



ARDS

Aboriginal Resource and Development Services (Aboriginal Corporation)



Annual Report 2013 - 2014

Cover: Djomula (Yirritja) –
Mawurraki' – Casuarina She-Oak

Found in a narrow coastal strip from Darwin in the NT to near Cairns in northern Queensland. 8 – 16mt tall tree with weeping, needle-like branchlets and reduced tooth-like leaves with small pale cone-like fruit. Seeds eaten by Black-Cockatoos and other parrots, often leaving a carpet of cones below tree.

The Djomula is connected all throughout Yolŋu song lines. Its significance is not in its 'physical usefulness' (it is not used as food or for making things) but it is closely linked to mirritjal (the essential essence of a person and their existence, separate from their physical body of flesh, bone and blood)

As one might take part in some form of meditation to release the stresses of life, for Yolŋu the sound of the north wind through the branches of the Djomula enables negative thoughts and feelings to be released and taken away by the wind. The Djomula soothes, restores and heals the mind, the heart, the soul – mirritjal

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Who we are and what we do

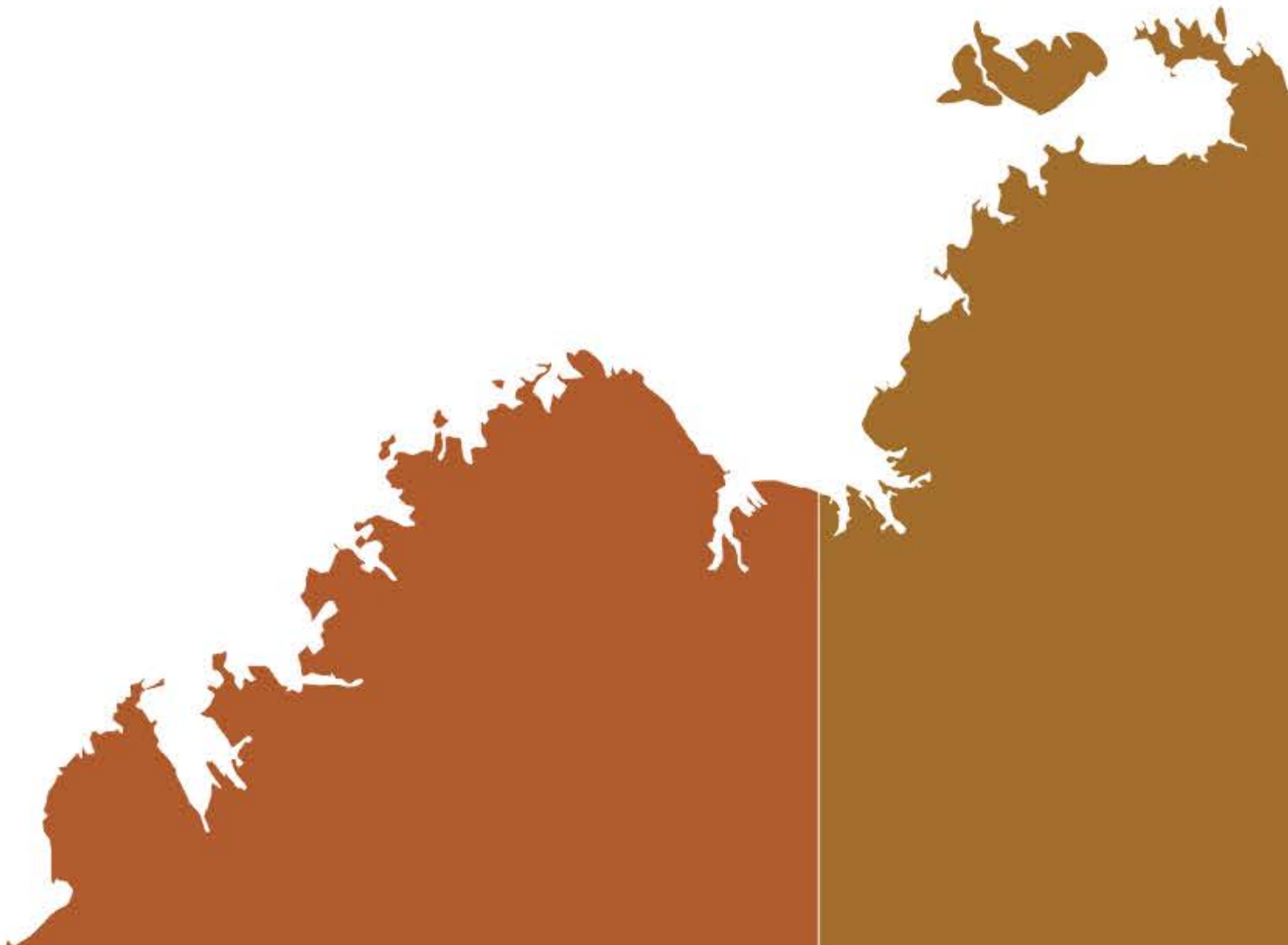
Through best practice capacity building and adult education, ARDS is working to improve the health and well-being of people living in northeast Arnhem Land and beyond. Our award winning programs and resources help people to understand the health, legal and economic information of mainstream culture that impacts on them, and to take back control of their lives.

ARDS works in the areas of:

- *Health*
- *Law, Governance and Economics*
- *Social and Support Systems*
- *Language and Cultural Sustainability*

ARDS multi-disciplinary team works with governments and communities, bringing expertise gained from over 25 years of community development with Indigenous Australians.

ARDS is dedicated to using our expertise and relationships to help create a healthy and prosperous future for our First Peoples.



What Makes Us Different

ARDS develops and delivers programs and resources in partnership with communities and homelands across northeast Arnhem Land, Darwin and other parts of the Northern Australia. We have offices in Darwin and Nhulunbuy.

