

# *Uti Kulintjaku*

Uti Kulintjaku Project | Summary Report

2018 Evaluation

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Ngaanyatjarra Pitjantjatjara  
Yankunytjatjara Women's Council

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## Dedication

We wish to dedicate this report to three of the long standing Uti Kulintjaku Project team members whom we lost in late 2017 and early 2018. Mrs Brumby, Mrs Martin and Mrs Foster were strong members of our team; they were clear thinkers, had great language skills and abilities to work cross-culturally. They told stories that made us laugh, were always so kind and caring and lead us in song with their beautiful voices. Like all the Uti Kulintjaku Project team members they wanted to make a better future for the young people and were strong leaders, teachers and nurturers in their families and communities. Their hard work and commitment to the Uti Kulintjaku Project is represented in the pages of this report and the legacy of their contributions will live on. We are grateful for all they shared and all they taught us. We know they are missed within their families and communities and we miss them as part of the Uti Kulintjaku family.

Uti Kulintjaku Project Team

October 2018

## Acknowledgements

I would like to acknowledge the Uti Kulintjaku Project team who have participated enthusiastically in the evaluation as we have gone along with this innovative Project. Everyone has contributed their clear thinking and shared thoughtful reflections to strengthen the Project and to help us to learn about the work of the Project. Your commitment to this Project, your knowledge and ability to work cross-culturally, your patience with me as I asked you another question, and your generosity in sharing your stories is inspiring. It is a privilege to be working with you.

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I am grateful to Angela Lynch, Emma Trenorden, Dani Powell and Martin Toraille for your collaboration, participation in the evaluation process, ability to critically reflect and your ongoing support. I have the greatest respect for the way you work as well as the work you do.

I am fortunate to be working and learning within the Uti Kulintjaku Project. Thank you for trusting me.

Samantha Togni

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## Uti Kulintjaku Project Evaluation

This report provides a summary of the key findings from the 2018 Evaluation of the Uti Kulintjaku Project. The full report (Togni, 2018) is available upon request to Angela Lynch, Manager Ngangkari Program, NPYWC via [Angela.Lynch@npywc.org.au](mailto:Angela.Lynch@npywc.org.au).

The evaluation was funded by NPYWC though funding from the Australian Department of Health, initially, and then the NT Primary Health Network to support the Uti Kulintjaku Project.

Cover artwork: Naomi Kantjuriny, Uti Kulintjaku Project team member

## 1 Introduction and context

*We became lucky. Our team started, our Uti Kulintjaku team. And this has made us really happy because of the way that it's allowing us to take care of things better again, to look after things, to do things to improve situations. We've done a lot of things, we've achieved a lot through Uti Kulintjaku. We've created a whole range of different things that benefit our extended families. And what it allows us to do is draw on the wisdom and the knowledge and experience in the lives of all our ancestors, our grandparents, from our grandmothers and grandfathers, and integrate them into the Uti Kulintjaku process, bring them into being through this. Things like the alpiri that people used all the time in the past, we had to reintroduce that and its teachings into the new program....*

*Hopefully that will be an inspiration to our grandchildren that will encourage them to think about how they are going to be able to continue to raise strong families with that knowledge reawakened in them, they'll be able to take that on and use it to strengthen themselves. If they learn from it, if they see that it's a really good thing, and then they see that this is what we've devised and we've created and brought back into being for them, then that will let them see how it's a good way to go forward for them in their raising of their children into the future.*

*So that's what makes us really happy with the work of the Uti Kulintjaku team that it's working for all our extended families to strengthen and make their lives better... It's now a new blueprint, because the blueprint of raising kids has gone and the other one [non-Anangu way] doesn't work, so this is creating a new way of raising people and teaching them, and looking after them. A new way using the [Anangu] old way and bringing it into the new world. Anangu UK Team Member (024), 2018*

- This opening quote speaks to the strength, achievements and vision of the Anangu women leading the Uti Kulintjaku (UK) Project, who see their work through the Project as a “new blueprint” for raising children that draws on Anangu cultural knowledge and applies this in new ways in the contemporary context.
- The UK Project, now in its sixth year, is an Anangu-led social innovation working at multiple levels across different spheres to improve Anangu mental health and wellbeing. *Uti kulintjaku* is a Pitjantjatjara phrase that means ‘to think and understand clearly’. Initiated and led by senior Anangu women from within the Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women’s Council’s (NPYWC) Ngangkari Program, the multi-award-winning UK Project began with the aim to strengthen a shared understanding of mental health between Anangu and non-Aboriginal health professionals. The Project brings together senior Anangu women, some of whom are ngangkari, non-Aboriginal mental health professionals, project staff, interpreters and an evaluator who comprise the UK Project team.
- Innovative and emergent in nature and design, the UK Project works at the interface between knowledge systems and languages to better understand mental health and mental illness and develop resources to support this shared bi-cultural understanding more broadly. What has been achieved to date, and is presented in this Summary Report, is that through its emergent and adaptive process, the UK Project has achieved a range of outcomes at a

personal, Project and service level that are influencing systems change and developing capacity within communities and services to support better mental health and wellbeing of Anangu on the NPY Lands and reduce the risks associated with suicide.

- Mental health issues affect many families in the Ngaanyatjarra Pitjantjatjara Yankunytjatjara (NPY) Lands in Central Australia. Incidence of mental illness and suicide is increasing in Australia, however, for Indigenous Australians the rates are disproportionately higher than their non-Indigenous counterparts (Australian Health Ministers' Advisory Council, 2017). Mental health is recognised as a significant contributor to the gap between Indigenous and non-Indigenous Australians' health and requires Aboriginal community-led programs to strengthen mental health and wellbeing (Dudgeon et al., 2014b).
- Aboriginal and Torres Strait Islander peoples have less access to primary mental health services than their non-Indigenous counterparts, or use those available at lower rates than might be expected, given the high levels of psychological distress experienced in the Indigenous population (Commonwealth of Australia, 2017). This situation is a key contributor to Indigenous peoples being overrepresented in other parts of the health and mental health system such as hospitals (SCRGSP (Steering Committee for the Review of Government Service Provision), 2016). Consequently, Aboriginal and Torres Strait Islander peoples are not receiving effective early interventions to prevent their psychosocial distress and mental health conditions deteriorating, and when health care is accessed it is at the tertiary and more resource intensive level.
- It is recognised that Australia's history of colonisation, previous government policies and their ongoing impact affect the mental health of Indigenous Australians through trauma, grief and loss (COAG, 2012). There is also considerable resilience and cultural practice within and among Indigenous Australians and communities that have been and are protective, enabling the moderation of the impact of stress and trauma on individuals, families and communities (Dudgeon et al., 2014b).
- During period covered in this Evaluation Summary Report from 2016 through to June 2018, the UK Project received funding from the Australian Government Department of Health until June 2016 and then the Northern Territory Primary Health Network (NT PHN) when the funding for mental health was transferred to the PHNs across Australia.
- A developmental evaluation approach (Patton, 2011) has been used to support and inform the development of this innovative Project. Over the last two and half years, there have been a number of key developments and achievements identified through the evaluation. A summary of the analysis of these developments and achievements and how they are making a difference is presented in this Summary Report. Data collated for the analysis includes a total of 26 interviews with UK Project team members<sup>1</sup>, UK Project staff, other NPYWC staff, external service providers and other stakeholders as well as an analysis of UK Project workshop notes, workshop evaluations, reflections and observations.

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<sup>1</sup> The majority of interviews with the Anangu UK team members were conducted in the team member's first language working with an interpreter.

## 2 The Uti Kulintjaku Project: team, model, activities and outputs

- The Project brings together senior 20 Anangu women, including ngangkari, from across the NPY Lands as well as non-Aboriginal mental health professionals, who have been working in Central Australia for more than 20 years, and is supported by experienced Project staff, interpreters and an evaluator. The membership of the team has been constant since the beginning of the Project.
- An effective model, or way of working known as *Uti Kulintjaku Iwara: the path to clear thinking*, was developed in the initial phase of the Project (2012-2015) (Togni, 2016) and has four core, integrated components: thinking work, emotional work, supportive work and the iterative learning and evaluation (Figure 1; see Figure 5 in Section 5.4 for the visual representation of the *Uti Kulintjaku Iwara*). In our cross-cultural context this model: 1) supports clear thinking; 2) enables genuine bi-cultural learning; 3) facilitates safe ways to talk about difficult issues relating to mental health and wellbeing; and 4) develops capacity to find new ways to respond to and address these issues, drawing on Anangu and non-Aboriginal knowledge systems.

<b>Thinking work</b>	The core work to increase mental and emotional health literacy and a shared understanding of mental health concepts between Anangu and non-Aboriginal mental health professionals; the emphasis is on bi-cultural learning and capacity development
<b>Supportive work</b>	The social and logistical support provided by the Project staff to the Anangu women to facilitate their participation in the Project; the support provided by the women to each other; as well as the work of the technical people who support the development and production of the resources
<b>Emotional work</b>	Dedicated time provided for healing in each of the workshops, primarily using art, and the therapeutic aspects of the Project for the Anangu women. This enables the processing of each person's emotions and experiences of mental health either personally or through family members, as well as facilitates the therapeutic nature of the group process.
<b>Reflective, iterative learning and evaluation</b>	Regular reflection on how the process is working, how people are feeling, what is being achieved and what needs to change; iterative learning and embedded evaluation

**Figure 1: *Uti Kulintjaku Iwara*: core components**

- Workshops continue to be the core activity of the UK Project. Each workshop has had a focus on a key mental health topic and has also been flexible in responding to issues and ideas that have emerged through the discussions as is the adaptive nature of the Project. The workshops are the key mechanism for cross-cultural learning and knowledge exchange. The ideas for creative responses and innovative resources emerge through the workshops and are developed by smaller groups of the team in between the workshops.
- Key outputs of the UK Project are the range of innovative, place-based resources produced across the life of the Project (see Annex 1). Funding for the development and production of

each of these resources was sourced from a range of funders, both government and non-government, relevant to the resource, and separate to the Project's operational funding. Many of the resources are printed materials such as posters, conversation cards and books, and a number are digital resources such as animations and videos as well as an app. The digital resources are screened regularly on ICTV. The resources are designed for use by mental health and other social services professionals, as well as by Anangu, to encourage help seeking and strengthen services' cultural competency to better meet the needs of Anangu clients.

### 3 Collaborative engagement inspiring hope: Anangu and non-Aboriginal team members' Uti Kulintjaku Project experiences

- The Anangu team members' visual reflections<sup>2</sup> on their experience of the UK Project confidently articulate the growth and development that reflects the women's ownership of the Project, the reciprocal sharing of knowledge and learning between the Anangu and non-Aboriginal health professional team members and the connectedness of the Project and its work; the connectedness between the team members, community members, external stakeholders and the connectedness between clear thinking, learning and action for positive change. There is no longer despair but energy to respond in new ways and genuine hope for a better future for young people through the work of the UK Project.

