

ANNUAL REPORT

2017-2018



ARDS
ABORIGINAL
CORPORATION

CREATIVE MEDIA & COMMUNICATION SPECIALISTS



SONG DANCE & CEREMONY

Ŋilimurr dhuwal yolŋu nhina yukurra dhärukmirr, ga bäpurru'mirr, ga rommirr, gaka' mirr, djuŋunymirr. Dhuwali ŋilimurruŋ dhuwal dāpthon marrtji, ga ŋilimurr dhuwal yolŋu balanya nhakun ŋilimurr yurru djäma nhä malanyha milkum ŋunha bala ŋäpakiw walalaŋ barrkumal, galkimal ga dhiyal bäyma through nhäkurr malanyŋukurr? Manikaykurr. Bungulkurr. Biŋmakurr. Ga wiripu rom malanyha ŋilimurruŋ dhuwali gandawyun marrtji ŋunhi ŋilimurr ŋuli goŋ-wirrkithirr djäma marrtji. Nunhiyinhdi warrpam marrtji yukurra djunama dhäruklil. Dhäruktja dhuwal ŋilimurruŋ, yaka ŋayi barrku, dhäruktja dhuwal ŋilimurruŋgal galki. Bili ŋilimurr yurru waŋany yolŋunhany dhiyaŋ ga dhärukthu.

We Yolŋu are still living here with our languages, our clans, our law, our character and our culture. We continue these unbroken traditions. How do we share our way of life with non-Indigenous people – near and far? Through song. Through dance. Through ceremony. There are consequences if we corrupt these traditions. Our languages contain all of that knowledge. Our languages are not irrelevant. We are intimately connected with our languages, because as human beings we use words to talk together. We hold our languages close and ready.

Language: Djapu

**Moiety – The physical and social universe of Yolŋu people are divided into two moieties (or halves) everything within the physical environment (including each particular species of flora and fauna, land and water) and cultural environment (songs, designs, material objects, symbols of law etc.) is either Dhuwa or Yirritja. In addition each bäpurru and ringitj, and their respective membership, are classified as being either Dhuwa or Yirritja. A person belongs to the moiety of their father and he/she must marry into the opposite moiety, so that a man and his children are in the opposite moiety to that of his wife and mother. In traditional law it is not possible to have shared ownership or legal title that combines both Dhuwa and Yirritja descent groups.*

**Balanda: White person*

**Yolŋu: people of northeast Arnhem Land*

**Malk: Skin name*

Photos taken by Anita Lakatos

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ABOUT ARDS

We are an Indigenous Corporation and have worked with Indigenous communities in the NT for over 40 years. Our skilled cultural and language consultants are uniquely placed to listen to Indigenous voices, understand their aspirations and the challenges they experience.

Our vision is for Indigenous people to be able to engage on equal terms with the wider Australian society, its organisations and systems.

We ‘span the gap’ that often exists between mainstream services and the information they typically share, and the information Indigenous communities want and need.

As communication and creative media specialists, we utilise a unique approach that has been developed and honed over the decades.



FROM THE CHAIR

Yow nhämirr bukma! My name is Maratja Dhamarrandji. I am a Djambarrpuyngu man who lives in Galiwin'ku on Elcho Island in northeast Arnhem Land.

I work part time as a support worker for the Northern Regional Council of Congress (NRCC) and I am also an ordained Minister of the Uniting Church.

I have been a long term Director of the ARDS Board and have held the position of Chairman for one year.

I am committed to the ARDS Board because I believe in the ARDS methodology. The methodology is based on the use of the Aboriginal peoples' first language as a foundation for communication.

Looking forward

When thinking about how, as a Yolngu person, we should approach "Closing the Gap", I think of Moses and the Israelites. Moses did not try to work on his own. He sought advice from Jethro, his wife's brother (ñapipi) and he mentored and then handed authority to Joshua. Joshua then brought the Israelites to the place of plenty.

To move to our "place of plenty" we need to draw on our gurrutu (kinship) relationships rather than ignore them.

Our youth need to see our elders making decisions based on our traditions of strong Yolngu governance.

This approach is a respectful way to work with Aboriginal communities and makes it possible for us to engage as equals in discussions about the issues that impact on our daily lives. These issues include:

- The local economy and poverty
- Our health, in particular renal health and the desire to have dialysis on our communities
- High levels of incarceration of our youth and the need for improved relationships with the police
- How can we engage with government to build our families based on traditional systems of kinship and discipline?

Too often, government doesn't recognise or even try to understand our systems. These systems have governed our way of life for millennia.

Our future needs to be built on these strong foundations, not on programs that rely solely on externally designed school-based education, employment or entertainment programs. While each of these areas is important, without our traditional systems as the foundation, they don't make sense.

No one person can achieve the "place of plenty" for the community without being inclusive of all clans who come together to achieve a better future.

ARDS Future

In March this year, the Board met for a Strategic Planning Workshop where we identified four options to explore to support the ongoing sustainability for ARDS.

The Board and the ARDS team have worked hard to progress these options throughout the year.

For ARDS we hope that adequate funding can be secured to ensure our future.

Appreciation

The Board would like to thank the hard working and dedicated ARDS CEO and team both Yolngu and Balanda, who work to implement the Board's vision.

This year we said a sad farewell to a longstanding colleague and friend, Gamarran, Howard Amery. Howard has gone to take up another important position in the Darwin community. On behalf of the Board I would like to express a big thank you for his significant contribution to the work of ARDS over many years.

We want to work alongside government and service providers to achieve this.

We want to maintain our close links with Aboriginal communities and to continue to build understanding and respect of Aboriginal knowledge and wisdom and for us to gain greater insight into the policies of government. This will enable us to be partners in our development.

To the Board, for all their effort and commitment working through tough issues, I also express my thanks and appreciation.

It is my hope and prayer that God will help us to all to build a better society that gives hope to Aboriginal youth and future generations – hope that is based on the clarity and vision of the elders.

Maratja Dhamarrandji

Chairperson

Our Board



Warmbirrirr Ganambarr **Milingimbi**, Dipililña Marika Bukulatjpi **Yirrkala**, Biritjalawuy Gondarra **Darwin**, Maratja Dhamarrandji **Galiwin'ku** (Chair), Peter Jones **Darwin**, Gawura Wanambi **Darwin** (Vice Chair)



Matthew Dhulumburrk **Ramingining**



FROM THE CEO

Hello and thank you for your interest in our Annual Report!

This has been another very full year that sees ARDS delivering excellent outcomes across a range of projects and turning our financial situation around to reduce losses.

Our Board continues to be our backbone, showing wisdom and holding firm in their ongoing belief of the importance of the work that ARDS does across Arnhem Land and other communities.

What remains special about ARDS is not only the unique role we play in spanning the gap in communication between cultures, but that our workplace provides a real example of meaningful cross cultural exchange - we work together to share our knowledge, skills and insight to co-design and deliver our wide range of projects.

This year our Board and management team participated in a process of Strategic Planning to address a number of organisational challenges – most importantly our uncertain funding environment.

As a result of this process we have focussed our efforts on developing opportunities for increased commercial activity. The Board recognises that to be truly sustainable, we must raise revenue outside of the grant process.

Our third year of delivering Welcome to Country and Healing Workshops to Outback Spirit Tours provided employment opportunities for local Yolŋu people and revenue to support ARDS work.

We are currently exploring the development of other potential commercial activities that build on Yolŋu expertise and knowledge.

We have achieved national recognition for our radio production when we received two IRCA awards for:

- Best Radio Production for a 12 part radio series "Finding a pathway to reduce harms caused by pokies"
- Best Outside Radio Broadcast for our Garma Festival live broadcast

Despite our many successes, we are not able to relax the focus on our funding situation and next year will continue to provide us with significant challenges.

I would like to express my appreciation to both the Australian and Northern Territory governments, who continue to support us and believe in the work that we do.

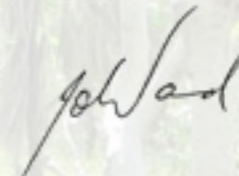
The Board provides me with the incentive to maintain the energy to continue in this very uncertain, difficult but always, rewarding environment.

The team based in Winnellie and Nhulunbuy, work with focus and commitment to achieve the Boards goals –their substantial effort is fundamental to our considerable accomplishments.