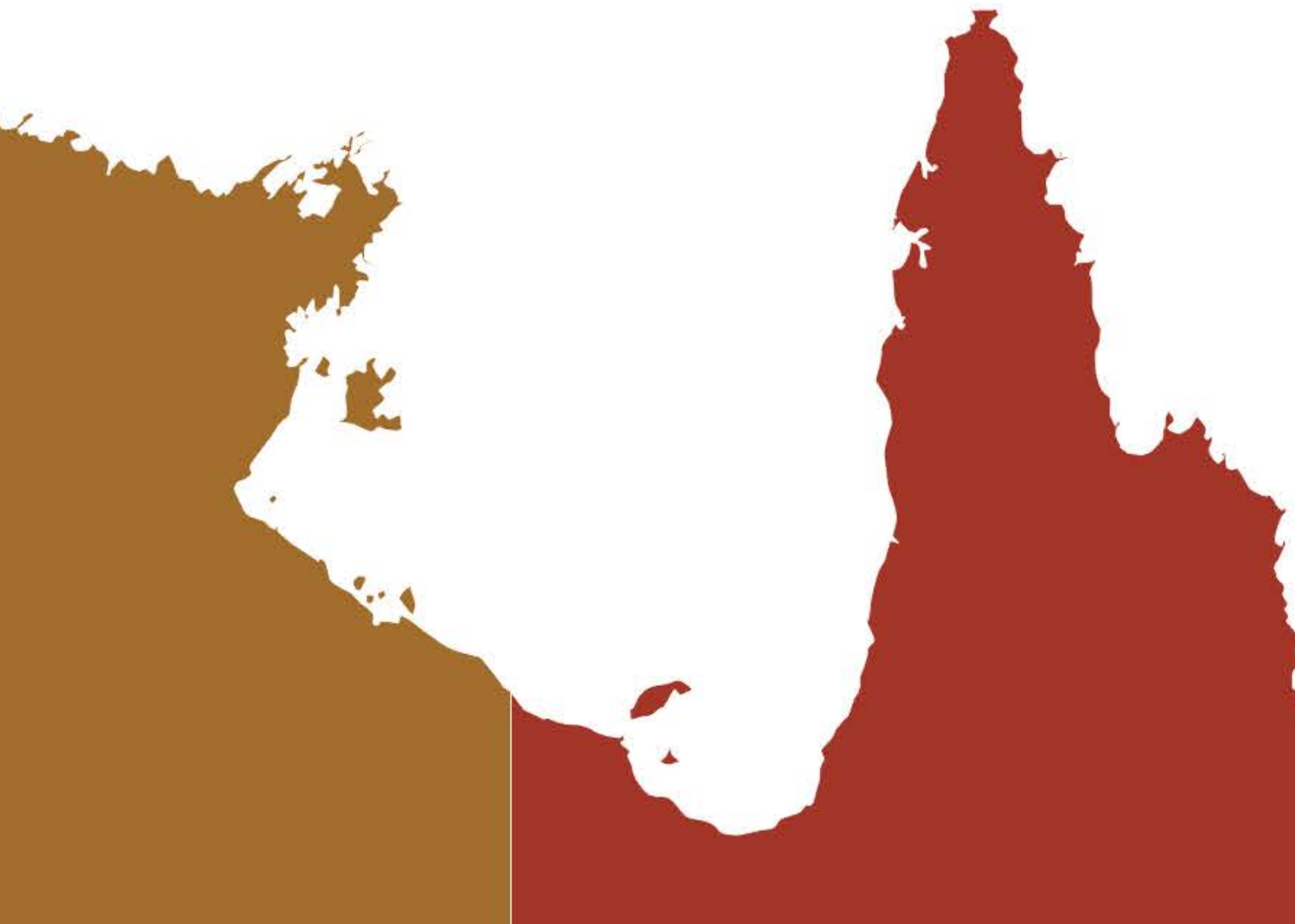
Indigenous communities in rural and remote Australia have their own unique characteristics. That is why ARDS employs a professional team of linguists, translators, multimedia and adult education specialists, and experts in the fields of health, law and economics to develop targeted programs and resources.

Our work is guided by a set of principles developed out of more than 40 years experience in Indigenous development and adult education in the Northern Territory.

Language Many Aboriginal people speak languages other than English as their primary mode of communication. Our educators work in people's first language to maximise communication, learning and sharing.

Worldview People see the world in different ways. Adult education needs to start with what people already know and what they want to learn and understand.

Two-Way Learning The roles of teacher and learner need to be shared equally for adult education to be effective. ARDS educators use a methodology that creates dialogue and mutual exploration of topics. The emphasis is on the process.



From the Chair



I am very pleased to give this report to the members and staff of ARDS about what has been happening for our organisation over the past year. I strongly believe God has been with us as we have struggled to find the new pathways for ARDS to grow as an organisation so that good things will happen in the lives of many Yolŋu people.

In February we welcomed our new Executive Officer Mr Chris Marshall, to come and work with us at ARDS and help us at this very important time of change. Chris brings a lot of experience from his many years of community development work in Central Australia. Also he has experience with Yolŋu people from his recent time at Laynha Homelands. His knowledge of government departments here in the Northern Territory and in Canberra has been very useful in helping us to tell our story to funding bodies about the important work of ARDS.


We are also very happy that our past Executive Officer, Howard Amery, has continued with ARDS in his role as Language Services Coordinator. Howard has worked for ARDS for a long time and his knowledge of our languages, cultures and history helps us in many ways. He also helps facilitate good communication in our meetings so that Board members and senior management can hear and understand each other as we explore new ideas together.

This year we have also been helped by having governance training for our members funded by the Commonwealth Government and provided in Yolŋu language by Tim Trudgen from Why Warriors. This has really helped us to understand how government and community organisations can work together to have good communication and good understanding and about our different responsibilities. We have our own language terms to talk about these ideas such as märrmirr (= solvent), and I am thankful to God-Wañarr that we can join our traditional knowledge and Balanda knowledge together to lay a good foundation for our future.

I am really wanting ARDS to grow stronger and do good community education not just for Yolŋu people, but also for Anangu people in Central Australia and Bininy people in West Arnhem Land. We should share our knowledge and experience to help each other right across North Australia. The ARDS Management Committee decided in April 2014 that the time had come for ARDS to transfer to ORIC and we are happy about that change.

I am confident that ARDS has a big future and whatever new problems or challenges face us, we can trust God to be with us and help us. I can already see the first fruits forming as we learn to trust each other more by working together to build our communities.

– *Dhänŋal Gurruwiwi*



"I am thankful to God-Wanarr that we can join our traditional knowledge and Balanda knowledge together to lay a good foundation for our future."

From the CEO



ARDS has a proud history as an organisation that has always stood for best practice in the application of community development principles, respect for and use of Indigenous languages and solidarity with Indigenous aspirations in the ever-changing flow of government policy-making.

But by 2014, ARDS' 40th year, the organisation had reached a point where it was searching for ongoing relevance and viability – and for clarity around its future scope of activities, its structure and its governance arrangements. While Yolŋu Radio has become a significant activity of ARDS, with potential for exciting growth and development, other activities of

ARDS in the areas of education, language and resource development had been subject to a process of gradual decline, with fewer funded projects and marginal financial viability.

The challenges faced by ARDS were referred to by Howard Amery, the previous Executive Officer, in the 2013 Annual Report, when he stated that "ARDS continues to struggle to obtain sufficient contracts from both Commonwealth and NT Governments to maintain current staffing levels, which we readily acknowledge are not sufficient to meet

the educational needs and aspirations held by members of the ARDS Board and wider Yolŋu population".

It is in that context that I commenced as Interim Executive Officer with ARDS at the beginning of February 2014 with a brief to address those issues and to take on a role that, far from being a straightforward management role, was really a change management assignment.

The Management Committee, meeting at Galiwin'ku on 19 February 2014, instructed me to pursue the following issues:

- The future direction, vision and structure of ARDS;
- A closer structural relationship with the NRCC and with the Northern Synod of the Uniting Church;
- A stronger funding base; and
- A better office space.

In undertaking that role, while the normal accountability requirements with respect to the ARDS Management Committee have been fully observed, my primary accountability has been to a management sub-Committee comprising the Synod General Secretary (Peter Jones) and the Moderator of the Uniting Church in North Australia (Stuart McMillan). Their advice and direction has been invaluable as I have sought to move the organisation towards greater security and strength.

ARDS is an organisation at a crossroads, but it is apparent that it still enjoys a good reputation in the stakeholder world for its strong commitment to working in the vernacular, its insistence on working with Indigenous people on the basis of true respect and equality, and the purity of its community development principles.