*...the reason we are together and doing this work is because of the love and feelings we have for our children, that all of us share this desire to give them good lives.* Anangu UK Team Member (039), 2017

- The two mental health professional team members have been working in Central Australia for two decades, developing effective working relationships with a number of Aboriginal people, including ngangkari, over the years to support their work. Both describe their experience of the UK Project as providing profound learning highlighting the importance of this Project for developing the capacity of non-Indigenous mental health professionals working in this context through critical reflection and the challenging of assumptions and dominance of Western science. They appreciate the UK Project, not only as a specific project, but as a way of working; a way of working that inspires hope and values Anangu and non-Aboriginal knowledge to enable better understanding and collaborative responses to support the wellbeing of Anangu.

*My personal view is that [the UK Project]...is one of the most exciting and encouraging and hopeful developments that I've seen in Central Australia for the 21 years that I've been here...I realise, more so than ever, the importance of working in this sort of way with Aboriginal people.* Mental health professional UK Team Member (005), 2018

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<sup>2</sup> At the UK Project workshop in April 2017, I facilitated a session in which the Anangu women participants reflected on their experience of the UK Project. The women were invited to create drawings to share their stories and experiences of the Project. With the assistance of the interpreter the women then described their drawings. The full stories and the drawings are included in the full Evaluation Report (Togni, 2018).

## 4 Making a difference: Uti Kulintjaku Project key developments and achievements

### 4.1 Anangu-led and Anangu-centred innovation: meaningful and valued

- The UK Project is highly valued within Anangu society, not only by the Anangu team members. The fact that the Project's momentum is not only continuing but increasing after almost six years is a testament to the Anangu team members' energy, drive and enthusiasm for the Project.

*Uti Kulintjaku is unique in the work that I do, it's quite different to anything else. It's also really innovative, and...it can only be good. It's just always going to be strong, can only get stronger... I want...Uti Kulintjaku to always stay, to always be part of our lives. Anangu UK Team Member (028), 2018*

- Many of the Anangu team members have identified the features of the Project that they value: 1) the fact it is empowering them to act and make change that benefits their families and communities; and 2) it values and enables them to draw on their cultural wisdom, knowledge and experience and bring this to bear in responding to contemporary issues experienced in communities.

*Uti Kulintjaku is led by Anangu because Anangu have the knowledge. We have the tjukurpa... We are teaching it and talking about it and sharing it. Anangu UK Team Member (025), 2018*

### 4.2 Capacity development and resilience building

- Capacity development at multiple levels continues to be a feature of the UK Project. At a personal level, the *Uti Kulintjaku Iwara*, or way of working, continues to support the healing, strengthening and learning of the Anangu team members through the four integrated core components of the model (see Figures 1 and 5).

*I'm okay now because I've been going to Uti Kulintjaku workshops and learned all those skills on how to cope without being traumatised or carrying it unnecessarily... I guess there's personal strength, I've gained personal strength. Coping mechanisms... it's important to us to have clear minds so that we can keep working and exposing ourselves to this knowledge, to make it work, to make it effective. To be able to process it and use it... I'm much more measured now and perhaps a bit more realistic and have a greater understanding, so that [my] feelings are a little bit... measured and considered with that knowledge. Anangu UK Team Member (028), 2018*

- In addition to the learning related to personal healing experienced by the Anangu team members, the Anangu team members identify four key areas of their learning through the UK Project: 1) The reinvigoration of Ngaanyatjarra and Pitjantjatjara words relating to feelings, emotions and emotional states; 2) Learning about and increasing understanding of

trauma and its consequences from a Western perspective, especially with regard to children and their development; 3) There is an increasing realisation that the knowledge, skills and abilities to respond to and to support healing from trauma exist within Anangu people and culture, which has been affirming and energising with regard to the Anangu team members seeing themselves as effective agents of change; and 4) Ongoing learning about how to bring the best of Anangu knowledge and Western knowledge to bear on the challenges experienced in Anangu communities that affect social and emotional wellbeing.

- What has been clearly articulated by the Anangu team members is that their healing, empowerment and learning through the UK Project has increased their ability to think clearly and their capacity to respond more confidently and purposefully to issues and situations, such as episodes of distress, experienced by families in their communities. They are having different conversations in their families and communities to build resilience and strengthen relationships. As such, these women are strengthened in their community leadership roles as teachers and carers and in responding to threats of self harm. In addition, the Anangu team members have grown in their knowledge and confidence to speak in public forums about mental health issues and their work in the UK Project.

*When we go to the [UK Project] workshops and come back home and we see all these things happening, we try and put all the things we've learned into practice, and it does work [in responding to threat of self harm]. And so we just keep on doing it. We know how to handle these situations better." Anangu team member (038), 2018*

- Strengthening the bi-cultural understanding of mental health and wellbeing has continued as a key feature of the UK Project increasing the capacity of mental health professionals and Anangu. More broadly, another outcome of this feature of the Project is that it demonstrates an effective way of Aboriginal and non-Aboriginal people working together to address challenging issues in new and creative ways drawing on both knowledge systems.
- The capacity of NPYWC is being strengthened by the work of the UK Project, which is highly valued within the organisation. It is influencing the organisation at a range of levels and across a number of the different programs and services as well as strategically with the development of a new practice framework. There has been a strengthening of the collaborations between the UK Project team and other services and programs within NPYWC, which is contributing to strengthening its service delivery to Anangu families.

#### 4.3 Drawing on the strength of cultural knowledge to respond to contemporary challenges

- A key development in the current phase of the UK Project is the Anangu team members' drawing on their cultural knowledge to share the 'man in the log' *tjukurpa* (story). It is a story of a man who becomes trapped in a log that has special powers and how his two wives will not give up on him until they find a way to set him free. This *tjukurpa* not only symbolises the experience and struggle of men/people being trapped in complex issues/addictions/ trauma, it also symbolises the UK women who are working hard, carrying grief and not giving up on finding a way to free their families from entrapment so that they

can live well. In these women's experience, it seems it was the first time that a *tjukurpa* story has been told as a metaphor for contemporary times.

- This *tjukurpa* has become a powerful metaphor for the UK Project and has been re-told many times by the Anangu team members at conferences, forums, in the UK Project workshops, at NPYWC Annual General Meetings and symposiums and importantly, it was shared with the men at the first workshop when the UK women invited the men to join the UK Project and form their own team (see Section 4.5). It was also shared with the young people at the 2018 *alpiri* culture camp (see below). The importance of the women being able to articulate a story from their culture that can provide hope and guidance for addressing challenges in their families and communities is significant. The Anangu team members have drawn great strength from sharing this story through the UK Project.
- Another key recent development of the UK Project is the *alpiri* culture camp that took place over a week in April 2018. This was the first time that the UK team had formally facilitated an activity out bush. *Alpiri* is an Anangu cultural practice of early morning broadcasting by the senior men and women to their family groups as a way to guide people and maintain social cohesion. With colonisation and the advent of permanent communities in the NPY Lands resulting in Anangu living in houses, this practice has been diminished. However, many of the senior Anangu team members have strong, positive memories of growing up witnessing this practice.
- The idea for a culture camp focussed on performing *alpiri* came from some of the senior women within the UK Project. Reviving the practice was seen as a way to strengthen culture and promote positive messages to families and young people to support better mental health and wellbeing. The idea evolved to include the filming of the *alpiri* so that it could be screened in the early mornings and evenings on ICTV. To achieve the involvement of young people in the camp, the UK Project team collaborated with the NPYWC Youth Program's Kulintja Palyaringkuntjaku (KP) Project. The idea for the camp and then its realisation generated much energy amongst the group of Anangu team members who led this initiative.
- Embarking on this ambitious and complex project out bush, with all the required logistics, presented new challenges for the UK Project staff team to ensure the *Uti Kulintjaku Iwara* continued to bring the best of both knowledge systems together to achieve the desired outcomes. Overall the camp was considered successful and worthwhile by both the UK and KP Project teams. The learnings from this initial camp require ongoing consideration as everyone starts to learn more and understand how best to work together within the *Uti Kulintjaku Iwara* framework.
- Overall this was an exciting beginning for the UK Project's work out bush and provides opportunities to develop the capacity and secure the resources to do this work effectively. It is part of the vision of the Anangu team members.

#### 4.4 Place-based, culturally grounded resources influencing practice

- The development of place-based, culturally grounded resources continues to be a key activity and output of the UK Project (see Annex 1). These resources are driven by and therefore represent some of the Anangu team members' learnings and capacity development through the UK Project. These innovative resources demonstrate the UK

Project's ability to find new ways to respond to the challenges. The resources and their use are the source of considerable pride for the Anangu team members as tangible, meaningful and useful outputs of their work.

- Several practitioners, including youth workers, family support workers, social workers and psychologists, interviewed described the way using the UK Project resources is changing their practice and developing their capacity to work more effectively to engage and support Anangu. These practitioners described various applications of the resources in their work in different contexts. These applications include working with groups; working one on one with clients; working with children; working with vulnerable clients, supporting non-verbal communication when there are language barriers; and within counselling sessions. Practitioners described using these resources across the areas of youth work, child protection, early intervention with families, domestic and family violence and complex trauma. All the resources support and facilitate storytelling and beginning conversations and have no direct health promotion messages. Within NPYWC the UK Project resources align with the recently articulated *Strengthening Community Capacity to End Violence Practice Framework* that has been informed by the UK Project and adopted across the whole organisation (Tucci et al., 2017). The resources support staff to have different and strengths-based conversations with their clients.
- For many of the Anangu team members, the *Tjulpu and Walpa* book – a story of two girls growing up in different families and the effects it has on shaping their lives – launched in 2017, has become the flagship resource of the UK Project, encapsulating all their work through the Project to date; all of their learning and all of their clear thinking about the contemporary reality, and ways to take action and lead change in their communities.
- The idea for a resource related to growing up children well and keeping them safe emerged following workshops in 2014 that focussed on child sexualised behaviour. Initially the plan was to develop a booklet containing words and phrases in language and English to support mental health and other professionals to talk in safe ways to children about problem sexualised behaviour and related trauma. As this work progressed, the Anangu team members did not feel comfortable with the development of such a resource. Over a two year period what emerged, instead, was a narrative approach and the development of the *Tjulpu and Walpa* book. The Anangu team members were comfortable with the new approach as it was more strengths-based and would produce a resource that could be used safely by practitioners as well as Anangu families. The Anangu team members shared personal stories and worked with a child trauma practitioner to develop *Tjulpu and Walpa*.
- The process to develop the *Tjulpu and Walpa* book, to change course when the women were not comfortable with the work, is an example of the *Uti Kulintjaku Iwara* – the way of working and its strength that supports Anangu leadership and new ways to respond to challenging circumstances. It also highlights the importance of the time that was taken to develop these ideas and not rush into the development of the resource for the sake of producing a product or tool. The response to the book has been very positive generally, and it and its companion conversation cards are reportedly being used, especially by practitioners who work with young families.