A big thank you to our contractors; Nexia Edwards Marshall, Keogh Bay Consulting and Andrew Eastick who show commitment and enthusiasm above and beyond expectations.

And thank you to you too, who have chosen to read our annual report – your support is valued.

Please refer to our website www.ards.com.au for more detailed information about our organisation and please consider signing up to receive our Newsletter to be updated on the many exciting projects that we will be delivering next year.


Johanna Ward

CEO

Certificates of Appreciation

RIGHT: Bulkanhawuy and Wapiriny

BELOW LEFT: Gawura and Binalany

BELOW RIGHT: Galitju and Gawura



PRIMARY HEALTH

Top End Smoke Free Spaces



... mǎrr dhu djamarrkuḷiy' yaka rerri mǎrram
dhipunuryi ḡawululḡur

smoke far away...so that your kids don't get sick from your smoke



In 2018, signs were produced for the four main languages in Minjilang – Maung, Iwaidja, Gunbarlang, and Kunwinjku.

ARDS completed its pioneering Top End Smoke Free Spaces project in July, after two years of conversations in three Arnhem Land communities about smoke free spaces.

The project, funded by the Federal Government's Tackling Indigenous Smoking Innovation grants, has seen excellent results in the three communities – Ramingining and Gapuwiyak in East Arnhem Land, and Minjilang (Croker Island) in West Arnhem Land.

Between January 2017 and July 2018, ARDS cross-cultural facilitators had over 400 dialogues about smoking and smoke free spaces in the three places. We believe these dialogues were, for many residents, the first time they received meaningful information about this complex subject and had the opportunity to share their stories and ideas about smoking.

After these dialogues, many householders tried to start a 'smoke away, in the distance' rule for their house.



Gapuwiyak residents Glenda Garrawurra, and Phylis Wunumurra, with the *Barrku Buny'tjurr* signs showing their household's 'smoke far away' rule



Ramingining ALPA employees Roy Maparrku and Peter Gekirri installed a *Barrku Buny'tjurr* sign and were planning to enforce this rule

Ramingining	87 households visited; 192 conversations	54 Smoke Free Spaces attempted or strengthened
Gapuwiyak	71 households visited; 192 conversations	56 Smoke Free Spaces attempted or strengthened
Minjilang	20 households visited; 36 conversations	14 Smoke Free Spaces attempted or strengthened

In Gapuwiyak, for example, we know of 39 households who attempted to create a 'smoke free home' rule for the first time, and another 17 households who strengthened an existing weak rule. Of the 48 of these 56 rules that we were able to evaluate, we were confident that over half of them (58%) were active during our final visit.

This is a great result, suggesting the approach piloted in this project – in-language, respectful sharing of the 'deep story' about smoking, with a focus on supporting the creation of smoke free spaces – can provide the support that remote Indigenous households and communities need to make changes to their smoking habits.

'Luḡiny': Facilitators used different visual aids to share and stimulate stories. This picture (below) of a tobacco pipe created lots of discussion about traditional customs and law for smoking. (Photo courtesy of the The Donald Thomson Collection (Donated by Mrs. Dorita Thomson to the University of Melbourne and on loan to Museums Victoria.)

During this project, we weren't just sharing information one-way. We heard hundreds of amazing stories about *ḡarali* and *baki* (tobacco): stories about smoking in Macassans and Mission times, stories about traditional law for smoking, stories about smoking today, many stories about people wanting to quit, and stories about the loss of control felt by many older people.



Here are some of the stories we heard:

"These signs are working! I point to them and tell my grandchildren to smoke outside. Before, I used to tell them to smoke outside and they ignored me."

"At my own house, we have three teenagers who smoke inside, they are deaf. Every time I smell smoke in their rooms I tell them to smoke outside, but they ignore me. I think they don't understand about passive smoking, or they don't care because they are teenagers. It's very hard."

"I quit many years ago. I just quit, I didn't have to see a doctor. The store used to be closed on the weekends. One weekend I'd run out of baki, so I didn't smoke all weekend. On Monday, I went to the store in the morning, bought a packet of cigarettes, and lit one up. But when I smoked it, its taste was different - no good. I just quit then, and I gave the rest of the packet away."

"My new granddaughter will be arriving here in two weeks! Please give me some signs. We'll start this rule, telling people to smoke outside. Even I will smoke outside, because we've got to protect her".

"I've tried to quit a few times, but nothing works. I smell ṅarali' and then I'm back into smoking again."

"Macassans brought these chemicals to Yolṅu – before, our bodies didn't have any chemicals in them, we were strong and healthy. They traded ṅarali' for dharripa (trepang). The designs on the

ṅuniny (tobacco pipe) are for men only – I know that because the designs are without meaning for women and children, we see them but we can't understand what they mean. They are dhuyu (sacred). If women or children would smoke, there would be a severe punishment."

"I used to pack my father's pipe as a child, and he'd say to me, 'don't ever smoke, this is no good'. I saw there was a law there. That's why I don't smoke. I tell other people, too: 'You've got to take care of your kids. You are a role model for them, and if you are smoking, they'll grow up to smoke too'."

"I saw my father smoking rowu (beach morning glory – Ipomoea pes-caprae). In Mission times, when Yolṅu were starving for ṅarali', they would dry the leaves (not the stem), crush them up, and smoke them in a ṅuniny, or in those long white shells or crab claws."

"Old people never used to get sick from smoking. Today, lots of people are getting sick. Before, only old people smoked, not young people. They smoked it with a pipe, and only smoked in the morning, and at the end of the day, after coming back from hunting or collecting food. Now people smoke all day, and everyone smokes."

ARDS worked with James Cook University (JCU) to comprehensively evaluate the project.

The Arnhem Land Progress Association (ALPA) also provided support for this project.

This report can be found at <https://ards.com.au/about/reports/>



Howard Amery & Djuwada

Renal Report

The Uniting Church Northern Synod approached ARDS to commission a report regarding renal services for remote patients in the Top End.

Informed by discussions with key stakeholders and reviewing the literature, the report highlighted the impact of kidney failure on Aboriginal people in remote areas. The massive impact of kidney failure is compounded in remote areas by issues of poverty, remoteness, miscommunication and dislocation, often removing senior leadership from communities. The predominant treatment modality usually requires patients to relocate to a major urban area for life-continuing treatment - There are remain few places in the Top End where remote nurse-assisted dialysis is possible, the treatment preference of a majority of Aboriginal people. However the success of Western Desert Nganampa Walytja Palyantjaku Tjutaku (Western Desert Dialysis – The Purple House) in providing such



essential treatment for remote patients in remote communities provides hope that this can continue to be replicated across remote parts of Australia. This report can be found at <https://ards.com.au/about/reports/>

NDIS

ARDS have been working with Miwatj Health and ALPA over the past year to improve the understanding of disability and the NDIS for Yolṅu in East Arnhem Land.

Miwatj Health and ALPA are two of the Coordinators of Support in the East Arnhem communities. ARDS delivered a series of workshops for Yolṅu working within the NDIS, as well as participants and their families, in Nhulunbuy, Galiwin'ku and Ramingining. Delivered over one day, the workshops sought to develop a conceptual understanding of the NDIS: the background, foundations of the NDIS, key components, and the practical implementation.

The workshops are complemented by a suite of resources: "Dharanjanaraw dhiyak NDIS-ku:



wanakanharaw ga dhukarrwu manymakku". This includes a facilitators guide for future workshops, a comprehensive list of Disability terms with translations into Djambarrpuyṅu and Gumatj, an NDIS wordlist with translations of key NDIS specific terms, and a short film capturing the workshop material and discussion by participants. This report can be found at <https://ards.com.au/about/reports/>

Bridges in Health and Criminal Law: From Text to Sound

With two grants funded by the Department of Communications and the Arts' Indigenous Languages and Arts fund, ARDS has continued work this year to make two print dictionaries available in audio form.

The first project is to develop a multi-lingual Yolṅu-languages to Plain English health dictionary app for mobile phone, which takes as its starting point ARDS's "Dictionary of Anatomy: Dhäruk Mala ga Mayali' Rumbalpuy".

Health Dictionary App

Language barriers and differing approaches to health and the body are a major obstacle for Yolŋu and for many other Australians from non-English speaking backgrounds when in mainstream healthcare settings.

