Administration arrangements (checklist for field trips, roles/responsibilities of team members, travel, accommodation, TO payments, permissions etc.)
- Questions for trainees’ consideration:
What is mean by “Indigenous epistemologies”?
Do you think a development methodology and DE is an appropriate way of working and evaluating this project? Why?
If you have any questions, make a list for discussion on Day 1.



DAY 1 – BRIEFING AND SET UP (Trainees with artist/facilitator others as required)

Materials	Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
Pre-reading Big Books Paper maps Prepared canvas Slide show of photos/videos from Alekareng Workshop Dictionaries Writing materials etc.	<ol style="list-style-type: none"> 1. Introductions, protocols, OHS etc. 2. Facilitated discussion on pre-reading, Q & A 3. DE arrangements/involvement 4. Facilitator/Artist overview of preparation to date – lead practical assistance in set up 5. Facilitator/Artist overview of program outline, access to materials (embedded ‘flexibility’) 6. Overview of Reflection/Reflexivity Journalling 7. Allocation of tasks for day 2/first week (i.e. cleaning/cooking/field trip roster and buddy arrangements) 	
Roles and responsibilities	Artist/facilitator, education associate, DE, trainees and support team members	

DAY 2 – MEET THE PARTICIPANTS, SETTLE IN, ESTABLISH DAY 3 ACTIVITY

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
All trainees prepare brief intro Big books Paper maps Dictionaries Poster/s Prepared canvas	<ol style="list-style-type: none"> 1. Who’s your mob, where are you from? 2. Casual socialising over breakfast, lunch, dinner, share Co-Mapping in Alekareng, Willowra, Mulan in small groups reflecting protocols 3. Artists with whole group establishes purpose of map 4. Trainees help as directed by facilitator, artist 5. Artists and participants identify potential field trips, area of interest, sites for the map, no-go zones 6. Team debrief 	



DAY 3 – ACTIVITY (Step 1 and 2 - populating the map)

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
Rosters Canvas Convoy composition	<ol style="list-style-type: none"> 1. Morning team briefing 2. Artist with participants discusses: <ol style="list-style-type: none"> (a) What is on the canvas (boundaries, waterways, hills, soaks, sacred or customary sites etc.) (b) establishes interest in possible field trips 3. Trainees rostered on field trips or base camp roster (gather photographs) 4. Feedback loops – trainees identify issues (communication, wellbeing, notes for debrief if not urgent) 5. DE process and debrief 	

DAY 4 – TRANSFERING FIELD TRIP AND OTHER INFORMATION ONTO THE MAP

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
Map, paint etc. Dictionary	<p>Trainees observe artist transfer information to map with participants with these questions in mind:</p> <ol style="list-style-type: none"> 1. Is there a discernible process? 2. How is accuracy assured? 3. Do you notice aspects of good intercultural miscommunication? 4. How does the artist deal with sensitive information? <p>Facilitator, trainees and buddies assist with dictionaries (words, meanings, spelling)</p> <p>Please reflect on the transfer of knowledge from field trip to map, and the use of dictionaries.</p> <p>Possible Field trip DE and debrief</p>	



DAY 5 – FOCUS ON OBSERVATIONS ABOUT THE DE (END WORKING WEEK)

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
Similar to days 1-3	<p>Map development, possible field trip</p> <p>Trainees observe, input as usual</p> <p>DE Focus – trainees consider:</p> <ul style="list-style-type: none"> • what is working well • what could be improved • how Indigenous/western epistemologies differentiate, are accommodated, presents challenges • your thoughts/feelings about what you have learnt so far <p>In this journaling process, think about different perspectives – artist/facilitator, other trainees, education associate, DE, support team members, TOs: any insights into how they might be assessing activities so far?</p> <p>DE whole group/or only TOs Debrief main team</p>	

DAY 6 – REGROUPING AFTER A BREAK AND PROGRESSING THE MAP

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
<p>Map</p> <p>Photos/videos</p> <p>Other materials</p>	<p>Observe and note:</p> <ul style="list-style-type: none"> • Artist recapitulation of activities so far, progress of map, invitation to participants to reconsider data on map to date • Review photos and videos slideshow on computer/big screen <p>Why is this important?</p> <p>Possible field trip</p>	

DAY 7-12 TO BE DETERMINED

All will include progression of map and big book, further field trips, debriefing, and developmental evaluation (which is a major factor on the second last day and last day)



DAY 7

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
Canvas, paint	Practical: develop a sketch or painting of some aspect of the project so far that you think may add value to the map, big book. Work with your buddy if this suits.	