But it is also clear that if ARDS is to have a secure place into the future, it will need to be a renewed ARDS – with a new corporate identity and governance structure, a broader geographic reach, a new office of its own in Darwin, and a new strategic plan.

At a meeting at Galiwin'ku on 30 April the Management Committee made several important decisions, including the following:

- To move the incorporation of ARDS from the NT Associations Act to the Corporations

(Aboriginal and Torres Strait Islander)
Act

- To restructure its governance arrangements in order to give the NRCC a central place
- To relocate Yolŋu Radio from Darwin to Nhulunbuy as soon as practicable
- To undertake the proposed consultative work for the Office of Township Leasing in the interests of empowering Yolŋu for informed decision-making
- To conduct an ARDS 40th anniversary celebration at Nhulunbuy towards the end of the year in conjunction with an official opening of the ARDS studio complex and to invite the Minister for Indigenous Affairs to officially open the building

In giving effect to these decisions we are embarked upon a process of renewing ARDS, whilst still retaining and building upon the methodology, the core values and the Christian commitment that have always constituted its foundation.

In closing this report, I want to acknowledge the commitment and hard work, in difficult and uncertain circumstances, of the ARDS staff team. Despite the funding pressures and the question marks over ARDS' viability, the members of this team have continued to undertake some very fine work in education projects – an example being our creative work in the area of family violence, in language work – the key example being the Yolŋu matha legal dictionary, and in multimedia projects – with the commencement of a very exciting film project centred on a clan ceremony from NE Arnhem Land.

I want also to thank our wonderful Chairperson, Dhängal Gurruwiwi, with whom I have had the pleasure of working closely during the course of the year. We have shared the vision and the hope for a better ARDS.

– *Chris Marshall*

Talking with ARDS Staff

Bertie Warrnga Ashley

Warrnga joined the ARDS team early this year with the desire to be a part of getting important information out to communities.

"I grew up at Mainoru Station and Urapunga Station with some schooling at Mountain Valley and Roper River. My family moved back to Dangkalala in Arnhem Land and I began working as a truck driver in the 70's. From there I was employed by Ramingining Housing and they trained me as a Book-keeper and Carpenter. In 1982 my family moved across to Milingimbi where we lived for about 5 years. My wife and I used to work with many people sniffing petrol. There was no time to rest because we would hear people at night knocking on the door asking for help. We also worked with the church at Milingimbi and I worked with the school picking up the mail and liaising with parents about why their children were not in school. In Milingimbi I also worked for the Department of Housing.

In the late 80's I moved with my wife and children to Darwin to study at Nungalingya College. I worked at Gordon Symons (now CAAPS) for around 5 years and then transferred to Berrimah Prison as an Aboriginal Liaison Officer. After about 5 and half years I moved to Palmerston Community Correctional Services and worked with both the Casuarina and Palmerston offices then moved to Casuarina office. During that time I went out to Bush Court at Port Keats, Bathurst Island, Maningrida and Oenpelli area Bush Court and all that area.

In 2010 I resigned from CCCS to spend more time with my family.

Before resigning I had a little job for 6 months working with First Response Patrol in the Palmerston/Darwin area, working closely with police and rangers and the Darwin City Council as well as other organisations. I worked around the parks telling people 'you can't camp here', 'you can't drink here', 'you can't smoke here'.



After I resigned from Corrections I had a job for six months working with Mission Australia and now I'm working part time with ARDS. People who work with ARDS work mainly with Yolŋu people and I thought it would be good for me to come along and work with ARDS because there's lots of dhäwu (message/ information) to take to the community and talk with the community so they get that information.

People say to me 'that's good you're working with ARDS that's how we need Yolŋu to be working with Balanda, so that we learn and take the message of what's important out to the community'. It's very important dhäwu, health, home, land all very important things and many Yolŋu don't understand. "It's good to work with ARDS staff learning something from you mob and you're learning something from me. We're working together, it's important for everyone to work together. Two ways learning bala rali" (backwards forwards).



Health

Aboriginal and Torres Strait Islander peoples' life expectancy is 10 years less than other Australians. The high rates of chronic and infectious diseases show us that a lot more needs to be done to close the health gap. ARDS education gives Yolŋu people the tools they need to understand mainstream health information and services, and take back control of their lives. Most western biomedical concepts and words have never been translated into Indigenous languages. ARDS develops programs and resources that bridge this communication gap so that information and services can be understood and utilised.

Health Literacy and Blood Borne Viruses

Funded by the Australian Department of Health

This year ARDS has continued to build on the foundation of the sexual health and blood borne virus education work from previous years. Having developed language, knowledge and Yolŋu understanding of these topics previously, continuing this type of education was a significant opportunity to extend knowledge further, bridging the gap between Yolŋu understanding and western medicine. ARDS educators conducted face-to-face health education sessions in the communities of Gapuwiyak, Milingimbi, Nhulunbuy and Ramingining, as well as Darwin. This resulted in some of the most successful face-to-face education sessions in ARDS history. Thirty-four education sessions were conducted over three field trips to communities, some sessions involving numbers as high as 23 Yolŋu participants each, an unprecedented number and a great success for our education team. One of these involved a very positive and encouraging session with the local football team.

In the latter part of 2013, health education programs were developed to address the renewed issue of petrol sniffing in communities. These programs discussed the potential causes of substance abuse, and effects of petrol sniffing on the body. The interest in this topic was high, and complemented other health sessions on STI infections and germ theory.

In the latter part of 2013, ARDS was able to conduct several education sessions on women's health, identifying some misconceptions and areas of interest for Yolŋu women's health, such as the difference between contraception and STI prevention.

“If one person has that disease (STI) and someone has sex with them they will get that disease. If someone shares a cup with that person who has the disease they will get that disease.” (translated from the original Yolŋu matha).

Comments like this reveal an ongoing misunderstanding of disease transmission for STI's (and infectious diseases more broadly).

In 2014 educators continued microscope literacy and germ theory with a focus on the immune system and white blood cells, engaging in further education sessions with Yolŋu in the field.

In the same period, ARDS produced 13 health-related radio programs to be broadcast on Yolŋu Radio. The 'Pathways to the Future' series concentrated on leadership, law and strong communities as they relate to Yolŋu people in a changing world. Educators Dr. Jamie Mapleson and Wapiriny Gurruwiwi also completed a nine part series on hepatitis, informing people about the disease, its causes,



symptoms and prevention strategies. Drawing on Yolŋu knowledge about the liver, the series demystifies some of the complex issues surrounding hepatitis.

Participants in all of our education sessions often provided enthusiastic feedback when discussing health topics and new information in their own language:

“Yes, this is the in-depth story, this is what we want to know, where did that disease come from, how did people first get that disease.” - (Regarding HIV/AIDS, translated from the original Yolŋu matha)

“That’s what Yolŋu need to see and learn to really understand cancer and stop blaming sorcery”. (Regarding cancer during discovery education, translated from the original Yolŋu matha)

“Parents are addicted to kava or cards or marijuana and not looking after children. The children then go off and sniff petrol.”