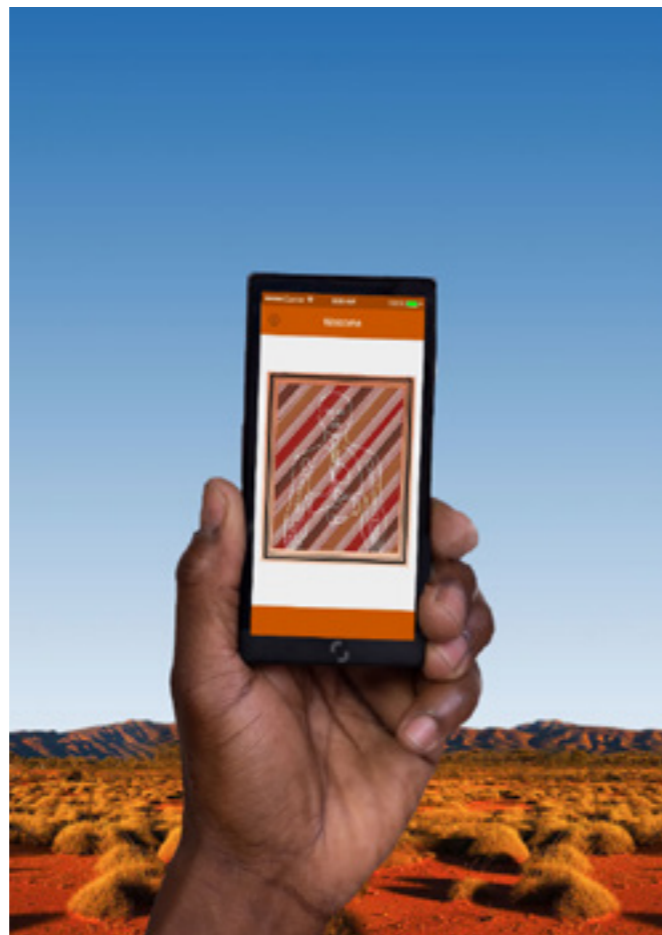
This past year, ARDS has been working on a health dictionary app which we hope will be a tool for interpreters, health practitioners and patients to communicate and understand each other better. The app will enable users to search for anatomical and pathological terms, and listen to information about these terms in any of four languages: Plain English, Dhuwal (Djambarrpuyŋu), Dhanu (Wangurri) and Dhuwala (Gumatj). It will be more than just a classic dictionary: it will unpack the information in a very clear way, and have search capabilities to allow picture browsing to cater for low literacy, and text browsing for those who know the particular term they are looking for in any of the four languages.

The starting point for the app is an earlier print dictionary made by ARDS, called, "Dictionary of Anatomy: Dhäruk Mala ga Mayali' Rumbalpuŋ". ARDS wanted to make these resources more easily obtainable, and also accessible to those with low literacy. This app will provide the dictionary content in audio so that anyone can listen to the content, and those who don't speak a Yolŋu language such as some health practitioners, can still play content in Yolŋu languages for those who do.

Through the project we are expanding the dictionary into two additional Yolŋu languages: Dhanu (Wangurri) and Dhuwala (Gumatj). Our team have been working in Darwin and Nhulunbuy to translate the text and in turn, record these translations in audio for the app.

One of the key learnings of the process of converting the print dictionary into audio has been the extent to which audio has more impact than text. This is good in terms of information sharing, but it has meant that some entries that were acceptable in print form are too 'djinbulk' ('sharp') or jarring in audio form. Luckily Yolŋu have ways of sharing information carefully and metaphorically so that with some adaptation, what would otherwise be sensitive material can still feature in the open access part of the app. A restricted access, password-protected part of the app will contain information such as women and men's health information that requires sharing with more care.

In the process of making the app the Yolŋu members of the team have identified that demonstrating



gentler, more circuitous ways of discussing health issues should be a feature of the app. While the starting point of the app was to deliver Balanda health knowledge in a clearly explained way through Yolŋu languages, the process has led the team to work on demonstrating how to 'mayali'kurr lakaram' or 'speak circuitously' so as not to 'nayanu-wutthun' or 'hit the inner being' of the sick or ailing person.

Currently the dictionary includes 156 anatomy entries and associated pathologies. We would like to expand the dictionary as time goes on however to include procedures, expand the information on anatomy and pathology, and to respond to feedback received from users about other information needed. The beauty of this app is that it is being built so that it will allow the addition of new entries and improvements into the future.

The app will be available for download from app stores from early 2019. If you wish to be involved in user testing for the app, we would value your feedback. Please email Salome Harris at ARDS on salome.harris@ards.com.au if you wish to take part.



TALKING WITH THE TEAM: Salome Harris

I was born in Nhulunbuy when my parents were living and working at Yurrwi. Dad was employed by the Methodist Overseas Mission to do missionary work and community development. Mum worked in Yolŋu-matha literacy education for adults. That was between 1972 and 1978.

During that time, every Balanda who worked for the Northern Synod was required to do a three-month Yolŋu-matha conversation course and to continue studying after that. My parents had many teachers at Yurrwi, but one of my mum's teachers and mentors was Njalambana, whose daughter is Warmbirriri, a member of the ARDS board. I am pleased to be able to work with relatives of Njalambana and so many other great teachers here at ARDS.

In 2001 I returned to Yurrwi after finishing my schooling down south, and it seemed like everyone remembered me, even though I was only a child when we left the island. I was welcomed like family and treated with the greatest generosity, humour, and seriousness. I stayed with the daughter of one of the women my mum had taught years ago. Her uncle, Dhulumburrk, also an ARDS Board member, had been a brother, teacher and companion of my dad's, so I felt a close connection to that family.

After several years of extended visits I began to have some proficiency in speaking Dhuwal, and was invited to help work on a dictionary project for Yan-nhanu – another variety of Yolŋu-matha. I signed up to do a Graduate Certificate in Applied Linguistics through CDU to give me some foundations in linguistics. This is how my work in linguistics began. I later did training at La Trobe University and the University of Melbourne where I finally got my linguistics degree.

Over the years I have begun to work more in the field of language maintenance and language revitalisation. Yolŋu at Yurrwi had been educating me along with their Yolŋu families about how their languages were changing. They continue to do this, raising awareness about how wherever possible to choose Yolŋu words and expressions instead of borrowing from English.

When in 2006 I began to work at Katherine Regional Aboriginal Language Centre, and some years later at Ngukurr Language Centre, Blakfala from Barunga, Beswick, Bulman, Weemol, Ngukurr and Numbulwar taught me about their languages and we worked together to record and teach them. They shared with me the anguish of seeing their languages become threatened, and for young people, of having little chance to learn their heritage languages at all. Indigenous people visiting from the southern

states impressed on us how critical it was to work in every way to record and promote these languages while they are still spoken. The drive of the elders to maintain their languages, and the effort and gratitude of young people who had the opportunity to learn some language has motivated me to continue working in this field.

In addition to learning the importance of knowing one's heritage language, I was taught the value of the Kriol language as a vessel of Blakfala ways of seeing and maintaining little gems of these heritage languages. I learned first hand how languages have different and changing status, and how perspectives on this can change the way people feel about themselves and where they belong. Through all of these experiences in Arnhem Land I saw first-hand how powerful learning in one's first language can be, be it for Kriol, Yolŋu-matha, English or any other language.

I later went on to work at AIATSIS, at Batchelor (BIITE), at the University of Melbourne, and finally at Ngukurr Language Centre before I came to work as a linguist at ARDS.

Alongside my colleagues, I am currently working on a multi-lingual Dictionary of Anatomy and Pathology, helping to translate and record a print dictionary (Dictionary of Anatomy: Dhäruk Mala ga Mayali' Rumbalpu, published in 2009) into an app for mobile phone. I also work on translation and community consultation jobs that come in from time to time.

I am pleased to be able to work with such a passionate and dedicated group as the ARDS team and I look forward to contributing into the future.



LAW, GOVERNANCE & ECONOMICS

Dictionary of Northern Territory Criminal Law

Bridges in Health and Criminal Law: From text to sound

The second dictionary being converted into audio form is the Dictionary of Northern Territory Criminal Law. The process of this has been to develop explanations of legal concepts and processes in Plain English then to translate these into Djambarrpuynŋu, and now we're recording it. In the process we're learning about the nature of translating such complicated material and testing the limits of what you can do in the dictionary format.