DAY 8

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)

DAY 9

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)

DAY 10

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)
	<p>Write a description of the project addressed to your family (parents, spouse or children). Include:</p> <ul style="list-style-type: none"> • Description of place, people • Rationale for the project • What you've learnt • What you think the participants like about the map. • Illustrate it. 	

DAY 11

Materials	Activity/Discussion Prompts	Trainee reflections (notes for journal after end of day debrief)



HANDOUT 1 – CO-MAPPING TRAINEE PRE READING & WORKBOOK EXERCISE, 2020

The Mahood Mapping Methodology

As an artist, writer and researcher, Kim Mahood has developed a unique set of techniques for working with Indigenous Australian people and their countries.

It starts with collaboration and negotiation. The Indigenous participants are expert colleagues who help define the project from the start, as a set of issues, a problem to be solved, or outcomes that are sought. If working with whitefellas, such as Kim herself, all participants are related laterally rather than hierarchically. The Indigenous participants most likely have, each of them, local authority, and responsibilities for particular stretches of country, and people and places are all locatable within an extended kinship network. In many cases authority can be modulated by age, gender, or experience.

The other ‘participants’ are the low-tech robust materials that the people might be familiar with from art workshops: canvas, ochres, paints, brushes, charcoal, and pencils. Placed on the ground, these materials are used to make a map that asks the right questions of country: Is water or some other resource to be found *here*? What historical event took place *there*? *How far* does so-an-so’s country go? It can be an extended and lively negotiation, with the whitefella perhaps acting as mediator and scribe, especially if placenames, etc., are written on the map.

The map is made with these low-tech analogue materials, and it is the product of Indigenous epistemologies, rather than a conversion to numerical (GPS, grid) data. While it may be inexact (as in ‘Position Doubtful’) by whitefella mapmaking standards, it is replete with Indigenous knowledge, and always subject to extension (another piece of canvas might need to be added to the North-West corner, rupturing the familiar rectangular convention. It might be rolled up at the end of the day, stored in a PVC pipe on the 4WD’s roof-rack, and taken to another place to seek further advice from another mob.

This is a robust multimedia technique that produces knowledge and makes it reliable through consensus. Stories and songs might erupt spontaneously and find their way onto voice-recordings, especially if the mapping exercise is performed on country. It is a technique whose product might be seen in the end as an artwork and exhibited as such. As it is based on Indigenous knowledge, it can be used for various whitefella purposes (Native Title Law; Anthropology; Geology; History, etc.). This method has been tried and tested on many occasions, as documented in Kim’s two books, *Craft for a Dry Lake* (2000) and *Position Doubtful* (2016).

Professor Stephen Mueke

College of Humanities, Arts & Social Sciences, Flinders University, SA



HANDOUT 2 – CO-MAPPING TRAINEE PRE READING & WORKBOOK EXERCISE, 2020

Notes on Reflection/Reflexivity

Introduction

The ability to examine and analyse our role in any learning activity is integral to our own growth and continuous improvement, a lifelong process. Reflection or reflexivity is associated with critical thinking, a way to help us understand how we shape any exercise, gain valuable insights into ourselves, the role we have and the impact our behaviour and actions have on those we work with and the activity itself.

Co-Mapping is an innovative and exploratory training program. As such, each person’s reflections on the process and the program itself will contribute to its improvement. There are several elements involved in the program to take into consideration:

- Mapping skills
- Artistic skills
- Facilitation
- Intercultural knowledge and communication skills
- Engaging and building relationships
- Teamwork
- Resilience in the field and on team

We need to consider all these aspects of Co-Mapping and reflect on them in a conscious, critical way. Palaganas et al³ calls this process a ‘journey of learning’ in research or fieldwork in which ‘discovery’ is the keyword, which forms part of the findings. They describe how each person shaped or was shaped by the process, especially regarding the challenges each encountered when applying their methodology and how these differed among researchers. They concluded that ‘it is impossible to remain “outside” one’s study topic while undertaking research/fieldwork’.

In our Co-Mapping exercise, each person will bring their own knowledge, skills and approach to the learning. Keeping a journal of your critical reflections of the day-to-day activities is important to your learning; sharing your insights will be important to everyone involved.

Reflection: the opportunity to engage in an observation or examination of our own ways of doing or observing our own practice.

Reflexivity: thinking about our experiences and questioning our ways of doing. This involves *interpretation* and *reflection*.

³ Palaganas, Erlinda C.; Sanchez, Marian C.; Molintas, Visitacion P.; Caricativo, Ruel D. Qualitative Report. 2017, Vol. 22 Issue 2, p426-438. 13p.