‘It’s very hard these days because there are so many children that need to be looked after and the grandparents are getting tired. Yindi djäma (big work) for them caring all the time for gothu.’ (Both comments from a discussion about petrol sniffing, translated from the original Yolŋu matha)

Heart Foundation Radio Programs in the Kimberley

Funded by the Heart Foundation NT

The Heart Foundation NT approached ARDS to help produce a series of radio programs in the Shire of Derby and West Kimberley (SDWK). The primary objective of this work was to develop and deliver a radio educational program in collaboration with the community and with cultural input.

ARDS conducted two field trips with the Heart Foundation to create six radio programs that helped people understand coronary heart disease, its causes, symptoms and preventative measures. After consultation with seven different cultural groups representing some of the populations in Derby and West Kimberly, a storyline was created to address common misunderstandings, and to explain important terms such as heart attack, stroke and blood pressure in a way people could understand.

The programs were written and recorded in Kriol and Plain English, the languages likely to be understood by the most amount of people. The programs were made in collaboration with local Derby Aboriginal media organisation Larrkardi Radio (6DBY), as well as the Kimberly Interpreter Service (KIS), and will also be broadcast on 6DBY as well as Wangki Yupurnanupurru Radio in Fitzroy crossing.

"We learnt about how the body works at school, but they don't do that for people in community now (adults). Do people know that, like how the heart works, no." (Quote from a participant in discussions)

"If I went to France I would work with local people and in the local language, but people still come here and think they can do things without local people and not in the local language".
(Local radio presenter)

Dulbu (Walmajarri); Dooloo (Gooniyandi); Ranggu (Worrora) are local words for heart.



Gordon Marshall, Dr Jamie Mapleson & Anne Lennard
in Larrkardi Radio Recording Studio



“If I went to France I would work with local people and in the local language, but people still come here and think they can do things without local people and not in the local language”.



Law Governance and Economics

ARDS education harnesses the power of language to help Aboriginal people take part in mainstream legal, governance and economic systems. We find and record terms in Yolŋu languages as well as making English words and concepts accessible to people whose first language is not English. Our focus is on facilitating a two-way dialogue between cultures.



Dharray Manymakkunj Pawaw Ga Gapuw Project

“Looking after your power and water well”
Funded by the Power and Water Corporation and Bushlight

Power is a balanda thing (foreign, someone whose worldview values materialism), it's something that got introduced here. We never knew it was coming, no one explained it. We don't know how it's made or where it comes from. We don't care about it'.

This and similar opinions expressed by a number of senior Yolŋu people demonstrates their sentiment about power.

This attitude to power/electricity presented a significant challenge for this project in terms of needing to identify meaningful entry points into discussions about electricity that acknowledged and built on Yolŋu worldview. Yolŋu people made it very clear during education sessions that they want the 'full story' as opposed to a short message which conveys little or no intellectual understanding.

ARDS was contracted to facilitate conversations with Yolŋu people in Milingimbi and Galiwin'ku regarding the 'Dharray Manymakkunj Pawaw ga Gapuw' project, 'looking after your power and water well.' The project was completed in collaboration with Bushlight and the Power and Water

Corporation to discover Yolŋu understanding about the concept of electricity, conservation and power management.

The findings of this project were used to inform decisions about community engagement, and the employment of Yolŋu Energy Officers in communities. During the course of two fieldtrips to Galiwin'ku and Milingimbi, ARDS used community connections to introduce Bushlight and Power and Water Corporation to community leaders. Education sessions were conducted in Yolŋu Matha to discover useful themes, language and story lines to open this discussion with Yolŋu while also testing some existing resources. ARDS found that the concept of electricity was not currently connected to any true or deep stories for Yolŋu, and made several recommendations on how to give the full story to people so they understand energy production and conservation.

In the course of the project, it became clear that many Yolŋu people saw traditional and homeland living as existing methods to conserve resources.



Community Support for Yolŋu Radio

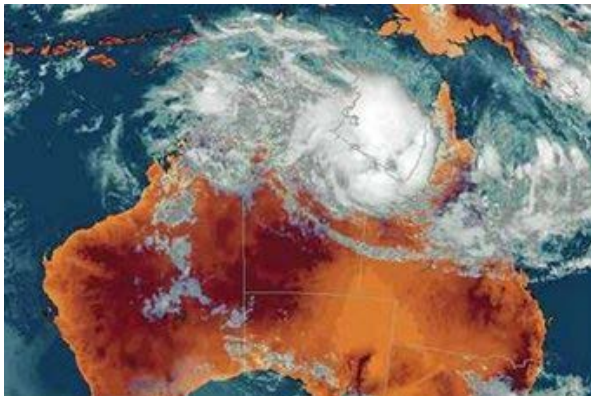
Funded by the Australian Department of Social Services

This year, ARDS received funding for our education team to produce 24 radio programs, with the goal of increasing community capacity to deal effectively with issues that negatively effect Yolŋu people.

In consultation with ARDS Yolŋu staff, the following areas were focus for audio educational radio programs –

- Land Ownership
- Climate Change
- Cyclone Warnings
- Phone Scams
- Gross National Income & Gross National Happiness
- Leasing

In these audio programs, ARDS has focussed on telling the “Dhunupa Dhäwu” (straight story), with an approach that has genuine meaning for people listening and learning in their own language. These programs help people to understand the story in full and how they can relate to the new information, rather than just what can be understood in English.



Cyclones

Yolŋu knowledge: Birds (warrkan, djikay) and fish are watching (wind and current influenced by cyclone from distance, and Yolŋu are watching their unusual movement and know how close and far the cyclone is. Yolŋu don't say it's within 2 days, but Yolŋu have the concept of cyclone watch. Yolŋu watch cyclone through birds and fish, and Bureau of Meteorology watch cyclone through computers.

Meteorologists use satellites to look for changes in the behaviour of the clouds in a cyclone.

Yolŋu people know that changes in the cloud, wind, waves and different behaviour of birds, animals and fish might mean that a cyclone is coming.

“I thought (cyclone) watch means Yolŋu can actually ‘watch’ cyclone by our eyes. The word ‘watch’ only confuses us. We understand (cyclone) warning, but not (cyclone) watch, But you (ARDS educator) unpacked the story from the climatologist (from Bureau of Meteorology) very well, so we found the way to explain to our people on radio.” – Yolŋu Consultant (translated from original Yolŋu Matha)

Carbon Tax and Climate Change

Program Feedback:

“We often hear the words climate change and carbon tax on television, but we don't know what they mean. Now I understand how climate changes and how the greenhouse gas affects our place. I learnt a lot together with ARDS educators, that is why I could understand what they [BOM staff] mentioned in the meeting” – ARDS Yolŋu Consultant (translated from original Yolŋu matha)

“We, Yolŋu often hear this word, carbon tax on television and radio, but we are not sure what it is. But it is clear now. I thought Yolŋu people had to pay this tax for Government as we do for income tax, GST, fuel, cigarette, but the story of carbon tax is more complicated and our people need to know this story. But we are not sure what will happen in the new Government, are we?” – Yolŋu Consultant (translated from original Yolŋu matha)

“This story is with evidence. I didn't know planktons absorb carbon dioxide like trees do. Our people don't know what oysters and juvenile fish eat to grow. Now I understand and I saw the plankton with my eyes under microscope. That is why I can talk on radio for our people” – ARDS Yolŋu Consultant (translated from original Yolŋu matha)

