



ABORIGINAL
CORPORATION

ANNUAL REPORT
2016- 2017



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At Yorgum we base our services on the life sustaining image of the living tree... The shelter and sustenance it gives to different forms of life... its deep roots, its rising sap, its blossoming flowers...



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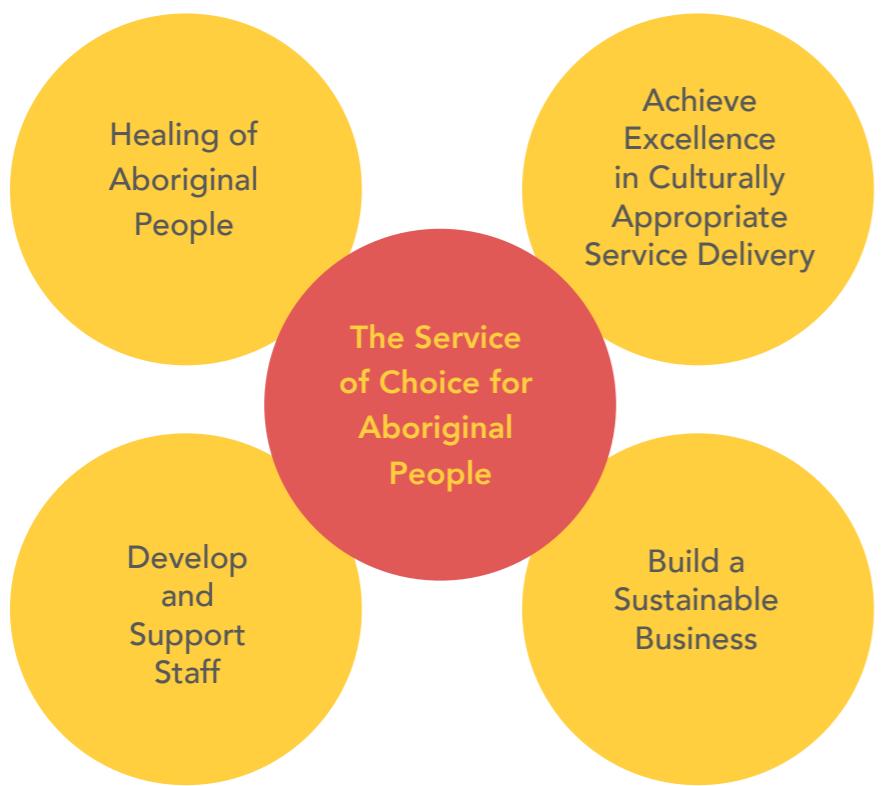
Funding Sources

Our Vision:

A nurturing and safe place that promotes the strength and resilience of Aboriginal people through culturally appropriate healing.

Our Mission:

Employ a competent workforce to deliver culturally appropriate healing services to the Aboriginal Community.



ORANGE SPIKED PEA

The essence of detachment, considered words and actions. To enhance full expression, response and articulation of feelings without being angered or provoked. To inspire maintenance of internal good will, to let harsh words pass through you and not damage your equanimity. To stop and think, to come from a higher aspect in yourself before reacting in a way that could produce more hurt.

Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.

THE YORGUM WAY



PINK FAIRY ORCHARD

The essence of inner serenity, equipoise, and maintaining one's own strength in all situations.

*Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.*

Community Focus

Focus is always on the Aboriginal community who access our services.

We are here for the community, driven by and answerable to the community. We are almost entirely staffed by Aboriginal people and have a 100% Aboriginal board. On all levels, we are community controlled and driven.

We feel that there are enough mainstream services in the metropolitan area and we are not afraid to admit that we do things differently at Yorgum.

As our staff are part of the community, we understand the issues and work accordingly. We always ask our clients for feedback about the services we provide and try as hard as we can to modify our services based on our clients' needs.

Our ability to listen to and understand the needs of our community and the flexibility to act accordingly places us in a unique position to continue to build and strengthen Yorgum as a healing organisation for our people.

Yorgum will continue to grow, as our reputation in the community strengthens and as we continue to respond to the needs of our diverse community.

Trauma-Informed with a Cultural Lens

Because trauma has been experienced by many Aboriginal people, our staff work in a trauma-informed way.

A trauma-informed service is one in which all components have been reconsidered in light of an understanding of the role that violence and trauma plays in the lives of people seeking counselling.

Key components of a trauma-informed service include safety, trustworthiness, choice, collaboration and empowerment.

Survivors of trauma have often experienced violations of boundaries and trust. Working in a trauma-informed way requires us to understand this and avoid re-traumatising people by ensuring we, as a service, are being consistent, trustworthy and safe.

