



ARDS

ABORIGINAL CORPORATION

CREATIVE MEDIA & COMMUNICATION SPECIALISTS

ANNUAL REPORT 2015 – 2016



Gaḍayka (Stringybark)

Each year our annual report design is inspired by a plant of significance for Yolŋu society.

This year we look at Gaḍayka (Stringybark).

*Moiety is Dhuwa.

Botanical name:

Eucalyptus tetradonta - Greek tetra-four and odontos, teeth - referring to the four teeth on the rim of the fruit.

Gaḍayka is a medium-sized to tall tree, common right across northern Australia from the northern Kimberley in Western Australia, through the Top End of the Northern Territory to the Gulf of Carpentaria and Cape York region of North Queensland.

Gaḍayka is one of the most common canopy trees in the savannas of northern Australia and normally prefers the flat or undulating areas of open forest or woodland. It is characterised by the rough stringy bark over the whole trunk and branches. Most of the trees naturally have hollow cores, due to termite activity. Leaves are dull blue-green to green with white flowers appearing around September-October.

Gaḍayka has many and varied uses including bark paintings, shelters and canoes.

Traditional bark canoes made in Arnhem Land are made from a single piece of bark cut from a Stringybark tree and seasoned over a fire. The ends are sewn together to make a canoe shape. The sides are held apart with branches that become seats.

Red-coloured leaves of young Stringybark are crushed and mixed with boiling water. The liquid is drunk to cure infections in the mouth, while the cool liquid is poured over skin irritations. Leaves can also be heated over an open fire and placed directly onto sores.

String is made from the inner bark, rolled together to make string for dilly bags, headbands and armbands, sometimes used in bungul (ceremonies).

The wood of the tree is used to make yidaki (digeridoo), galiwali (boomerang), tools and dishes for food, (after wood is dried out).

The Burarra people (Ramingining - Milingimbi) traditionally make shelters from the bark of Stringybark trees to use in ceremonies.

*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 bāpurru 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.



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CHAIRPERSON'S REPORT

It has been a very big year for ARDS, full of good things, new people and hard work. We have also felt sadness for people we have lost.

ARDS has worked hard over the past year – in areas such as; family violence, mental health, health education, language work, organising music festivals and making films about our song-lines and cultures. In the year ahead, ARDS will continue to work hard in these important areas.

The board of directors is very happy to welcome Ms Johanna Ward, our new CEO, back to ARDS after several years away.

We were sorry to say goodbye to our former CEO, Chris Marshall, who returned to Victoria to be with his family during a very sad time. We are thankful for all the hard work Chris put into ARDS during his time with us.

The board is sitting and working closely with our new CEO - working together and building a good relationship. The board is very happy with the hard work Jo is putting in to make ARDS grow stronger into the future.

At the start of 2016, one of ARDS Directors sadly passed away. She was a very special person who worked tirelessly for her community and for ARDS. She is missed by many people.

ARDS will continue to work closely with NRCC and the Northern Synod, with whom we have very important relationships.

To be a good organisation we need to stand together, work hard and be leaders to the young people who are the new generation.

I am really happy to stand and work closely with the CEO and to be the chairperson of ARDS.

A handwritten signature in black ink that reads "Yanyi Bandicha".

Yanyi Bandicha

Chairperson



CEO'S REPORT

It is important that I begin this report by acknowledging the passing of one of our dear Directors, Ms Gurruwiwi. Her passion, vision and contribution will be greatly missed by the ARDS Board and all the team. Our thoughts and prayers are with her family at this time.

I would also like to thank Chris Marshall, the previous CEO, for the time he took to hand over his responsibility and the generosity that he showed throughout the process. Taking up the position as CEO was like a welcome home for me. I had previously worked with ARDS in our old Nhulunbuy Office from 2008 – 2011.

I first came to the NT in 1989 and have worked in a range of positions that include community based, government and resource sector roles. My experience during this time has contributed to my profound respect for Aboriginal people, their culture and their communities and most importantly their resilience when faced with the myriad of complex external demands placed upon them.

My decision to return to ARDS was based on my belief in the values and direction of the ARDS Board of Directors and also the opportunity to work with the talented team of committed ARDS employees.

Together, we hope to see ARDS grow more financially secure to enable us to continue to deliver services that have a positive impact on the lives of Aboriginal people across the Territory.

At the time of my commencement in August 2015, ARDS was in the process of responding to change on a number of fronts, including:

- Government policy and approach to Indigenous funding
- Significant number of new staff
- New office accommodation unfinished with construction taking place
- Another change in senior management
- New arrangements in financial services
- Stakeholders unclear about who ARDS is and what we really do.

There was a real sense of change fatigue within the team. We have worked together to draw on the strength of ARDS' past to help build strong foundations for our future development.

With the assistance and guidance from our Board of Directors, we have been able to firstly consolidate and now build in a number of areas – resulting in ARDS Aboriginal Corporation beginning to redefine its position with both the community and potential funders.

I welcomed feedback from a number of funders who explained that our current website and promotional material didn't really send a clear message and they asked, "What is it that ARDS actually does?"

After some reflection, we have developed a new brand for ARDS -

ARDS Aboriginal Corporation, Creative Media and Communication Specialists

“We span the gap by sharing knowledge and information across culture and language”

In recognition of this, we have undertaken a number of organisational change projects including:

- Designing a new logo
- Constructing a new website
- New, contemporary look for the office

Feedback from key stakeholders in response to our changes has been very positive.

Challenges Ahead

It is important that we continue to grow our strategic relationships with government and other key stakeholders and be willing to take up opportunities as they arise.

Equally, it is important that we maintain ongoing links with the Aboriginal people of Arnhem Land and beyond, wherever possible. I have commenced a schedule to visit communities where ARDS is currently providing service and also to communities where ARDS would like to respond to expressed need.

While our funding levels are still far from certain or sustainable, I feel confident that we are making the most of our potential and building a good reputation for delivering our work on time and at a high standard.

The year ahead will focus on:

- Exploring a wide range of opportunities for funding
- Expanding our work outside of north east Arnhem Land
- Developing social enterprises to increase the long-term viability of the organisation
- Responding to the needs as identified by the Board

ARDS currently receives no funding for our linguistic work. Our language team has been very busy preparing funding applications and we are hopeful of positive outcomes.

We need to look for any opportunities available to increase our income through social enterprise. Our aim is, overtime, to reduce our reliance on government funding and increase our independence and ability to respond to the projects our Directors consider most important.

I would like to thank all the ARDS Directors for their wisdom and support and also the amazing people we have in our team who work with great energy and innovation to make ARDS Aboriginal Corporation a success.



Johanna Ward

CEO

TALKING WITH ARDS STAFF

Introducing Hannah Harper - Linguist

Yolŋu call me 'Gutjan' or 'Bandjurr', and I was adopted into the Dhurrkay family in 2004. I grew up in Victoria, and I studied Linguistics at the University of Melbourne and SIL. My husband, children and I moved to the Northern Territory in 2009. We lived in northeast Arnhem Land for five years, where I deepened my experience and relationships by supporting language work in the Aboriginal church. We moved back to Darwin in 2015, and I joined ARDS' language services in February 2016.