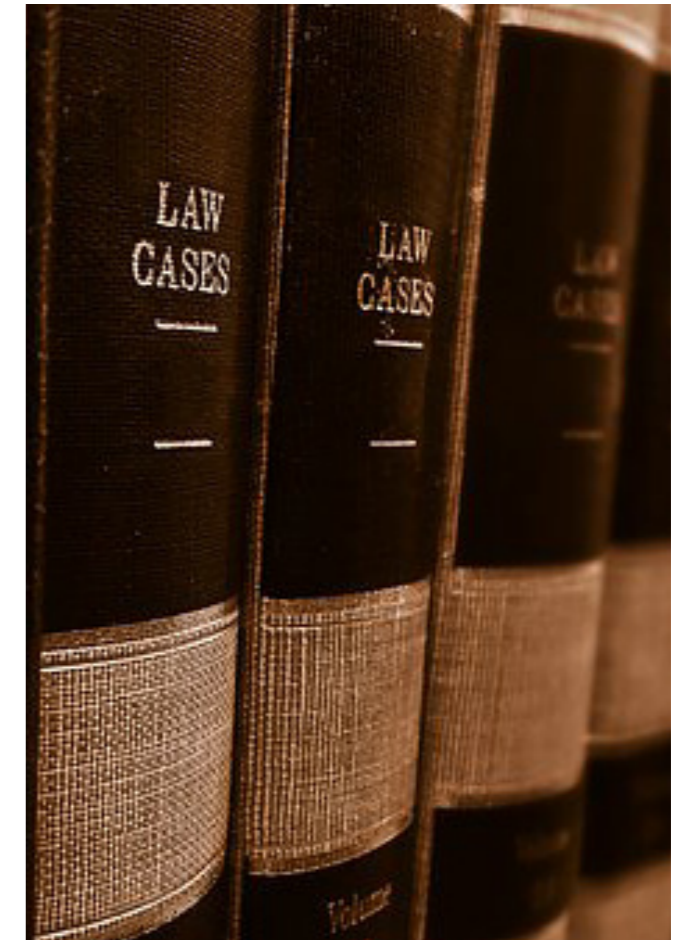
One challenge that the legal dictionary particularly reveals is that the dictionary entries, eg. 'magistrate', 'summons', 'hearing' or 'bail' are so interdependent - there are so many pieces of the story that are required to get to the meaning of one concept. A concept like 'bail' for instance doesn't really have a meaning independent from the system it is part of.

The audio format in turn highlights the density of the information. Recording the entries has often lead us to tease out the information even further to give listeners time to digest what they're hearing.

Both projects push us to explore different ways to approach sharing this important information to as broad an audience as possible.

Yolŋu regularly ask ARDS for information on the Balanda legal system. For a long time Yolŋu have been living under a law that isn't well explained in their languages. This project is a small step towards making this complicated information available.

The dictionary will be available from early 2019 on the NT Community Legal Education Network's website: <https://www.lawinfon.org.au/>





Galiwin'ku

Makarr Dhuni facilitation, mediation and restorative justice

ARDS has been supporting clan leaders in Galiwin'ku to meet together and talk about law and justice issues in the community, and use yolŋu ways of resolving disputes and helping yolŋu to find mägaya mirr dhukarr (peaceful ways of living).

This work draws on Yolŋu leadership and strengths, and also learns from what has worked in the past.

In the mission days, there was a Village Council which was central to decision-making in the community. Everyone would come to the Village Council to ask for permission, guidance or decisions. The Village Council was responsible for resolving problems Yolŋu way. Police only came into the community for serious cases like murder.

Now, various different agencies are pulling people in different directions, making different decisions about different subjects and consulting with different yolŋu. There is no unified picture. The community is being run by foreign organisations. Each organisation works with some yolŋu, but they are still foreign and they are not accountable across the community.

Quote from a clan leader and TO for Galiwin'ku Township

"The Government comes into the community and disrupts us by not listening to the right people about how things should be done. They then throw money here and there which creates confusion and chaos. Then the government comes back and tells us it is our community, and as leaders we have to solve the social and community issues that the government has helped to create".

Makarr Dhuni was created in the model of the Village Council, made up mainly of highly qualified leaders who were strong and heeded by everyone. One of the aims of Makarr Dhuni is mägaya rom (peaceful law/way).

ARDS staff in Darwin have completed mediation training at the Community Justice Centre to become nationally accredited mediators. The mainstream understanding of mediation is about facilitating a process to help parties in a conflict to take ownership of their dispute, talk to each other about their understandings of the problem, and resolve it in a lasting way that works for them.

Building on work that has explored cross-cultural mediation in a Yolŋu context, we have workshoped different dispute resolution processes that might apply in Yolŋu communities. Experienced Yolŋu mediators in Galiwin'ku bring many decades of experience of working with Yolŋu and balanda to address conflicts and to communicate about mediation across language and cultural divides.

To engage with legal institutions and ask them to support Yolŋu approaches to resolving problems in the community, clan leaders need an understanding of the assumptions and reasoning that shape Australian law. ARDS is also working with clan leaders to increase yolŋu understanding of the legal system, using ARDS's extensive resources for explaining assumptions in legal language and talking about those ideas in Yolŋu language.

This is a multi-year project with many opportunities to work with other organisations in Galiwin'ku to enhance the effectiveness and impact of Yolŋu community leadership.



TALKING WITH THE TEAM:

Gawura Wanambi (Gamarran)

Gawura was born near Raymangirr outstation. His family moved around the Gapuwiyak area and south as far as Numbulwar. It was here that he first attended school. During his 'Balanda' schooling he also attended Shepherdson College, Gapuwiyak School and Dhupuma College. He commenced working at the Gapuwiyak Store and then moved into community work before attending Batchelor College where he studied linguistics. It was here that he met his partner from Central Australia. Over the years they have lived in both Central Australia and Arnhem Land.

Gawura's work has involved him in roles such as Community Services, Homeland Resource Centre, CDEP administration and a Money Management program.

For health reasons he and his family had to move to Darwin around 2004. Between 2013-2015 Gawura was a Consultant and Researcher with the Indigenous Governance and Leadership Project at CDU, where he had a lead role in Yolŋu governance mapping for Gapuwiyak and Homelands, researching and documenting Yolŋu governance and co-designing and producing a resource for use by both Yolŋu and Balanda.

Fluent in many Yolŋu languages and English, Gawura worked with the Aboriginal Interpreter Service, providing interpreter services for government agencies and non-government organisations, including high level legal and health interpreting.

Since 2015 Gawura has worked on several projects with ARDS including designing community engagement strategies and producing award-winning multimedia resources that promote Yolŋu culture.

SOCIAL & SUPPORT SERVICES



'Pokies Story' production team Andrew Pascoe, Howard Amery & Gawura Wanambi with the IRCA award for Best Radio Production.

Gambling series wins award

ARDS' 2017 radio series about gambling and pokies was awarded 'Best Radio Production' at the 2017 Indigenous Remote Communications Association (IRCA) Awards.

Nhaliy dhu Yolŷuy yutjuwalakum mari beŷur pokies-ŷur? – 'Finding a pathway to reduce harms caused by pokies' – is a 12 part series airing on Yolŷu Radio and available online.

It was sponsored by the Northern Territory Government through the Community Benefit Fund's (CBF) Gambling Amelioration grants.

IRCA judges noted the series' "innovative approach to narrative techniques", and the creation of new terms in Yolŷu Matha to describe contemporary phenomena, as highlights.

The 'Pokies Story' programs can be streamed or downloaded at <https://soundcloud.com/ards-2/sets/pokies-story>.

In 2018, ARDS will commence a follow-up project, again funded by the CBF, to hold conversations about gambling and community resilience with Yolŷu in person.

'Gambling Dialogues with Yolŷu', a three-year project, will see ARDS travel to several locations in north-east Arnhem Land. Framed around the stories developed in the radio programs, the dialogues will seek to stimulate broader conversations about community resilience.

Volatile Substance Abuse in Yolŷu Communities.

'How will we get to Gāwalŷa, that place of plenty?'

'The young people are so self-centred.' 'Our youth aren't listening...' 'The sniffers and their carers are not on the same wavelength. Our families are disconnected.'

