

Banatjarl Girls Culture Camp 2012 Evaluation Report

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Indigenous Australia Program
The Fred Hollows Foundation

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Core of Life Training Activity



Acknowledgements

This report has been collated with the integrity and respect of the elders, the Banatjarl Women's Council, staff and Banatjarl young girls who participated in this project.

For the past and present members of the Banatjarl Strongbala Wimun's Grup (Banatjarl Women's Council), staff of the Sunrise Health Service, The Fred Hollows Foundation, the Healing Foundation, the Jawoyn Association Aboriginal Corporation, your assistance in supporting this project is appreciated.

This project has been an important process. It has developed an understanding of the importance of an evaluation and it has built the capacity of the Indigenous women involved. This will contribute to ensuring the sustainability of these vital programs for generations to come.

I would like to acknowledge the **Community Reference Group** members (Suzy Andrews, Melva Brinjen, Dianna Bruce, Majella Friel and Miliwanga Sandy) for their contribution. Their assistance was critical in ensuring cultural integrity, safety and recognition.

Madeleine Bower

Senior Program Officer and lead evaluator for this project

The Fred Hollows Foundation

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Alison Rogers

Development Effectiveness Coordinator

The Fred Hollows Foundation



Jawoyn Rangers and young Banatjarl Girls leading the way in the 2012 NAIDOC march with the Banatjarl Strongbala Wimun Grup banner

List of acronyms



Acronym / Abbreviation	Extension
AES	Australasian Evaluation Society
Baker IDI	Baker IDI Heart and Diabetes Institute
COL	Core of Life www.coreoflife.org.au
Council	Banatjarl Women's Council
CRG	Community Reference Group
Jawoyn Association	Jawoyn Association Aboriginal Corporation
The Foundation	The Fred Hollows Foundation
Healing Foundation	Aboriginal and Torres Strait Islander Healing Foundation

Executive Summary



Background

The Banatjarl Women's Council (the Council) was formed in 2003 in response to Jawoyn women's call for action on family, women and healing. Membership of the Council is drawn from more than 10 different communities located in the Katherine region.

Since 2003 the Council has been working toward their goal of establishing a family healing and resource centre on traditional Jawoyn land at Banatjarl, formally King Valley Station. The Council members state that the Healing Centre is for anyone living on Jawoyn country. The vision for the Healing Centre is: ***"To make our people and culture strong. A family healing place that makes culture strong. A strong cultural place that heals families"***. The Council wants to see cultural revitalisation, family support, reduction of violence, and programs for the aged and youth.

The Council has identified parenting and child rearing skills as critically important in the maintenance of both culture and supportive communities and came up with the idea of Culture Camps to educate and pass on their knowledge to younger generations of females and young mothers. The camps have been conducted since 2009, as a part of the Banatjarl Family Resource and Healing Centre program. The aim of the camps is to connect the youth with the elders and share cultural knowledge that the elders are willing to pass on. The camps were carefully planned events to assist in engaging the youth in revitalising culture.

Evaluation Focus

This evaluation focuses on the Culture Camp that was held from the 3rd to the 6th of July 2012, three nights and four days with 8 elders and 25 girls under the age of 12 attending. One of the two main activities was the delivery of the Core of Life (COL), an innovative, 'hands on' pregnancy and parenting program for teens that provides information to youth about pregnancy, birth, breastfeeding and early parenting. The other major activity was the cultural talking circles. The aim of these talking circles was to increase the girls' knowledge in regards to the kinship system, how they identify with their kinship (families and community), how their roles in life fit within the realm of the kinship system and how their corresponding responsibilities should be reflected in their behaviour.

Purpose of the Evaluation

It was the Council and the support organisations who jointly decided to internally evaluate the Culture Camps for the purpose of demonstrating effectiveness and identifying components that could be improved. It was agreed that the information obtained from the evaluation would also be able to inform future programming activities. The key evaluation question was 'Is the Banatjarl Girls Culture Camp effective in delivering cultural knowledge to the young girls?'

The lead evaluator is an Aboriginal woman from the region and had been supporting the Council over a long period. She was also undertaking a university course Bachelor's degree through Curtin University in Indigenous Community Management and Development Program, from which she had gained skills that were useful in the evaluation of the Culture Camps. She worked directly with and took guidance from a Community Reference Group (CRG) during all stages of the evaluation.

There were five CRG members who included two members of the Council, a cultural advisor to the Council and two community members, from three different communities. The role of the CRG was to assist the lead evaluator to see the process from the community perspective and to provide advice regarding how cultural integrity could be maintained at all times. However, they not only assisted the lead evaluator with designing the evaluation, creating the questions and interpreting the findings but also played a lead role liaising with the participants, interviewees, families and wider community members. They were encouraged to keep open communication about the process and keep everyone informed and updated.

The CRG was also involved with developing a participatory qualitative data collection evaluation tool. The participatory tool included a process using six photographs taken during the camp and asking the participants to select the photograph that was most meaningful and describe what it meant to them.

Lessons Learned

1. Creating an environment where the Council and the elders are in control and have ownership over the camp relies on an approach that progresses at an appropriate pace and is based on strong workable partnership between the Council, elders and all the facilitators from the various stakeholder groups.
2. At all stages the Culture Camp activities were structured in a way that enabled the Council and the elders to be able to be in control and genuinely participate in a meaningful way.
3. The opportunity to participate in the evaluation was highly valued by the CRG.
4. A key priority for the future is to continue to deliver the culture camps incorporating strategies to engage more women from across the generations.
5. It was identified that there is a need to build and embed structural support for the culture camps in the strategic plans of all stakeholders involved.

Conclusion

The Banatjarl Girls Culture Camp was found to be a suitable environment for delivering cultural knowledge to the young girls. The specific program the Council implemented with the key facilitators addressed the goals that the Council and elders had intended: the young girls enjoyed and were receptive to the opportunity to learn about the kinship system, bush medicine and bush tucker and traditional and modern aspects of women's business. This evaluation has found the value of the camp is in establishing a relationship between girls and elders that gives the elders a way in to help the girls live healthier, safer, more meaningful lives.

It is working within an Indigenous Terms of Reference that has created a workable and successful model for creating positive change for the Banatjarl young girls. It has also demonstrated that engaging the community to participate at all stages, including the evaluation, has increased ownership of the project and has established mechanisms for improving future outcomes.

Banatjarl Women's Council

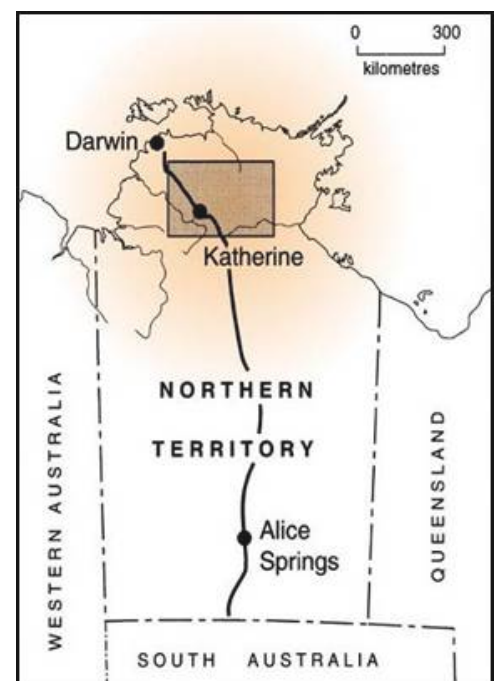
The Banatjarl Women's Council was formed in 2003 in response to Jawoyn women's call for action on family, women and healing. Membership of the Council is drawn from more than 10 different communities from the Katherine region: twelve senior women represent the Katherine region communities of Barunga, Gulin Gulin (Bulman), Wugularr (Beswick), Manyallaluk, Rockhole, Kalano, Jodetluk and Werenbun.



Banatjarl Women's Council

Since 2003 the Council has been working toward their goal of establishing a family healing and resource centre on traditional Jawoyn land at Banatjarl. This special country has been identified as the right place for their dreams to come to fruition.

The Healing Centre is recognised as being on Jawoyn country and is located 44km south of Katherine on the Stuart Highway and then along the gravelled King Valley road for 20km. It was purchased by Banatjarl Association in 1998 (under the Jawoyn Association corporate structure). The 120 square kilometre property has a number of sites of significance to Jawoyn people.