- The UK Project resources are valued by practitioners because they are place-based, use local languages and have the integrity of being developed by senior Anangu women. They are flexible resources that can be used in a range of settings, with a range of ages and literacy levels, they shift the power dynamics of their interactions with Anangu clients to facilitate conversation and they support practice that supports resilience building and provide a sense of hope and change. Elevating the value and relevance of Anangu culture and knowledge in improving Anangu mental health and wellbeing, is an important function of the UK Project and its resources more specifically.
- The UK Project team is committed to cultural integrity, practical application, innovation and design in all the resources it has produced. Balancing these areas is not always easy. Part of the Project's ability to manage this tension has been to establish collaborative working relationships with a small group of professional designers, illustrators, animators and filmmakers as well as mental health professionals to produce the resources. A key to the effectiveness of these collaborations and the resulting resources, is that not only are these people technical experts, but they have been sought out to work with the UK Project team because of their ability to work within the Anangu-led *Uti Kulintjaku Iwara*. The other key factor in the success of the design and development of the UK Project resources is the time that is taken, as demonstrated with the *Tjulpu and Walpa* book. This enables careful consideration by the Anangu team members to develop innovative resources with cultural integrity.
- While the practitioner stakeholders interviewed for the evaluation all described using one or more of the UK Project resources in their work with Anangu as well as some with non-Aboriginal people, it is not possible to know the full extent of use of the UK Project resources. The Kulila! app was rarely mentioned by the stakeholders interviewed and it is unclear the extent to which it is being used and by whom. Within NPYWC there are some staff from various programs who are frequently using the UK Project resources. The evaluation has demonstrated that where they are being used they are having a positive impact through strengthening the capacity of the practitioners to effectively engage Anangu and thereby strengthening the quality of the service and support that is being provided.
- It is evident there is desire from within and demand from outside the UK Project team for more activities to promote the use of the Project's resources within organisations providing services to Anangu people and families. These type of activities would also promote a greater understanding of the work of the Project more broadly. The UK Project resources are "not mainstream" or have a standard application, and some require creativity and agility on the part of the practitioner to achieve their potential in a range of settings. For some practitioners and services outside NPYWC, to use these resources may require a change in practice and this would need to be supported with training and development.

#### 4.5 Emergence of the Uti Kulintjaku Men's Project

- A third significant development of the UK Project has been the emergence of the UK Men's Project in the last two years. Within NPYWC over recent years there has been conversations about working with men. These conversations have centred on the recognition of the need to work with whole families, including men, if there is going to be sustainable change.

Discussions also took place within UK Project team and the Anangu team members were supportive of the idea to invite a group of respected men to form their own UK team and work alongside and with the women. Funding from the SA and NT governments for the men's project was received for an initial 12 months (2016/17) and subsequently for further two years. Importantly, the Anangu team members identified the men they wanted to invite to form the UK men's group.

- Several stakeholders have spoken positively to NPYWC supporting the establishment of the UK men's group, seeing it as "progressive" and "perfectly relevant" acknowledging that Anangu men and women each have their own cultural authority and so supporting both in responding to contemporary challenges made good sense. While this may have been a "natural step" for the Anangu team members to invite the men to work with them, it was significant in terms of transforming interactions with Anangu men and engaging them positively in responding to address the challenges experienced in communities.

#### 4.6 A vision for the future

- A vision for the future, a future in which Anangu families have better mental health and wellbeing, has been more clearly articulated by the Anangu team members in the last two years. Underpinning this vision for the Anangu team members is their work to bring about this future through the UK Project. The Project has inspired hope through the Anangu team members' growing confidence in themselves as agents of change. This vision that the Anangu team members have is evident to the other NPYWC staff members, who recognise this as a strength of the Project that is supported by the Project team.



UK Team Members (L-R) Margaret Smith and Maimie Butler at a 2017 UK Project workshop

## 5 Anangu-led innovation for collaborative mental health and wellbeing systems change

- If we understand that systems change is about "shifting the conditions that are holding the problem in place" and that "[t]ransforming a system is really about transforming the relationships between people who make up the system" (Kania et al., 2018:3 & 7) then the UK Project is about Anangu-led collaborative systems change to improve Anangu mental health and wellbeing.
- The UK Project's ability to be influencing systems change with regard to mental health and wellbeing is driven by the fact that it is not, and never has been, a program or service. It sits within the sphere of social innovation to address complex issues and 'wicked problems' that defy simple solutions. Within social innovation initiatives there is a recognition that complex

problems require complex responses. As such social innovators look to systems change (Preskill & Beer, 2012).

## 5.1 Beyond a program or service: Uti Kulintjaku is a platform and process for resilience building, community mobilisation and finding new ways for change and reconciliation

- The UK Project has developed a way of working that supports Anangu-led social innovation to improve Anangu mental health and wellbeing. In this way the Project is a platform from which new ideas, learning, initiatives and resources can emerge, be applied and influence in different contexts and at different levels. Rather than developing a program or service the Project develops individual and community capacity and resilience and tools, drawing on strengths already existing in people and communities, as well as changes relationships between Anangu and non-Aboriginal service providers.
- What we have learned about the UK Project through the evaluation aligns with the current evidence of what works to strengthen Aboriginal and Torres Strait Islander mental health and wellbeing with regard to Aboriginal-led community-based initiatives and community empowerment and resilience building (Dudgeon et al., 2014b). Our learnings from the UK Project evaluation also augment a growing body of knowledge relating to effectiveness of community-led community mobilisation and peer to peer initiatives to tackle challenging and complex issues related to social disadvantage and wellbeing harnessing the strengths in communities and strengthening connections (Hann & Trewartha, 2015; <https://familybyfamily.org.au/our-impact/>; Schultz et al., 2016).
- Another element of what is occurring through the UK Project is that it is a process that is facilitating reconciliation, creating a safe place to talk about the impact of colonisation and supporting deep listening to understand clearly and set a new path to work together.

## 5.2 Mapping and understanding the reach of the Uti Kulintjaku Project

- To better understand the UK Project's sphere of influence and therefore its ability to alter conditions associated with systems change, we mapped the reach of the Project across different inter-related systems. This map, presented in Figure 2, with the UK Project Minyma-ku (Women's) Team in the centre, presents the complex domains and various actors with which the UK Project team is engaging and influencing. The UK Project is operating in both the Anangu and non-Aboriginal domains, which means it has considerable reach.
- A feature of the UK Project that sets it apart from other initiatives and services and programs aimed at addressing Anangu mental health and wellbeing is its embeddedness, connections and influence within the Anangu domain. This is because of who the Anangu team members are, their positions and relationships within their families and communities. The fact that the Project is led by these women, who are of these communities, they have knowledge and influence within the Anangu domain that non-Aboriginal practitioners providing services do not have access to. Not only do these Anangu team members speak the languages of the Anangu domain, they also understand the people, interrelationships and connections within the systems in this domain.

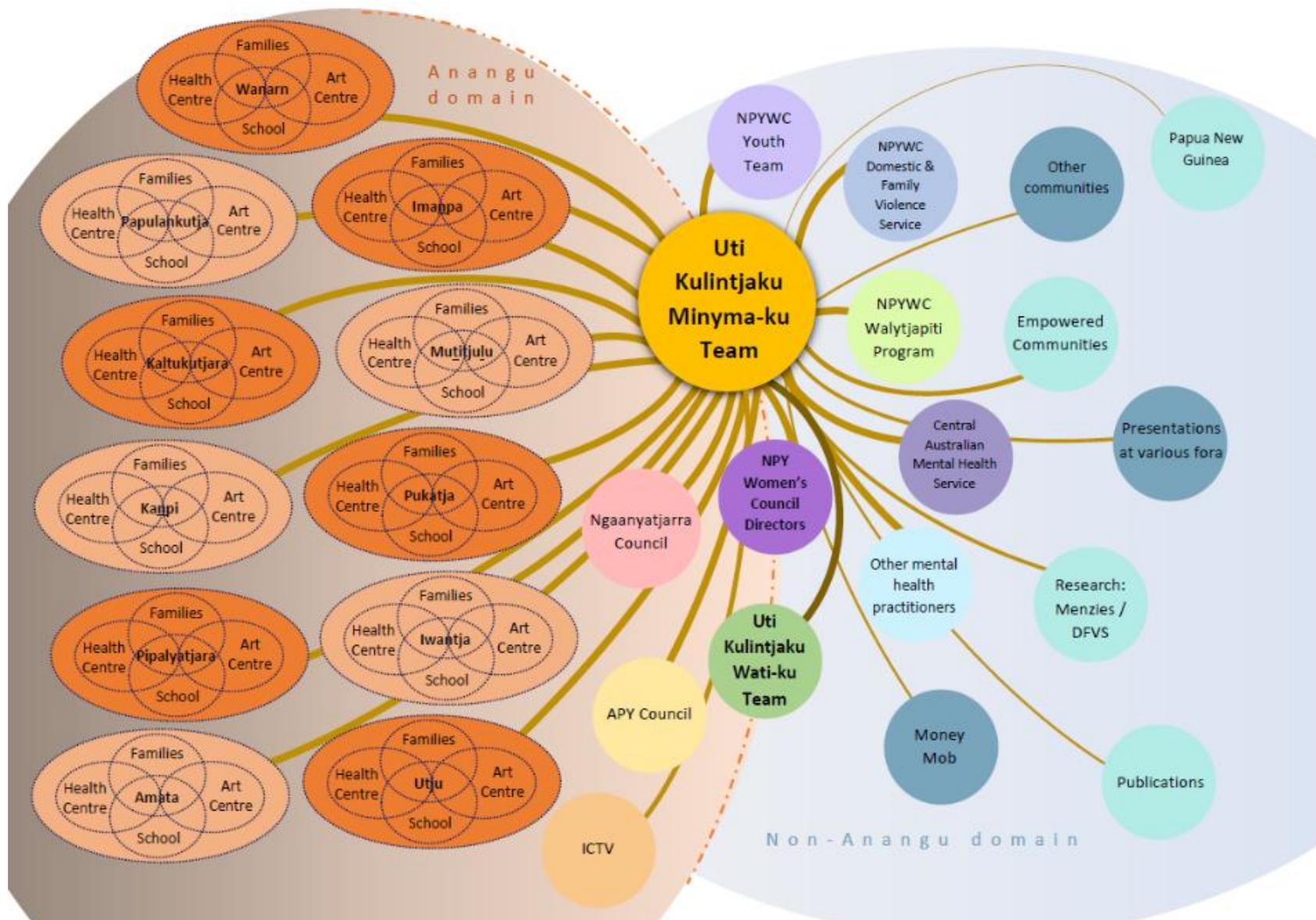


Figure 2: Map of the Uti Kulintjaku Project reach

### 5.3 Uti Kulintjaku as systems change

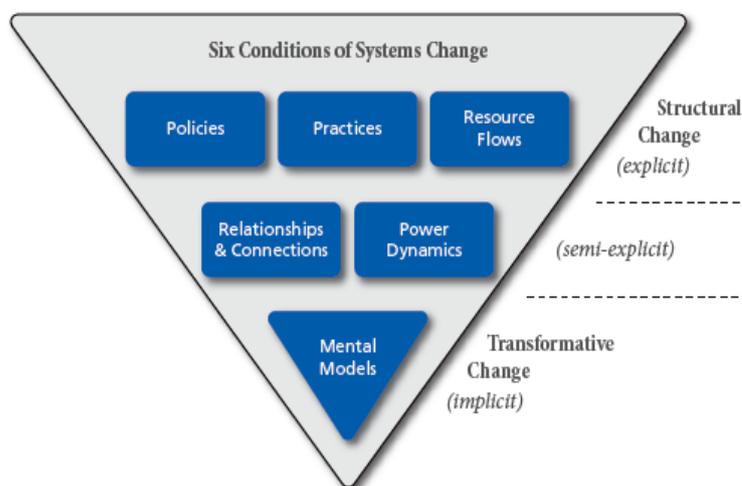
- A key outcome of the UK Project is that senior Anangu women are now at the table and engaged in conversations and forums relating to issues of wellbeing in their communities, much more than they were before the UK Project. Their knowledge, experience and leadership through the UK Project is being recognised within NPYWC, other organisations in Central Australia, and nationally within the mental health sector, as evidenced by their increasing invitations to speak at national conferences.