These were some of the troubling statements emerging from Yolŷu elders during Phase One of a project responding to an outbreak of petrol sniffing in Yolŷu communities in 2017. At that time, children and youth had been breaking in to the airports and tampering with small planes to obtain AvGas, an aviation fuel which contains high levels of lead. Authorities scrambled to secure the aircraft and grounds. The Department of Health developed protocols to assess and treat lead poison in children and youth who were found to have high levels of lead in the blood stream. A VSA (Volatile Substance Abuse) Working Group was formed to gather representatives from all levels of government, clinics, educators, aircraft operators and other service providers. The Chief Minister's Department contracted ARDS to conduct a two phase project to consult Yolŷu families in in Galiwin'ku, Milingimbi and Gapuwiyak.

During Phase One, ARDS facilitators and Yolŷu families worked together to discuss volatile substance abuse, the dangers of lead and some of the main concerns for the children and youth. ARDS issued the Interim Report *Hearing the 'Yolŷu Voice'*, which pointed out that Yolŷu identified a number of underlying causes of VSA. Though the VSA response had focused on halting the supply of volatile substances, Yolŷu respondents were much more concerned about young people's desire to abuse substances.

Phase Two of the project has produced the *Moving to a Place of Plenty* report <https://ards.com.au/about/reports/>. In May and June 2018, ARDS facilitators met with nearly 40 Yolŷu participants in two communities to consider the issues and responses that best suit their families. Participants in the Phase Two workshops raised a wide range of issues: barriers to local leadership, pressures on traditional kinship structures in the context of large



Joy Bulkanhawuy & Joanne Baker

and growing communities, even obstacles to free-to-air television access. Australian laws relating to family life are opaque to many Yolŷu families for whom English is a foreign language, and carers are confused about their rights and responsibilities in disciplining and correcting children. Nevertheless, Yolŷu identified traditional knowledge and culture as protective factors for youth engaged in volatile substance abuse. In spite of the challenges expressed through Phase One, elders hold strong visions for the future of connected families and communities. The report outlines how governments and others can support Yolŷu leaders, organisations and families to engage with the underlying causes of substance abuse.

The title of this report is drawn from an allegory about three different places, told in Yolŷu Matha by a grandmother in Galiwin'ku. She described the memory of the past, the prevailing confusion of the present era, and the hope of a future in a plentiful place, Gāwalŷa. "How will we get to Gāwalŷa, that place of plenty? Will it be worth it? Yes, that's the place to be. How do we support each other? How can we love each other? How will we live in joy? We are calling Yolŷu together. We must all rise up to help each other, our service and cooperation must be absolutely authentic. Don't just imagine what is possible, instead we must pour our whole body and heart into it. It must come from us. United we must work to make this a better place."

(Translated from Djambarrpuŷu).



Family Violence Prevention

Over the past year ARDS work on Family Violence saw ARDS continue the Family Violence workshops in Lake Evella. ARDS also sought to capture and preserve some of the content developed throughout the project. This led to the development of the following resources:

- A resource about Yolŋu strength-based approaches to family violence centred on gurruṯu (kinship). This will increase capacity for ARDS and others to provide culturally appropriate support for people involved in family violence. This will particularly assist non-Indigenous practitioners working in the Family Violence space;
- Radio programs explaining DVO's, following the same storyline which was ultimately included in the workshops;
- A comprehensive Final Report of the project for use as a future reference. This report includes a complete summary of the project, key learnings, and an evaluation of the successes and limitations of the project. This report has been very well received and has generated discussion about how we can continue this critical work empowering Yolŋu to support people affected by family violence.

This report can be found at <https://ards.com.au/about/reports/>



TALKING WITH THE TEAM:

Matt Wrigley

Matt Wrigley is an applied linguist who began his working life at the Kimberley Language Resource Centre in Halls Creek in the late 80s. At the Language Centre Matt worked on oral histories, dictionary development and cultural training.

Today, Matt is a director of Keogh Bay, a company that works at the interface between mainstream organisations and Aboriginal people. Matt had always been aware of the great work done by ARDS in cross-cultural communications in the Northern Territory and when the opportunity to work with ARDS on the management of the Top End Smoke Free spaces project came up in 2016, he jumped at the opportunity.

The Top End Smoke Free spaces project came to an end in June 2018 after two successful years working in three Top End communities. Matt is now focused on supporting ARDS to develop quality on-line and face-to-face cultural training for the Top End.

ARDS is one of a very small handful of organisations in Australia whose work goes to the heart of cross-cultural engagement through language and dialogue. As a linguist, working in a place where English and Aboriginal languages sit side by side and where most staff are bilingual or progressing towards competency in another language remains very exciting.

COMMERCIAL CONTRACTS

Outback Spirit Tours

ARDS, for the third year, continues to facilitate the delivery of a Welcome to Country and a Bush Medicine Healing experience to the participants of Outback Spirit Tours twelve day Arnhem Land Wilderness Adventure Tour.

Both activities occur on the first day of the tour. Tours commence from Nhulunbuy generally every second day, from the beginning of May though to mid-September.

The Welcome to Country occurs at Wirrawuy Beach near Nhulunbuy and is a performance of one hour duration, comprising a host greeting, twenty minutes song and dance (bungul), storytelling about the performance, and local stories of interest, the

opportunity for questions and answers followed by inter-mingling over a cup of tea.

The opportunity for tour participants to join in the song and dance portion of the performance is generally taken up with enthusiasm.

The Bush Medicine Healing experience occurs at Shady Beach near Yirrkala and is of 45 minutes duration, comprising a host greeting incorporating a smoking ceremony, a story about the healing capacity of bush medicines and the sharing of a healing oil produced by boiling the leaves of local bush medicine plant known as Beauty Leaf *Calophyllum inophyllum*.



Outback Spirit photos by Louise Lethbridge. Facebook - Create Evoke - Lou Lethbridge

Tour participants with an ailment may request the application of additional healing oil, and such requests occur frequently.

During the financial year ARDS completed the facilitation of the Welcome to Country ceremonies and the Bush Medicine Healing experiences for the 2017 Tour season and commenced the activities for the 2018 Tour season.

During each season in excess of 1,000 participants are provided with two authentic experiences at the commencement of their Tour.

ARDS employs members of the Galpu Clan, lead by Clan Elder Djalul Gurriwiwi, to provide the Welcome to Country. The Welcome to Country comprises up to ten Clan members, comprising yidaki player, songmen and male and female dancers.

Local women, led by Eunice Djerrknu Marika, provide the Bush Medicine Healing experience.

Water Efficiency – Ngukurr, Milingimbi and Amanbidji

ARDS has led Power and Water Corporation's community engagement in three water-stressed communities: Ngukurr and Milingimbi (East Arnhem Land), and Amanbidji (Timber Creek region, far west NT).

ARDS has engaged extensively with households and stakeholders to identify a range of strategies to reduce excessive water loss in the three communities.

Working with local people, we highlighted community-based responses as a critical part of achieving ongoing water efficiency.



ARDS facilitators engaged with many residents and stakeholders, including Ngukurr's Housing Maintenance Officers, who play an invaluable role in repairing household leaks. Pictured are HMOs Clifford Thompson and Stewart Hall.

Smart Electricity Prepayment Meterbox Installation – Barunga, Beswick & Manyallaluk

ARDS were engaged by Power and Water Corporation to provide community engagement services to support the roll-out of new smart electricity prepayment meterboxes in Beswick, Barunga and Manyallaluk (Eva Valley).

We talked to residents about how the new smart meters work, how they would be installed, and what to expect in the changeover period.

Nine local community engagement officers were employed to work alongside ARDS staff to help residents to become familiar with and understand how to use the new meterboxes.

Solar SETuP Program – Tiwi Islands

ARDS were engaged by Power and Water Corporation to provide community engagement services to support the rollout of the Solar SETuP transformation program across several Northern Territory remote Indigenous communities, including the communities of Wurrumiyanga on Bathurst Island, Pirlangimpi (Garden Point) and Milikapiti (Snake Bay) on Melville Island.

The community engagement activities included engaging with and informing Tiwi Island residents

and key community stakeholders about the Solar SETuP Program, ensuring awareness and understanding of the details of the project, including benefits, construction timeframes for capital works delivery. The engagement activities also included an educational element delivered through participation of students in sessions conducted at Bathurst Island school campuses.