Gross National Income, Gross National Happiness

“This story (Gross National Income and Gross National Happiness) is new for our (Yolŋu) young people, but will make them think deeply and will open their mind.” – Yolŋu staff member (translated from original Yolŋu matha)

“Bhutan people are like Yolŋu. During early mission time, Yolŋu used to go hunting and gathering, and didn't rely on shop food so much. Bhutan people grow their own food and follow Buddha's path, and Yolŋu people follow our songlines, clan affiliations, family kinship and land.” – Yolŋu Consultant

“Money is not the answer... happiness is the answer... with happiness you live longer... with being lost in money you could go anywhere and at the end go nowhere.” – quoted and translated from one of the Gross National Income and Gross National Happiness programs)

Forgiveness

This program captures the concept of Yolŋu value and sense of forgiveness. Drinking kava, smoking marijuana, petrol sniffing, unlawful marriage, bullying and jealousy are now prevailing in Northeast Arnhem Land major communities. Community leaders and clan leaders have been making huge effort to straighten their communities by criticising negative outcome caused by those bad behaviours and denying the way of Yolŋu youth lifestyle. However this programs talks about mercy and forgiveness in Yolŋu worldview.

Identification

Clan, country, kin, skin name and relationships to each other are all important features of identity for Yolŋu yet for non- indigenous people name, date of birth, address, signature and photo are the important features of identity (especially those of European descent).

Five audio programs were produced discussing some of the reasons that we need ID, looking at the Australian constitution and some of the misunderstandings between Balanda law and Yolŋu Law yet reinforcing that the Law of Australia has been made to look after all of us and we all have the right to safety, the right to free healthcare, the right to be treated as equals, the right to vote, and the right to privacy.

We also have responsibilities under that law and the responsibility to follow and care for the law. This law is for everyone, Balanda and Yolŋu.

“This is a big problem for Yolŋu when they come into Darwin. Many Yolŋu don't have ID and don't know how to get ID. They can't get money, can't fly home, and this puts pressure on Yolŋu in Darwin.” – ARDS Yolŋu Consultant (translated from original Yolŋu matha)

“One lady from Yirrkala came to Darwin and went to the bank, and they were asking her for ID, but these questions made her withdraw and she just left the bank because she had no ID. She couldn't get money because she had no ID.” – ARDS Yolŋu Consultant, translated from original Yolŋu matha.

TCU Banking Literacy

Funded by the NT Department of Business

The ongoing project on banking literacy continued in 2013–2014, and in particular this period focused on the production of audio programs about TCU phone banking services as well as the delivery of education through face-to-face sessions.

With great support by TCU Yolŋu tellers and a TCU financial literacy educator, ARDS and TCU successfully developed a series of educational programs for Yolŋu Radio. These programs educate the audience on how the TCU phone banking service is actually used, and helps prepare listeners to use the service for the first

time. When ARDS community educators visited communities and homelands in Nhulunbuy and Galiwin'ku regions, the concept of phone banking was unpacked in language so that Yolŋu were able to make decisions on whether they would trust and use the service. Together with face-to-face education sessions and audio education through Yolŋu Radio, the concepts and the actual procedures of TCU phone banking are now ready to be widely shared and understood. Nine radio programs were produced and broadcast, covering phone banking and banking literacy, as well as privacy, ID, debit and credit.

Township Leasing

Funded By the Office of Township Leasing

In the first half of 2014, two educators took on an initial engagement contract for the Office of Township Leasing to act as honest brokers of information in language to Yolŋu people in Yirkkala.

The aim of the two fieldtrips was to discuss concepts such as leases, contracts, sections of the Aboriginal Land Rights Act (NT), as well as the function of the Office of Township Leasing, the Northern Land Council and the Department of Prime Minister & Cabinet.

All these discussions took place in language people could understand, and the team found that Yolŋu people in Yirkkala were interested in really hearing the true story of township leasing without bias from either side as well as what the 'Statement of Commitment' means for them. Many people expressed interest in wider education about Township Leasing from ARDS in the future.

“We have to get this story out to all Yolŋu because it affects all future generations.”
– Township Leasing session participant,
(translated from original Yolŋu matha)

“This is a new story for Yolŋu; there is no word for lease in Yolŋu language. It's a big story and very important for us, but no one has ever told us the full story about this before.” – Yolŋu staff member (translated from Yolŋu matha).

“Yolŋu traditional owners need to decide whether they will agree to township leases and take the money, or if they will say no.”
– quoted from the final leasing program
(translated from Yolŋu matha).

“That story is great, it is straight and meaningful. When Yolŋu hear that story they will understand straight away (about leases)”
– Yolŋu staff member not involved in the project who listened through the programs

Talking with ARDS staff

Dave Suttle



Dave Suttle joined the ARDS team as a Community Educator in early 2014.

I (Bulany) have been visiting, living and working in a variety of North East Arnhem Land communities since I was 20 years old and have been learning from Yolŋu about culture and language since 2006. I was adopted as a brother by a Gupapuyŋu man called Gawurra Gaykamanju who lives at Milingimbi; and given the name Mynydjutj by his father who has sadly passed away.

I completed my Liberal studies degree in 2010, which included majors in Physical Geography

and Aboriginal Studies and a minor in Yolŋu language and culture. Since then, I've worked in tertiary education on a both-ways adult education project based in several East Arnhem Land communities and homelands; this was complemented by a Graduate Diploma in Primary Education.

After working as an assistant teacher in Darwin and assisting Yolŋu with initiatives such as Yolŋuw Makarr-Dhuni (Yolŋu Nations Assembly), I was looking for an opportunity to combine my growing understanding of education theories and practices with my passion for working with Yolŋu. When the community educator position became available at ARDS, it was exactly the move I'd been waiting for.

"The work ARDS does is at the cutting edge of negotiating our way through often very different world views. I'm motivated by removing the barriers that perpetuate inequality and I love to be part of building cross-cultural understandings that contribute towards self-determination. Grappling with the process of negotiating meaning and finding mutual understandings that lead to ways forward is meaningful education in action."

"I know that what I'm doing here is important and challenging; while at the same time every day is exciting and fascinating. I really appreciate the way Yolŋu have been so generous with sharing their comprehension of the world and I look forward to continuing to work with my new Yolŋu and Balanda colleagues as well as community members for whom I hold the highest regard."



Social and Support Systems

Health and wellbeing is about getting the right support. ARDS programs and resources build on the strengths of Indigenous families and kinship support systems and gives them the tools to understand and access external services.

Family Violence Education Program

Funded by the Australian Department of Social Services



year ARDS developed a series of multimedia resources to facilitate understanding of the cycle of family violence, and discussion on how the cycle can be broken. Using familiar knowledge of the six Yolŋu seasons, educators produced radio plays that tell the story of a couple in a remote community and their experience with family violence. The education team also designed and produced a poster to represent the same cycle in a visual medium. ARDS was able to distribute these resources to an initial group of organisations working in the areas of family violence, social services, justice and women's affairs. The poster is now available to purchase from ARDS, and educators are working to distribute the resources even more widely to organisations working in the Northern Territory, and provide training in using the poster and audio plays to educate people about violence and prevention.