Over the years many Aboriginal people have accessed services that have not been culturally secure and have therefore been let down, or even re-traumatised by the experience. While working to heal people we would also like to rebuild their trust in services.

We continue to strive to do this and to make Yorgum a healing and empowering place for our clients.

There are a number of ways that the principles of trauma-informed care and cultural safety or security align. Both approaches aim to increase accessibility of services, promote self-reliance, participation, collaboration and control, and recognise the underlying social determinants of health. This strength based, holistic and culturally appropriate approach inspires the possibility of greater outcomes for our people.

Grief and Loss

For many people in our community, grief and loss are all too frequent. This past year we have lost a lot of much-loved members of our community including a number of young women to cancer. All of these losses, but especially deaths where young families are left behind, are particularly difficult to come to terms with.

At Yorgum we try to help those grieving as much as possible. We listen to the community to ascertain how we can best provide support to families during these most difficult times.

Many of our staff are very active in the community and help families to fundraise for funerals. Our grief and loss program includes individual and family counselling. We also respond to requests for help from families to write eulogies, we donate wreaths and conduct wreath-making workshops.

Thus a major role played by our counsellors is to advocate on behalf of their clients.

Our counsellors assist clients to get on the phone to the Department of Communities and other agencies with whom they may have trouble communicating. Most of our Royal Commission clients have now had their sessions with the Commissioner and have benefited from advocacy and counselling around this process. They are now moving into a new phase of that project, a big part of which is advocacy, to help with issues as they arise.

Drug and Alcohol

Yorgum's clinical team work with clients who have Alcohol and Other Drug (AOD) issues. This is unsurprising as the link between past trauma, mental

health issues and alcohol and other drug problems is well known. We were not sure exactly how many of our clients were presenting with AOD issues so we conducted a file review. Of the 300 files active in the previous year, we selected 100 files randomly. Of these 100 clients, 43 (43%) presented with AOD issues.

We have been proactive in response to this. Already we have a number of counsellors on our clinical team who have worked in the AOD field and/or have been trained in AOD counselling.

This year we have supported two of our counsellors to undertake training in Certificate IV of Alcohol and Other Drugs at the Mental Health Commission. Two further employees will commence Certificate III in Alcohol and Other Drugs. We continue to explore further opportunities in the AOD space to upskill our workers.



WEST AUSTRALIA SMOKING BUSH

*The unity of being
The essence to regain control of all aspects
of ones being. To re-integrate the subtle and
more physical levels into a functionally whole
again.*

*Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.*

CHAIRPERSON'S REPORT



DONKEY ORCHID

The Inner Resolution

This essence to invoke life affirming positivity, to release thoughts about being wronged in the past. To find detachment and to be at peace within oneself and to not be reacting from vengeful emotions. To find release in the realization that one has a choice in how to respond to events and that to harbor blame hardens the heart. To find mellowness of being and take responsibility for a better tomorrow.

Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.



Wayne Flugge (Chairperson)



Lennett Sandy (Secretary)



Ursula Swan (Treasurer)

It is my honor and pleasure to serve as the Chairperson for Yorgum Aboriginal Corporation.

We, the Board have worked together pragmatically to consolidate our strong position on sound governance principles and practices plus effective systems to achieve the shared strategic outcomes and organisational goals.

This has been a busy year, but I am pleased to say that the hard work of the CEO, and staff has enabled Yorgum to continue to deliver significant services to the Aboriginal community.

We have continued to build a more strategic approach to partnerships and implemented new ways that have allowed us to lead the sector in providing culturally appropriate healing services, where Yorgum has committed to deliver culturally appropriate services which is reflected in the growth of clients who are accessing the service. Yorgum continues to embed the vision to provide a nurturing and safe place that promotes the strength and resilience of Aboriginal people through culturally appropriate healing services designed to support each individual's spiritual, physical and emotional well-being.

Thank you to my fellow Board of Directors for your ongoing strategic leadership and sustainable growth of the organisation.

The Yorgum Board of Directors and the staff are committed to working collaboratively with partners and the community in achieving lasting positive outcomes for the Aboriginal community.

CHIEF EXECUTIVE OFFICER REPORT

At Yorgum we take pride in providing a professional, culturally responsive service to our clients seeking clinical support, reconnection to families and healing programs in our Link-Up Program or self-care support and professional development in our Forums through our Workforce Support Unit.

Throughout the 2016/17 financial year we worked extremely hard towards providing a professional culturally appropriate and trauma-informed environment and service to our Aboriginal community.

I am happy to report in this period there was significant growth in our client base across all age groups in the clinical service with statistics showing the highest age group is from 7 to 20.