TALKING WITH THE TEAM: Janos Kerekes

I was born and raised in Europe, far away from Australia. It was the sound of the didgeridoo that drew my attention towards the 'Land Down Under'. I started to learn about the Indigenous culture during my teenage years in the hope that I could visit Australia one day. At the same time, I started to blow bamboo tubes and slowly got some sound out of them that set me on a journey. I arrived in Australia in 2006 and after my return to Europe, I felt that I wanted to spend more time here and learn about the culture and history of this country.

I have lived in Australia for 10 years now, my interest in the history, traditional life and languages of the First People of this country still guides me, and – as we say at ARDS – “puts me in the learner’s seat”. While I was living in Queensland, away from the Territory (before my 'ARDS-time') I regularly visited Northeast Arnhem Land and learned from Yolŋu about music, land, kinship, and other parts of life.

My conversations with Yolŋu made me aware that none of us were speaking our original languages since English is the third or fourth language for them, and the second for me (my first language is Hungarian). I thought I need to do something about it. My n̄andi - who was a lecturer at Charles Darwin University, also on the ARDS Board at that time, passed away now - encouraged me to start to learn Yolŋu Matha languages that will give me a better understanding of who Yolŋu are. I took her advice.

I started my studies at Charles Darwin University and soon it became clear that learning language is a unique way to learn about the life and culture of the Indigenous people. I contacted ARDS and very soon was offered to come on board to work with the Indigenous people of the Northern Territory. It is a privilege to work with the organisation, be part of the ARDS’ family and contribute to the work of our Team. My main role is as a cross-cultural facilitator, I work on several projects in West and Northeast Arnhem Land, as well as Darwin, that I enjoy every day. During my travels I have a so called 'secret project', that is to hear and learn about the traditional didgeridoo, that is known by many names: yidaki, mandabul, mako, artawirr, marluk, and so on. I believe that my work at ARDS gives me an opportunity to see the world through a different perspective, that I would not be able to get anywhere else.

LANGUAGE & CULTURAL SUSTAINABILITY



Emma Murphy and Joy Bulkanhawuy were pleased to see ARDS’ translation work about local water supplies on display at the Milingimbi Airport!

Translation Work

What do fire extinguishers, funeral tributes, treasury budgets, vision statements, and vaccinations have in common? In 2017-18, ARDS has provided translation services for all these jobs and more!

Last year, our language teams in Darwin and Nhulunbuy continued to translate a range of information for clients. Sometimes, we are working to interpret information from dense or specialised English language into Plain English. Often, we go the next step to drafting that information into an Aboriginal language. Then our teams go through a checking process for the accuracy and naturalness of the text before we confirm it. Some clients also ask us to record the translation so the information is also available as audio. In other jobs, we start with content in Aboriginal languages – film, audio or text – and translate into English with just as much attention to meaning in the original, accuracy and naturalness in the translated product.

This is good work for Indigenous and non-Indigenous staff of all ages because we learn more and more about how our languages function. It is also great to see more recognition for Aboriginal languages in many areas of contemporary Australian life!



Salome (leading session), Gawura, Bulkanhawuy, Yinin and Sylvia participated in a professional development session on translation principles.

Ancient Languages New Sounds

Over the last two years, a team of 14 people worked across 4 Top End communities to record and document Yolŋu clan languages and songs. On Thursday 21st June, ARDS Aboriginal Corporation celebrated the launch of a double album which features some of the music and language emerging from the Ancient Languages, New Sounds project.

Yolŋu society is governed by kinship structures which are formalised in languages and songlines. This project celebrates the diversity of Yolŋu knowledge, contemporary expression and the stories that unite Yolŋu across northeast Arnhem Land. A veteran Djapu language worker who attended the first Nhulunbuy workshop in 2017. "We Yolŋu are still living here with our languages, our clans, our law, our character and our culture. We continue these unbroken traditions. How do we share our way of life with non-Indigenous people – near and far? Through song. Through dance. Through ceremony."

"Ŋilimurr dhuwal yolŋu nhina yukurra dhärukmirr, ga bäpurru'mirr, ga rommirr, gaka'l'mirr, djuŋunymirr. Dhuwali ŋilimurrurŋ dhuwal dāpthun marrtji, ga ŋilimurr dhuwal yolŋu balanya nhakun ŋilimurr yurru djäma nhä malanyha milikum ŋunha bala ŋäpakiw walalaŋ barrkumal, galkimal ga dhiyal bäyma through nhäkurr malanyukurr? Manikaykurr. Bungulkurr. Biłmakurr." Djapu language worker



Yolŋu clans and their languages are organised into two moieties – Dhuwa and Yirritja. Although the new album contains only some of the Dhuwa audio from the project, every Yolŋu listener will relate to these songs and stories. They remain the treasured property of the Yolŋu clans who have recorded their music and documented their languages. Indeed, the primary purpose of this project is to retain this valuable knowledge for current and future generations of Yolŋu. The language worker elaborates on why languages are so important,



Guruguru recording Guwanbal, Matjaki and Gäyalŋa

"...Ŋunhiyhndhi warrpam marrtji yukurra djunama dhärukli. Dhäruktja dhuwal ŋilimurrurŋ, yaka ŋayi barrku, dhäruktja dhuwal ŋilimurrungal galki. Bili ŋilimurr yurru waŋany yolŋunhany dhiyaŋ ga dhärukthu. Ga yaka ŋayi dhuwal dhäruk ŋilimurr ŋuli nhäwiyr nhanju galki yan ŋayi ga bitjana bili ŋilimurr ŋuli nhäma ga märram bala waŋan ŋuli dhäruk, yolkal ga yolkal." "...our languages contain all of that knowledge. Our languages are not irrelevant. We are intimately connected with our languages, because as human beings we use words to talk together. We hold our languages close and ready." Djapu language worker

The double album booklet contains some of the team's language work: mostly Yolŋu lyrics, stories and synopses. English reading audiences will also see English paraphrase throughout. The English is a humble attempt to describe the imagery evoked in Yolŋu song. Through this process, our team has sometimes decided to make implied information more explicit. On other occasions, the team has obscured some detail from the English, for example, place names and family names.

Our team worked hard to choose and order the songs and stories that make sense to Yolŋu audiences and simultaneously educate non-Indigenous audiences. We hope that the English commentaries help non-Indigenous audiences to appreciate the beauty of the Yolŋu catalogue and to recognise this cohesive Yolŋu knowledge which in English may be classified into specialist fields like geography, sociology, ecology or history.

ARDS Aboriginal Corporation gratefully acknowledges the Department of Communications and the Arts (ILA) for the funding and many Yolŋu cultural authorities for strong leadership and contributions. The double album Buku-watthunawuy Nininyju Rom is now available for purchase. You can also hear the stories and songs on Yolŋu Radio now!



Andrew Grimes and Guyundula



Album launch at Buku-Larrnggay, Yirrkala

RADIO AND CREATIVE MEDIA

InDigiMOB

In late 2017 ARDS was engaged by the Indigenous Remote Communications Association (IRCA) to deliver the Telstra-funded inDigiMob program in northeast Arnhem Land, at Galiwin'ku, Lake Evella, Milingimbi and Ramingining.

The role of ARDS is to provide digital inclusion projects and activities in each community, including by providing advice around digital connectivity and infrastructure.

The role also includes the recruitment and training of Digital Mentors in each community, people who through the project will have gained the knowledge and confidence to pass on digital capability to community members beyond the completion of the project.

ARDS engaged former employee Ben Ward to deliver the project which is initially for the 2018 calendar year.

During the six months to June 30, Ben has been successful in establishing a network of community-based Digital Mentors, improved digital literacy through workshops and training and supported

connectivity solutions. He has also provided technical advice and developed a suite of appropriate and relevant learning resources, that communities can take advantage of according to their interests or needs.

Across the four communities Ben has worked with 13 Yolŋu Digital Mentors, drawn from community Ranger groups, Art Centres and Language Centres.

The Digital Mentors have been engaged in workshops and skill sharing in photography, digital storytelling, short film production, quality audio recording of traditional songs, stories and radio interviews, computer skills development, data management, cataloguing and archiving digital media.

As a result of the workshops and skill sharing the Digital Mentors have produced a suite of short films, eBooks and audio recordings about community members, learning on country, traditional arts practice, land management and other local community social stories.