*[The Anangu team members are] building relationships with service providers as experts in healing.* Mental health professional (035), 2018

- The evaluation findings reveal that the Anangu team members do not only have a voice in the local and national mental health and wellbeing dialogues, are not only articulating new ways to respond, but they are taking action in new ways in their communities to strengthen mental health and wellbeing. They are active agents of change, influencing systems change at multiple levels.

*[Our vision is that] people are strong and confident in themselves... That they have a confidence that allows them to speak up, to talk, to not feel shy and intimidated and overwhelmed, and fall back into the shadows, [but to be] the strong, upstanding people.* Anangu UK Team Member (024), 2018

- The above quote by one of the Anangu team members speaks to transformative change requiring systems change. Kania et al., (2018), based on extensive systems change and systems thinking literature, have articulated six conditions for systems change across three levels. They contend that many systems change initiatives have targeted and achieved structural change, however the systems change has not been sustained or achieved transformation due to the fact that these initiatives have not addressed a change in the conditions identified at the semi-explicit and implicit levels in their framework presented in Figure 3.



**Figure 3: Six conditions of systems change**

Source: Kania et al. (2018)

- If we examine the UK Project against this framework, based on the evaluation findings, we see the Project is influencing structural change at the explicit level, particularly within NPYWC and other organisations and practitioners with whom the UK Project is collaborating. However, it can be argued that where the UK Project is having a potentially greater and an increasing influence is in the semi-explicit and implicit levels of Kania et al.'s (2018)

framework. The definitions of the six conditions for systems change in these three levels are included in Figure 4 below. The figure also includes an assessment of how the UK Project is influencing these conditions in relation to improving Anangu mental health and wellbeing based on the evaluation findings.

**Figure 4: How the UK Project is influencing conditions for systems change**

Conditions to be influenced for social change*	How UK Project is influencing these conditions based on the evaluation findings
<b>Explicit level: Structural change</b>	
<p><b>Policies:</b> <i>Government, institutional and organizational rules, regulations, and priorities that guide the entity's own and others' actions.</i></p>	<ul style="list-style-type: none"> <li>• The UK Project is influencing NPYWC's institutional policies through the development and adoption of the <i>Strengthening Community Capacity to End Violence Practice Framework</i> (Tucci et al., 2017).</li> <li>• A stated priority in NPYWC's Strategic Plan 2019-2023 is to "Utilise the Uti Kulintjaku (UK) model to inform service delivery, resource development and evaluation across the organisation."</li> </ul>
<p><b>Practices:</b> <i>Espoused activities of institutions, coalitions, networks, and other entities targeted to improving social and environmental progress. Also, within the entity, the procedures, guidelines, or informal shared habits that comprise their work.</i></p>	<ul style="list-style-type: none"> <li>• The UK Project is influencing and informing practice across programs and services within and external to NPYWC, through the resources it is producing and their uptake by practitioners.</li> <li>• The Project is also influencing practice through its collaboration with mental health professionals to strengthen bi-cultural understandings of mental health and wellbeing.</li> </ul>
<p><b>Resource Flows:</b> <i>How money, people, knowledge, information, and other assets such as infrastructure are allocated and distributed.</i></p>	<ul style="list-style-type: none"> <li>• To some extent, to date, the UK Project has influenced the traditional flow of financial resources in mental health to clinical services, by securing six years of funding, the majority through a suicide prevention funding program. This has generated income for the Anangu team members to develop the innovation as well as the team members' capacity.</li> <li>• It is also influencing the usual flow of knowledge and information within the Central Australian mental health sector, developing bi-cultural understandings of mental health and wellbeing through its <i>ngapartji ngapartji</i> (reciprocal) approach to bi-cultural learning.</li> </ul>
<b>Semi-explicit level</b>	
<p><b>Relationships and Connections:</b> <i>Quality of connections and communication occurring among actors in the system, especially among those with differing histories and viewpoints.</i></p>	<ul style="list-style-type: none"> <li>• At its core, the UK Project is relationship-based and brings together Anangu and non-Aboriginal mental health professionals to develop a greater bi-cultural understanding of mental health and wellbeing, with a focus on language and communication. These groups are two of the key actors in the mental health system. More recently the UK Project has included Anangu men.</li> <li>• The Project operates to learn from these two different knowledge systems and has developed the <i>Uti Kulintjaku Iwara</i> as an effective way of working to facilitate this bi-cultural learning.</li> <li>• The evaluation findings reveal how this bi-cultural learning is being shared within Anangu families and within mainstream mental health and social service providers and is affecting change, including reducing the risks associated with suicide.</li> </ul>

Conditions to be influenced for social change*	How UK Project is influencing these conditions based on the evaluation findings
	<ul style="list-style-type: none"> <li>The UK Project is contributing to strengthening of the quality of connections and communication between key players in the system, opening up new cross-cultural dialogues and creating new social narratives in relation to improving Aṅangu mental health and wellbeing.</li> </ul>
<p><b>Power Dynamics:</b> <i>The distribution of decision-making power, authority, and both formal and informal influence among individuals and organisations.</i></p>	<ul style="list-style-type: none"> <li>The UK Project has shifted more decision-making power to Aṅangu within the mental health sector in Central Australia. As an Aṅangu-led innovation, the Aṅangu team members are making decisions in relation to the development of innovative mental health and wellbeing resources and identifying new ways to respond to challenges faced by their communities, acting as change agents.</li> <li>The scope of formal and informal influence of the Aṅangu team members continues to increase within the Aṅangu and non-Aboriginal domains (see Section 5.2) at individual, family, community and organisational levels.</li> </ul>
<b>Implicit level</b>	
<p><b>Mental Models:</b> <i>Habits of thought—deeply held beliefs and assumptions and taken-for-granted ways of operating that influence how we think, what we do, and how we talk.</i></p>	<ul style="list-style-type: none"> <li>Fundamentally, the UK Project has changed the way the Aṅangu team members think about themselves and their cultural knowledge with regard to their agency in responding to issues that affect Aṅangu mental health and wellbeing.</li> <li>The Aṅangu team members are having different conversations within their families and communities, influencing how they think about supporting mental health and wellbeing and the team members are more confident in responding to severe distress and threats of self harm.</li> <li>The UK Project is challenging assumptions and influencing taken-for-granted ways of operating in responding to mental health and distress in Aṅangu communities. It is influencing practitioners' (within and external to NPYWC) thinking, about concepts of mental health and wellbeing, how they work with Aṅangu and the language that is used.</li> </ul>

\*Source: Kania et al. (2018: 4)

- Assessed against the six conditions for social change in Kania et al. (2018) framework, the UK Project is well positioned to affect sustainable systems change as it is influencing conditions identified in each of the three levels to a certain extent and more importantly influencing conditions in the semi-explicit and implicit levels. Transformative systems change, however, is a longer-term endeavour and will require the continued work of the UK Project.

#### 5.4 Uti Kulintjaku Iwara: a theory of change

- The approach to the UK Project has emerged and evolved over time. The four core components of the *Uti Kulintjaku Iwara* – thinking work, emotional work, supportive work and reflection, iterative learning and evaluation – remain the cornerstones that underpin the Project's effectiveness.
- The evaluation findings suggest that the *Uti Kulintjaku Iwara* continues to provide a way of working that that effectively engages Aṅangu and non-Aboriginal team members and holds

in balance the reality of the context and issues experienced in communities with the bi-cultural understanding and learning, and creativity that inspires hope and supports action for transformative systems change, as outlined above.

- In this way, the *Uti Kulintjaku Iwara* articulates a theory of systems change for strengthening Anangu mental health and wellbeing, increasing the cultural competency of mental health services and reducing the risks associated with suicide. Figure 5 presents the *Uti Kulintjaku Iwara* theory of systems change.

## Uti Kulintjaku Iwara: the path to clear thinking

### Nyakula kulinma aṯunymara palyatjikitjangku

*Observing, thinking, feeling and looking after each other in order to make things right*