Feedback

Comments from Yolŋu people engaging with the new Family Violence Resources –

According to several Yolŋu consultants, Australian laws regarding domestic and family violence are not embedded in the mind or heart of Yolŋu enough to prevent them from acting unlawfully; mulkuru rom (foreign law) needs to be discussed and also shown visually and audibly by applying existing cultural knowledge in a practical way.

With funding for Indigenous Family Safety, this

“This is a fantastic and ground-breaking resource for Yolŋu. Same thing needs to be done in other regions in NT”

“This is a great example of local resource initiated by Yolŋu, driven by Yolŋu and developed by Yolŋu”

“Just wonderful. We’ve been discussing over one hour. This resource actually provokes our conversation.”



Language & Cultural Sustainability

Good communication is critical to the success of all programs and projects and to effective capacity building and education. It is therefore important that the language used between individuals and groups is mutually understood so that all communication can be two-way and dialogical. ARDS programs and resources work between English and Yolŋu languages to make better communication possible. The development of practical and contemporary resources, enabling Yolŋu to bridge the divide between Yolŋu and Balanda worlds, has continued to be a strong focus for the Language team in the last 12 months.



English–Yolŋu Matha Dictionary & Language Projects

Funded by the Attorney General's Department

Legal Dictionary

It has been hugely satisfying for us to be involved in the production and publishing of the first bilingual Legal Dictionary in a traditional Aboriginal language posted to the ARDS website in August 2014. 150 legal terms were identified, defined in Plain English, and extensively cross-referenced before being translated into Djambarrpuyŋu. Once translated all entries were checked for consistency and coherence and various changes made before posting online, but it remains essentially a first draft that needs further checking and feedback from a range of Yolŋu Matha speakers and age groups. These resources are available at –

www.ards.com.au/pages/Language .

Established in collaboration with AIS and NAAJA, we hope that this much-needed legal resource will soon be available for use by other language groups and members of the legal profession in a 'Plain English' version.

Looking Forward

Funding is being sought for the next phase of the ARDS Legal Dictionary which will involve the publishing of a Plain English Dictionary compiled in 11 sections and extensively cross-referenced to a full listing of approximately 280 legal terms. This currently exists in draft. This resource will also be translated into Djambarrpuyŋu, hopefully in a hardcopy publication as well as web-published

Djaŋu (Warramiri) & Dhaŋu (Wangurri, Gälpu, Golumala) Language Projects

This has been an exciting year for the ARDS

Language team in publishing the introductory dictionaries for the endangered Djaŋu/Dhaŋu dialects of Yolŋu Matha. Yolŋu consultants, language workers and education staff have worked together to complete the first available wordlists of Djaŋu and Dhaŋu. Continuing to build on the visionary endeavours of researcher Jenny Shield, the 1,500 word dictionary (Djaŋu) has been audited for consistency, accuracy, semantic meanings and other grammatical notes and information. Similarly, the 900 word Dhaŋu Dictionary has also undergone a rigorous checking process to enable ease of access to the embedded knowledge contained. After much hard work, these resources have been published and are now available on the ARDS website, accessible to Yolŋu speakers and also to the general public. To provide context and support in the use of these lexicons, introductory information on grammar, pronunciation, and dialect have also been included.

Gurraŋay Matha

ARDS has continued to work on documenting the specialised vocabulary of Gurraŋay Matha, the academic and heritage vocabulary of people from different Yolŋu Clan Nations. Working from recorded dialogue sessions with Yolŋu speakers, ARDS has progressed the vocabulary on a range of specialised topic areas that are often not recorded anywhere else. A large focus this year has been the digitisation of audio files to preserve original conversations and discussions concerning the meaning of many Gurraŋay Matha words. Once digitised, these recordings are added to a larger database where metadata about speakers, dialects, times and focus words (dhäruk mala) are preserved for future linguistic research.



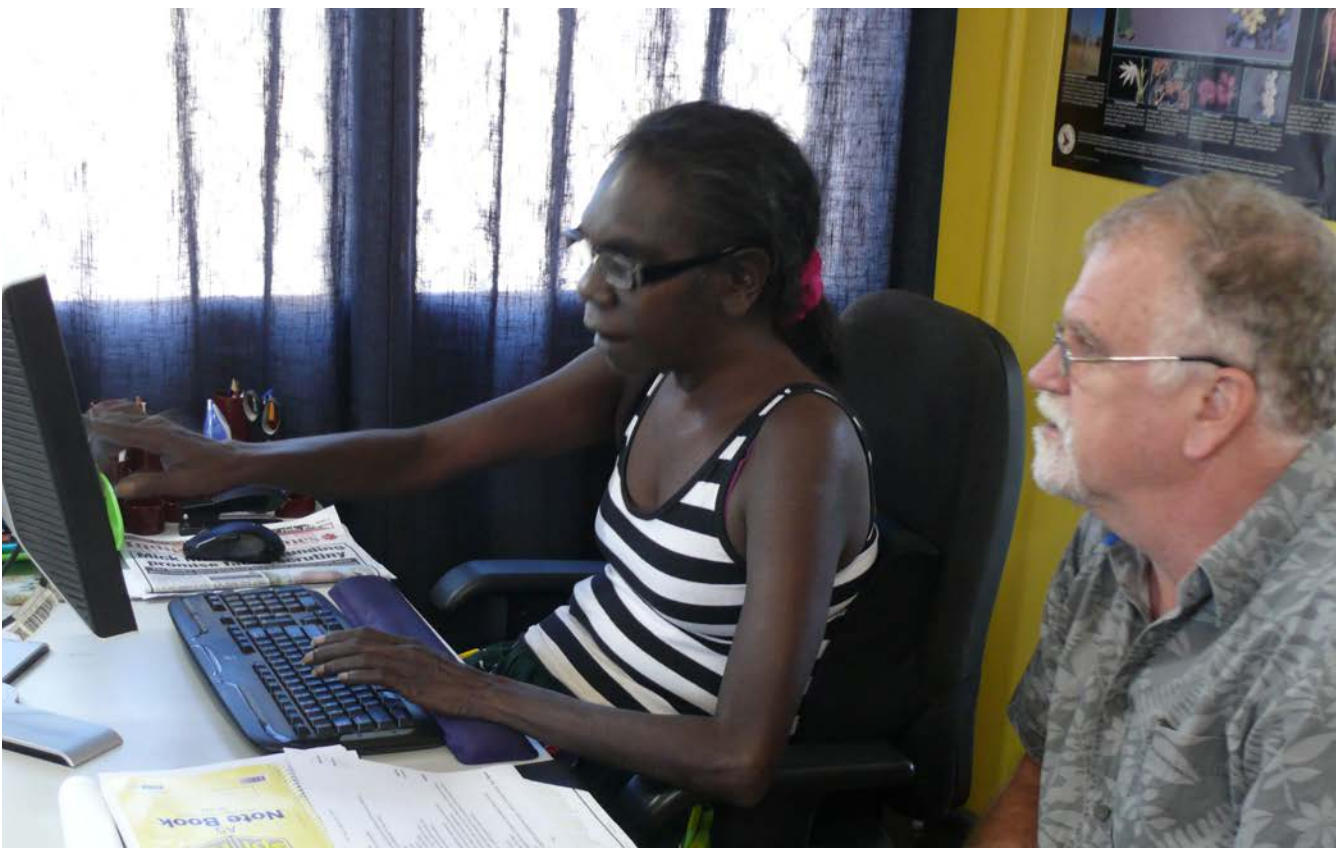
Governance Training

Some members of the ARDS language team have been called on at different times during the past year to facilitate dialogue and ensure good communication between management and Yolŋu Board members / Directors. This has been extremely important in helping Board members to think through the implications of changes in

Government policy, funding and the forging of new strategic directions, by being allowed to operate from their first language rather than the foreign language of English. A range of new terms around issues of governance and management have emerged during these conversations and found their way into the ARDS Yolŋu database.