Katherine Region - Northern Territory

The Council members state that the Healing Centre is for anyone living in the Katherine region. The vision for the Healing Centre is: *“To make our people and culture strong. A family healing place that makes culture strong. A strong cultural place that heals families”*. (Appendix I)
The Healing Centre is not open on a daily basis but operates when there are activities and programs organised.

The Council aims to develop programs that contribute to the key outcome of improved wellbeing of individuals and/or communities through reducing the likelihood of trauma and/or destructive behavior being passed from generation to generation. It is a prevention program to strengthen family, individuals and community relationships.

The stated objectives were to:

- improve the sense of identity and self esteem among Jawoyn people, especially young people;
- increase community cohesion and communication; and
- improve family functioning.

The Council has been renamed the ‘Banatjarl Strongbala Wumin Grup’ - a Kriol name that recognises the Council as a group of Indigenous women from many different language groups which share the Kriol language and the passion for a culturally strong, proud future for themselves, their families and their communities. The Council currently works with a variety of other services, sharing information about solutions, challenges and skills in communities, consulting on the development of programs for the region and sharing knowledge about traditional healing.

The Council wants to see cultural revitalisation, family support, reduction of violence, and programs for the aged and youth. The Banatjarl Family Resource and Healing Centre is being established to provide a place to:

- Pass on and strengthen Culture
- Offer training and support programs to break the cycles of violence and substance dependency
- Provide respite for elders and a space for them to pass on knowledge
- Disseminate bush medicine and tucker information and training programs
- Offer youth, offender and school holiday healing and culture programs
- Hold an annual “talkfest” to provide an opportunity to exchange information, clarify priorities and collect information regarding the needs of women
- Cross-cultural training - offer to non-Indigenous people working in Aboriginal communities.
- Offer public space for conferences and meetings

The Foundation in the Katherine Region

The Jawoyn Association Aboriginal Corporation (Jawoyn Association) was established in 1985 as the representative body for the Jawoyn Traditional Aboriginal Owners in the Katherine region of the Northern Territory. The Jawoyn Association is a large organisation providing a range of human services, cultural and land management programs, business enterprises and employment and training for Jawoyn people (Jawoyn Association, 2014).

In 1999 The Foundation was invited by the Jawoyn Association to discuss the development of a nutrition program for remote communities in the Katherine region, NT. In May 2000 The Foundation signed a Memorandum of Understanding with the Jawoyn Association in partnership with the communities of Wugularr, Barunga, Manyallaluk and Bulman. The Centre for Aboriginal Economic Policy Research (CAEPR) was engaged to conduct a scoping study titled *'Aboriginal Nutrition and the Nyirranggulung Health Strategy in Jawoyn Country'*. This initial research underpinned the subsequent 10 years of work in the area of nutrition and women's development in these communities (Taylor, 2000).

Since the scoping study and the implementation of the Nyirranggulung East Katherine Nutrition Project (2000 – 2005) The Foundation has had numerous links with the women's centres in the Katherine region. Activities implemented with women's centres have been undertaken with the overall goal of 'strengthening the right to self-determination through improving health outcomes' (Sullivan et al, 2005). During this period The Foundation has developed relationships, earned respect and established a reputation of working in partnership with other service providers such as the Sunrise Health Service and the local council, Roper Gulf Shire, previously known as Nyirranggulung Mardrulk Ngadbeere Regional Council.

The Foundation has worked closely with the Jawoyn Association to support the development of the Council since inception and since 2009, specifically funded the coordinator position, as a component of a Women's Development Project (2008-2012) (The Fred Hollows Foundation et al, 2007; McMurray, 2012).



*Learning about
the kinship system*

Banatjarl Girls Culture Camps

The country around Katherine has been a meeting place for Jawoyn, Dagamon and Wardaman people for tens of thousands of years and Aboriginal people from these language groups and others continue to live in Katherine and surrounding communities today.

Aboriginal people living in the Katherine region have a rich and strong culture and many people remain connected to and living on their traditional lands. The region has a number of notable annual cultural festivals including the popular Barunga Festival. Notwithstanding this, communities and families live with the impacts of colonisation, experiencing high levels of poverty, illness, imprisonment, alcohol misuse and related violence, unemployment and social marginalisation.

The Council has identified family and domestic violence as a critical issue affecting the wellbeing of women and children in the Katherine region communities. The high levels of alcohol and other drug use amongst young people are of significant concern to elders and older family members, who see these as contributing to anti-social behaviour and increased risk-taking. The need to provide young people in this context with positive recreation options, along with opportunities for personal and cultural development, is a priority for the Council.

Over the course of the program's development, the Council have identified parenting and child rearing skills as critically important in the maintenance of both culture and supportive communities. The Council members, in their role as traditional educators and elders, are committed to providing support to generations of parents and carers.

The Council came up with the idea of Culture Camps to educate and pass on their knowledge to the younger generations of female youth and young mothers. The camps have been conducted since 2009, as a part of the Banatjarl Family Resource and Healing Centre program. The aim of the camps is to connect the youth with the elders and share cultural knowledge that the elders are willing to pass on. The camps were carefully planned events to assist in engaging the youth in revitalising culture. (Appendix II and III)



Talking Circle with the elders

In early 2011, 21 Aboriginal and Torres Strait Islander organisations around the country received funding from the Aboriginal and Torres Strait Islander Healing Foundation (Healing Foundation) to deliver a range of healing projects; six of these organisations were in the Northern Territory (NT) – three based in Central Australia and three in the Top End. One of the Top End organisations was the Jawoyn Association which received funding for the Culture Camps.

Evaluation Focus

This evaluation focuses on the Culture Camp that was held from the 3rd to the 6th of July 2012, three nights and four days. Eight elders and 25 girls under the age of 12 attended and it was facilitated by 5 additional positions (1 project coordinator from the Jawoyn Association, 2 project officers from The Foundation and 2 midwives from Core of Life).

One of the two main activities was the delivery of the Core of Life (COL), an innovative, 'hands on' pregnancy and parenting program for teens that provides information to youth about pregnancy birth, breastfeeding and early parenting. The elders worked with the midwifery team to deliver an education program about the journey to becoming a parent, utilising slide images, video, discussion and role plays involving the girls to reflect on real life. The midwives worked with the Banatjarl coordinator in collaboration with the elders to adapt the session plans to ensure they were culturally appropriate. These participatory activities were incorporated over the four days. There was also a health promotion and life skills component that involved two-way learning for all involved. These particular activities raised awareness about the traditional and new ways of learning about general health and wellbeing.

The other major activity was the cultural talking circles. The aim of these talking circles was to increase the girls' knowledge in regards to the kinship system, how they identify with their kinship (families and community), how their roles in life fit within the realm of the kinship system and how their corresponding responsibilities should be reflected in their behaviour.

The young girls were firstly divided into their kinship groups to learn about their roles and responsibilities. The talking circles created a safe environment for the young girls to express themselves and were encouraged by the elders and the Council members. The girls were required to either demonstrate or verbalise that they had understood the content. The volume of information and speed of delivery was gauged by the elders and the Council members and they judged what was appropriate based on the attention span of the girls.

The next stage involved all the girls coming together with the elders, Council members and staff into a larger forum. This enabled the wider group to engage on a different level, with the girls now able to bond and respect one another based on their newly found knowledge about their kinship relationship. A substantial amount of time was allocated to this activity as the girls appreciated getting to know new people based on these newly discovered connections. At this stage the elders and the Council again took the opportunity to reinforce the need to maintain culture and respect for themselves, family and community.



Core of Life Training

Other more informal activities included time for everyone to participate in fishing in the local river, storytelling in the evenings and integrated opportunities to learn about bush medicine from the elders. Tents were set up by the Jawoyn Association Rangers, under trees and in the area close to where activities would occur. Members of the families slept together with each community staying in their own groups for night time and afternoon sleep.

Additional Council members were employed to assist with catering for the event. This recognised the skills that existed within the Council and also enabled the young girls to work in their kinship groups to support kitchen duties and associated chores. The elders and the Council used these occasions to assess their individual enthusiasm and gauge level of interaction amongst the kinship groups.