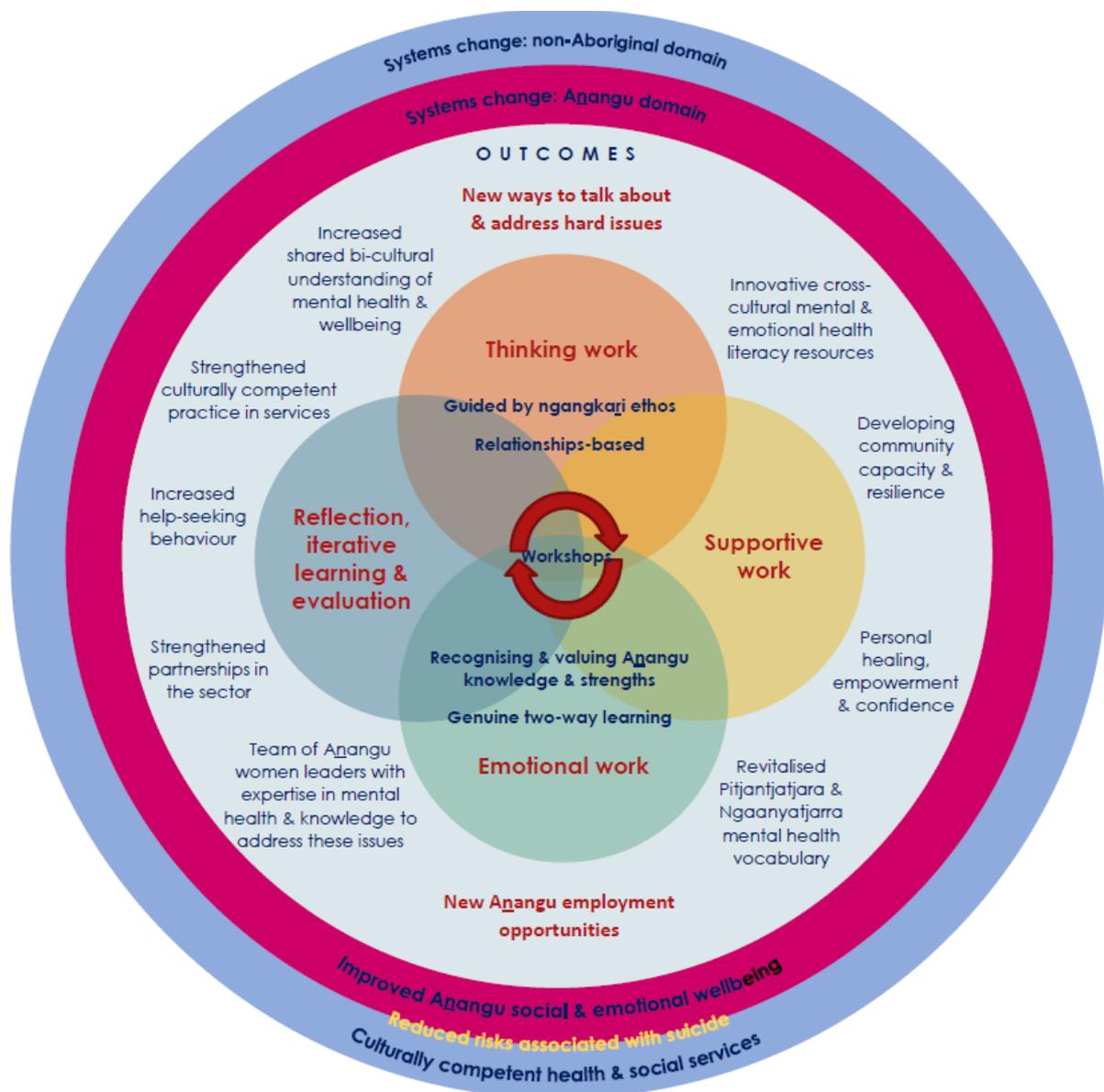


Figure 5: Uti Kulintjaku Iwara theory of systems change

## 6 Uti Kulintjaku Project, Anangu social and emotional wellbeing and the stepped care model in mental health

- Under the Australian Government's mental health reform agenda, a stepped care model is central to mental health care service delivery commissioned through the Primary Health Networks (PHNs) across Australia. The stepped care approach is defined by the Australian Government as "an evidence-based, staged system comprising a hierarchy of interventions, from the least to the most intensive, matched to the individual's needs" (Australian Government Department of Health, 2017:2). A stepped care model is aimed at delivering the most effective service yet least resource intensive service to best meet an individual's mental health needs.
- The National Strategic Framework for Aboriginal and Torres Strait Islander Peoples' Mental Health and Social and Emotional Wellbeing 2017–2023 (Commonwealth of Australia, 2017) (the National Framework) is endorsed by the Australian Health Ministers' Advisory Council to guide and inform Aboriginal and Torres Strait Islander mental health and wellbeing care reforms. The National Framework incorporates the stepped care model for primary mental health service delivery.
- The UK Project aligns with the National Framework's nine principles that inform its articulated Action Areas. The National Framework states that:

Aboriginal and Torres Strait Islander leadership, engagement and partnership in the planning, delivery, evaluation and measurement of services and programs is critical to fostering greater trust, connectivity, culturally appropriate care and effective outcomes" (Commonwealth of Australia, 2017: 12).
- It goes on to state:

At the regional level, effective partnerships and synergies between Aboriginal Community Controlled Health Services and other Aboriginal and Torres Strait Islander health and related services, communities, Primary Health Networks, Local Hospital Networks, general practitioners and other mainstream stakeholders are critical to improving mental health outcomes in communities (Commonwealth of Australia, 2017: 12).
- Within the Australian Government's stepped care model for primary mental health care service delivery, the UK Project evaluation findings reveal that the Project contributes at several stepped care levels. At the low level steps the Anangu team members are sharing information with the **well population** for wellbeing promotion and supporting family and community-led initiatives to support **at risk groups**, particularly young people, in communities where there are limited psychological therapy services. The work of the UK Project is also increasing **help-seeking behaviour** and supporting the **increased cultural competency of mental health professionals** through the production of placed-based, local language resources. These resources are influencing the practice of professionals working with people in the higher steps of the stepped care model, that is, those people who have **mild or moderate mental illness**.

## 6.1 Uti Kulintjaku Project and suicide prevention

- With regard to suicide prevention there are three levels of intervention identified: universal prevention aimed at the whole population/community level; selective prevention aimed at sub-groups at-risk of suicide, such as young people; and indicated interventions focussed on individuals at risk of suicide (Dudgeon et al., 2016). The work of the UK Project largely sits within the universal prevention level, which includes

...approaches [that] address the 'upstream' risk factors for suicide such as alcohol and drug use reduction, family dysfunction, and other challenges to wellbeing that might face communities. These 'upstream' responses might also involve promoting healing and strengthening resilience in individuals, families and communities by strengthening social and emotional wellbeing and culture (Dudgeon et al., 2016:2).

- Recently, the Aboriginal and Torres Strait Islander Suicide Prevention Evaluation Project (ATSISPEP) identified evidence of what works in Indigenous community-led suicide prevention and found that:

...responses cannot be standardised across differing communities but, instead, must reflect local needs.

In practice, the involvement of Elders cannot be separated from community leadership and this is particularly so for cultural elements in responses. Elders are best placed to ensure that interventions meet cultural governance and that responses in general are delivered within a cultural framework.

Generally, suicide prevention activity should aim to employ community members. Peer-to-peer context is a common feature of several successful programs, particularly those aimed at young people. Such an approach provides an opportunity for suicide prevention activity to address community unemployment rates and to create culturally relevant jobs and long-term employment for community members (Dudgeon et al., 2016:2).

- Research has shown cultural continuity is a protective factor against suicide in Canada's First Nations communities (Chandler & Lalonde, 1998). Cultural continuity is defined as "preserving backward referring ties to [your] own cultural past, and forward anticipating practices that provide [people] with some community control over their collective futures" (Chandler, 2014:192).
- While suicide prevention is a challenging endeavour, the evidence about what works in Indigenous communities aligns with the work of the UK Project as an Anangu-led systems change innovation grounded in cultural knowledge, focussing on healing, strengthening social and emotional wellbeing and community capacity and resilience, and encouraging help seeking behaviour. It has embedded reach and sphere of influence within the Anangu domain and effective reach and influence within the local non-Aboriginal domain to support universal and selective prevention. As reported in the 2018 Evaluation Report (Togni, 2018), Anangu team members have shared stories of supporting young people in their communities experiencing distress which are likely to be preventing suicide and encouraging help seeking behaviour.

Identifying the protective factors that enhance the social and emotional wellbeing of Aboriginal communities, as well as those factors that contribute to community distress and suicide, is paramount. It requires an in-depth knowledge of the historic, social, cultural and economic risk factors at play in each community, which are best known and

understood by community residents themselves. While external change agents might catalyse action or help create spaces for people to undertake a change process, healing and empowerment can occur only when/if communities create their own momentum, gain their own skills, and advocate for their own changes (Dudgeon et al., 2014a:439).

## 7 Uti Kulintjaku Project strengths, challenges and key learnings

### 7.1 Key strengths

#### *Anangu-led innovation*

- The UK Project's momentum is not only continuing but increasing after almost six years due to the Anangu team members' energy, drive and enthusiasm for the Project. The membership of the team has been constant since the beginning of the Project. Anangu leadership of the UK Project has strengthened in the last couple of years with an increasing sense of ownership and level of commitment from the Anangu team members.
- The Project is highly valued within Anangu society. A quote by one of the Anangu team members that she wants the UK Project to "always be part of our lives" is profound and reveals the depth of the integration of the Project in the lives of Anangu she sees and the extent to which the knowledge generated through the Project is meaningful and useful within the community.
- Anangu leadership of the UK Project places culture at the centre and provides a place for conversations to occur that are desired by and meaningful for Anangu.
- *Who the Anangu women, who comprise the UK Project team, are and how they are connected* is a critical success factor of the UK Project. These women are respected leaders with important formal and informal roles within their families and communities and they have increasing influence in multiple spheres. In essence, these women *are* the Project and the Project is embedded and has influence in the Anangu domain.

#### *Privileging Anangu knowledge*

- As an Anangu-led innovation in mental health and wellbeing, Anangu knowledge is privileged. Ensuring that the Anangu team members know that their knowledge is valued by the non-Aboriginal team members is an important part of the process. As a result the Anangu team members have a strong foundation from which to engage in the dialogue with non-Aboriginal mental health professional team members around the complex issues of mental health and wellbeing. This has supported the building of Anangu team members' confidence to have a voice in the broader mental health sector.

#### *Continuity and strength of relationships*

- Relationships are at the core of the UK Project. The relationships between the Anangu team members themselves as well as the relationships between these women and the Project staff and mental health professional team members existed prior to the establishment of the UK Project and therefore are foundational to the Project. These trusting, respectful and empathetic relationships are enduring and hold the team together, despite the challenges and multiple demands, especially on the Anangu team members.

*The thing that permeates all this, I think is love. That's the binding force and you talk about kaninyi binding the land, culture, family, tjukurpa – care. But I think it's love and you can see that. It's not a – it isn't a scientific term - but you can see that amongst the participants and that's why it really is sad for us when members of that team pass on. But the group doesn't fragment or split [at this times of loss]. It wants to come together to cohere which is, again, evidence of the dedication and the effectiveness of the team. It doesn't allow itself to split, separate or dilute and lose focus.* Mental health professional UK Team Member (005), 2018

- As one the of the Anangu team members indicated, “we’d really like to continue for a really long time that relationship of working with [the doctors], being with them” Anangu UK Team Member (024), 2018.

### *Continuity and longevity of the Uti Kulintjaku Project*

- The continuity of the UK Project over almost six years is a key strength. This has enabled significant development of the Project to occur at a pace that is set by the Anangu team members, reinforcing their experience of leadership, genuine collaboration and achievement.

*...you couldn't really overstate... how long-term projects work [and] how important it is to find funding to sustain something to be long-term, because then [there's]... a turning point where the people who engage with the project become the leaders of the project and they own it, and they start to direct it, which I'd say [the Anangu team members are] doing; ...they're directing the course of the work. That can't be done with short-term projects... plus because of relationships, relationships between participants, relationships between staff, relationships between other organisations [that are built].* UK Project Officer (031), 2018

- This continuity and longevity of the UK Project has built confidence and resilience, and inspired hope in all the UK Project team members.

### *Right people involved*

- The range of experience, expertise of the UK Project team members as well as their personal qualities, skills and attributes are a strength of the Project. This creates the cohesion and supportive environment that enables the work of the Project to happen. These foundations enable the Project’s outputs, outcomes and achievements.
- The Anangu team members include ngangkarji, school teachers, Aboriginal Health Practitioners, land management rangers, renowned visual artists, and several are Directors of large Aboriginal Corporations including NPYWC. These women are wives, sisters, mothers, grandmothers, aunts and cousins within an extended family network across the NPY Lands. Within this Anangu domain, they are knowledge holders with the responsibility to pass on this knowledge to the younger generations, which they actively do through their, largely unpaid, work as leaders, carers and teachers in communities. These women are committed to improving the lives of Anangu families across the region.
- The non-Aboriginal UK Project team members include mental health professionals, interpreters, project staff and the evaluator. Who these people are and their relationships

with the Anangu team members are important to the success of the Project. This is true also of the other professionals and technicians that have been engaged to collaborate with the team. The UK Project has brought together people, many with pre-existing relationships, and a range of considerable experience working on complex and challenging issues at the interface of Aboriginal and non-Aboriginal cultures. This supports their ability to work within the Anangu led *Uti Kulintjaku Iwara* and collaborate genuinely and effectively in this cross-cultural context.