Translation Service

An exciting new development within the last 12 months has been our ability to respond to translation requests for a range of purposes, including health brochures and pamphlets, sub-titling of YouTube videos and local community signage in both Djambarrpuyŋu and Gumatj.





STRONG TRADITIONS STRONG NEW WAYS



To promote linguistic diversity and sustainability in north-east Arnhem Land, ARDS has focused on recording and broadcasting in as many languages as possible across the region. By broadcasting this traditional material on ARDS Yolŋu Radio 24 hours a day and 7 days a week, recordings are put into circulation among 40 plus clan groups of north-east Arnhem Land. This allows for the widespread sharing of traditional knowledge including song lines, stories and proverbs.

This year, the Strong Traditions Project entered a new phase of growth for training and mentoring Yolŋu people in community. Six young Yolŋu people undertook a seven day workshop in the Ramingining community in north east Arnhem Land. The workshop was conducted entirely in Yolŋu languages and was designed for the

Yolŋu trainees to be able to acquire multimedia skill sets such as filming footage, recording audio, editing on computers and burning content to DVD. The multimedia workshop gave participants the skills to be employed as ARDS local media staff. Future work for participants will include catering to community demands and recording Yolŋu knowledge practices; ceremonies, hunting activities, bush medicine and narratives. ARDS is looking forward to our new local multimedia staff being motivated to engage with other media work occurring in their communities. ARDS is working to promote the quality of their multimedia work and to develop their skills further. The activities within the Strong Traditions project were significant for both ARDS and the workshop participants, working to build a foundation for future employment growth in remote communities.





Radio and Multimedia

Yolŋu Radio broadcasts 24 hours a day, 7 days a week to the northeast Arnhem Land region, Darwin and Palmerston. With content and languages from across the region, this service makes information, music and learning accessible to all.

Yolŋu Radio

Funded by Department of Prime Minister and Cabinet

Yolŋu Radio has continued effective operations over this last reporting period across our 20 transmitter sites while successfully changing our licences to include all 20 sites onto the Temporary Community Broadcasting Licence instead of the previous LPON licences for the Arnhem Land sites.

The change of licence necessitated a change of frequency (as required by ACMA). With these changes came increased signal strength and upgraded equipment, including the VAST switchover across the network. These modifications have taken place in 13 homeland sites as well as major communities Yirrkala and Gapuwiyak, Milingimbi, Ramingining, Nhulunbuy and Galiwin'ku.

Yolŋu Radio is in negotiations with homelands that would like to have the service installed, these include Dhalinybuy, Gawa and Rorrowuy homelands and licences are either issued or being processed by the ACMA. This major network upgrade project has been funded by the ABA.

This has however been an incredibly challenging period due to the inability of the VAST satellite receivers to deal with heavy rain during the November – May period across our network area. The set top boxes lose connection (rain fade) and change channel or freeze, leading to frequent wet season outages.

Responding to this, Yolŋu Radio staff have been providing over the phone support to people on remote communities and homelands to continually reset their satellite boxes and revert the channel to Yolŋu Radio. This has had the positive effect of more Yolŋu people having skills and confidence to interact with the equipment; however this is a serious problem with the VAST technology that YR hopes will be overcome as soon as possible.

All YR's chosen transmission equipment is selected for its durability, reliability and ability to operate consistently in harsh conditions. This new problem with the VAST satellite system is a major issue when considering remote locations, irregular phone connectivity, and language barriers in cross language technical training delivered via phone due to the high cost of travel and inaccessibility of many sites during the wet season.

The newly operating ARDS' Nhulunbuy Studio has been producing a range of content including music production of contemporary songs that are in YM Languages and based on traditional knowledge.

The employment of a Studio Coordinator living and working in Nhulunbuy has created many more opportunities for content production and audience engagement in the region, as well as increased employment and training opportunities in audio and radio production for local Yolŋu people.

Based at Gapuwiyak, Galiwin'ku, Milingimbi and Ramingining, 6 new Yolŋu multimedia workers have been employed on a casual basis, to record traditional content for video/multimedia production and radio. They are being supported to work as community journalists, recording stories from their communities to increase the amount and diversity of content coming in from different areas.

This strategy is aimed at ensuring that we are meeting the needs of a wide audience and producing content for various relevant platforms.

Hoping to see better use of the Nhulunbuy studio facilities, ARDS is intending to relocate the Yolŋu Radio transmission hub to Nhulunbuy on Yolŋu Lands, thereby increasing Yolŋu employment and engagement with a host of changes to programming including the return to live broadcast.

Thanks to licence and equipment upgrades Yolŋu Radio now has much wider coverage and can be heard for a significant distance travelling on roads outside of major communities.

The reliable and consistent radio service provided to up to 10,000 Yolŋu People on very remote communities and homelands that provides important and relevant education, news and other information provided in Yolŋu Matha languages as well as traditional and contemporary music and entertainment.

Yolŋu Radio has been broadcasting a range of new content all delivered in Yolŋu Matha languages.

New recordings of manikay (traditional song cycles) are being broadcast.

New recordings of traditional stories from community elders are being broadcast providing important cultural and linguistic maintenance.

Yolŋu Radio's news service is currently undergoing some changes – NIRS news will be on the hour 9 times per day, 5 days per week and ABC's Yolŋu Matha news 4 times per day 5 days per week. This is due commence on the

2nd July.

All ARDS staff involved in production of content for Yolŋu Radio attended a two day professional development radio training course provided by the CMTO and delivered by TEABBA trainers in August 2013 – The training covered broadcast techniques, production, live-to-air broadcasting, interviewing, mic techniques and a range of other skills.



National Indigenous Jobs Package

Funded by Department of Prime Minister and Cabinet

The National Indigenous Jobs Package has continued the employment of radio presenter and community educator, Sylvia Nulpinditj. Sylvia has continued to develop her skills in radio production and presentation, journalism, and this year also in multimedia and film making.

Some of the highlights

Radio Production: Sylvia has in this period been introduced to Protools Audio production software and the Avid C24 mixing console and has learnt basic operations, recording and editing of radio content, thus increasing her skills and confidence across a wide range of equipment and software.

Radio Journalism: Zoom H4N operations for including levels, mic positioning, interviewing, vox pops, recording under highly restricted environments and guidelines. Sylvia has become more proficient in a number of areas allowing her to interview people in a range of different environments and topics.

During this time Sylvia, alongside other ARDS colleagues involved in radio completed two x one day radio workshops through the Community Media Training Organisation (CMTO) delivered by TEABBA.