Social Determinants of Health - Control and Empowerment

The role of The Foundation in project implementation was to develop a system that could support the Council to achieve realistic outcomes and continue to build the capacity of the women. The design and implementation approach used by The Foundation drew on the learnings of community development specialists and practitioners. The chosen methodology for the design and implementation of the project informed by 'Bottom-Up' approaches and community development principles.

The Bottom-Up approach seeks to create a supportive environment for community participants to empower themselves as they choose to do so. It does this through respecting and supporting community control of the change and of project decisions, and ensuring that community needs are responded to throughout all aspects of the project.

The Foundation's approach draws on the strong evidence of the social determinants of health (including socio-economic and cultural factors) being the key contributors to the living circumstances, quality of life and in turn the health and wellbeing of individuals and communities (Marmot and Wilkinson, 2003).

There has been increasing recognition of the importance of control and empowerment as determinants of health and wellbeing. Lack of control causes stress and anxiety and is a strong predictor of morbidity and mortality (Daniel et al, 2006). Central to health improvement is enabling people to increase control over their health (World Health Organisation, 1986). The Commission on Social Determinants of Health highlighted cultural loss, social exclusion and lack of consent and control as key impacts on Indigenous populations resulting from colonisation and ongoing discriminatory government policies (World Health Organisation, 2008). Restoring Indigenous peoples 'control' over their lives through self determination policies and strengthening cultural identity provide important strategies for reversing these disempowering effects (Cooper, 2012).

The Foundation's approach is based on the emerging evidence that empowerment strategies in socially excluded populations contribute to improving health and reducing health disparities, with outcomes at the psychological, organisational, community and population levels (Wallerstein, 2006). The Foundation attempts to contribute to the body of evidence that looks at how supporting 'control of destiny' and 'empowerment' at the community level increases the capacity of the communities to take control of their health and wellbeing and build community norms (Tsey, 2010; McEwan, 2010; Tsey, 2008; Tsey et al, 2005; Syme, 2004).

Purpose of this Evaluation



Talking Circles

In 2011 the Healing Foundation engaged Baker IDI to develop an evaluation framework for healing projects that could be used generally across healing programs, starting with the development of evaluation plans for the six NT funded projects that included the Culture Camps.

Collaboration with Baker IDI was voluntary and the Jawoyn Association, in conjunction with The Foundation, accepted the Healing Foundation's invitation to participate. All agreed to work together to:

- document the lessons learned through the process of working with the project team to develop their evaluation plan;
- identify some of the guiding principles for evaluation in these contexts; and
- articulate how these principles were put into practice through the Evaluation Project.

The objective of Baker IDI was not to evaluate the Culture Camp but instead work alongside the organisations to develop their confidence, capacity and ability to do evaluation and evaluate their own projects. The Baker IDI team members were evaluation facilitators rather than evaluators per se.

A final report from Baker IDI has been produced that addresses these three 'deliverables'. It also provides information about how the Baker IDI team undertook the Evaluation Project and details the work undertaken with the organisations. A summary report was produced for the Council that presented specific details relating to the development and implementation of the project's evaluation plan. This report focussed on how this team approached, shaped and implemented its evaluation plan, the issues and challenges encountered and the achievements. A copy of the final report and summary report from Baker IDI will accompany this evaluation report (Togni et al, 2013).

It was the Council and the support organisations who jointly decided to internally evaluate the Culture Camps for the purpose of demonstrating effectiveness and identifying components that could be improved. It was agreed that the information obtained from the evaluation would also be able to inform future programming activities.

This decision coincided with the project officer from The Foundation, who had supported the development of the Council in the role for many years, offering to take a lead role in the evaluation (lead evaluator). The project officer had for over three years supported the Council utilising a community development model and was undertaking further study in Indigenous community management and development through Curtin University to increase her knowledge from a theoretical perspective. It was agreed by the Council that The Foundation's project officer would be the right person to lead the evaluation, in alignment with the University's study requirements, and they would be able to work together to demonstrate the effectiveness of the culture camps. Council members, the lead evaluator, and support members who were interested, jointly formulated the evaluation questions at a Council meeting.

Key Evaluation Question:

- **Is the Banatjarl Girls Culture Camp effective in delivering cultural knowledge to the young girls?**

Related Questions:

- **Did participants enjoy the camps?**
- **Do participants feel positive about cultural identity?**
- **Are the Council members owning, directing the culture camps? Planning? Implementation?**
- **Did young people learn about culture?**
- **What can we do better next time?**



Community Reference Group - Data Analysis Workshop

Evaluation Team

Madeleine Bower, Program Officer with The Foundation, was the lead evaluator in the process with support from Alison Rogers, the Development Effectiveness Coordinator with The Foundation's Indigenous Australia Program. Carol Watson and Samantha Togni from Baker IDI provided technical support and advice.

The lead evaluator is an Aboriginal woman from the region and had been supporting the Council over a long period. She was also undertaking a Bachelor's degree through Curtin University in Indigenous Community Management and Development Program, from which she had gained skills that were useful in the evaluation of the Culture Camps. She worked directly with and took guidance from a Community Reference Group (CRG) during all stages of the evaluation.

There were five CRG members who included two members of the Council, a cultural advisor to the Council and two community members, from three different communities. The five members self-selected following a presentation at a Banatjarl Council meeting that was given by the lead evaluator to provide an overview to the Council and seek their permission. The CRG members represented a diverse group, were approved by the Council and had attended the Culture Camp. The lead evaluator was able to accommodate the various skill levels within the group by utilising appropriate strategies to facilitate everyone's participation. They contributed their skills throughout the entire process as they met with the lead evaluator four times as a group over the course of the evaluation and on a one-on-one basis on their own communities when the evaluator visited. Levels of participation varied for each CRG member as the process had to be respectful of other cultural commitments and unanticipated responsibilities that arose from kinship obligations.

The role of the CRG was to assist the lead evaluator to see the process from the community's perspective and to provide advice regarding how cultural integrity could be maintained at all times. However, they not only assisted the lead evaluator with designing the evaluation, creating the questions and interpreting the findings but also played a lead role liaising with the participants, interviewees, families and wider community members. They were encouraged to keep open communication about the process and keep everyone informed and updated. (Appendix IV and V)



Ethics

The evaluation team was guided by the *National Health and Medical Research Council's Values and Ethics - Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research* and the Australasian Evaluation Society (AES) Guidelines for the Ethical Conduct of Evaluations. Three members of the evaluation team were members of the AES.

In addition to these guidelines, the lead evaluator was particularly mindful of her role and responsibility to behave ethically and culturally appropriately at all times. She was in a unique position of being embedded within the community and had cultural obligations to fulfil in regards to achieving community expectations at all stages of the process.

The lead evaluator constantly liaised with the CRG to seek advice and feedback on the process. In collaboration with the CRG an information sheet was developed to provide all participants with details of the evaluation, which included an introduction to the roles of the evaluation team and what sort of data and information would be collected.

Involving the CRG ensured that cultural protocols were followed at all times, factual information was shared and the lead evaluator could not make any assumptions. The lead evaluator spent time explaining what the evaluation involved, developing consent forms with the CRG and providing evidence to the CRG that all information had been fed back to the wider community.

The lead evaluator adapted the consent form and information sheet to be useful and relevant depending upon the context and who she was engaging with. In some cases the contents were explained verbally and the participants were clearly advised that they could withdraw from the process at any stage. She ensured that all youth under eighteen years old had the consent form signed by their parent or guardian. (Appendix VI)

Approach to the evaluation

This evaluation took a formative evaluation approach. Formative evaluation is defined as *“typically conducted during the development or improvement of a program...and is conducted, more often than once, for the in-house staff /of the program with the intent to improve”*.

It was also informed by empowerment, utilisation-focussed and developmental evaluation approaches as the underlying principles involved:

- facilitating participation from a broad range of stakeholders;
- supporting self-determination;
- giving voice to the intended beneficiaries;
- developing the evaluation capacity within the organisations and individuals; and
- focusing on producing information that could be used by the stakeholders to guide planning and strategic decision-making for improving the Culture Camps.