### Centrality of language and use of interpreters

*...for me, the success of this Project, has always been that it was focusing on language, meaning, word, understanding, concept. I don't mean just abstract concepts but like Anangu concepts, the language for it, the mental health concepts, the language of feeling, the language of emotions - finding terminologies that could be bilingual, as it were. To me, as I've seen it develop, that's been a core thread, a central thread.* Mental health professional UK Team Member (003), 2018

- Language is a foundational pillar of the UK Project. The team takes time to explore language, not only to develop a shared understanding of vocabularies in Pitjantjatjara, Ngaanyatjarra and English, but to better understand each culture's worldview. This is the key to the increased bi-cultural understandings of mental health and wellbeing that have developed through the Project and supports the effective cross-cultural communication. This depth of work would not be possible without interpreters being part of the UK Project team and sharing the same commitment to the Project and its way of working.

### Creativity

- Creativity has emerged in the UK Project through thinking in new ways about challenges issues and is a key feature that inspires the team and drives the innovation. This creativity has been most obviously expressed through the development of the resources produced through the Project. There has been creative use of the language in the resources demonstrating the Anangu team member's willingness to explore new formats, technologies and communication styles, while drawing on their cultural knowledge.

### Ongoing evaluation to support learning

- Evaluation that facilitates iterative learning has been part of the UK Project since its second year; it is part of the Project's design a core component to the *Uti Kulintjaku Iwara*. It has supported the reflection on learnings that have informed the adaptation of the Project. It has also been important in tracking the development of the Project and articulating the *Uti Kulintjaku Iwara*. As one of the non-Aboriginal team members remarked:

*...the continuous, participative evaluation presence, has [meant]...there's been somebody else, listening, listening clearly - Uti Kulintjaku - 'listening clearly' and helping to hold the process.* Mental health professional UK Team Member (003), 2018

### *Emerging from NPYWC and the Ngangkari Program*

- The longevity, stability, strength and capability of NPYWC has given rise to the UK Project. NPYWC's belief, as an organisation, in the strength, wisdom and knowledge of its senior women members is demonstrated through its support of the development, and its embracing of, the UK Project. NPYWC's history of advocacy and successfully tackling pervasive challenges such as alcohol availability and petrol sniffing on the NPY Lands provides encouragement and precedence for the UK Project team members.
- As project emerging from the NPYWC Ngangkari Program, the UK Project is underpinned by the ngangkari ethos of care and healing. In this way, the UK Project is an extension of the continuity of the Ngangkari Program and its commitment and long established work in increasing an understanding of the role of ngangkari and strengthening partnerships with Western medical practitioners for the benefit of the health and wellbeing of Anangu. This an important cultural grounding for the UK Project, which strengthens the Project's authenticity and legitimacy, and provides direction of purpose.

### *Uti Kulintjaku Iwara: the path to clear thinking*

- The *Uti Kulintjaku Iwara* is the way of working that has enabled the effectiveness of the UK Project. Its integrated core components – thinking work, emotional work, supportive work and reflection, evaluation and iterative learning – results in a holistic approach that supports healing and learning that in turn enables clear thinking. The *Iwara* supports and enables Anangu leadership and empowerment and facilitates authentic collaboration between the Anangu and non-Aboriginal team members.
- Over almost six years, this way of working has borne out its ability to hold in balance the reality of the context and issues experienced in communities and by the Anangu team members with strengthening bi-cultural understanding and learning, and creativity that inspires hope and supports action.

## 7.2 Key learnings

There has been a number of key learnings from the UK Project identified through the evaluation. These are summarised below and include learnings related to the Project's process as well as learnings related to the Project's outcomes and achievements.

### 7.2.1 Learnings related to the process

#### *Uti Kulintjaku Iwara is a way for Anangu and non-Aboriginal people to learn and work together effectively to respond to challenging issues*

- It is recognised that the UK Project has created a unique space for Anangu and non-Aboriginal people, who share a commitment to make a difference, to come together and have time to discuss issues, share knowledge and learn together about how to better respond to improve Anangu wellbeing.

*I think that the way the Uti Kulintjaku Project creates that way of sharing understandings is probably the biggest thing... a lot of agencies say they do that in some way, but Uti Kulintjaku actually does it.* NPYWC staff member (019), 2018

- It can be argued that the UK Project has responded to a need for Anangu leaders to be engaged in considering and addressing the complex and concerning issues in their communities.

*I'm a traditional healer and we work with the doctors so we can understand each other and that both our understandings are recorded... the work is about clearly understanding each other so we can work together.* Anangu UK Team Member (025), 2018

- The way of working developed through the UK Project is effective in supporting Anangu and non-Aboriginal people to learn from each other and work together to identify ways to respond to challenging issues related to mental health and wellbeing in communities. The essence of this way of working comes from the Pitjantjatjara and Ngaanyatjarra phrase *ngapartji ngapartji* meaning reciprocity in relationships.
- *Ngapartji ngapartji* relies on mutual respect and trust to be able to generate mutual benefit and it relies on a longevity of the relationships. Through the UK Project we have learned that in a cross-cultural context a degree of learning from and understanding of the 'other' is required before you can know what it is that you need to respect in order to support mutual benefits. This requires self-awareness on the part of all team members and an awareness of addressing the power imbalances. In this way, the *Uti Kulintjaku Iwara* is inward looking and outward looking.

*Deep listening: listening and being listened to and taking the time to think and understand clearly*

- The UK Project's collaborative learning process is led by the Anangu women and draws on Anangu ways of teaching and learning. As an oral culture, Anangu knowledge is held by cultural leaders and shared in story, art and mark making, song and ceremony. Storytelling, art making and *inma* (song) are key features of the UK Project learning process and the workshops are conducted in multiple languages using interpreters. These ways of teaching and learning require the non-Aboriginal team members to listen, learn and share knowledge differently for deeper, shared understandings.
- The Project's process facilitates deep listening and privileges taking the time to think and understand clearly across Anangu and non-Aboriginal worldviews: "that's something at least we as participants are learning – is to listen, irrespective of what and how it might be said" (Mental health professional UK Team Member (005), 2018).

*Listening. Because of the time we take... to listen, to pursue, to develop an idea or approach and – as far as I see – to always being on the side of caution and slowness of resolution, not speed of resolution.* Mental health professional UK Team Member (003), 2018

- In this way the UK Project is an exemplar of the depth of meaning of *kulini*: *to listen; heed; hear; think about, consider; decide; know about; understand; remember; and feel* (Goddard, 1996). "The terms *kulini* and *kulintja* [the noun] engage a depth of meaning including points of Anangu epistemology, ontology, axiology and cosmology" (Osborne, 2017).

- This deep listening as a result of taking the time to think and understand clearly has been key to the deeper bi-cultural understandings and new insights that have emerged through the UK Project; understandings and insights that are influencing systems change relating to improving Anangu mental health and wellbeing.

### *Effectiveness of storytelling*

- The UK Project has effectively used storytelling in its collaborative learning process. Storytelling aligns with Anangu ways of teaching and learning and also the use of teaching stories in Western cultures. Stories support meaning-making and increase understanding. Storytelling facilitated the Anangu team members to share the *tjukurpa* (story) of the 'man in the log' within the UK Project. The 'man in the log' *tjukurpa* has become a metaphor for the contemporary context, the challenges faced in communities with regard to mental health and wellbeing and the UK Project as a way to respond to these challenges.

*...that's led to us really seeing that the truth and how that describes how things are for us now. It's really huge, what we've all been seeing, what we all think and feel and see, [the 'man in the log' tjukurpa] expresses it.* Anangu UK Team Member (024), 2018

- In this way, the 'man in the log' *tjukurpa* has become a teaching story within the contemporary context, promoting understanding of the issues and a way forward that is informed by Anangu knowledge and aligns with Western knowledge related to trauma and healing from trauma.
- Storytelling is transferable to families and community settings, therefore, it is powerful feature of the UK Project process. Stories shared in the Project workshops can easily be taken into families and communities by the Anangu team members to pass on learnings and support their work.
- Storytelling has been integral to the development of all the UK Project resources. While some of the resources are stories in their own right, others such as the posters and conversation cards, are used to evoke story in different ways and in various settings. Practitioners using these resources have described how the design of resources to evoke story shifts the power dynamics of their interactions with Anangu clients to facilitate conversation and supports resilience building through storytelling in families and communities.

## 7.2.2 Learnings related to the outcomes and achievements

### *Empowerment through transformative learning that builds on strengths in people*

- The Anangu team members have clearly articulated that their healing, empowerment and learning through the UK Project has increased their ability to think clearly and their capacity to respond more confidently and purposefully to issues and situations experienced by families in their communities. Through this transformative learning, the Anangu team members are experiencing themselves as agents of change in relation to responding to the challenges affecting the mental health and wellbeing of Anangu communities.

*I can't make things change, but by words, talking to that person, that person, that person, all the way, you can change it. Aṅangu UK Team Member (029), 2018*

- Within their families and communities, the Aṅangu team members are carers and teachers. While this is this an important feature of Aṅangu society, it is also a foundational pillar upon which the UK Project has been and continues to be developed. Through the holistic approach of the *Uti Kulintjaku Iwara* that supports healing and learning, that in turn enables clear thinking, the UK Project is not only strengthening these women but also strengthening their roles within Aṅangu society. In fulfilling their important roles within their communities, these Aṅangu team members are now informed by a greater awareness and understanding that their responses, drawing on their own cultural knowledge together with their new knowledge, can make a difference. In addition, the women have increased their capacity to take care of themselves in this work.
- These outcomes are consistent with other programs that are effective in addressing mental health issues within Aboriginal communities. Such programs, which Atkinson et al. (2014) refer to as supporting community recovery in action,  
  
...focus as much on the development of worker and community strength, confidence and skills as they do on overcoming the behaviours and attitudes that lead to dysfunctional communities. By establishing and equipping a core group of community members with the skills necessary to direct vulnerable individuals away from disruptive and damaging behaviour, substance and alcohol misuse and family violence and neglect, these programs are contributing to the development of safe, structured and stable Aboriginal communities (Atkinson et al., 2014:298).
- Critical to these outcomes is that the Aṅangu team members are valued as knowledge holders and leaders in their own right within the UK Project.

*...that sense of people being acknowledged for their own qualities of being part of that group, that they are seen to be people of wisdom and leaders, that they would have the capacity to be able to step outside of those issues which are insidious, that they can step out of that and talk about it, and that they're people who have good relationships with other people across communities, that they can come together and work in that way... it's a kind of elevation of those people, that they've been identified by peers as well as [NPYWC], which I think people value and hold in high esteem as serving their people. So there's an acknowledgement there of the people. And so it gives people... kudos because it seems kind of a leadership project, a leadership program. UK Project Officer (031), 2018*

- The Aṅangu team members have a strong sense of the importance of their work and how it needs to continue.