These workshops covered techniques for presenting information on radio – vocal and language techniques, script development, mic techniques, broadcast panel and software, production and presentation of a live-to-air radio show, Vox pop techniques and production, interview research and techniques.

The content covered in these workshops introduced Sylvia to a range of radio and broadcast skills, some of which were new, and others that increased skills and confidence in a range of areas. The workshops culminated in a live-to-air radio show on the TEABBA network in which Sylvia presented and operated the broadcast panel for the first time. The opportunity to gain these skills increases Sylvia's

capacity to continue to be a valuable part of ARDS' multimedia and radio operations, providing a vital media service to up to 10,000 Yolngu listeners across Darwin and Arnhem Land.

Multimedia training: content production using ipads, Film production covering film shoot procedures, boom mic operation including environmental variables such as wind, mic levels, silence, video lens area. Also elements of post production such as transcription of film for subtitling.

Sylvia now has a good basis of understanding and confidence to work on a film shoot primarily in the area of audio, but this thorough introduction places her well to expand her skills in film and multimedia production in the near future.

Sylvia also received training in multimedia production using a Zoom Q2 HD video recorder, camera and filming techniques, video editing, titling, computer skills for video production.

Intensive training, provided primarily by trainer Joanna Lester(video and radio journalist) lead to Sylvia's ability to produce (with Joanna) and present in Yolngu Matha a comprehensive video manual about producing videos and recording audio content using the equipment mentioned.

Following the presentation Sylvia was the key trainer in the induction workshop of 6 new remote media staff, delivering in Yolngu Matha, with co-trainers there to support her. This

was all very new to Sylvia, she embraces the challenge and did an excellent job.

Sylvia has also been working hard on developing a film production concept for Screen Australia's new 'Songlines on Screen Initiative'. ARDS has been successful in receiving funds to develop the 'Bulunu Milkarrri' film production to the point of applying for production funding. Part of the development funding was a film development workshop in Sydney in early June 2014 with Screen Australia that provided the opportunity to learn from many professionals from the Australian film industry. Sylvia takes the role of Director for this project and it is an excellent opportunity to apply skills learnt previously through her role with ARDS as well as learn a range of new skills.

The following is a quote from Sylvia in relation to her position here with ARDS thus far: "When I first started here there was so many things I felt unsure of or didn't know how to do, but now I feel confident that I can step straight over any barrier, any challenge I am faced with" (Nov. 2013). In line with this quote, Sylvia has described how her employment with ARDS has introduced her to a huge range of skills that she never imagined she would have, which have given her confidence and inspiration both in the workplace and in her path for the future. She is passionate about helping her people, through her work at ARDS and about becoming a leader for her people in the future.



Sample Audio Programs

Identification

- ID and Safety
- ID and our Identity
- ID and the Consultation
- ID and our rights and responsibilities under the constitution
- ID, Citizenship & our rights

Banking Literacy

- TCU Stories from Ramingining
- Bank Privacy
- Identification
- Debit Card
- Credit Penalty
- Visa Debit

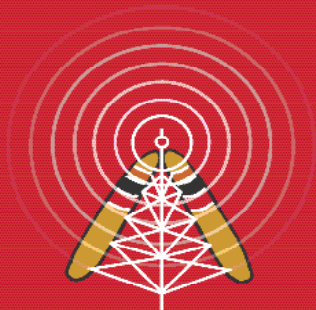
Leasing

- What is a lease
- A lease sets the rules to use someone else's land
- Compulsory township leases during the intervention
- Leases now in remote communities
- What is a township lease?
- Why does the Government want a township lease?
- Township leases are a negotiation

Land Ownership

Phone Scams





Yolngu Radio

The voice of north-east Arnhem Land

Locations

New
frequencies

Bälma	90.1FM
Bäniyala	89.7FM
Baṅ'thula	89.1FM
Darwin	88.9FM
Dhuruputjpi	88.9FM
Donydji	90.3FM
Galiwin'ku	102.7FM
Gāngan	89.3FM
Gapuwiyak	102.3FM
Garrthalala	89.9FM
Gurumuru	89.5FM
Mäpuru	89.5FM
Maṭamaṭa	89.7FM
Milingimbi	102.9FM
Mirrṇatja	89.7FM
Daḍayun	88.9FM
Nhulunbuy	96.5FM
Palmerston	88.9FM
Ramingining	102.5FM
Wandawuy	89.1FM
Yirrkala	102.1FM

For more information on the changes please call (08) 8984 4174 or freecall on 1800 899 769.



Supporter, donors & sponsors

We rely on your help to make a real and lasting contribution to closing the gap for Indigenous Australians. ARDS would like to thank all the individuals, government and non-government organisations that supported our education and capacity building work in 2012–13.

The Northern Territory Government

<http://www.nt.gov.au/>

Australian Department of Social Services

<https://www.dss.gov.au/>

Australian Department of Communications

<http://www.communications.gov.au/>

Australian Department of Health

<http://www.health.gov.au/>

Attorney General's Department

<http://www.ag.gov.au/>

Australian Department of the Prime Minister and Cabinet

<https://www.dpmc.gov.au/>

Power and Water Corporation

<https://www.powerwater.com.au/>

Bushlight

<http://www.bushlight.org.au/>

Office of Township Leasing

<http://www.otl.gov.au/site/>

NITV

<http://www.nitv.org.au/>

The Heart Foundation NT

<http://www.heartfoundation.org.au/>



Financial Statements

Income	2014 \$	2013 \$
Revenue	1,684,778	1,609,679
Expenditure		
Employee benefits expense	1,042,755	1,026,764
Depreciation and amortisation expenses	169,464	152,022
Advertising	68	1,089
Nhulunbuy property costs	7,344	48,537
Radio Network Upgrade	46,417	-
Computer expenses	30,813	36,543
Insurance	8,376	1,100
Printing and stationery	2,961	2,581
Telephone	19,667	18,730
Transmitter expenses	46,051	37,427
Travel expenses	128,718	101,870
Other expenses	103,252	86,356
Total Expenses	1,605,886	1,513,019
Profit/(loss)	78,892	96,660



Balance Sheet	2014 \$	2013 \$
CURRENT ASSETS		
Cash and cash equivalents	244,456	431,933
Trade and other receivables	61,266	15,736
Inventories	8,545	28,497
Financial assets	1,421,360	1,372,347
TOTAL CURRENT ASSETS	1,735,627	1,848,513
NON-CURRENT ASSETS		
Property, plant and equipment	1,411,280	1,523,284
TOTAL NON-CURRENT ASSETS	1,411,280	1,523,284
TOTAL ASSETS	3,146,907	3,371,797
CURRENT LIABILITIES		
Trade and other payables	111,835	134,602
Provisions	126,533	124,470
Other	40,000	308,572
TOTAL CURRENT LIABILITIES	278,368	567,644
NON-CURRENT LIABILITES		
Provisions	20,894	35,400
TOTAL NON-CURRENT LIABILITES	20,894	35,400
TOTAL LIABILITIES	299,262	603,044
NET ASSETS	2,847,645	2,768,753
MEMBERS' FUNDS		
Retained profits	2,847,645	2,768,753
TOTAL MEMBERS' FUNDS	2,847,645	2,768,753



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Thank you to all staff for their
assistance.