Annie Ganilawuy, Theresala Gorryindi & Sheila Warrkarr Milingimbi Art & Culture



Annie Ganmilawuy & Helen Ganal Milingimbi Art & Culture



Gapuwiyak Culture & Arts



ASRAC Ramingining Miyalk Rangers



YR Footy Show Presenters - Nick O'Riley and Larrtjanja Gurruwiwi

Yolŋu Radio

Yolŋu Radio has had a big year, we're proud of the work our presenters and producers have been doing. In addition to all the Live Broadcasts, we've seen the continuation of our regular programs, the Dhawu Dhawu Show, Burwu Show, Batjan Show and the Andrew Gurruwiwi Show.

We've also had several in-depth educational series go to air, developed in conjunction with ARDS community educators, linguists and radio presenters.

These include:

- **Raypirripy Radio Series (9 episodes)**, This 9 part radio series explores the history and current status of 'Raypirri' often referred to as discipline but encompassing the raising of Yolŋu children to become good responsible members of society. The senior elders involved reflect on their own experiences growing up in the 1950's, 60's and 70's, and discuss the influencing factors that have contributed to these processes changing through the decades. They share their insights on the situation today and the difficulties that parents face in raising and disciplining children and the consequences currently faced in relation to health and wellbeing. The series concludes with
- **Volatile Substance Abuse - Lead (3 Episodes, 11 parts)** - The latest installment in Yolŋu Radio's ongoing series looking at Volatile Substance Abuse in the Yolŋu context. These episodes were developed in response to the disturbing trend of AvGas sniffing.
- **Social Media series (6 Episodes)** - This series explores the use of social media in the Yolŋu world, its benefits and its harms. It explores the areas where the way social media is used comes in direct conflict with Yolŋu law and processes, in particular when someone has passed away and people start posting about it, causing great distress to family members who haven't yet 'heard' in the proper way.

Tropical Cyclone Nora

In March Tropical Cyclone Nora, a category 3, traveled across the coast of Arnhem Land on the way to the Gulf of Carpentaria.

The immediate threat was the tidal surge, and the decision was made to evacuate the low lying communities of Birritjimi and Gunyanjara as well as many homelands.

Our Radio team in Nhulunbuy went into Cyclone mode, with multiple teams working shifts providing 24/7 coverage while the cyclone warning was current. Some of our presenters were among those evacuated, and ended up taking shelter at the studio which is cyclone rated. This helped with our efforts to provide 24/7 coverage, which involved translating and broadcasting in Yolŋu Matha every cyclone advice update from the Bureau of Meteorology (BOM), as well as making phone calls to friends and family in affected communities and homelands to double check that everyone was aware of the Cyclones movements and had up to date information. A big part of this process is correctly interpreting BOM cyclone advice and rephrasing it using Yolŋu place names and directions of travel, which is critical information for people in the homelands. Our team performed

exceptionally in both the technical delivery of this vital information as well as their commitment to staying on the job until the weather had well and truly cleared up and BOM lifted the cyclone warning.

In August 2017 ARDS/Yolŋu Radio in Darwin was visited by a group of students from the **Cathy Freeman Foundation** keen to know the ins and outs of Yolŋu Radio.

Yolŋu Radio Rirrakay Mala (sound group) have been busier than ever, running events right across Arnhem Land. This is the first festival season that we've had our new 4x4 Truck fully operational, which has dramatically improved the economics of delivering full production events to almost anywhere in Arnhem Land.



Students from the Cathy Freeman Foundation visit ARDS



Fun behind the microphone



YR at Biranybirany Memorial



Andrew & Sylvia at YR at Garma 2017

Rirrakay Mala event production highlights:

- Garma 2017, Gulkula
- Miwatj Health Tackling Indigenous Smoking Events May 2018, Ramingining/Milingimbi/ Galiwin'ku/Nhulunbuy
- 30 Year Anniversary of Yothu Yindi's Treaty, June 2018, Biranybirany
- 'Buku-watthunawuy Nininyngu Rom - Ancient

Languages New Sounds' Album Launch and performance, June 2018, Yirrkala

- Rirratjinu Aboriginal Corporation's 'No More' Campaign/White Ribbon anti-domestic violence event, June 2018, Nhulunbuy
- 'I Love Yirrkala' Festival and the Yarrapay Concert, June 2018 at Yirrkala



YR Production Team travelling to Galiwin'ku for Miwatj Health festival



YR at Miwatj Health Galiwin'ku Festival

Yolŋu Radio Outside Broadcasts

While there are persistent technical challenges to getting a stable broadcast signal out from many corners of Arnhem Land, years of trial and error, research and adaptations have paid off, and we've been getting some of the best results we've ever had running live broadcasts from the major communities.



Nick O'Riley Live Broadcast Men's Grand Final Sept 2017 Yirrkala

Live Broadcasts in the past year include:

- GAFL Women's and Men's Grand Finals 2017 at Yirrkala
- Gatjirr Festival 2017 at Milingimbi
- International Women's Day Event 2018 at Yirrkala
- Miwatj Health Tackling Indigenous Smoking Event at Galiwin'ku
- Miwatj Health Tackling Indigenous Smoking Event at Nhulunbuy
- Galiwin'ku Island Festival 2018 at Galiwin'ku
- Garma 2017 held at Gulkula



Rosalee Grimes & Jess Taylor- Live Broadcast Women's Grand Final



Sylvia Nulpinditj - Best Outside Broadcast



Best Radio Production Award

Awards

Yolŋu Radio/ARDS received two Industry awards at the 19th Remote Indigenous Media Festival (25-30 September 2017) which was held at Irrunytju (Wingellina) community, in WA located near the tri-state border of WA, SA and NT.

Best Outside Broadcast Award - Garma Festival, Yolŋu Radio/ARDS

'The judges drew attention to the high production values, variety of content, engaging vox pops during the live concert creating the sense of being there for the listener and the charismatic presenters who spoke in both Yolŋu and English'

Best Radio Production Award - Yolŋu Radio for 'Nhaliy dhu Yolŋuy yutjuwala'kum mari benjur pokiesŋur?' (Developing Pokies Problem Gambling Literacy for Yolŋu)

YOLŊU RADIO FREQUENCIES 2018

Location	FM Frequency	Location	FM Frequency
Bälma	90.1	Gurumuru	89.5
Bäniyala	89.7	Mäpuru	89.5
Ban'thula	89.1	Matamata	89.7
Darwin	88.9	Milingimbi	102.9
Dhälinybuy	90.3	Mirrŋatja	89.7
Dhuruputji	88.9	Nadayun	88.9
Donydji	90.3	Nhulunbuy	96.5
Galiwin'ku	102.7	Ramingining	102.5
Gängan	89.3	Rorruwuy	89.3
Gapuwiyak	102.3	Wandawuy	89.1
Garrthalala	89.9	Yirrkala	102.1

THE VOICE OF NORTH-EAST ARNHEM LAND

SUPPORTERS, DONORS AND 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 work in 2017-2018.

- Australian Department of the Prime Minister and Cabinet www.dpmc.gov.au
- Australian Department of Communications and the Arts www.arts.gov.au
- NT Department of Chief Minister www.dcm.nt.gov.au
- Department of Trade, Business and Innovation (DTBI) www.business.nt.gov.au
- Power and Water Corporation www.powerwater.com.au
- ALPA (The Arnhem Land Progress Aboriginal Corporation) www.alpa.asn.au
- Miwatj Employment www.miwatj.com.au
- Laynhapuy Homelands Aboriginal Corporation www.laynhapuy.com.au
- National Indigenous Television (NITV) www.sbs.com.au/nitv
- Community Broadcasting Foundation www.cbf.com.au
- Outback Spirit Tours www.outbackspiritours.com.au
- Yothu Yindi Foundation www.yyf.com.au
- Rirratjingu Aboriginal Corporation www.rirratjingu.com
- Gumatj Aboriginal Corporation www.gumatjcorporation.com
- Developing East Arnhem Limited (DEAL) developingeastarnhem.com.au
- First Nations Media www.firstnationsmedia.org.au
- James Cook University www.jcu.edu.au
- Minter Ellison www.minterellison.com
- Northern Synod www.ns.uca.org.au
- Rio Tinto Alcan www.riotinto.com
- RMIT www.rmit.edu.au