*Our workshops are like the way that the government is a group of experienced intelligent thinking people that continues working, they're building their work. That's what the workshops are like when we come together. Aṅangu UK Team Member (024), 2018*

- The UK Project has demonstrated its ability to strengthen people’s “capacity to aspire” (Appudurai, 2004), which is important for maintaining cultural continuity, fostering empowerment and achieving systems change.

### *Finding new ways that draw on the best of Anangu and Western knowledge*

- The UK Project is about finding new ways to strengthen Anangu mental health and wellbeing that bring the best of Anangu knowledge and Western knowledge to bear on the challenges experienced in Anangu communities that affect social and emotional wellbeing. One of the Anangu team members has described this as creating a new blueprint for raising children:

*[Uti Kulintjaku is] now a new blueprint, because the blueprint of raising kids has gone and the other one [non-Anangu way] doesn't work, so this is creating a new way of raising people and teaching them, and looking after them. A new way using the [Anangu] old way and bringing it into the new world. Anangu UK Team Member (024), 2018*

- The UK Project approach of bringing together both knowledge systems to learn for mutual benefit aligns with the principle of ‘Two-Eyed Seeing’ articulated by Mi'kmaw Elder Albert Marshall (First Nations Canadian). Rather than assimilation, this process it is about drawing on each distinct knowledge systems in all their integrity and authenticity.

...learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing ... and learning to use both these eyes together, for the benefit of all<sup>3</sup>.

- This is illustrated in the following quote by one of the Anangu team members who was drawing on the ground while describing the UK Project process:

*...these are the people that are distressed, suffering mental health [issues], these are the doctors explaining to us their understanding of what's happening for them. And then this is us explaining to the doctors our understanding of what's happening, and in doing that that becomes one understanding, and through that one united understanding we're able to devise ways to help people. Anangu UK Team Member (024), 2018*

### *Regenerative relationship: NPYWC and Uti Kulintjaku Project*

- The UK Project arose out of the conditions created by NPYWC and Ngangkari Program and continues to be supported and strengthened by this positioning. The work of the UK Project is strengthening the capacity of NPYWC, contributing new ways of thinking and seeing that are influencing the organisation’s policy and practice. In this way, the UK Project can be seen as having a ‘renewing’ influence on NPYWC creating an effective regenerative relationship between the two as represented in Figure 6, below.

<sup>3</sup> Source: <http://www.integrativescience.ca/Principles/TwoEyedSeeing/> accessed 4 October 2018.



**Figure 6: Regenerative relationship between NPYWC and the UK Project**

*Aligns with mental health reform agenda and evidence base for what works in Indigenous communities*

- The UK Project process and outcomes align with the current evidence of what works to strengthen Aboriginal and Torres Strait Islander mental health and wellbeing. This evidence highlights the effectiveness of Aboriginal-led community-based initiatives, community empowerment and resilience building. The findings of the UK Project evaluation also align with body of knowledge relating to the effectiveness of community-led community mobilisation and peer to peer initiatives to tackle challenging and complex issues related to social disadvantage and wellbeing harnessing the strengths in communities and strengthening connections.
- The UK Project aligns with the nine principles articulated in the National Strategic Framework for Aboriginal and Torres Strait Islander Peoples' Mental Health and Social and Emotional Wellbeing 2017–2023 (Commonwealth of Australia, 2017). These principles reflect the holistic nature of health and wellbeing for Indigenous people and programs and initiatives that are guided by these principles have been shown to be effective in strengthening Aboriginal and Torres Strait Islander mental health and wellbeing.
- Within the Australian Government's stepped care model for primary mental health care service delivery, the UK Project contributes at several stepped care levels, as outlined above (Section 6).

*Influencing the six conditions for systems change*

- The UK Project is on track for transformative systems change in the longer term as it is influencing the six conditions identified as essential to influence for sustained systems change: policies, practices, resource flows, relationships and connections, power dynamics and mental models (see Section 5.3).

- The UK Project is achieving this influence because it is an Anangu community-led innovation that has influence and authority within the Anangu domain as well as the non-Aboriginal domain and has emerged from and is embedded in a long standing and reputable Aboriginal organisation. The healing, empowerment and transformative learning of the Anangu team members through the UK Project has resulted in these women seeing and experiencing themselves as agents of change. A feature of the UK Project that sets it apart from other initiatives and services and programs aimed at addressing Anangu mental health and wellbeing is its embeddedness, connections and influence within the Anangu domain. The Project is led Anangu women who are of the communities; they speak the languages of the Anangu domain and they understand the people, interrelationships and connections within the systems in this domain.

### 7.3 Potential and challenges

While the UK Project has achieved considerable outcomes to date, after six years, the Project maintains its momentum and has much more potential that can be achieved:

- In the longer term, the UK Project has the potential to achieve transformative systems change in relation to improving Anangu mental health and wellbeing. The Project is on track to achieve this systems change as demonstrated by its influence of six conditions identified essential for achieving transformative systems change.
- The capacity development of the Anangu team members and their ability to draw on Anangu cultural knowledge as well as non-Aboriginal knowledge is strengthening Anangu mental health and wellbeing. This presents the potential for new employment opportunities for Anangu in the broader mental health and wellbeing in line with the Australian Government's stepped care model of primary mental health care and the National Strategic Framework for Aboriginal and Torres Strait Islander Peoples' Mental Health and Social and Emotional Wellbeing 2017–2023.
- There is great potential for the UK Project to build on the initial *alpiri* culture camp and develop workshops in communities with young people to create intergenerational knowledge transfer opportunities that strengthen culture and mental health and wellbeing.
- With the established *Uti Kulintjaku Iwara*, there is potential for the UK Project to invite younger Anangu women to become team members, to be supported and mentored by the senior Anangu team members. This would strengthen the sustainability of the UK Project as well as expand its reach and scope of influence.
- There is a need and potential for developing training workshops for new and existing Central Australian mental health and social service professionals to increase understanding of the *Uti Kulintjaku Iwara* as well as to increase awareness and use of the UK Project resources. This endeavour also has the potential to generate income for the Anangu team members as well as the UK Project.
- While partnerships and collaborations between the UK Project and other programs and services within NPYWC are strengthening, there is potential for stronger relationships and integration of the UK Project and its way of working across NPYWC. This has great potential to strengthen practice and the cultural competency of non-Aboriginal staff and provide services that better meet with the needs of Anangu. This would also support the

implementation of NPYWC's new *Strengthening Community Capacity to End Violence Practice Framework*.

- There is potential and demand for the development of further UK Project resources to support help-seeking behaviour, support engagement of Anangu in services, develop workforce capacity and strengthen the cultural competency of programs and services.

To reach the potential of the UK Project, there are several challenges currently facing the UK Project. Some challenges are related to the Project itself and others are related to the context in which the UK Project operates. These challenges are outlined here.

- Securing ongoing funding for the UK Project is an urgent and critical challenge for the UK Project at the time of writing this Report. While the UK Project has been able to secure smaller grants to support its resource development, without core funding for the workshops and to engage the Anangu team members and the UK Project staff, the Project will not be able to continue its work and reach its greater potential.
- The Anangu team members are critical to the UK Project; who they are and how they are connected. While there has been stability in the membership over the last six years, three of the members passed away in late 2017 and early 2018. There is a need to develop a process for inviting new women to join the team. In addition, the challenge is develop an orientation process to support these new members to obtain the knowledge and develop the capacity achieved by the original Anangu team members.
- Interpreters are essential for the effectiveness of the UK Project and its way of working. The role of the interpreter in the UK Project workshops is demanding on a personal and professional level given the nature of the Project. The challenge is for the UK Project is to ensure the sustainability of the individual interpreters and possibly increase the pool of interpreters from which the Project can draw.
- Supporting the work of the UK Project in the NPY Lands communities will require increased financial and human resources. The challenge of this work also includes developing effective working relationships and partnerships with various stakeholders, including NPYWC services and programs, in these communities who are willing to collaborate in a way that supports the *Uti Kulintjaku Iwara*. The *Iwara* challenges the usual dominant culture ways of providing programs and services and prompts all stakeholders to reflect on how this way of working relates to organisational responsibilities and requirements to meet funding deliverables. Work in communities, especially with young people, is part of the vision of the Anangu team members.
- The UK Project resources are being used effectively by a number of practitioners. The challenge is to support the increased uptake and use of these resources without overburdening the Anangu team members and limiting their time to work on the further development of the UK Project and their work in communities.

#### 7.4 Implications of key learnings and challenges

- Aboriginal people experience an unacceptable burden of psychological distress, diminished social and emotional wellbeing, and suicide. There is also untapped resources and resilience in Aboriginal people and their culture. Addressing the complex multiple, interconnected factors that contribute to this situation requires multi-dimensional responses and greater

innovation, especially Aboriginal-led innovation. Colonisation's ongoing effects require healing individually and collectively before contemporary issues can be successfully dealt with and Aboriginal-led "strategies need to address the existing chaos and work toward long-term sustainable solutions" (Dudgeon et al., 2014b:27).

- The UK Project has responded to this challenge. As an Anangu-led, place-based social innovation, the UK Project has developed a way of working to support healing, empowerment and leadership, increased bi-cultural understandings and actions, and build community resilience to improve Anangu mental health and wellbeing. In this way the Project is a platform from which new ideas, learning, initiatives and resources can emerge, be applied and influence in different contexts and at different levels. The UK Project's process and outcomes are consistent with those initiatives that provide some of the most effective and appropriate ways of enhancing Aboriginal social and emotional wellbeing (Dudgeon et al., 2014; Chandler, 2014) and suicide prevention (Dudgeon et al., 2014; Ridani et al., 2016).
- As a systems change innovation, there is evidence that the UK Project is influencing the six conditions essential for achieving systems change (Hania et al., 2018). Through the UK Project, relationships between Anangu and service providers are changing and different social narratives are being created about how to bring about change to improve Anangu mental health and wellbeing on the NPY Lands; different conversations are occurring in families, practice is being influenced and the Anangu team members are recognising themselves as agents of change.
- Therefore, the Project is currently well positioned for achieving longer term transformative systems change to strengthen Anangu mental health and wellbeing. However, for the investment in the UK Project to date to achieve its full potential, to shift "the conditions that are holding the problem in place" (Hania et al., 2018:3), it requires ongoing funding in the medium term.