I am so impressed by the breadth of language work that has been done by ARDS over many years. We are seeking more support for significant projects in language maintenance, digital applications and dictionary development. I am excited about working alongside Indigenous language workers and other energetic staff members. My ARDS colleagues have skills and knowledge in the Yolŋu and Balanda worlds, and I have plenty to learn from our team and from others in this field! The language component of all ARDS projects is vital, and I look forward to strengthening our work with Indigenous languages.

My broad interests include discourse analysis, literacy, dance, sailing, spiritual wellbeing, language learning, Germany, translation and cross-cultural communication.



GOVERNANCE

In 2016, ARDS has continued to maintain compliance with the Corporations (Aboriginal and Torres Strait Islander) Act 2006 CATSI Act, with the helpful assistance of the Office of the Registrar of Indigenous Corporations (ORIC).

Earlier in the year, ARDS was re-classified as a *large* corporation under the CATSI Act, due to substantial growth in ARDS' number of staff and its consolidated assets.

The passing of one of ARDS' much-loved Directors resulted in Corporation's Board meeting three rather than four times this year, with meetings held in both Darwin and Maningrida. ARDS will welcome the appointment of 4 new Directors in 2016-17.

ARDS' Board of Directors continues to guide the Corporation on issues of primary importance within their respective communities and provides leadership to ARDS' staff around respectful and effective engagement with Indigenous peoples.



ARDS Bookkeeper - Donna Warner

FINANCE AND ACCOUNTS

Over the past 12 months ARDS has invested in a significant upgrade of its financial and bookkeeping systems. This has involved transitioning from an accounting software package that was both labour-intensive and lacking in accessibility, to a more efficient, user-friendly and highly functional software program.

A key component of ARDS improved financial systems has also involved engaging *Nexia Edwards Marshall NT* to provide expert, highly-skilled accounting services to the organisation.

With these changes, ARDS has greater capacity to access financial information that is accurate and up-to-date, allowing us to operate more efficiently on a day-to-day basis, and to plan for future with greater certainty.

HEALTH EDUCATION

In the last 12 months, we have been pleased to have female educators delivering women's health education again, alongside the men's health education we have delivered for a number of years.

At the beginning of 2016, a previous female ARDS educator, Emma Murphy, returned to the team to work on this project. For the first six months, she worked alongside long-term ARDS educator Joy Bulkanhawuy preparing to deliver education to women in communities. We were lucky to have Dr Pallas Mareyo provide professional development to the two educators on a range of topics related to women's health.

During this six-month period, 15 face-to-face women's health sessions were delivered in Darwin. Emma and Bulkanhawuy have now started taking the program out to communities, to work with school girls, young mums and anyone else interested.

ARDS Health Educator Dr Jamie Mapleson also started fortnightly health education with the secondary boys at Ramingining, where he is based, and delivered a joint week of men's health education in Milingimbi with the male Aboriginal health practitioner from CDC Nhulunbuy.

This was complemented by a radio series informing listeners of the re-emergence of syphilis in the NT, and a radio interview with an experienced Aboriginal Health Practitioner.

The most exciting achievement in this project has been the production of two short men's health films. Our many years of delivering health education with young men has allowed us to develop the knowledge, experience, and expertise to develop films regarding this very sensitive topic in a culturally responsive way. We look forward to completing the production and disseminating these films in the near future.



Dr Jamie Mapleson and Terrence Guyula teaching men's health

"Our (Yolŋu) law is still strong..... but the world is changing for us, so you also need to learn the Balanda side of this story from the clinic."

(Matthew Dhulumburrk, Yolŋu elder and ARDS board member in Ramingining)

Meanwhile, the women's side of the ARDS health education team will develop and produce two short films in 2017.

From Bulkanhawuy:

This is a very important story for all women, all around the world.

Dhuwal dhäwu mirithirr yindi ga däl, yurr manymak ñayi bukmakku miyalkku buku-ñiw'maram wäñakurr.

In this project, we are giving women more information so we can all live a good life.

Dhiyañ dhäwuy ga marngikum limurruny, märr limurr dhu marngithirr ga nhina ñayañuy manymakthu.

From this story, we learn about how our whole bodies change and grow.

Ñuli limurr dhu marngithirr dhiyak dhäwuw ga marngithirr nhaltjan ñayi ñuli ñuthan bukmak rumbal limurr.

When we understand how bodies change, then we can make good decisions, and pass this story onto our children. Later on, they can pass this information onto their children, all about how to look after growing bodies.

Ga ñunhi limurr ñuli dhäkay-ñama rumbalñha ñayi ñuli ñuthan, bala limurr ñuli ñiya-ñamañamayunmirr ga marngikum limurrunguwuy limurr djamarrkuñi'nhan. Ga yalalañumirriy walal dhu bitjanthi bili marngikum walalañuwuy walal djamarrkuñiny nhaltjan walal dhu dharray walalañuwuy walal rumbalgu.

Because our bodies are special and sacred.

Bili rumbal limurrung mirithirr dhuyu bukmakku.

Diabetes Education with Laynha Health

Over the past year ARDS health educator, Dr. Jamie Mapleson, has spent 4 weeks in the Laynhapuy homelands delivering in-depth education regarding diabetes, chronic disease, nutrition, exercise and the value of traditional foods. This program has been led by Laynha health as part of an initiative to better support patients with conditions such as diabetes and heart disease through allied health services which are otherwise rarely available to patients in the homelands.

Small projects

With ARDS Senior Development Officer now based in Ramingining ARDS have been able to support a range of regular educational activities through the school and FaFT (Families as First Teachers) group. This has included health education for parents attending FaFT, some health education at the school and supporting Yolŋu language and culture lessons for teachers at the school.





Dr Jamie Mapleson, Buwatpuy Gumana & Djamika Ganambarr in Gängan

MENTAL HEALTH

Special Projects

Dhukarr Mulḱurrwu Gungga'yunaraw: Marḱgithinyaraw Yolḱuw ga Balandaw Djämaw ga Dharaḱanaraw

Pathways in Mental Health: An Invitation to Dialogue and Reflection between Indigenous and non-Indigenous Practitioners

In 2016, ARDS has collaborated closely with the Nalkanbuy Comprehensive Mental Health Service from Galiwin'ku to produce a unique video resource that explores and documents the model of community-controlled mental health care that operates within Galiwin'ku, North-East Arnhem Land.

This educational resource examines various aspects of the *both ways* approach to mental health care utilised by the Nalkanbuy team, demonstrating ways in which Balanda and Yolḱu knowledges and approaches to wellbeing can be integrated into a single, comprehensive mental health care service.

The resource emphasises the critical importance of skilled, local Indigenous mental health professionals to the provision of effective, equitable and culturally-engaged mental health care for Indigenous people in the Top End. The resource also provides guidance for non-Indigenous health professionals around effective and respectful collaboration with Yolḱu mental health workers and interactions with Indigenous communities.

Following on from ARDS' 2015 research study into the support needs of Indigenous mental health workers, this project further highlights the perspectives of Yolḱu mental health professionals and advocates for the expansion and continued development of Indigenous-led, community-controlled mental health services across the top-end of Australia.