These approaches were chosen because they are known to be effective in complex and dynamic contexts as are found in remote Aboriginal communities; and it was considered very important to apply an evaluation methodology that enables empowerment within the Council. Given the challenging and precarious environment many Aboriginal people live in within remote Northern Territory communities, it was imperative that the evaluation methodology would continue to support the visions and hopes of the Council by taking an ‘appreciative inquiry’ or ‘strength based approach’.

Scope of work

Stage 1: Developing the program logic

As a starting point for developing the evaluation plan, the lead evaluator, three members of the Council and the project coordinator from the Jawoyn Association attended a training workshop titled, ‘Evaluating Your Project: Getting Started’ coordinated by Baker IDI. At this time the program logic, a way of organising and presenting the core components of the culture camps and demonstrating how they contribute to achieving the overall program goal, was developed. (Appendix VII). The participatory workshop was facilitated to increase the likelihood that the program logic was relevant and representative of the program.

Stage 2: Ongoing customised support

Baker IDI was involved to assist with assessing evaluation needs and capacity, supporting the development and implementation of the evaluation plan, identifying methods and tools for data collection and developing the evaluation capacity of the lead evaluator and development effectiveness coordinator with additional funding from the Healing Foundation. Site visits took place in 2012 and 2013 to discuss the evaluation plan, answer questions, review and provide feedback on data collection tools and provide resources.

The development effectiveness coordinator and the lead evaluator worked collaboratively during the entire period of development and implementation of the evaluation to provide mutual support and capacity building opportunities.

Stage 3: Engagement of Community Reference Group

The CRG was recruited and paid \$35 per hour for their contribution to the process of advising the lead evaluator, collecting and analysing data, developing the questionnaires and interview questions, liaising with the wider community and participating in training opportunities to develop their own skills, ability and knowledge in regards to evaluation.

Formally recognising the role of the CRG in this way aimed to ensure that the CRG knew how much their input was valued. They had to make an on-going time commitment, and their continuing participation in the process was a significant contributor to local empowerment and community ownership of the project. Remunerating that commitment was a way of signifying its value, to the CRG members and to their communities.

The purpose of involving the CRG members throughout the whole process was to develop their understanding, confidence and skills in this project evaluation, to help develop their capacity to contribute to their own project research and evaluation.

The process of the capacity building was introduced before the evaluation started and this meant the CRG members were involved with deciding what would be evaluated, why it would be evaluated and how it was to be evaluated.

The lead evaluator liaised with and engaged the CRG members throughout the evaluation:

- Planning meetings were held to inform the CRG members of the expectations throughout the process and to explain what evaluation was, including the theoretical background
- Workshops were delivered to discuss logistics associated with sharing information, community visits, travel and ethical considerations
- Support was provided to the CRG members individually as well as in a group through formal workshops and informal ad hoc catch ups. Time was taken to reflect on their input and make sure their expectations were met at each stage.
- Communities were visited with the CRG members to assist with the interviews, using specified tools. For example, the photos picked by the CRG
- Data analysis workshops were held where CRG members were able to contribute to the analysis.
- Opportunities were provided by the lead evaluator for the CRG to confidentially provide feedback on the data analysis workshops and the process overall to gain information about what could be improved next time in regards to the evaluation approach. (The results of this component have been summarised in Appendix VIII).

Including these steps in the process facilitated discussion and interpretation of the data and incorporated the CRG members' views into all aspects of the evaluation. This was done by using communication tools that they had created and connecting the cultural aspects with the data. The CRG was able to look at what community members said within the cultural and family context.

Stage 4: Development of data collection tools

The lead evaluator and the CRG developed the questionnaires, interview questions and a participatory qualitative evaluation tool to collect data from the young women, elders and key stakeholders involved in the Culture Camps. The participatory tool included a process using six photographs taken during the camp and asking the participants to select the photograph that was most meaningful and describe what it meant to them. (Appendix IIX).



Young Banatjarl girls participate in the NAIDOC march



Core of Life Training. Elders sit and observe the young girls.

Stage 5: Data collection

The process of collecting the data was through participatory involvement. Four communities were chosen to be part of the evaluation and they included Wugularr, Barunga, Manyallaluk and Kalano. Whilst visiting each community, the lead evaluator and a representative from the CRG would meet with the community member being interviewed or with the young female participant who attended the culture camp and their parent or guardian.

Six in-depth interviews were conducted and seven questionnaires were completed over a time period of four months. Due to time and capacity constraints this represented only a small sample of the elders and young girls that participated and these were selected by the CRG.

A series of photos were used in both the interviews and questionnaires to both assist with reminding participants of the activities conducted at the camp and also representing the different cultural aspects that were being evaluated. They assisted in promoting discussion and drawing out information from the participants. The interviews were recorded on a digital recorder and subsequently transcribed by the evaluator. The interview questions and written questionnaires all contained very similar questions and therefore the data obtained was merged irrespective of the method used, verbal or written.

Stakeholder Type	Data collection method used
Banatjarl Women's Council Members	Individual interview
Elder	Individual interview utilising questionnaire
Young female participant in conjunction with an older female relative	Individual interview utilising youth questionnaire
Family member	Individual interview utilising family questionnaire
Project staff	Written questionnaire – self-administered & returned via email
Service provider – external staff (Health service x 2 [Aboriginal Health Worker and Remote Area Nurse] and consultant health service provider)	Written questionnaire – self-administered & returned via email

Limitations and strengths

The small sample size of participants interviewed was recognised as a limitation of this evaluation. As they were chosen by the CRG, the lead evaluator recognised that this was also a potential cause of bias. However, acknowledging the complexities of this context and the hard to reach target audience, the lead evaluator believed that this approach of selecting the interviewees was the most culturally appropriate and chose from the outset to be guided by the CRG. The participatory tool utilised and the engaging approach helped to ensure that the small quantity of data was rich with important insights. In future it is anticipated that as more camps are held, it will become easier to involve more girls in the evaluation as they will come to understand this as part of the process.

As is common in this complex and demanding context, the high expectations and workload experienced by the project coordinator resulted in the resignation of this person and a delay in recruiting to this position. Without this position being filled, the capacity of the host organisation was significantly stretched and reduced the time available to engage with the evaluation due to competing priorities. The other members of the team were fortunately able to increase the time they dedicated to ensuring not only that the evaluation was conducted but that normal project activities were also able to be maintained. However, some delays in the implementation process were inevitable.

The greatest strength of this project was that the lead evaluator was well known, trusted and had highly developed communication and community engagement skills that made up an ideal skill set for undertaking the evaluation.



The analysis process was adopted from the work of Patton (1990). A five step process for analysing qualitative evaluation data was used by the lead evaluator and CRG. The CRG were fully engaged and jointly made all decisions at each step of the process.

The first step involved reading through all of the qualitative data collected from the interviews and questionnaires, and allowing time to process and become familiar with the information. The group discussed some of the big picture ideas and looked for patterns.

The group then identified different topics and grouped the data under these topics. The process explored how these topics contributed to the overall story. The topics were written onto separate pieces of cardboard and placed on a whiteboard, providing the overarching headings.

The information was then summarised into small paragraphs or sentences. Quotes were also identified at this stage. The pieces of data were also arranged onto individual cards and placed on the whiteboard under the corresponding topics.

The topics were organised into categories which enabled the detailed qualitative data to be sorted to the next level. This meant that related topics could be grouped together.

The CRG members' cultural expertise was of particular assistance when interpreting certain data that could fit into two or more categories and their knowledge assisted in guiding decisions for the thematic and categorical analysis. There was a lot of time spent on this process, as discussion and decision making were needed to draw out the needs and connections with the topics. It was imperative that everyone agreed in this area to ensure the data was directly linked with the themes. This system of using the cardboard and the whiteboard meant that the categories could be moved very easily based on the results of the discussion.

The topics and associated categories were then summarised to provide an overview of information and enabled the telling of a 'story'. This process enabled the lead evaluator

and CRG members to collectively identify important pieces of data to be emphasised.

An additional component of this process involved the lead evaluator seeking feedback from the CRG members about their experiences in the data analysis process. Incorporating this opportunity for reflection was very beneficial for the lead evaluator and also contributed to The Foundation's learning about the way evaluations are conducted internally.



Data analysis with the core reference group

The CRG identified the following categories which have been mapped against the original evaluation questions.