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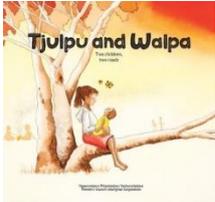
## 9 Annex 1: Uti Kulintjaku Project key outputs

### Uti Kulintjaku Project Key Outputs 2012-2018

Outputs	Description	Production status
Compendium of mental health words & phrases	<p>Contains more than 500 mental health words and phrases – words for feelings, emotions and behaviours – in Pitjantjatjara, Ngaanyatjarra and English. The words/phrases are arranged in categories.</p> <p>It can be used by mental health and other workers to improve their understanding of Anangu ways of articulating common mental health words and concepts and to improve their communication with Anangu clients.</p> <p>Compendium is available on the NPYWC website but is not regularly updated since the launch of the Kulila! App (see below) which superseded the compendium.</p>	<p>Produced 2012-2015</p> <p>Superseded by Kulila! App</p>
<p>Uti Kulintjaku poster: words for feelings map</p> 	<p>This graphic poster is described as a ‘words for feelings map’. It utilises some of the key words identified for common feelings, emotional states and behaviours contained in the compendium. Poster includes the words in language and English as well as in a visual language through drawings of people expressing the feelings, emotions and behaviours.</p> <p>A local designer was engaged to work with the Anangu team members and Project staff to develop and design the poster. This designer engaged an illustrator, who is also mental health nurse, for the artwork.</p> <p>Poster was designed with two key groups of users in mind: Central Australian mental health and other professionals and Anangu community members.</p> <p>It was designed to be able to be used by mental health and other workers to increase their understanding of Pitjantjatjara and Ngaanyatjarra language relating to mental health terminology and potentially to assist with communication with clients. It is also accessible to Anangu from a range of ages and literacy levels and can be used to promote discussion about feelings, emotions and mental health issues within families and communities.</p> <p>There are two versions of the poster – one in Pitjantjatjara and English and the other in Ngaanyatjarra and English.</p> <p>This poster is distributed free to health centres and services, schools, community offices, youth services, government agencies and other service providers in Central Australia (and beyond, upon request).</p>	<p>Produced May 2014</p> <p>Two reprints</p>

Outputs	Description	Production status
<p>Uti Kulintjaku Child Development poster: <i>Itjinguru</i> <i>Pulkaringkunyitja</i></p> 	<p>This graphic poster maps out the stages of child development from an Anangu perspective and contains many of the words and phrases identified in the March 2014 workshop (Workshop 4).</p> <p>Design is similar to the first Uti Kulintjaku poster; the same designer and illustrator were engaged to work on this with the UK Project team. It contains words in language and English as well as in a visual language.</p> <p>Poster was designed with two key groups of users in mind: Central Australian mental health and other professionals and Anangu community members.</p> <p>It was designed to assist mental health and other workers to increase their understanding of Anangu child development and the related Pitjantjatjara and Ngaanyatjarra language for child development and to assist these workers' communication with clients. It is also accessible to Anangu from a range of ages and literacy levels and can be used to promote discussion about child development and mental health issues within families and communities. The poster prompts the viewer to consider child development from an Anangu perspective.</p> <p>There are two versions of the poster – one in Pitjantjatjara and English and the other in Ngaanyatjarra and English.</p> <p>The poster is distributed free to health centres and services, schools, community offices, youth services, government agencies and other service providers in Central Australia (and beyond, upon request).</p>	<p>Produced August 2015 One reprint</p>
<p>Kulila! App</p> 	<p>App platform and architecture was originally developed by a linguist and App developers for a language project in Arnhem Land. App was adapted for UK Project by the original developer/designers.</p> <p>App contains words and phrases from Uti Kulintjaku compendium (see above) as both text in Pitjantjatjara and Ngaanyatjarra and English and as audio. The app has the capability to include photographs and video.</p> <p>App is designed for crowd source content development which means the whole community can get involved in adding words and phrases to the app, managed by a group of moderators.</p> <p>App can be downloaded and accessed for free via iPads and smart phones. Once app is downloaded it can be used without an Internet connection. The uploading of new content and downloading of latest versions of the app requires an Internet connection.</p> <p>The aim is for it to be used by Central Australian mental health and other workers as well as by Anangu community members to increase shared understanding of mental health and related language.</p> <p>In September 2017 the Kulila! App won the National Indigenous Digital Excellence (IDX) Wellbeing Award.</p>	<p>Initial production August 2015; officially launched August 2016 Android version pending 2018</p>

Outputs	Description	Production status
<p>Uti Kulintjaku emotional literacy animations</p> 	<p>Three animations developed utilising selected mental health words and concepts that have emerged through the workshops. They tell short stories developed by the Anangu team members to illustrate these words and concepts in the context of the experience of mental health issues in communities.</p> <p>Animations include narration in language, word text as well as animated drawings. They also include English subtitles. There are two versions of each animation: one in Pitjantjatjara and one in Ngaanyatjarra.</p> <p>An animation artist was engaged to work with the Anangu team members and Project staff to develop these. Some of the Anangu team members are the narrators in the animations.</p> <p>The key audience for the animations is Anangu community members, especially young people to promote the use of language and discussion of mental health issues in families and communities. However, they have a broad application and are screened regularly on ICTV and are available on NPYWC website and Vimeo.</p>	<p>Produced 2015</p>
<p>Uti Kulintjaku emotional literacy magnets</p> 	<p>Some magnets are printed on one side, while others are double-side printed with key emotional health words and phrases. The double-side printed magnets have the words/phrase in Pitjantjatjara or Ngaanyatjarra on one side and the English translation on the other side. The single-side printed magnets have the words/phrase in Pitjantjatjara or Ngaanyatjarra and the English translation on the same side.</p> <p>Magnets were designed for a wide audience including Anangu community members and non-Aboriginal people to promote the use of language and discussion of emotional and mental health issues in families and communities.</p> <p>The magnets are distributed free to key organisations. They are sold through NPYWC's Tjanpi Desert Weavers shop, online shop and other retailers.</p>	<p>Produced June 2015</p>
<p>Uti Kulintjaku Colouring for Clear Thinking Colouring Book</p> 	<p>The colouring book brings together a selection of drawings that the Anangu UK Project team members created during the workshops. These drawings helped the women to clear their minds for the work in the workshops. A local designer was engaged to work with the Anangu team members and Project staff to design the book.</p> <p>The audience for the colouring book was broad including Anangu adults and young people as well as the general public. The book includes information about the benefits of colouring in as well as information about the UK Project.</p> <p>The colouring book is provided free to schools and clinics across the NPY Lands and is distributed and sold through a range of retail outlets.</p>	<p>Launched August 2016</p>

Outputs	Description	Production status
<p>Videos: 'what makes a good worker?'</p> 	<p>A series of short videos were produced that focus on the attributes and qualities that the Aṅangu team members consider are important for non-Aṅangu staff who come to work in their communities. Each video focuses on a particular attribute or quality articulated in Pitjantjatjara and is narrated in Pitjantjatjara by one of the Aṅangu team members with English subtitles. The women describe the attribute or quality and how this would be seen to manifest in the relationships developed and work carried out by the non-Aṅangu worker.</p> <p>A local filmmaker was engaged to work with the women to produce the videos. These videos have been shown to NPYWC staff as part of orientation.</p>	<p>Produced 2016</p>
<p><i>Tjulpu and Walpa</i> book</p> 	<p>Idea for a resource emerged from the May 2014 workshop (Workshop 5) focussing on problem sexualised behaviour. What emerged was the <i>Tjulpu and Walpa: Two children, two roads</i> book. The book incorporates stories told by the Aṅangu women about their own lives and the lives of some of their family members into the stories of two girls growing up in different families. The text is in English.</p> <p>An Alice Springs-based child trauma professional was engaged to work with the Aṅangu women and Project staff to develop this book. The same designer that worked on the other resources was also engaged to work on the book design. A local illustrator, who is also a medical doctor, was engaged to create the book's illustrations, working closely with the women to maintain the book's cultural integrity.</p> <p>The target audience for the book is non-Aboriginal mental health and other professionals who work with young people and young families to encourage safe ways to talk about trauma, its impact on children, pathways for recovery and growing up strong and healthy children. At the back of the book there are some prompts for workers to generate further discussion about some of the topics covered and issues raised in the book.</p> <p>The book has been provided free to services and organisations working on the NPY Lands and has been distributed and sold through a range of book stores.</p>	<p>Launched May 2017</p>
<p><i>Tjulpu and Walpa</i> conversation cards</p> 	<p>These boxed cards feature illustrations from the <i>Tjulpu and Walpa</i> book, but no text, and are designed to be used in conjunction with the book.</p> <p>The target audience for the cards is the same as the book (see above). The cards can operate as conversation starters, prompts for storytelling and to explore ways to change the narratives in the book to promote raising strong and healthy children.</p> <p>The cards are provided free to services and organisations working on the NPY Lands.</p>	<p>Produced 2017</p>

Outputs	Description	Production status
<p><i>Words for feelings</i> conversation cards</p> 	<p>These boxed conversation cards feature the graphic images for feelings and emotions as well as text in Pitjantjatjara and English from the <i>words for feelings</i> poster (see above). They are designed to be used in conjunction with the poster or separately.</p> <p>The target audiences for the cards are Central Australian mental health and other professionals and Anangu community members. The cards are designed to help people express their feelings, especially if they find it hard to speak about their feelings or what has happened to them. The cards can prompt storytelling in a range of settings.</p> <p>The cards are provided free to services and organisations working on the NPY Lands.</p>	Produced 2017
<p>Digital version of <i>Tjulpu and Walpa</i> book in language</p> 	<p>The Anangu team members have translated the <i>Tjulpu and Walpa</i> book into Pitjantjatjara and Ngaanyatjarra. These translations are being audio recorded by Pitjantjatjara and Ngaanyatjarra speakers who are younger family members of the Anangu team members. These will be produced as digital versions of the <i>Tjulpu and Walpa</i> book that includes slightly animated illustrations from the book and English subtitles.</p> <p>The target audience for these digital books are Central Australian mental health and other professionals, schools, youth workers and Anangu community members.</p> <p>The digital books will be screened on ICTV and shared with other agencies on USB.</p>	In development October 2018
<p><i>Man in the Log</i> video</p> 	<p>This video captures two of the Anangu team members telling the <i>tjukurpa</i> (ancient story) of the 'Man in the Log', including the <i>inma</i> (song) that accompanies the story. The target audience for the video is Anangu community members. The intention is for the story to draw links between this traditional story of entrapment and the situation for many Anangu today, especially as a result of widespread substance use.</p> <p>The video is in development at the time of writing this Report and the plan is for it to be screened on ICTV.</p>	In development October 2018
<p><i>Alpiri</i> videos</p> 	<p>A series of short videos of senior Anangu women and men telling stories about the practice of <i>alpiri</i> were filmed as part of the <i>alpiri</i> culture camp near Docker River in April 2018. The women and men recount their experiences of growing up with this Anangu cultural practice of early morning broadcasting by the senior men and women as way to guide people and maintain social cohesion. The videos are in development at the time of writing this Report and the plan is for them to be screened on ICTV.</p>	In development October 2018
<p>Smiling Mind mindfulness meditations in language</p>  <p>Photo: Rhett Hammerton</p>	<p>The UK Project team has developed a partnership with Smiling Mind, a not-for-profit organisation that has developed web-based and app-based mindfulness meditations that are freely available. The Anangu team members and Project staff have collaborated with Smiling Mind to develop a series of meditations in Pitjantjatjara and Ngaanyatjarra. Members of the UK Project team are recording the meditations.</p> <p>These meditations are aimed at different age groups including some for school children. A teachers' and carers' guide will accompany the mediations. The UK Project team is working with schools in the NPY Lands to trial the meditations in late 2018 before they are published for free access on the Smiling Mind platforms. This will be the first time that Smiling Mind has published a meditation in an Indigenous Australian language.</p>	In production October 2018