ARDS staff Ben Ward & Joy Bulkanhawuy

TALKING WITH ARDS STAFF



Larry Larrtjanja Gurruwiwi

My name is Larry Larrtjanja Gurruwiwi and my home is at Wallaby Beach Birritjimi. I've been doing stuff with Yolŋu Radio for a long time, but started working properly with ARDS last year.

This year I've been doing lots of different things. I was co-ordinator for the 52 Bungul mala we did together with Outback Spirit Tours. I work with Rirrakay Mala setting up sound system's and stages, like we did for Garma Festival, Yarrapay Festival, Ramingining Bak'bididi Festival and lots of other festivals and events around the place. I also support the radio team here in Nhulunbuy, helping them get to where the stories are, and I do a lot of recording work in the studio for the radio, like when we wrote the theme song for Dhawu Dhawu Show.

I like travelling to all the homelands and to festivals. I like helping people with the driving. I like setting up the sound system and the stage. It's hard djäma (work) but it makes me strong. I like going with the radio team because I like hearing the stories they record, especially when it's from our old people.

FAMILY VIOLENCE PREVENTION EDUCATION



Men's and women's family violence education sessions

We have been visiting communities to work together to find ways to prevent and reduce the impacts of Family Violence. We first brought this project to Milingimbi, then to Ramingining and Galiwin'ku. Next year we will visit Gapuwiyak and Yirrkala before visiting all five communities again.

Linyu ga marrtji community-kurr mala maḷḷ'maranharaw dhäwuw nhaltjan limurr dhu gunḡa'yun ga gulmaram ḡayaḡu ga galḡa-midikunhaminyawuy rom. ḡurruḡuny linyu marrtji Yurrwilil ga yurrnha Wärrklil ga Galiwin'kulil. Ga ḡuruḡiyiny bala dhuḡgarray linyu dhu Gapuwiyaklil ga Yirrkalalila marrtji dhuyaki bili ḡämurruw'.

When we visited, we gathered together groups of women and groups of men and also held mixed-gender sessions. In these discussions, we talked about a lot of confusing and controversial topics that relate to the mainstream legal system like DVOs, Safe House, Child Removal and Court.

Ga balanyamirriy ḡunhi linyu buna ḡunhili community-ḡur mala linyu buku-ḡuḡ'maram märrmany' bāpurruny miyalk ga dirramuny. Wiripuy waluy linyu ga nhina ga waḡanhamirr miyalkkal yan ga wiripuy waluy ga dirramuny yan.

Dhiyali ga ñorra goḍu-marimirr ga dhumbalyunamirr gämurru' mala balanya nhakun Balanda Rompuy dhäwu mala nhakun DVO, Safe House, Child Removal ga Court.

ARDS was pleased to collaborate with NAAJA Community Legal Educators to draw on their legal expertise.

We also talked about empowering pathways embedded in Yolŋu Law such as the marriage system that works through kinship and connects all clans together through the maternal line. These stories were inspiring for Yolŋu because they are foundational protective principles of Yolŋu traditional society.

Ga wiripu dhiyali ga ñorra märrmirriyanhamirr dhukarr djalkiriñur romñur balanya nhakun milmarra. Dhuwali ñunhi rom yothu-yindi, märi-gutharra yarratakurr. Napurr ga

wañanhamirr ga märrmirriyanhamirr dhäwukurr ga romgurr dhukarrkurr bili dhuwal djalkiri rom galmunhamirr bukmakku.

All feedback has been very positive and we've been frequently told by Yolŋu that they want us to come back so we can continue these discussions so they can learn and build confidence for the future.

Dharrway Yolŋuy mala maḷḷ'maram ñunhi dhuwal dhäwu mirithirr guṅga'yunamirr ga manymak. Walal ga bulu djälthirr balanyaraw mala dhäwu walal dhu bulu marŋgithirr ga märrmirriyam walalany yalalanumirriw.

The Federal Government gave ARDS a contract to conduct this work for three years.

Federal Gapmandhu goṅ-gurrupan djuwu' ARDS-gal dhiyak djämaw ḷurkun'ku dhungarraw.





Galiwin'ku from the air

Galiwin'ku Community Statement to Prevent Family Violence

This year we conducted a special project at Galiwin'ku that was funded by the NT Government Department of Local Government and Community Services – Men's Policy Unit. This was to create a "Galiwin'ku Community Statement to Prevent Family Violence".

We spoke with female and male elders and emerging leaders from every clan group at Galiwin'ku to hear their perspectives about the causes, impacts and solutions to Family Violence.

Linyu marrtjin Galiwin'kulil ga malŋ'maram dhäwu wiripuwiripuwuŋ bäpurruwuŋ.

Nalapaŋ ga gandarrwuyyu miyalkthu ga dirramuy mala dhäwu lakaram dhiyakuwuy nŋnhi nayaŋu ga galŋa-midikunhaminyawuy gämurru' mala.

They had lots to say about many aspects of the issue and fundamentally they are looking for a way to show a disciplined and responsible path for young people. They desire a way forward that encompasses foundational and protective Yolŋu law and values. This will capture the hearts of all Yolŋu because they are all intrinsically connected as one through clan alliances and kinship. This is the key to peace and harmony for all Yolŋu from every clan.

Ga lakaramany walal nhaltjan ga nhaliyi nayaŋi nuli dhuwali gämurru' ga dhawatthun ga warranŋulthirr.

Dharrwa mirithirr walal gämurru' lakaram yurr dhukarrgu walal ga larrum wanhawitjan

dhukarrkurr walal dhu mel-lakaranhamirr ga mel-gurrupan raypirri'mirr rom yuŋaw yolŋuw.

Yolŋu ga nayaŋumirriyirr walal dhu märryu-dapmaram rom märr nayaŋi dhu galmum nŋnhiyi djalkiri rom yolŋuw bili bukmak yolŋu nhä nayaŋi bäpurru wanŋanyŋur raki'kurr ringitjkurr gurruŋukurr yän dhukarrkurr. Dhuwaliny bili nayaŋi dhukarrnydja mägayamirryndja bukmakku yolŋuw yol nhe bäpurru nhina.

Everyone in the community expressed that they wanted to genuinely work together as a group with real and recognised authority. Then they can approach these and many other issues and forge a path through two worlds – Yolŋu and Balanda. Any new Balanda workers that don't have an understanding of Yolŋu law need to sit down with local leaders to learn how to work with Yolŋu. Any foreign new laws that enter the community need to be worked through with that group of leaders too.

Galiwin'ku Community-ŋur Yolŋu walal ga nayaŋumirriyirr nayaŋi dhu ga nhina bäpurru-bäpurruŋur märrma'ŋur gali'ŋur – Yirritja ga Dhuwaŋur dhukarr bunharaw ga namanamayunharaw dhiyaki gämurru' ga nhä mala ga dhawatthun ga malŋ'thun dhiyaŋ bala.

Ga nuli nhä mala dhu gäma gumurr-yuŋay mulkuru rom dharanhanhamiriw ga gumurr-däl walal dhu marrtji dhukarrkurr ga buna yolŋuw walalaŋ liya-dhukarmirriw.

A positive path that will create solutions one where Yolŋu and Balanda share power and authority and work together.