Counsellors are encouraged to explore their own creativity to engage more successfully with our clients for better outcomes. This may be in the form of art, music, and other activities which can be adapted according to age groups and gender. As music is such a powerful tool for healing, last year we commissioned the development of a music Program for Yorgum workers to use with our clients. This Rhythm to Recovery package has been a very successful addition to Yorgum resources.

Flower Essence Therapy has been very successful when used with clients of all age groups to "unblock issues" they may be experiencing. We have been able to expand flower essence therapy across the clinical and Link-Up program areas.

As part of quality improvement initiatives throughout the past year, we have reviewed our case management processes, therapies and healing modalities used by counsellors and therapists. We have also explored more innovative cultural approaches and techniques to further enhance our way of working with our clients.

This is underpinned with a wrap-around, culturally appropriate, trauma-informed



Laurel Sellers (CEO)

approach to heal the emotional, physical, spiritual and mental health of our clients. As a result of the review we have adjusted our evaluation forms to allow our clients to provide confirmation of a culturally appropriate service. Funding provided by the Department of Social Services (DSS) enabled us to provide a cultural healing package, Red Dust Healing, especially for our Royal Commission clients and to welcome back the Ngangkari Spiritual Healers again which greatly benefitted our clients. As part of the move to working by the principals of trauma-informed, we were fortunate to receive the support of the Blue Knot Foundation who supported Aboriginal presenters, Kelleigh Ryan and Nicole Tujague to deliver trauma-informed training to all Yorgum staff.

We paid particular attention to our workforce with the result that our staffing levels were well maintained with a good gender and age balance. Aboriginal staff employment – 96% overall, service front is 100% Aboriginal employment.

Through our targeted recruitment process, the tightening up of our cultural safety plan

and the provision of training, our workforce is professional and suitably trained to deliver a culturally appropriate, but timely service to our clients.

Throughout the year there was an emphasis on training and upskilling of staff through individual staff development plans. These opportunities allowed staff to identify training and skills that they require to deliver a better service.

In addition we encouraged our staff to observe a good self-care routine inclusive of healthy work/life balance. Given the emotional and traumatic work they are involved in, the introduction of the concept of Mindfulness is a simple, yet effective practice which helps with "grounding" and "providing space and awareness" for staff. Regular structured Clinical Supervision has provided staff with an avenue to not only discuss involved cases but also to provide an opportunity for them to discuss their own self-care.

During the year we worked towards strengthening the organisation's governance and systems to maintain accreditation standards. We were successful in meeting and maintaining many of our strategic objectives. Some of our achievements included:

- Maintaining and continuously improving the governance of the organisation
- Delivering a culturally appropriate healing service
- Building ongoing relationships with other Aboriginal Community Controlled Organisations (ACCOs) and Non-Government Organisations (NGOs)

In conclusion, I would like to thank the Members and the Board of Directors for their strong leadership and their ongoing support and guidance. None of our achievements and service delivery outputs, would be possible without the managers and staff where I extend my sincere appreciation and gratitude for their hard work and continued commitment in delivering culturally appropriate healing services for the Aboriginal Community.



Pincushion Hakea

The Free and open mind.

The essence of opening up to new concepts and ideas to take the fear out of the unknown and untried.

Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.



COWSLIP ORCHID

This essence helps resolve problems of overcompetitiveness and brings a person into a space to freely interact with others as an equal.

*Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.*

FLOWER ESSENCE THERAPY AT YORGUM

Throughout history different cultures from all over the world have looked to flowers for their ability to inspire and heal. A Buddhist tradition of flower essence therapy is still thriving in Malaysia and India. Bach flower therapies originated in the UK in the 1930s and are still popular today, for example, Rescue Remedy. However, the Nyoongah people, namely the Bibbulmum people of the South West, of wildflower country, hold the oldest living tradition of flower essence therapy in the world. Elder, Ken Colbung (bush name Nundjan Djiridjkain) needs to be acknowledged in keeping this traditional practice alive.

Ancient Nyoongah healers would conduct ceremonies where a person was laid in a pit of earth-covered coals over which water and flowers were sprinkled. Then a kangaroo skin was laid on top creating a type of sauna. It was thought that a person would get a new spirit from the flower therapy.

A person who was afraid would gain courage, an angry person would find peace and a sick person would become well.

At Yorgum we employ therapists who are qualified from Certificate IV to Diploma level in Holistic Counselling, Mind Body Medicine/ flower essence therapy.

The Therapy Room at Yorgum is a light calm space that has a wonderful peaceful energy and beautiful smell, no doubt from all the healings that have occurred and the cabinet full of wildflower essence products. You walk inside from busy Wittenoom Street and even before the therapy starts you feel more calm and rejuvenated. Jindee Simmons, counsellor and resident flower therapist in the Yorgum Clinical Team says she uses the flower therapy, "to help clients understand more about themselves and to assist moving forward in their lives."