Here are a few tips drawn from the work of Kathryn Haynes⁴:

1. Keep a fieldwork diary or journal with thoughts/feelings about the *process*.
2. Make notes on observations, interactions, incidents, conversations, emotions, and responses.
3. Listen to stories, noting how your presence or interaction as the fieldworker/trainee affected the process.
4. Discuss and evaluate responses to the fieldwork and Co-Mapping process with fellow trainees and the team, including TOs.
5. Consider key questions that may underpin the fieldwork/Co-Mapping. E.g. How does a map enhance self-determination? How does Co-Mapping build intercultural relationships? Etcetera

Thinking about your own reflection/reflexive practice, one suggestion is to develop a grid that incorporates aspects of the learning program (the dot points) with points 2-5 above. Alternatively, develop your own methodology.

⁴ Hayne, Kathryn, Reflexivity in Quality Research, in *Qualitative Organizational Research: Core Methods and Current Challenges* (ed) Gillian Symon, Catherine Cassell

HANDOUT 3 – CO-MAPPING TRAINEE PRE READING & WORKBOOK EXERCISE, 2020

Development Methodology

1. Community development is closely related to community planning. It was noted in evidence that the concept of ‘development’ implied change and had connotations of both progression and improvement. Consequently, the way in which the concept of ‘development’ has been used in Aboriginal affairs has implied Aboriginal people changing their values and culture in order to progress. However, the Committee would relate the concept of community development to its definition of self-determination. Community development is about enabling Aboriginal people to have more control over their community’s affairs and their daily lives. It is part of a process by which communities can make their own decisions about their long-term physical, social, economic and cultural objectives.

(Recommendation 1.17 A Chance for the Future: Training in Skills for Aboriginal and Torres Strait Island Community Management and Development, Report of the House of Representatives Standing Committee on Aboriginal Affairs, August 1989)

2. The idea of sustainable development as a process which aims to meet the needs of the present without compromising the ability of future generations to meet their own needs’ (WCED, 1987) and which assesses those needs from a perspective which combines environmental, economic and social elements in people’s lives is highly relevant to aboriginal Canadians and Australians living in remote communities.

(‘Third World in the First: Development and Indigenous Peoples’, Elspeth Young, Rutledge, London, 1995)

3. Development arose as a theory, a strategy, and as a discourse with which to respond to the “crisis of modernity”. Within this framework, “community development” (CD) emerged as a multi-disciplinary, integrated approach of human services to operationalize development goals and techniques at the grass roots level... a practitioner engaged within a community to “catalyse” changes in various social, economic and political conditions as deemed by that community.

(Blakely 1979) in ‘Participatory Research for a Radical Community Development,’ Joseph Mulenga, in the Australian Journal of Adult and Community Education, Vol 34, No 3, November 1994

4. In relation to development projects affecting Indigenous peoples’ lands and natural resources, the respect for the principle of free, prior and informed consent is important so that indigenous peoples are not coerced in their choices of development; their consent is sought and freely given prior to authorisation; they have full information about the scope and impact of the proposed development activities on their land, resources and wellbeing; their choice to withhold consent over developments is respected and upheld (abridged).

(Aboriginal Social Justice Commissioner’s Social Justice Report, 2006, p 244)



5. Choice is as much a precondition to development as its result. Currently, of course, choices for change are not being offered. In our discussions with residents we were careful to note that we were not in positions of decision-making power.

(Sarah Holcombe, 'Constraints on researchers acting as change agents, in Contested Governance. Hunt, Smith Garling and Sanders, CAEPRE No 29 research monographs, 2008, p69)

6. Becoming a learner, learning from Aborigines, and changing our educational ideas, is a very bitter pill for most of us white educators to swallow, because it can mean that much of what we hold dear... our techniques, our status, our theories, our assumptions, our beliefs, our attitudes, our practices, the work we enjoy doing, and our comfortable jobs, can be rendered irrelevant.

(Michael Christie, 'The Invasion of Aboriginal Education' in "Learning My Way" papers from the National Conference on Adult Aboriginal Learning, Western Australian College of Advanced Education, 1988)

7. In the 1950s and 1960s social scientists in the metropole responded to the postcolonial situation by producing theories of modernisation and development, which assumed that the poorer parts of the world would progress by following the path trodden by Europe and North America.

(Raewyn Connell, Southern Theory, Polity, 2007 p 147)

8. International experience further suggests the most successful approach to capacity development needs to be systematic with a long-term outlook, flexible and responsive to suit local circumstances, and strategic in addressing capacity at multiple levels that includes the operating environment and organisational and individual capacity.