*Manymakdja dhukarr wanganyinha yan ŋuli
limurr Yolŋu ga Balanda liya-ŋamaŋamayunmirr
ga dhukarr-buma rrambaŋi mǎrr ŋayi dhu
dharanjanhawuy ŋorra mǎrrma'ŋur djalkirinjur
yolŋuwal ga balandawal.*

It is an overall vision for Yolŋu that any positions of authority, official roles and decision making powers are returned to Yolŋu so they can steer their own future for their own people.

*Manymakdja dhukarr wiripu ga ŋorra
mǎrrmirriyanhaminyawuy ŋunhi nhä mala ga ŋorra
ga ŋayatham balanday ŋayi dhu roŋanmaraman
mǎrr ŋayi dhu goli-nhirpan yolŋuynha yan.*

ARDS is now distributing the resulting statement so that everyone can understand the views of those community leaders.

*Dhiyaŋ bala ARDS-dhu ga badak marrtjinyamaram
dhuwal dhäwu mǎrr ga wiripuwurru dhu nhäma
ga ŋäma ga dharanjan.*



TALKING WITH ARDS STAFF

Andrew Gurruwiwi

My name is Andrew Gurruwiwi, I live at Birritjimi and I've worked with ARDS for a few years now doing a few different things.

First ṅarraku djäma, (my work) with radio. I do live interviewing, making my own show, and producing some of the other radio shows. I do live broadcasts at events and festivals and also help the Rirrakay Mala setting up events. I record music as well, with different bands and also music for the radio.

Since I've been working with ARDS I've learnt that radio is the best djäma (work). It's special to be able to tell dhäwu (story) about what's happening around the place, to be able to invite people through the radio to come for different events and to be part of it when all the Yolṅu mala are coming together.

I've also learned about sharing from Yolṅu to Balanda, so Balanda can understand who we are, our totems, our clans, our songs. Yirritja ga Dhuwa.

Andrew and Bärra West Wind won Best Song at the 17th National Remote Indigenous Media Awards held in Lajamanu in 2015 for his song *Wiripu Mit'tji Wangany Mala*.



Andrew NRIMF awards 2015

ECONOMICS

In association with Developing East Arnhem Ltd., Yolŋu Radio put together a four part radio series with Economist and Journalist James Kirby. The series discusses some of the challenges and opportunities facing Yolŋu in a changing economic landscape, as well as looking into broader economic trends and projections, particularly around the

area of tourism. As James argues, tourism is set to become a bigger part of the local economy than mining is within the next decade, and there are many ways for Yolŋu to be a part of this change.



Gaia Osborne, James Kirby, Andrew Gurruwiwi



Dharray Manymakkum Pawaw ga Gapuw – Low Income Energy Efficiency Project.

This project was one of 20 as part of a national program initiated by the Federal Government Department of Industry, Innovation and Science. Power and Water led a consortium of six organisations to deliver the project across six communities in northeast Arnhem Land. This project won the "Caring for Country" category at the 2016 NAIDOC Awards.

The aim of the project was to engage and educate residents about how electricity is made and water is sourced in communities; how various appliances use power and water, how to reduce power and water waste and reduce the amount of money people spend on power.

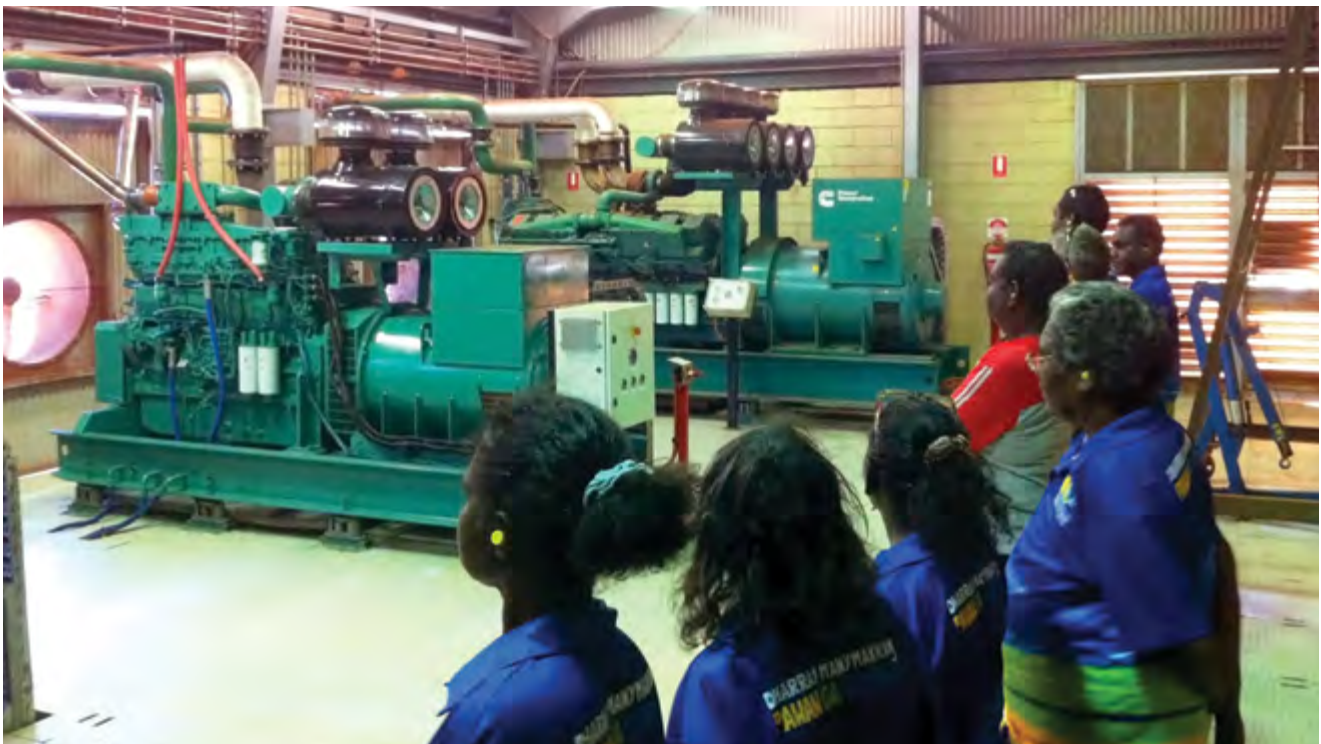
ARDS Cross-Cultural Facilitators played a crucial role in communication, engagement and training for Yolŋu Energy Efficiency Workers in Milingimbi, Ramingining, Gapuwiyak, Galiwin'ku, Yirrkala and Gunyaŋara.

We conducted induction training with new Yolŋu workers so they became familiar with the project

and how it works, as well as how to complete the paperwork required to gather data for the project. We framed the training through Yolŋu language, values and cultural protocols to develop a genuine two-ways understanding of water and power and the many issues involved in a modern day remote community.

The training included practice house visits, and helped the Yolŋu workers understand various energy saving appliances and retrofits including the 'Bushlight Energy Efficiency Box' (BEEBox). Top-up training visits reinforced these understandings and built on previous knowledge.

ARDS also organised and facilitated a number of key community events including a 3-day forum at Gulkula, bringing together all consortium members with Yolŋu workers from each community, as well as a final project event that was the keystone of an end-of-project community engagement strategy designed by ARDS staff.