Category	Related evaluation questions
Transferring cultural knowledge	Did young people learn about culture?
Knowledge for the future	Do participants feel positive about cultural identity?
Cultural safety	Are the Council members owning and directing the culture camps?
Methods of teaching & demonstrating	Planning? Implementing?
Enjoyment	Did participants enjoy the camps?
Logistics	What can we do better next time?

CATEGORY 1 & 2 = TRANSFERRING CULTURAL KNOWLEDGE & KNOWLEDGE FOR THE FUTURE

Related to evaluation question

‘Did young people learn about culture?’

The evaluation found that the staff involved with facilitating, the elders, the Council members and the young girls interviewed, all indicated that the culture camp was effective in teaching the young girls about culture. When the six photos were shown and they were asked to discuss the meaning behind their choice, three key areas of learning dominated the responses of the participants: Birthing and having a baby; the kinship system; and bush medicine and food.

Show them how to deliver the baby and that a good thing to learn our young girls especially for this culture camp

Council member

That's a good thing you know for them young girls to learn you know when they grow up to be a woman and they have their children.

Community member / elder

Birthing and having a baby

Giving birth the old way

Community member / elder



Because they learning women's & girls business

Community member / Grandmother

It was fantastic to see the girls all really interested in learning about babies. They valued the information which was evidence based and laughed along with the ladies when they dressed up to tell a story. They loved watching the Elder giving birth the old way with her sister supporting her

Core of Life Trainer

I picked out that one because those young people will want to learn more about if they have their baby at the bush, well who they gonna turn to – old woman, you know, elders. They're the one who gotta show them how to when they have their baby. And that's a good thing for them young girl to learn when they grow up to be a women and they have their children. Well they stay long time la bush and they don't know where to go, then them old lady there to help them.

Community member / Grandmother

Kinship system

*I chose photo 1
because it is very important about
knowing your skin name so you can
know who your right skin to married.
These days young girls go wrong side
and it causes a lot of family to fight*

Aboriginal Health Practitioner

*They learn
about skin name –
it's very very important to carry
on your culture. I've got the
young girls & old ladies sitting
around and talking with the
young girls. Them young girls
been really listen, they
can't forget*

Community member / elder



*Knowing your skin
name / right skin*

Community member / elder

*Learn more about my
family's skin name.
My daughter will be
able to learn now*

Young girl

Bush medicine & food



*Explain the plants and
their uses*

Community member / elder

*Weaving, bush tucker,
skin names*

Council member

*Bush medicine for the
benefits of mother, baby,
family and community*

Core Of Life Trainer

*I also loved the bush medicine
garden and to have the elders there
to explain the plants and their uses –
it was extraordinary*

Community Health staff member

Related to evaluation question,

‘Do participants feel positive about cultural identity?’

Information was obtained that confirmed that not only were the elders and the Council very happy that the learning about culture was taking place but that the young girls and their families were also feeling very positive and proud.

*It's good to see
her learn about it.
It's made me feel
really happy*

Elder / Grandmother

*I took my granddaughter
to learn more about
culture*

Elder / Grandmother

*I wanted to go to
learn culture*

Young girl

*It was good
everyone was happy*

Young girl

*Good fun learning
with other girls*

Young girl

*Family liked taking the
young girls out*

Community Elder

*Make me feel happy that
I'm learning about my
culture*

*She said it was good.
She really like it*

Young girl

Community member /
Grandmother

When the girls were asked

*if they had discussed the camp with their families
after attending*

*I told them about how
fun it was learning
about culture skin
names*

Young girl

*Yeah, I been talking to
some people. They been
ask if it went right & they'll
come next year*

Young girl
(Interpretation – they wouldn't
come if she had said that it
was not a good experience)

Yes.

Nanna happy for me

Young girl

CATEGORY 3 & 4 = CULTURAL SAFETY & METHODS OF TEACHING & DEMONSTRATING



Related to evaluation question

‘Are the Council members owning and directing the culture camps? Planning? Implementing?’

The CRG found evidence that indicated that the right resources were available, the correct information was being provided and the teaching style and delivery were culturally appropriate and safe. It was found that cultural safety was maintained at all times because the business and information were always discussed prior and the proper procedures and processes were followed, in collaboration at all times, with the elders.

The elders determined the right knowledge to be practised and passed on and guided the non-Aboriginal staff with appropriate procedures. The evaluation found that all elders and Council members felt comfortable with what they were delivering and/or participating in the activities. There was evidence that a space was created that contained a combination of traditional knowledge and information with contemporary resources. For example, conducting many of the activities within the kinship system, that was being taught concurrently, was seen to be a valuable way of learning and sharing in a safe environment with the same skin group.

*Yeah – they can look and
put’im on the ground you
know, for them
to all see*

Elder (Referring to the coloured
and laminated cards represent-
ing the kinship system that were
shared in small group settings
using a participatory activity)

*Like when we took
young girls out to
learn about culture –
Aboriginal way*

Elder recalling her involve-
ment with the camp

*Elders received the Core
of Life curriculum before it
was delivered to the young
women*

Core of Life Trainer

*Good broad knowledge
bases were covered.
Both ways learning*

Core of Life Trainer

*Had own resources that
was culturally appropriate
to us but talked with elders
before starting program*

Aboriginal Health Practitioner

*It’s good to see all the
elders and Council and staff
supporting each other to
make a better outcome*

Aboriginal Health Practitioner

*So umm there’s was some
issues that we weren’t allowed
to tell and what we wasn’t
allowed to show and stuff like
that so*

Aboriginal Health Practitioner
(Indicating that the decision by the
elders not to share some specific
information was respected)

*We’ve got approval first from the old ladies about
what sort of information is relevant for us to teach
the young girls that were there at the time*

Aboriginal Health Worker discussing process prior to
delivering a session on puberty



Supported the ladies to utilise their Core of Life training to teach the young girls about pregnancy birth and parenting issues and messages in a culturally rich model

Core of Life Trainer

Their skin, identity. Who they are, their father & mother, grandfather & grandmother, uncle, aunty. I like teaching because it is so good to understand the children and learning them culture and speaking their language to them

Community member / elder

Lot of the old people, old women teaching young girls. I'm right teaching young girls about culture

Community member/Council member
(Indicating that she and the elders were the correct people to be at the camp sharing their traditional knowledge)

I thought the ladies managed the women's business Core of Life material well and showed clearly the benefits of running training to be followed directly by an opportunity to put their learning into practice. Including emphasis on old ways / new ways and bush medicine in the benefits for mother, baby, family and community –

Core of Life Trainer

CATEGORY 5 & 6 = ENJOYMENT & LOGISTICS



Related to evaluation questions

‘Did participants enjoy the camps?’ and ‘What can we do better next time?’

The evaluation found that the right resources to support the young and older generations of women were available for them to participate in a meaningful way.

On a scale of one to five, where one was valued the least and five the highest, all participants gave a rating of four or five to the transport, accommodation and catering aspects of the camp.

All respondents indicated that there were enough people (staff, Council, elders) to assist at the camp and all respondents indicated that they thought everyone was looked after and taken care of. All participants stayed at the camp for the entire duration and participated in all sessions.

When asked

‘what could be done better next time?’

these quotes are a representative sample of the responses:

*I’m right now like that
(Nothing to change)*

Community member / elder

*All good. But next
time get the young
girls to take turn to
clean up*

Council member



*They been well
looked after and
had a good time*

Council member

*The only thing I would
suggest is that next time
when serving meals maybe
have a kids queue and an
adults queue so that the
older ladies do not have to
wait so long behind the kids
for their meals*

Community Staff member

*It was very good.
Everyone was happy.
Look after proper way*

Community member / elder

*There were a lot of tent
for people to sleep in.
There were lot of food for
everyone. Transportation
for the women and
children to pick up. The
kamp [sic] was very good
for everyone*

Community member / elder

It was a clear finding that participants wanted more people across the generations to be involved with culture camps in the future

*More young people, old people
and young mothers. More
young girl learn about women's
business who are my age.
Maybe have camp for big girls.*

Young girl – 17 years.