(Olga Havnen, Office of the NT Coordinator-General for Remote Services Report, June 2011 to August 2012, p 59)

9. Participatory development attempts to move away from externally led interventions. It aims to facilitate action and social change that is led and shaped by the so-called "beneficiaries" themselves. It emerged as an alternative to the top-down development approaches of the 50s and 60s. A bottom-up approach means that projects are determined by actual needs, grounded in the local realities and shaped by those who will be impacted by them.
<https://www.theguardian.com/global-development-professionals-network/2013/apr/04/how-to-design-participatory-projects>



CO-MAPPING AND TRAIN-THE-TRAINER MANUAL

TOOLKIT

1. The finished map (noting that a map is a living canvas that can be added to later)
2. Bigbooks (Mapping Mulan 2005, Mapping Alekarengge 2019, Mapping Mataranka 2022 (to be finalised before December 2022))
3. ALEDA's eight guiding principles (outlined below with link to Centrefarm's website)
4. Centrefarm's Practice Principles (in development/outlined below)
5. Posters as identified in DE Final Report:
 - Figure 1 – Action learning cycle p 4
 - Figure 3 – Key elements of Co-Mapping project (the Indigenous Terms of Reference Framework pp 9-10)
 - Figure 5 - TO's initial ideas for using the map p 22 (can be used to stimulate further discussion)
6. Posters developed on site by small groups (e.g. genealogies, words/meanings in England and local language, community maps, stories – to be incorporated into a Centrefarm/Mataranka data base for future development with TOs)
7. Timeline (relevant to country/site where Co-Mapping is taking place. At Mataranka this timeline focused mainly on the evolution of NT pastoralism, the establishment of Elsey Station etc. based mainly on the introduction to Francesca Merlan's book *Caging the Rainbow*). It was placed on the floor, then wall for ease of discussion.
8. Resources - relevant language dictionaries, plant and animal reference books
9. Resources - academic and non-academic books – tertiary institutions or local libraries)
10. Relevant videos such as *We of the Never Never* (Mataranka)
11. Video developed from on-site footage demonstrating TO's feedback about the Co-Mapping workshop (available on request for viewing)
12. A photo/video archive for future use and completion of the bigbook
13. Materials list (see Co-Mapping Train-the-trainer Manual)
14. Reference list for community-based mapping worldwide (see DE Report bibliography p 31)
15. Administrative documents such as checklist for field trips, team roles/responsibilities, managing TO payments, rationale for multi-media team member (available on request)

Much of this list is site-specific - another reason to promote place-based/people centred development and use the manual and the DE report as a guide. Posters are often developed as part of the Co-Mapping process (especially those in Point 6. above). Big books are not simply a record of what happened, but can be used in conjunction with the map, as revision/remembrance, record of who was involved (TOs in particular) and/or to inspire other groups to engage in Co-Mapping.



ALEDA'S EIGHT GUIDING PRINCIPLES

1. Country (Authority comes from country)
2. Sustainability
3. Self Determination
4. Knowledge (two-way/both ways/co-design and finding a balance between economic development and caring for country)
5. Free Prior Informed Consent
6. Ownership
7. Relationships
8. Integrity and Transparency (Reporting)

For more detail on each guiding principle see Centrefarm's website:

<https://centrefarm.com/guiding-principles>

CENTREFARM'S PRACTICE PRINCIPLES

To address the inherent power imbalances between facilitators and participants involved in Co-Mapping, particularly in a cross-cultural context, there is a need to develop an organisational approach to our practice principles. Centrefarm staff have used the principles of community-based and participatory mapping as a starting point as follows:

1. Embodies a truly participatory process
2. Is inclusive
3. Is appropriate for needs, interests, and goals
4. Accountability, transparency and recognition of ownership
5. Understands the socio-cultural, political and economic context
6. Synergistically collaborates with others
7. Responsible, ethical and sensitive
8. Based upon understanding of community-based mapping processes, potential and limitations (Cochrane et al, 2014: 119)

Practice principles are distinct from ALEDA's guiding principles. They pertain to how the staff and teamwork with TOs directly on Co-Mapping and two-way governance as opposed to ALEDA's broader economic development strategy (where the eight guiding principles apply).

At Mataranka, the team had limited opportunity to explore practice principles raised in Kelly & Westoby (2018). They listed these principles as important for guiding relationships:

- Integrity
- Humility
- Commitment
- Openness
- Honesty
- Agility
- Adaptability

The team had the opportunity to explore three practice principles on site in detail, by brainstorming examples of how they would apply a principle in their behaviour as part of a Co-Mapping or two-way governance team. They were keen to explore this further in the future.

The team also had the opportunity to focus on an issue that arose during Co-Mapping at Mataranka and apply practice principles to the situation, which proved helpful in highlighting the importance of having practice principles.

A useful reference is *Participatory Development Practice: Using traditional and contemporary frameworks*, by Anthony Kelly and Peter Westoby, Practical Action Publishing Ltd, Rugby, Warwickshire, UK, 2018 or www.practicalactionpublishing.org