Power Generators Ramingining

LANGUAGE SERVICES TEAM UPDATE

We are wanting to find ways of sharing language, to keep our languages strong. Yolŋu language is not the only language that has these needs, we are part of something bigger in strengthening other languages too. Our languages are the first languages of this nation, all around Australia.

Napurr ga djälthirr ARDS djämamirr mala ŋayi dhu ga däl ŋorra dhukarr marŋgikunharaw dhärukku mala. Yaka yan Yolŋu Matha, wiripu wiripu Dhäruk mala, napurr dhu dälkum. Dhäruktja napurrŋu dhuwal ŋurrŋu dhiyal makarr-yindiŋur wäŋaŋur Australia-ŋur buku-liw'maram.

The Legal Dictionary informs Yolŋu people about words and meanings, so that we can teach younger Yolŋu people new information about the legal system. This system is foreign from our Yolŋu perspective. The Australian law is fundamentally different to the Yolŋu foundations of law, but when we share the two languages together in this way, meaning and understanding can emerge. In this way, Yolŋu can learn about the different laws – what the law dictates and how it works.

Legal Dictionary-ny ŋayi dhuwal dhu marŋgikum Yolŋuny dhärukku ga mayaliw' märr napurr dhu marŋgikum yuṯany Yolŋuny yuṯaw Romgu. Rom ŋunhi mulkuru ga dharanhanamiriw Yolŋuwal gali'ŋur. Njunhi bäyŋun ga ŋorra Yolŋuwal djalkiriŋur Balandaw-dja Rom, yurr ŋunhi ŋayi dhäruktja manda bunanhamirryndja bala ŋayi mayaliny' dhawatthuna ga dharanawuynyndja. Dhuwalatjan dhukarrkurr ŋayi dhu Yolŋuny marŋgithirr wiripuw Romgu, nhaltjan ga Rom marrtji ga barranŋa'yun.

We work on many different projects at ARDS, helping to give information so that Yolŋu can understand. For example, in working with Power and Water or Family Violence workshops, we are consulting and finding the right ways to share information - considering Yolŋu perspectives and the need for mutual respect and understanding.

Projects-puy dhäwu dhuwal yindi mirithirr gunŋa'yunamirr ga marŋgikum Yolŋuny walalany dharanharaw. Balanya nhakun Power and Water, ga Family Violence Workshops, lakaram ga dhunupayam dhukarr mala nhaltjan ga Yolŋuy nhäma ga wanha dharanawuy ga ŋorra.

Many clients also ask us to help with translations between English and Aboriginal languages, so that people don't only have to hear and see information in English all the time. When we sit together, we can find good ways to make meaningful and beautiful translations. We go through the whole translation process, then we send the translated product to the clients!

Dhananŋdhu 'clients-thu' mala ga ŋäj'thun napurrŋy, ŋuli napurr dhu gunŋa'yun ga bilmaram dhuwalatjan mathakurr, märr dhu yolŋu-yulŋuy ŋäma ga nhäma yuṯa dhäwu mathakurr, yaka yan Balandakurr mathakurr. Njuli limurr dhu rrambaŋi nhina ga mala-djarr'yun dhukarrkurr, ŋayiny dhu mayaliny' dhawatthuna ga dhäkaymirriyirra. Bala limurr dhu yurrnha ŋamaŋamayundja, djuy'yunaraw ŋurukiyi djämaw!



Pictured right: The Language Service Team Howard Amery, Hannah Harper, Joy Bulkanhawuy and Yirrininba Dhurrkay





It has been a big year for Yolŋu Radio with many exciting changes, developments and achievements.

Through Yolŋu Radio activities, ARDS has continued to build many new and strengthened existing relationships with individuals, families, communities, organisations and service providers across the region, through involvement in community events, audience surveys and participation, and increased Yolŋu Employment,

raising the Yolŋu Radio profile and engaging a wider range of people in Yolŋu Radio activities.

In the July to December period Yolŋu Radio continued as a host organisation for MEP CDP Participants which saw a huge amount of radio training for both CDP participants and employees and the development of a number of new weekly radio shows.

Regular Weekly Radio Shows

The new regular radio shows that have commenced and continued strongly throughout the year are:

- **The Dhawu Dhawu Show** - A weekly talk show discussing community issues and wellbeing produced and presented by Sylvia Nulpinditj.
- **The Andrew Gurruwiwi Show** - a live Friday afternoon music show by Andrew Gurruwiwi.
- **The Burwu' Show** - Music and community stories presented by an unstoppable Miyalk Mala - Jean Gurruwiwi, Roberta Dhurrkay, Caitlyn Burarrwaŋa, Keisha Gurruwiwi and Rachael Gurruwiwi.

- **Burwu' traditional hour** - Traditional Yolŋu manikay (song cycles) and history stories by the Burwo Miyalk Mala.
- **The Amboya Show** - Presented live by Justin Amboya Nungarrgalu.
- **The Wakal Show** - bringing all the latest music and community arts news, produced and presented by Josephine Gurruwurru Baker.

Radio Production Highlights

Over the year some fantastic radio production occurred in addition to the new weekly shows. Some examples of the different types of these productions include:

- Interview with Economist James Kirby.
- Feature story about business development with Rurraŋala homeland (in post production).
- A series of inspiring work related personal stories from a range of communities and career types.
- A series of messages about caring for animals in Cyclones and other animal welfare messages.
- A range of history and traditional stories from elders in Nhulunbuy, Yirrkala, Birritjimi and Dhälinybuy.
- Local GAFL Football Grandfinal.
- Christmas messages with Holtze Prisoners and community members across Darwin and East Arnhem.
- Men's health education series.
- Positive education stories with students of Nhulunbuy High and Yirrkala school such as graduation day, new cultural program at NHS, Star Foundation feature and more.



New Team Members

Over the 2015/16 period the Yolŋu Radio team has expanded greatly bringing a range of new voices, talents and passion into the mix. In August, Andrew Grimes relocated to Nhulunbuy to join the team full time as a producer for Yolŋu Radio. Andrew has done a great job assisting our presenters to bring their regular shows to fruition at a very high quality in both content and production.

In January 2016 ARDS finished the MEP host organisation agreement and transitioned 5 previous CDP participants into real jobs with Yolŋu Radio.

Yolŋu Radio Rirrakay Mala - Live Event Coverage

(rirrakay mala means sound group)

In 2015/16 Yolŋu Radio Rirrakay Mala, became ARDS' key social enterprise encompassing event and festival production, studio services and hire, PA and sound-gear hire, record label services, distribution, and artist management.

This builds on our existing assets, technical expertise, reputation and business model, as we aim to become the first choice for professional event production services in Arnhem Land.

This was made possible through a project funded by the ABA (Aboriginal Benefit Fund) that saw the purchase of equipment for OB's (Outside Broadcasts) along with much needed studio upgrades at our media hub, Gayŋuru Studios in Nhulunbuy.

The OB's commenced with Garma Festival 2015 and saw the Yolŋu Radio team successfully broadcast 4 massive days and nights of Garma, bringing all the action to audiences across the region.