*More young girls
from different
communities*

Council member

*Include more
teenage girls*

Elder



*Maybe the elders could have more
sort of matured more mature adults
attending so they can be the next ones
in line to actually take over from all the
elders to translate better in english or
kriol so if the young girls have problems
with what all the old people are saying.
So yeah.*

Aboriginal Health Practitioner

*Get more elders and
maybe the middle aged mob –
young man and young women.
When they have children of
their own they can tell stories,
culture and many other things*

Council member

*Bring more young girls
and old woman*

Council member

Lessons Learned



Young girls learning the kinship system with elders.

- 1. Creating an environment where the Council and the elders are in control and have ownership over the camp relies on an approach that progresses at an appropriate pace and is based on a strong workable partnership between the Council, elders and all the facilitators from the various stakeholder groups.**

By taking the time to work in partnership and apply a flexible approach that was responsive to the desires of the Council and elders, the culture camp was successful in creating an environment that was conducive to young women to learning about culture. Culture camps need to be offered regularly and supported over the long term. The changes that are being encouraged take time and this needs to be acknowledged from the outset.

- 2. At all stages the Culture Camp activities were structured in a way that enabled the Council and the elders to be able to be in control and genuinely participate in a meaningful way.**

The facilitators involved did not 'do all the work' but were under the direction of the Council and elders and participated equally. All involved, including the young girls, were encouraged to build on a foundation of self-reliance and contribute in a culturally appropriate way.

- 3. The opportunity for the CRG to participate in the evaluation was highly valued.**

Time for reflection, analysis, debate and discussion and the creation of 'space' to trial an evaluation approach without fear of failure, were crucial to the success of both the responsive development and implementation of the culture camp and also the evaluation process. This environment encouraged reflection about the activities delivered so that strengths can continue to be built upon and ongoing challenges addressed.

4. Continue to deliver the culture camps incorporating strategies to engage more women from across the generations is a key priority for the future.

Continuing this model of implementation but exposing a wider audience comprised of women of all ages was a key finding of this evaluation. Having the resources to continue the camps and offering programs and activities that ease problems for women, revitalise culture and do not add additional stress and pressure will be the key challenge for the organising committees of the future.

Based on reflections on the project and process by The Foundation staff:

5. A need to build and embed structural support for the culture camps in the strategic plans of all stakeholders involved was identified.

- develop a strategic plan with an Indigenous Terms of Reference framework to address the Council's needs and desires and maintain the needed cultural integrity and safety of all Aboriginal people who attend the project
- strengthen stakeholder support – invite stakeholders with the Council to participate in a workshop every six months to maintain ongoing support for the continuation of the project
- develop a transparent communication system – meet on a regular basis with all stakeholders and create an ongoing process to share information from participants with the wider community through social media, newsletters or any other suggested communication outlet, on a regular basis
- Strategic planning on the development of sustainable cultural activities and cultural education throughout the services and businesses within the Katherine Region, through the building of networks and social structures



Conclusion



The Banatjarl Girls Culture Camp was found to be a suitable environment for delivering cultural knowledge to the young girls. The specific program the Council implemented with the key facilitators addressed the goals that the Council and elders had intended: the young girls enjoyed and were receptive to the opportunity to learn about kinship, bush medicine and bush tucker and traditional and modern aspects of women's business. This evaluation has found the value of the camp is in establishing a relationship between girls and elders that gives the elders a way in to help the girls live healthier, safer, more meaningful lives.

A two-way learning and teaching method was appropriate for this camp and was seen as a model that could be used in other communities or other mainstream settings. The CRG determined that cultural safety was maintained throughout and not only assisted in youth maintaining their culture, but also in supporting the non-Indigenous staff to be involved appropriately. The non-Indigenous staff also valued the opportunity to explore ways of educating that support traditional cultural practices.

It is working within an Indigenous Terms of Reference that has created a workable and successful model for creating positive change for the Banatjarl young girls. It has also demonstrated that engaging the community to participate at all stages, including the evaluation, has increased ownership of the project and has established mechanisms for improving future outcomes.



Core of Life Training



Core of Life Training

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We would like to thank the Core of Life team for the photos they shared with us for this report.



Appendices



- Appendix I** Banatjarl Brochure
- Appendix II** Schedule of activities
- Appendix III** Culture camp information sheet for participants
- Appendix IV** Info sheet – What is evaluation?
- Appendix V** Terms of reference for the CRG
- Appendix VI** Consent form / Information sheet
- Appendix VII** Baker IDI Program Logic
- Appendix VIII** Questionnaire results
- Appendix IX** Data collection Tool





Banatjarl Brochure

Banatjarl Women's Council and Family Healing and Resource Centre

The Banatjarl Women's Council was formed in 2003 in response to Jawoyn women's call for a focus on family, women and healing.

Since then, the council has been working toward their goal of establishing a family healing and resource centre on traditional Jawoyn land at Banatjarl, also known as King Valley. This special country has been identified as the right place for their dreams to come to fruition.

The Council has been renamed the 'Banatjarl Strongbala Wumin Grup' - a Kriol name that recognises the council as a group of Indigenous women from many different tribal and language areas, all sharing the language of Kriol and the passion for a culturally strong, proud future for themselves, their families and their communities.



Working With Banatjarl

Banatjarl currently Works with other services; sharing information about solutions, challenges and skills in communities; we are always happy to be consulted on planning and development of programs for Jawoyn area communities and to share knowledge about traditional healing.

The Banatjarl Strongbala Wimin Grup has an ambitious vision and welcomes partnerships and collaboration. If you or your organisation would like to work with Banatjarl; please contact us on the details below.



Banatjarl Strongbala Wimin Grup



Contact: KRAHRS

PO Box 2270 KATHERINE NT 0851

PH 0889710755

FAX 08 8971 0766

www.krahrs.org.au

Banatjarl Grup Members want to see cultural revitalisation, family support, reduction of violence, aged and youth programs.
The Banatjarl Family Resource and Healing Centre is being set up to provide a place to:

- Pass on and strengthen Culture
- Offer training and support programs to break the cycles of violence and substance dependency
- Provide respite for Jawoyn elders and a space for them to pass on knowledge
- Disseminate bush medicine and tucker information and training programs
- Offer youth, offender and school holiday healing and culture programs
- Hold an annual "talkfest" to provide an opportunity to exchange information, clarify priorities and collection information regarding the needs of women
- Cross-cultural training - offer to non-Indigenous people working in Aboriginal communities.
- Offer public space for conferences and meetings



What Banatjarl Does Now

- Hold regular Strongbala Grup meetings; planning activities, identifying priorities for future action.



- Advocacy; representing 'one big voice' for women in the Jawoyn region, making it easier to be heard by decision and policy makers.
- Bush Medicine; Banatjarl has established a Bush medicine and Tucker garden. This is being used to harvest, process and distribute bush medicine and foods while training young generations in these skills.



- Culture training camps for young women; sharing knowledge and reconnecting with Country



Communities working together

Banatjarl members are drawn from the following communities:

- Barunga
 - Wugularr (Beswick)
 - Manyallaluk
 - Bulman
 - Weemol
 - Kalano
 - Binjari
 - Rockhole
 - Katherine
 - Werenbun
 - Warlpiri Camp

There are two elected members from each community.

The Banatjarl Strongbala W'imun Grup elects a chairperson annually and relies on guidance from a Council of Elders who represent cultural knowledge and the proper way of making decisions.

Plans for the Future

- Healing Camps for Women and Families; building stronger families for future generations—Culture Way.
- Sharing Healing; inviting guests from different communities and non-Indigenous women to share healing through special open days and events
- Continue to learn from other's successes and knowledge; Banatjarl members are looking for opportunities to learn about healing places and programs in other places to learn from.





Schedule of activities

Banatjarl Strongbala Wimun Grup Kaltja Kemp



Day	Time	Topic	Group
Tuesday	Morning	Arrive, set up, housekeeping, skin name	All Together
	1.00 – 5.00	Visit Mermaid Dreaming Site and Sunrise Health 'Women's Health' session	All Over 10's
		Kinship and skin name relationships	Under 10's
Wednesday	Morning	Garden Walk/ Plant lables	Under 10's
		Core of Life	Over 10's
Wednesday	Afternoon	Core of Life	Under 10's
		Garden Walk/Design/Bush Medicine	Over 10's
Thursday	Morning	Bush Tucker/Bush Medicine	Under 10's
		Core of Life	Over 10's
Thursday	Afternoon	Core of Life/ Art and Craft	Under 10's
		Core of Life/ Art and Craft	Over 10's



Culture camp information sheet for participants

Banatjarl Strongbala Wimun Grup

Girls Culture Camp 2012

For: Girls aged 11-16 and women family

Where: Banatjarl

When: 3rd to 6th of July

Activities: Disco, Fishing, Bush Tucker, Making Bush Medicine, Arts and Craft, NAIDOC March.