OUT 'N' ABOUT IN 2017-2018



FINANCIAL STATEMENTS

For the year ending 30 June 2018

Aboriginal Resource and Development Services Aboriginal Corporation
ABN: 24 609 472 742

Statement Of Profit Or Loss And Other Comprehensive Income For The Year Ended 30 June 2018

	NOTE	2018 \$	2017 \$
Revenue	2	1,896,761	1,936,571
Other income	2	736,910	532,023
Employee benefits expense		(1,199,514)	(1,279,307)
Depreciation and amortisation expense	3	(209,340)	(200,793)
Bad and doubtful debts expense	3	(27,498)	-
Repairs, maintenance and vehicle running expenses		(33,550)	(36,903)
Fuel, light and power expense		(25,809)	(26,824)
Training expense		(13,031)	(15,717)
Audit, legal and consultancy fees		(495,637)	(544,709)
Administration expense		(20,181)	(17,714)
Marketing expenses		(15,849)	(34,690)
Client support services expense		-	-
Fundraising expenses		-	-
Accounting		(186,925)	(152,187)
Banking Fees		(2,762)	(2,631)
Cleaning Fees		(21,511)	(10,416)
Computer software		(8,455)	(15,945)
Equipment Capital		3,550	-
Equipment - Minor Less than \$5000		(31,657)	(32,494)
Fees - inc. Licence & Broadcasting		(35,615)	(32,162)
Freight & Courier		(9,080)	(3,811)
Hire of Equipment		(10,237)	(64,263)
Insurances		(21,037)	(24,474)
Landline, Mobiles & Internet		(26,976)	(29,283)
Office Expenses		(10,226)	(11,747)
Printing & Stationery		(9,011)	(30,092)
Rates - Water & Council		(16,181)	(10,765)
Rent		(80,160)	(31,588)
Repairs & Maintenance		(80,877)	(51,274)
Repayment of Grant Funding		-	(15,213)
Subscriptions		(13,698)	(13,975)
Travel & Accommodation		(232,732)	(256,845)
Sundry expenses		(13,104)	(20,498)
Current year surplus before income tax		(213,434)	(497,725)
Net current year surplus		(213,434)	(497,725)
Other comprehensive income			
Total comprehensive (loss) / income for the year		(213,434)	(497,725)
Loss attributable to members of the entity		(213,434)	(497,725)
Total comprehensive (loss) / income attributable to members of the entity		(213,434)	(497,725)

The accompanying notes form part of these financial statements.

Assets and Liabilities For The Year Ended 30 June 2018

	NOTE	2018 \$	2017 \$
ASSETS			
CURRENT ASSETS			
Cash and cash equivalents	4	808,349	1,137,714
Accounts receivable and other debtors	5	223,320	300,465
Inventories	6	-	5,733
Other current assets	7	-	3,168
TOTAL CURRENT ASSETS		1,031,669	1,447,081
NON-CURRENT ASSETS			
Property, plant and equipment	8	1,420,077	1,589,988
TOTAL NON-CURRENT ASSETS		1,420,077	1,589,988
TOTAL ASSETS		2,451,746	3,037,069
LIABILITIES			
CURRENT LIABILITIES			
Accounts payable and other payables	9	625,955	916,096
Employee provisions	10	53,636	135,382
TOTAL CURRENT LIABILITIES		679,591	1,051,478
NON-CURRENT LIABILITIES			
TOTAL NON-CURRENT LIABILITIES		-	-
TOTAL LIABILITIES		679,591	1,051,478
NET ASSETS		1,772,156	1,985,590
EQUITY			
Retained surplus		1,772,156	1,985,590
Reserves		-	-
TOTAL EQUITY		1,772,156	1,985,590

The accompanying notes form part of these financial statements.

Report on the Audit of the Financial Report

Opinion

We have audited the financial report of Aboriginal Resource and Development Services Aboriginal Corporation (the registered entity), which comprises the statement of financial position as at 30 June 2018, the statement of profit or loss and other comprehensive income, statement of changes in equity and statement of cash flows for the year then ended, notes comprising a summary of significant accounting policies and other explanatory information, and the directors' declaration.

In our opinion, the accompanying financial report of Aboriginal Resource and Development Services Aboriginal Corporation has been prepared in accordance with Div 60 of the Australian Charities and Not-for-profits Commission Act 2012, including:

- i. giving a true and fair view of the registered entity's financial position as at 30 June 2018 and of its financial performance for the year then ended; and
- ii. complying with Australian Accounting Standards to the extent described in Note 1 – Reduced Disclosure Requirements and Div 60 of the Australian Charities and Not-for-profits Commission Regulation 2013.

Basis for Opinion

We conducted our audit in accordance with Australian Auditing Standards. Our responsibilities under those standards are further described in the Auditor's Responsibilities for the Audit of the Financial Report section of our report. We are independent of the registered entity in accordance with the auditor independence requirements of the ACNC Act and ethical requirements of the Accounting Professional and Ethical Standards Board's APES 110: Code of Ethics for Professional Accountants (the Code) that are relevant to our audit of the financial report in Australia. We have also fulfilled our other ethical responsibilities in accordance with the Code.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

Emphasis of Matter – Basis of Accounting

We draw attention to Note 1 to the financial report, which describes the basis of accounting. The financial report has been prepared for the purpose of fulfilling the registered entity's financial reporting responsibilities under the Australian Charities and Not-for-profits Commission Act 2012. As a result, the financial report may not be suitable for another purpose. Our opinion is not modified in respect of this matter.

Responsibilities of the Directors for the Financial Report

The directors of the registered entity are responsible for the preparation of the financial report that gives a true and fair view and have determined that the basis of preparation described in Note 1 to the financial report is appropriate to meet the requirements of the Australian Charities and Not-for-profits Commission Act 2012 and is appropriate to meet the needs of the members. The directors' responsibility also includes such internal control as the directors determine is necessary to enable the preparation of a financial report that gives a true and fair view and is free from material misstatement, whether due to fraud or error.

In preparing the financial report, the directors are responsible for assessing the registered entity's ability to continue as a going concern, disclosing, as applicable, matters related to going concern and using the going concern basis of accounting unless the directors either intend to liquidate the registered entity or to cease operations, or have no realistic alternative but to do so.

Auditor's Responsibilities for the Audit of the Financial Report

Our objectives are to obtain reasonable assurance about whether the financial report as a whole is free from material misstatement, whether due to fraud or error, and to issue an auditor's report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with the Australian Auditing Standards will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of this financial report.

As part of an audit in accordance with the Australian Auditing Standards, we exercise professional judgement and maintain professional scepticism throughout the audit. We also:

- Identify and assess the risks of material misstatement of the financial report, whether due to fraud or error, design and perform audit procedures responsive to those risks, and obtain audit evidence that is sufficient and appropriate to provide a basis for our opinion. The risk of not detecting a material misstatement resulting from fraud is higher than for one resulting from error, as fraud may involve collusion, forgery, intentional omissions, misrepresentations, or the override of internal control.
- Obtain an understanding of internal control relevant to the audit in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the registered entity's internal control.
- Evaluate the appropriateness of accounting policies used and the reasonableness of accounting estimates and related disclosures made by the directors.
- Conclude on the appropriateness of the directors' use of the going concern basis of accounting and, based on the audit evidence obtained, whether a material uncertainty exists related to events or conditions that may cast significant doubt on the registered entity's ability to continue as a going concern. If we conclude that a material uncertainty exists, we are required to draw attention in our auditor's report to the related disclosures in the financial report or, if such disclosures are inadequate, to modify our opinion. Our conclusions are based on the audit evidence obtained up to the date of our auditor's report. However, future events or conditions may cause the registered entity to cease to continue as a going concern.
- Evaluate the overall presentation, structure and content of the financial report, including the disclosures, and whether the financial report represents the underlying transactions and events in a manner that achieves fair presentation.
- Obtain sufficient appropriate audit evidence regarding the financial information of the entity to express an opinion on the financial report. We are responsible for the direction, supervision and performance of the entity audit. We remain solely responsible for our audit opinion.

We communicate with the directors regarding, among other matters, the planned scope and timing of the audit and significant audit findings, including any significant deficiencies in internal control that we identify during our audit.

Auditor's name and signature:

BRUCE DAVID HANNA

Address: 7 Crinum Court, Moulden NT 0830

Dated this 15th day of November 2018





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Thank you to all staff for their assistance

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