Yolŋu Radio was awarded '**Best OB of the Year**' at IRCA's industry awards at the Remote Indigenous Media Festival in Lajamanu and '**Best Song of the Year**' for 'Wiripu Mit'tji Wangany Mala' by Andrew Gurruwiwi and Barran West Wind from the 2015 ARDS compilation release 'Dhampirrk Rirrakay' recorded at our Gayŋuru Studios in Nhulunbuy.

From there the Yolŋu Radio team brought listeners all the music, action and stories live from Ramingining, Milingimbi and Galiwin'ku Festivals. We have received excellent feedback from listeners who have highly appreciated the opportunity to listen in to festivals that they haven't been able to attend in person.

These new producers and presenters are Jean Gurruwiwi, Roberta Dhurrkay, Keisha Gurruwiwi, Tanya Yunupingu and Justin Nungarrgalu. Later in the year ARDS welcomed Wayalwanja Marika and Mayalil Marika as translators, radio message voice talent and for archiving work amongst other tasks. Daniel Balawurr Hick also joined the team quickly picking up a range of skills including archiving and digitisation, studio engineering, RCS radio software tasks and a lighting operator with the Rirrakay Mala.

Some other highlights from the first year of operations include:

- **Gulkula:** Garma Festival 2015, Ms. Gurruwiwi Memorial
Partners: Yothu Yindi Foundation
- **Ramingining:** Bak'bididi Festival 2015
Partners: ALPA, East Arnhem Regional Council
- **Nhulunbuy:** Muriny Dakun Festival, White Ribbon Dinner.
Partners: The Arnhem Club, Rirratjinu AC
- **Milingimbi/Elcho Island:** Dhampirrk Rirrakay Island Tour
Partners: Australia Council, NT Dept. of Business
- **Yirrkala:** Yarrapay Festival, State Funeral for Mr. Wunupmurra, Cyclone Cup Concert, Community Concerts at Roy Dadinja Marika stage.
Partners: Rirratjinu AC, NT Government

The year concluded in June with a fantastic end of term concert and OB at Yilpara homeland. Yolŋu Radio looks forward to sharing the radio involvement opportunities with communities and homelands across the region. This is also possible through our newly upgraded Studio broadcast facilities in Nhulunbuy.

An application for a truck and necessary lighting is pending with DEAL (Developing East Arnhem Land) and is looking promising. This would allow the Rirrakay Mala to service all of Arnhem Land.

The NT Department of Business has funded two ARDS' entertainment and technical industry activities in the last financial year.



Paul (Ahva) Hayes, Keisha Gurruwiwi & Jean Gurruwiwi



Outside Broadcast at Garma 2015



Studio and Equipment Upgrades

This year has seen the installation of professional satellite receivers in major communities with new and improved receivers in homelands, to better deal with the effect of rainfade on satellite transmission, ensuring signal returns to Yolŋu Radio during times of extreme weather.

With the assistance of funding from the ABA Yolŋu Radio now has a slick new broadcast system up and running at Gayŋuru Studios. This much needed new system sees capacity for much better phone recording, training, production and live broadcast facilities as well as ensuring all studio spaces are linked to use our state-of-the-art facilities to their full potential.

Indigenous Business Development Program (IBDP)

The Dept. of Business provided support to ARDS by funding business plan development, record label contracts and consultation services from CAAMA Music Manager Micheal Smith, as well as purchased for us a CD Printer and a Website through Spinifex Valley IT. During the first onsite consultation Micheal Smith provided information as to what had been successful for his business, a very similar venture to ours. Since the success of Garma we have been in constant demand to provide sound, event and artist services and have employed and trained many Yolŋu.



New studio equipment

Indigenous Training Funding (IRP)

Working alongside the Dhapirrk Rirrakay Tour and Yolŋu Radio Outside Broadcasts the IRP funded ARDS to provide technical training for 28 sound crew (Rirrakay Mala) across Arnhem Land, including Ramingining (Bak'bididi Festival), Yirrkala (community shows sponsored by Rirratjingu AC), Galiwinku (Healthy Lifestyle Festival) and Milingimbi (Gatjirrk Cultural Festival). The trainees were then employed at the events either on stage, event organising, stage managing, running sound or setting up broadcast equipment. These employees will form part of the network of Rirrakay Mala across the top end available for future events we will run or be hired to help produce.

From this flowed many more bookings and community engagement. A training program funded from the NT Dept. of Business augmented the Dhapirrk Rirrakay Island Tour, originally funded by

the Australia Council's Contemporary Music Touring Program grant to tour the Dhapirrk Rirrakay CD. This also joined with the Ramingining Bak'bididi

Festival, which was run by the Rirrakay Mala, but with ALPA's equipment.

Tourist Bungul

ARDS started 'Welcome Bungul mala' for Outback Spirit Tours in May, signing up to provide 56 shows in the Nhulunbuy area for visiting tourist buses. This project has employed over eighty-five adults and has seen over thirty children employed on weekend dates. Each ceremony provided employment for twelve to twenty-five (including children) staff. The experience consisted of a half hour bungul with a storyteller explaining the songlines in between manikay, during which the tourists were invited to participate in bungul. After the bungul ARDS and Outback Spirit provided morning tea, giving the tourists an opportunity to ask questions, meet the performance members and

have their photos taken with them. The feedback from Outback Spirit Tours and tourists has been overwhelmingly positive, which has fostered a further sense of pride in the bungul participants in sharing their culture and their land with visitors. The project has built the Yolŋu staff's capacity to understand the expectations of a tourist performance, how to set up a performance area and maintain professionalism. The ARDS component of the Outback Spirit tour has by far directly employed and engaged the highest number of Yolŋu in their ten day program (which tours from East to West Arnhem Land).



Audience Surveys

ARDS undertook a Yolŋu Radio survey across communities, homelands and Darwin to increase our understanding of our audience and respond to their feedback. Numerous changes have and are being implemented to further meet the needs of our audience and remain dynamic, responsive and engaging.

With an initial survey of 100 people across the network, we aim to at least double the sample size to 200+. Surveys have been undertaken in Nhulunbuy, Yirrkala, Gunyaŋara, Birritjimi, Galiwin'ku, Ramingining, Milingimbi, Dhälinybuy, Gängan, Matamata and Darwin in an effort to ensure that the sample is representative of the audience spread.



The following observations have been drawn from the survey results:

1. To date, **99%** of interviewees listen to Yolŋu Radio, ranging from sometimes to all the time.
2. The primary mode of listening is car (**54%**) followed by mobile phones (**43%**) and traditional radio's (**43%**). Some people use a combination of these modes of listening.
3. **95%** of those who listen to Yolŋu Radio have stated they enjoy traditional songs and **81%** traditional stories and other spoken cultural content.
4. **24%** stated that they want more educational content on YR.
5. A common comment is that they want more light-hearted education and spoken programs and less heavy, serious programs such as health education programs about disease.

Some of the suggestions for educational content include more programs about:

- Centrelink
- Money
- How to navigate the mainstream systems of governance
- Getting children to school
- Traditional methods of discipline for children and young people.
- Landrights and mining
- Kinship systems
- History
- News and current affairs both locally (including homeland news), nationally and internationally
- Elections and voting
- Nutrition
- Positive mens health programs
- Understanding Government policy, actions and movements
- Domestic violence
- Mental health
- 12% want more youth specific content.