Pick Ups: Tuesday 3rd of July 9.00 am

Permission forms from: Sylvia Maroney, Mera Frith or Gloria from Fred Hollows

For more information; contact Maddy or Gloria at Fred Hollows on 89712193 or Sylvia or Mera





Banatjarl Girls Culture Camp – Information Sheet

Dear Parents and Guardians

Your Daughters and Granddaughters aged between 12 and 16 are invited to come to Banatjarl (King Valley) to be part of the annual Banatjarl Strongbala Wumin Grup Girls Culture Camp from the 3rd to the 6th of July 2012. Mothers, Aunties and Grandmothers are welcome to come along with their kids; please let us know if you are coming for catering.

Girls coming to the camp will need to be willing to participate in cultural activities including fishing, finding bush tucker, making bush medicine, collecting fibre and colour plants and learning about culture. They will also need to be willing to help to run the camp; help with cooking and cleaning up as well as showing respect to Elders and all other participants.

Camp participants will be taken on busses into Katherine on Friday the 6th of July to participate in the NAIDOC day march. They will be taken back to communities after lunch on Friday.

The camp will also include the Core of Life program. This program is designed to educate young people about pregnancy (binji binji) birth (bebi ready bla born) and parenting. The program will be run by the Banatjarl Strongbala Wimun Grup members who have been trained in the program with support from clinic and other medically trained staff. It will be done in a way that is culturally right way and will also talk about culture way of baby business.

All meals and transport to and from communities will be provided; girls will be collected by busses early part Tuesday the 3rd of July.

Girls will need to bring:

swags	torch
medicine	blankets
towel	warm clothes
personal things	torch



Info sheet - What is evaluation?



What is Evaluation?

An evaluation is an assessment of the value or worth of something. Some definitions of the evaluations are as follows:

- *Processes* to gather data or information on *what's happening* – how would they like to get the information?? Surveys, verbal interviews, pictures with stories (Qualitative research methods)
- To understand the *needs, issues* or *concerns* of the *stakeholders* or *donors* - keep them up to date with information (report) on where their money has been spent
- To *learn* whether the Banatjarl Girls Culture Camp worked well and what we do better for next time – How many participants, was everyone happy with the things they learn, are they putting them into practice when they go back home to community
- To understand *why* the group or organisation may not be working as well as it seems - lack of resources to do it all of the time, no funding to pay people, young girls not interested, communities not participating to assist their youth (transport)
- Determine *how well* a program is meeting a community needs or to understand where an organisation (Banatjarl Family Healing and Resource Centre) is heading in the right direction – need to identify why you have the program and how it fits into the big picture

Things to learn about evaluation

- Observation skills
- Communication skills
- Analysing and reflection

Terms of Reference for the CRG - Excerpt page 1

Duty Statements for Committee Members

Participation and Information Sharing

Generally

Committee Members are expected to attend all meetings or workshops as required, to ensure processes are followed through.

Facilitators Role

Managing the Committee during meetings

- Direct overall business
- Control timing of meeting
- Control orders of speakers
- Keep discussion on track
- Take notes or organise a minute taker

Role of Ordinary Committee Members

In order to fulfil their role effectively, Ordinary Committee members should:

- Attend all meetings;
- Be interested and involved;
- Participate fully;
- Listen to others;
- Clarify points;
- Consider ideas carefully;
- Voice concerns/opinions;
- Act in the best interest of the CRG

Ordinary Committee members may be called upon to:

- Present or collect information
- Perform specific tasks for the CRG
- Sit on subcommittees

Researchers Role

- Attend all meetings;
- Create a safe environment;
- Participate fully;
- Listen to others;



Terms of Reference for the CRG - Excerpt page 2

- Clarify points;
- Consider ideas carefully

Code of Conduct for Staff, Volunteers & Committee Members

Access

Committee members and volunteers should consult the researcher and signed a participant form prior to entering the CRG. (See Appendix)

Behaviour

Employees, committee members and volunteers must treat each other with respect and maintain a professional attitude.

Confidentiality & Use of Resources

Confidentiality

As a researcher, the role will be to deliver information to gain or benefit the element of the program, to maintain professionalism. De-identified/identified information will be accessible on request, in writing or verbal (with a signature/mark) to verify members who requested.

Employees, committee members, and volunteers must treat all CRG business with confidentiality and not make unauthorised use of CRG resources and facilities. This also applies to the membership database, which is protected and can only be accessed by the researcher or otherwise specified by the researcher.

Any information can be *withdrawn* by employees, committee members and volunteers at any stage of the evaluation process.

Cultural Preservation

The cultural safety of each members of the CRG, volunteers or participants, will be according to the elders or jungayi of the communities who take part in this evaluation. The researcher will be advised to contact elders before continuing meetings or data collection, as a sign of respect for the Traditional Owners of the land that the meetings and data collection is taken.



Info sheet – What is evaluation? - Consent form

Consent form for participants of the evaluation of the 2012

Banatjarl Girls Culture Camp

Name:.....

Skin name (for cultural reasons):.....Moiety:.....

Date of Birth:.....Age:.....

Community:.....

.....

I.....give permission for the Women's Development Program of the Fred Hollows Foundation, Indigenous Programs, to use my de-identified information for the sole purpose of the evaluation of the Banatjarl Girls Culture Camp evaluation research process. It is envisaged that the outcome of the evaluation will assist in maintaining cultural integrity and security for the future of the youth of Banatjarl Girls Culture Camp.

Signature:.....Date:.....

Guardian:.....Date:.....

Witness signature:.....Date:.....

Elder signature:.....Date:.....

Participants have the right to withdraw from the process of the evaluation and any time, through a verbal or written response



**BANATJARL GIRLS
CULTURE CAMP EVALUATION**

**PERMISSION TO USE IMAGE/S,
VIDEOING, PHOTO'S or**

ORAL RECORDINGS: 2013

Photographs are used by the Researcher and the stakeholders involved in the Evaluation Report to illustrate our program from the Banatjarl Women's Council, The Family Resource and Healing Centre – Girls Cultural Camp.

Please complete this form if you authorise the use of the photo/videoing and oral recordings taken with you in them by Banatjarl members, Researcher or specified staff.

Name and contact details	Name: Address or Community: Phone: Email:	
Details (please tick)	Image: Video:	Photo: Oral recording:
Acknowledgement of photographer & recorder	Name:	
Permission	I allow this photograph to be in the Evaluation Report 2013, on the Banatjarl website and stored in the photographic database for 5 years.	
Approval signature and date (may be completed by parent/guardian)	Date:	
Researcher to sign:		
Comments:		



Baker IDI Program Logic

Data Collection Plan Worksheet 2

Project name: *Banajari*

Evaluation focus: *Kids Culture Camps*

Methods	Who will we collect data from?	Who collects data?	When to collect the data?	Who analyses data?
Document Analysis	Participants	Project Staff "Penny"	Events Activities	Council P. Officers
Interviews	Participants	Participant Council Members Trained	Events Activities	Council Project Officers
Photographs	Participants	Staff Participants	Events Activities	Council Project Officers
Target Sessions	Participants	Council Members	Events Activities	Council Project Officers
Family Interviews	Families of Target Aged Kids	Project Officers - Penny	Pre and Post Activities	h
Kids Learning Interviews	Kids Participating	Penny	Post Events 	h
				h

Baker IDI Program Logic

Evaluation Planning Worksheet 1 (Identifying questions, indicators, data, methods and tools)