Quotes from audience surveys.

"I'd like to listen to more on Yolŋu Rom (Law) and I'd like more Yolŋu Music."

"Culture of the language and language use is changing. It's good for young people to be able to hear their languages spoken properly on the radio to help them learn."

"There should be more educational and raypirri (discipline) programs."

"I like listening to all programs even when it goes from English to Yolŋu Matha to English to Yolŋu Matha etc, its cool like that. It's good for learning both languages and interesting."

"I'd like to hear talks about mental health and solutions on how to get help and where to go for support."

"There should be more live broadcasting, health stories and legal programs explaining legal terminology like 'suspended sentence'. 'A lot of people who have been convicted of crimes don't understand the meaning of suspended sentence, they just think they are free again. When they are drinking or smoking waymi (cannabis), they don't listen/understand when you try to explain to them, but maybe through the radio they would."

"More news and information about what is happening especially land rights stories and what is happening with mining. I live here in Darwin and hear about lots of Balanda on my land and talking about mining and I don't know what's happening."

"More Domestic Violence programs - people need to know the law. Also Yolŋu news reports by Yolŋu reporters."

"I would like to hear: dhäwu (stories) from elders about they used to live and survive in the bush, finding ŋatha (food), hunting etc. away from the communities. It's important to record the festivals and make CDs or put them on memory sticks so Yolŋu can have them and look back on them in years to come."

"I would like to hear dhäwu (stories) from old people about the old days, esp. the 60s and 70s, when every Yolŋu was working."

"Yolŋu Radio needs to continue - it helps Yolŋu understand what's going in their world and in Australia."

"Everyone at Mata Mata listens - old and young."

"I want radio to play a part in ensuring Yolŋu children learn Yolŋu rom (law) and return to homelands and to what is important - djalkiri (foundations)!"

"Find ways to engage the children in radio and rom (law) and pull them away from outside rubbish culture. I am very disappointed in the Government and education systems ability to deliver to the needs of Yolŋu children. Yolŋu radio plays an important role in delivering these messages to children and parents living in major communities."

(Elder - Community Leader)

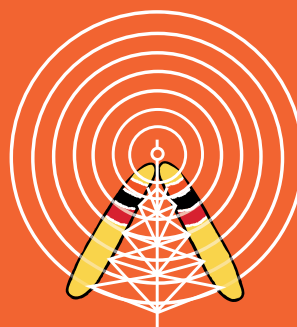
"I like to listen to the news in Yolŋu matha, that's really latju (good). People want to know what's happening in the world today, but in Yolŋu matha." (NC Renal patient)

"I'd like to hear more stories about the old days, and manikay because I've been living here in Darwin for a long time and I get homesick."

(NC Renal patient)

"I love Yolŋu Radio. I listen to it all the time"

(Care Flight worker, balanda woman, 40-50s)



**THE VOICE OF
NORTH-EAST
ARNHEM LAND**



YOLŃU RADIO FREQUENCIES 2016



Location	FM Frequency
<i>Bälma</i>	90.1
<i>Bäniyala</i>	89.7
<i>Ban'thula</i>	89.1
<i>Darwin</i>	1530 AM
<i>Dhälinybuy</i>	90.3
<i>Dhuruputjpi</i>	88.9
<i>Donydji</i>	90.3
<i>Galiwin'ku</i>	102.7
<i>Gängan</i>	89.3
<i>Gapuwiyak</i>	102.3
<i>Garrthalala</i>	89.9
<i>Gurrumuru</i>	89.5
<i>Mäpuru</i>	89.5
<i>Maṭamaṭa</i>	89.7
<i>Milingimbi</i>	102.9
<i>Mirrŋatja</i>	89.7
<i>Ńadayun</i>	88.9
<i>Nhulunbuy</i>	96.5
<i>Ramingining</i>	102.5
<i>Rorruwuy</i>	89.3
<i>Wandawuy</i>	89.1
<i>Yirrkala</i>	102.1

TALKING WITH ARDS STAFF



Monika Stenberg - Office & Administration Coordinator

Bred but not born in Darwin, I was born in Thailand to Thai & Swedish parents and came to Australia in 1970 then moved to Darwin in 1971. From what my parents have told me they couldn't decide where to live, Sweden was too cold for Mum and Thailand was too busy for Dad. My father worked as a merchant seaman on a Swedish ship and had already been to Australia a few times through the 60's so decided this was the country to be. We lived in Melbourne and Sydney for a little while but Mum said she needed a place where she could grow all her chilli trees, so Darwin was it.

I remember a defining moment as a six year old but didn't understand what it was, just a feeling. My family and I travelled back to Sweden after Cyclone Tracy, we travelled by train through Germany. Mum & Dad had the three of us by then, and she was holding my new baby brother, the train was full, and everyone was staring at us, we were the only ones standing and I couldn't figure out why no-one was offering my Mum a place to sit. Mum was calm but I could tell she was getting tired, it was a long journey. That was my first realisation of how different my family was.

Growing up in Darwin allowed us all to fit in. It didn't matter where you came from. My school years were so much fun. I grew up with a lot of the local people and Darwin families that we know of today and its now amazing to see the next generation of our children growing up together as well.

I worked in Telecommunications for 25 years doing various roles and then decided it was time for a life change. Joining ARDS in December 2014 was a challenge during the time of ARDS restructuring. But I enjoy working at ARDS compared to the fast pace corporate telco industry and its great to be in a peaceful working environment where people are respectful towards one another and knowing that we are all working towards a better community for Yolŋu.

FILM PRODUCTION



NITV Dark Science - YIRRITJA RAIN

Written and directed by Andrew Galitju BurarrwaŃa, this is the story and song for the creation of gentle Yirritja seasonal rains called 'Bałkurrk'. This short film was recorded in Darwin near Rapid Creek and additional footage was captured around Gayjuru and Darwin harbour.

Andrew Galitju BurarrwaŃa in Rapid Creek, singing for the Bałkurrk rain.



NITV Dark Science - DJURRPUN

Written and Directed by Sylvia Nulpinditj this short film tells the story of the Djurrapun star who led the Nuykal fish, and the Galangamirr dugong who was Nuykal's companion. The stories and knowledge in this film belong to the Mandjikay clans of northeast Arnhem Land.

ARDS acknowledges the (Wangurri) elders of Dhälinbuy and their descendants who have shared their knowledge and lands in the production of this film.



ARDS Producer Ben Ward with Banul Munyarryun in Dhälinbuy



Bulun Milkarri

A story of sky, sea and spirit

In other news

Songlines on Screen - Bulun Milkarri

In October 2016, ARDS was awarded 'Best Indigenous Language Film' at ImagineNATIVE film festival in Toronto Canada, the biggest Indigenous Film Festival in the world, for 'Bulun Milkarri'. The film premiered at Sydney Film Festival in June 2015.

This film project follows the story of director Sylvia Nulpinditj, on her journey to learn and record the endangered Bulun Milkarri songline and its associated songs and ceremonies.

Funded by Screen Australia, NITV, Community Broadcasting Foundation and Screen Territory



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 2015 - 2016.

- Australian Department of the Prime Minister and Cabinet
<https://www.dpmc.gov.au/>
- NT Department of Chief Minister
<https://dcm.nt.gov.au/>
- The Northern Territory Government
<http://www.nt.gov.au/>
- Australian Department of Health
<http://www.health.gov.au/>
- Australian Government Australia Council for the Arts
<http://www.australiacouncil.gov.au/>
- Australian Government – Indigenous Culture Support
<http://arts.gov.au>
- NT Government Department of Local Government and Community Services – Men’s Policy Unit
<https://dlgcs.nt.gov.au/office-of-mens-policy>
- Power and Water Corporation
<https://www.powerwater.com.au/>
- ALPA (The Arnhem Land Progress Aboriginal Corporation)
<http://www.alpa.asn.au/>
- Miwatj Employment
<http://miwatj.com.au/employment/>
- Laynhapuy Homelands Aboriginal Corporation
<http://www.laynhapuy.com.au/>
- Screen Australia
<http://www.screenaustralia.gov.au/>
- National Indigenous Television (NITV)
<http://www.sbs.com.au/nitv/>
- Community Broadcasting Foundation
<http://www.cbf.com.au/>
- Outback Spirit Tours
<https://www.outbackspirittours.com.au/>
- Yothu Yindi Foundation
www.yyf.com.au/
- Rirratjinu Aboriginal Corporation
www.rirratjingu.com

FINANCIAL STATEMENTS

Aboriginal Resource and Development Services Aboriginal Corporation

ABN: 24 609 472 742

Statement of Financial Position as at 30 June 2016

	NOTE	2016 \$	2015 \$
ASSETS			
CURRENT ASSETS			
Cash on hand	5	79,907	531,828
Financial assets	8	1,112,517	1,319,256
Accounts receivable and other debtors	6	180,408	174,119
Inventories on hand	7	5,733	5,733
TOTAL CURRENT ASSETS		1,378,565	2,030,936
NON-CURRENT ASSETS			
Property, plant and equipment	9	1,632,863	1,275,526
TOTAL NON-CURRENT ASSETS		1,632,863	1,275,526
TOTAL ASSETS		3,011,428	3,306,462
LIABILITIES			
CURRENT LIABILITIES			
Accounts payable and other payables	10	231,638	129,752
Unexpended Grants	10	158,473	290,825
Employee provisions	11	92,333	94,805
TOTAL CURRENT LIABILITIES		482,444	515,382
NON-CURRENT LIABILITIES			
Employee provisions	11	45,668	6,430
TOTAL NON-CURRENT LIABILITIES		45,668	6,430
TOTAL LIABILITIES		528,112	521,812
NET ASSETS		2,483,316	2,784,650
EQUITY			
Retained surplus		2,483,316	2,784,650
TOTAL EQUITY		2,483,316	2,784,650

Aboriginal Resource and Development Services Aboriginal Corporation

ABN: 24 609 472 742

Income and Expenditure Statement for the Year Ended 30 June 2016

	2016 \$	2015 \$
INCOME		
Operating activities:		
Donations	55,092	1,276
Other revenue from operating activities	206,382	3,458
Sales	209,214	13,012
Property Rent	41,220	29,443
Project Funding	2,039,627	2,115,846
Less Unexpended Grants Carried Forward	(158,473)	(251,214)
Non-operating activities:		
Interest	40,205	55,298
	2,433,267	1,967,119
EXPENDITURE		
Accounting	123,594	-
Administration expenses	144,827	-
Audit fees	7,728	9,836
Bank charges	2,607	547
Depreciation expense	188,138	164,492
Electricity and gas	27,588	13,924
Office expenses	24,391	20,337
Seminars	3,815	8,174
Superannuation	102,803	89,316
Wages and salaries	1,149,516	913,825
Computer expenses	36,724	44,529
Cost of Goods Sold	7,586	5,040
Minor Equipment	69,628	20,937
Freight and Cartage	16,166	7,596
Insurance	7,475	11,542
Legal Costs	-	989
Motor Vehicle	33,281	22,224
Property Expenses - Nhulunbuy	-	1,022
Property Expenses - Other	56,762	17,212
Commissions paid	14,803	-
Recruitment & Training	34,932	16,875
Repairs and maintenance	48,617	9,461
Subscriptions	11,482	3,890
Supplies	44,295	53,098
Telephone & Internet	22,248	25,705
Transmitter expenses	63,863	98,597
Travelling expenses	200,984	193,231
Work health Insurance	14,428	4,758
Consultants	263,385	236,010
Staff Long Service Leave	-	13,172
Other expenses from ordinary activities	12,935	23,775
	2,734,601	2,030,114
Current year surplus/(deficit) before income tax	(301,334)	(62,995)
Current year surplus/(deficit) after income tax	(301,334)	(62,995)

Aboriginal Resource and Development Services Aboriginal Corporation

ABN: 24 609 472 742

Independent Auditor's Report to the Members of Aboriginal Resource and Development Services Aboriginal Corporation

Report on the Financial Report

We have audited the accompanying financial report of Aboriginal Resource and Development Services Aboriginal Corporation, which comprises the statement of financial position as at 30 June 2016, 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.

Directors' Responsibility 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 in accordance with Australian Accounting Standards and the Australian Charities and Not-for-profits Commission Act 2012 and for such internal control as the directors determine is necessary to enable the preparation of the financial report that gives a true and fair view and is free from material misstatement, whether due to fraud or error.

In Note 1, the directors also state, in accordance with Accounting Standard AASB 101: *Presentation of Financial Statements*, that the financial statements comply with International Financial Reporting Standards.

Auditor's Responsibility

Our responsibility is to express an opinion on the financial report based on our audit. We conducted our audit in accordance with Australian Auditing Standards. Those standards require that we comply with relevant ethical requirements relating to audit engagements and plan and perform the audit to obtain reasonable assurance about whether the financial report is free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial report. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial report, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the association's preparation and fair presentation of the financial report 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 entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by the committee, as well as evaluating the overall presentation of the financial report.

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

Independence

In conducting our audit, we have complied with the independence requirements of the Australian Charities and Not-for-profits Commission Act 2012 and any applicable code of professional conduct in relation to the audit.

Opinion

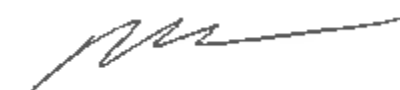
In our opinion the financial report of Aboriginal Resource and Development Services Aboriginal Corporation has been prepared in accordance with Division 60 of the Australian Charities and Not-for-profits Commission Act 2012, including:

- (i) giving a true and fair view of the registered entity's financial position as at 30 June 2016 and of its financial performance and cash flows for the year ended on that date; and
- (ii) complying with Australian Accounting Standards - Reduced Disclosure Requirements and the Australian Charities and Not-for-profits Commission Regulation 2013.

Auditor's signature:



BDF Consulting Pty Ltd



Byrne D Haigh

Auditor's address: 7 Crinum Court, MOULDEN NT 0830

Dated this

11

day of

October

2016





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ABORIGINAL CORPORATION

CREATIVE MEDIA & COMMUNICATION SPECIALISTS

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Thank you to all staff for their assistance

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