Project name: Banjaran

Evaluation focus: Kids Culture Camps

Questions	Indicators	Data to be collected	Evaluation methods	Data collection tools
1 Did participants enjoy camps? - Kids - Adults	<ul style="list-style-type: none"> 1. # of Participants 2. Satisfaction - Adults 3. # of Participants Planning 4. Returnees - Adults 5. Child 	<ul style="list-style-type: none"> Participant Feedback " Attendance Figures 	Interviews + Observations	Kids Interview tool Adult " tool TBD TBD
2 Do Participants feel positive about cultural identity? - Kids - Adults	<ul style="list-style-type: none"> 1. # of participants reporting a positive feeling in cultural identity 2. # of kids participating in other cultural activities in other cultural activities 3. Number of CM involved in planning 4. Number of CM on roster attending activities 	<ul style="list-style-type: none"> Feedback 	Document Analysis	TBC
3 Are Council members driving + directing activity? Plan? Evaluate? Implement?	<ul style="list-style-type: none"> Number of CM involved in planning Number of CM on roster attending activities 	Number involved	Document Analysis	As previous
4 Did young people learn about culture?	<ul style="list-style-type: none"> Number of children participating in culture Number of children reporting learning of family learning 	<ul style="list-style-type: none"> Attendance Figures Kids learning outcomes " 	<ul style="list-style-type: none"> Document Analysis Interview kids Interview Families 	<ul style="list-style-type: none"> Schedule checklist form - TBD Photographs Kids Learning Interview - TBD Family Interview - TBD
5 How do families feel about the camps?	<ul style="list-style-type: none"> Number of different family groups Families reporting awareness of camps Families happy to send kids Activities were not successful? What activities were successful? Number of participants not satisfied 	<ul style="list-style-type: none"> Family attendance Families Aware Children Attending Barred / Not happen Engagement / Efficiency Participant Feedback 	<ul style="list-style-type: none"> Document Analysis Community Interviews Family Interviews ↓ ↓ ↓ ↓ 	<ul style="list-style-type: none"> Community Interview tool - TBD Family Interview tool - TBD Session Eval. Schedule Check. - Target Section
6 What can we do better next time?	<ul style="list-style-type: none"> Recommendations from participants 	"	"	Target + sticky notes

Evaluation Year: 2019-2020

Carol D Watson Planning and Evaluation Services and Nea Harrison, Pandanus Evaluation & Planning Services

Summary of Questionnaire Results from Data Analysis Workshop

The CRG members were asked to complete a confidential questionnaire following the data analysis workshop that asked them to tick 'Strongly agree', 'Agree', 'Neutral', 'Disagree' or 'Strongly Disagree' next to the following statements:

- I understood what the data analysis process was about
- I understand my role as a CRG member
- The facilitator delivered good, clear information
- The process of data analysis was easy to understand
- The facilitator's information was easy to follow
- The facilitator catered for everyone in the room
- Everyone was encouraged to participate
- The venue and food were good

All the CRG members ticked 'Strongly Agree' or 'Agree' to the statements above and ticked either 'Good' or 'Excellent' when asked to rate the training overall.

When prompted for additional comments one of the CRG members responded with "It was good and I enjoyed it". Suggestions for improvements included "Larger room for training" and "More space to work in". One CRG member also suggested "More training to understand words [Evaluation terminology]".

Evaluation Process Overall

The CRG members were also formally asked to provide feedback on a similar questionnaire at the end of the evaluation process to confidentially feedback to the lead evaluator. The CRG members rated the experience overall with either an 'excellent' or 'good' rating with one commenting, "It was satisfying and good! 😊"



Data collection Tool

QUESTIONNAIRE- Staff

Evaluation Focus Question: Is the Banatjarl Girls Culture Camp effective in delivering cultural knowledge to the young girls?



1. What are you from? _____
2. Are you an elder in your community?
Yes ☐ No ☐
3. Can you think back to the Banatjarl Girls Camp last year and tell me about the cultural activities you assisted in? (please tick and comment on space provided)

☐ Kinships system

☐ Traditional healing methods – teaching bush about bush medicine plants and bush foods

☐ Women's business

4. Take a look at these 6 photographs. Can you please pick one that is really meaningful for you and tell me why the photo is so special?

Participant chose:

Picture 1 Picture 2 Picture 3 Picture 4 Picture 5 Picture 6



5. How appropriate were the resources and did they assist in delivering the right cultural information to the girls who attended

Appropriate resources ☐ Not appropriate resource ☐ Unsure ☐

Why? _____

6. Do you think there were enough people to assist? (Prompt using this list)

Elders

BWC

Staff

Yes ☐

No ☐

Yes ☐

No ☐

Yes ☐

No ☐

Comments: _____

7. a) Do you think during the camp that everyone was looked after and taken care of? Yes ☐ No ☐

b) If so, how were people catered for and if not what else need to happen to ensure people were taking care of?

8. On a scale of 1- 5 (1 being the lowest score and 5 being the highest score), How did you feel about the overall organisation of the camp?(Please circle a number)

- | | | | | | |
|-----------------|---|---|---|---|---|
| • Transport | 1 | 2 | 3 | 4 | 5 |
| • Accommodation | 1 | 2 | 3 | 4 | 5 |
| • Meals | 1 | 2 | 3 | 4 | 5 |

9. What could be done better next time? _____

Thank you for participating 😊



Evaluation Focus Question: Is the Banatjarl Girls Culture Camp effective in delivering cultural knowledge to the young girls?



Questions for participants involved in the BGCC 2012 data collection

1. What community are you from?
2. How old are you?

10	11	12	13	14	15
	16	17	18		

3. How many Banatjarl girl culture camps have you attending in the past 2 years? Why?

4. How did you feel good about learning/teaching your cultural identity?

5. What did your family feel about the Banatjarl girl's culture camp?

6. Would you like to do the Banatjarl girls culture camp again? If so why?

7. What could we do better next time?

Thank you for participating ☺



INTERVIEW - Adults

Evaluation Focus Question: Is the Banatjarl Girls Culture Camp effective in delivering cultural knowledge to the young girls?



1. What community are you from?

2. How old are you? (Please circle one of the age groups below)

20-25

26-35

36-40

41-50

51-60

61-70

70>

3. Did you attend the Banatjarl girl culture camp last year? Yes ☐ No ☐
Why or why didn't you attend?

4. How did you feel when you saw the young girls learning about their cultural identity?

5. What were some of the things you remember the young girls learning at the cultural camp?



6. Take a look at these 6 photographs. Can you please pick one that is really meaningful for you and tell me why the photo is so special?

Participant chose:

Picture 1 Picture 2 Picture 3 Picture 4 Picture 5 Picture 6

7. a) Did you talk about the camp with your family

b) What did they say?

8. a) Did you tell other family members Yes ☐ No ☐

b) What did you tell them?

9. What could we do better next time?

Thank you for participating ☺



QUESTIONNAIRE – Community members

Evaluation Focus Question: Is the Banatjarl Girls Culture Camp effective in delivering cultural knowledge to the young girls?



1. What community are you from? _____
2. Are you an elder in your community?
Yes ☐ No ☐
3. Can you think back to the Banatjarl Girls Camp last year and tell me about the cultural activities you assisted or participated in? (please tick and comment)
☐ Kinships system

☐ Traditional healing methods – teaching bush about bush medicine plants and bush foods

☐ Women's business

4. Take a look at these 6 photographs. Can you please pick one that is really meaningful for you and tell me why the photo is so special?

Participant chose:

Picture 1 Picture 2 Picture 3 Picture 4 Picture 5 Picture 6

5. How appropriate were the resources and did they assist in delivering the right cultural information to the girls who attended
Appropriate resources ☐ Not appropriate resource ☐ Unsure ☐



Why? _____

6. Do you think there were enough people to assist? (Prompt using this list)

Elders

BWC

Staff

Yes ☐

No ☐

Yes ☐

No ☐

Yes ☐

No ☐

Comments: _____

7. a) Do you think during the camp that everyone was looked after and taken care of? Yes ☐ No ☐

b) If so, how were people catered for and if not what else need to happen to ensure people were taking care of?

8. On a scale of 1- 5 (1 being the lowest score and 5 being the highest score), How did you feel about the overall organisation of the camp?(Please circle a number)

- | | | | | | |
|-----------------|---|---|---|---|---|
| • Transport | 1 | 2 | 3 | 4 | 5 |
| • Accommodation | 1 | 2 | 3 | 4 | 5 |
| • Meals | 1 | 2 | 3 | 4 | 5 |

9. What could be done better next time? _____

Thank you for participating 😊