One strategy is a self-diagnostic technique, called flower affinity, which is particularly useful to facilitate effective therapy for people who are experiencing stress and other kinds of emotional pain.

A set of 88 flower mandala healing cards are used, so that clients can choose which flowers they feel an attraction to.

Each flower selected by the client can indicate an area in which a person is stuck, or a reflection of something fundamental that they need.

Many people would know the red and green kangaroo paw as WA's floral emblem, but few would know about the flower's ability to enhance closeness between loved ones.

Clients can be treated with the flowers in several ways, one of them being a footbath. Their personal flower essences are used in the footbath and they can relax for a time with a blanket, soft lighting and sounds of the bush.

The client's experience may be similar to those treated by the ancient healers in the traditional pit healings; the blanket, a modern day a kangaroo skin. After the treatments, clients report feeling very relaxed and less stressed. Some clients report that for the first time ever they have been able to watch and slow down their thoughts. Some clients report feeling that a weight has lifted.

I have found the treatment with the flower remedies like a miraculous natural treatment in treating my pain and the trauma of psychological disease built up over the years of the hardship life dealt to me over time, wonderful treatment. (client feedback)

Clients are given their own personal flower essences to take home and continue with their treatment.

Clients notice positive effects of flower therapy in their lives, even those with severe mental illness. "It can really help people to manage their stress and cope better with their daily lives." Yorgum's clinical team have treated over 168 clients with flower therapies since flower essence treatment was introduced in July 2015. Gillian King, also a qualified flower essence therapist, provides flower essence therapies to our Link-Up clients.

Coming into counselling and yarning about my issues to the counsellor on a number of troubling blocking waves in my life at the moment and experiencing the essence of healing in my body is amazing make me feel like I don't have a care in the world. (client feedback)

"It is an honour to do this work," Jindee says, "To hear people's stories, to work with the flowers, to help people heal parts of themselves that are causing them pain and suffering, it's something for which I am constantly humbled, and very grateful."

NGANGKARI HEALERS

Traditional Aboriginal healing is as old as the culture itself. Over time, Aboriginal healers have built a body of knowledge based on the resources they found on the land.

In the Anangu Pitjantjatjara Yangkunyatjara (APY) lands in northern South Australia traditional health knowledge is still alive and well.

The Elders who are working as healers are called Ngangkari a Pitjantjatjara word that means 'traditional healer'.

In November 2016 Yorgum staff welcomed the Ngangkari to our head office in Perth. We, along with our clients, had the unique experience of individual healing sessions with the Ngangkari. The Ngangkari stayed with us for four days. These amazing yet humble healers worked tirelessly during that time to strengthen peoples' spirits.

The Ngangkari use a combination of coaxing and massage to restore the spirit balance within the body to promote health and well-being.

"It was an unusual experience. The man pushed down hard on my stomach and I felt a pulsing. He said that that was my worry. He then moved it around a bit and told me that I should not



Debbie Watson, Mukayi Baker and Rocky Roberts with Yorgum board member, Ursula Swan.

worry so much. The process lasted no more than 10 minutes but the effect was profound. Immediately I felt more relaxed but then as the weeks went by I found myself less concerned about my son and my life as a single mum, and much more able to enjoy all the great things in my life." (Healing recipient)

The Ngangkari visit created a festival-type atmosphere in the offices at Wittenoom Street. People came from far and wide to meet the Ngangkari and experience this unique and powerful healing. The Ngangkari had to keep their strength up and with so many people in the office, a lot of meat and damper was cooked. We had lots of delicious food and great yarns with our clients and colleagues.

In December 2013 traditional Aboriginal healers from central Australia in Adelaide formed Anangu Ngangkari Tjutaku Aboriginal Corporation (ANTAC). The ANTAC is the first organisation of Aboriginal traditional healers in Australia, founded on the principle of self-determination.

The Ngangkari healers program is delivered throughout the Anangu Pitjantjatjara Yankuntjatjara lands of South Australia (SA) and across the borders in Western Australia and the Northern Territory.

When your spirit leaves your body, you better start looking around for a Ngangkari.

Cyril McKenzie, traditional healer from Ernabella, northern SA desert, Abstract adapted from Anangu Ngangkari Tjutaku Aboriginal Corporation Panzironi F (2013)

Source: <https://www.creativespirits.info/aboriginalculture/health/traditional-aboriginal-health-care#ixzz4xLYkbEoU>

NAIDOC HOMELESSNESS DAY



One of the enduring legacies of colonisation is the disproportionate number of Aboriginal people who are disadvantaged and living in poverty. One of the most visible signs of this is homelessness. At Yorgum we strive to be responsive to the needs of the homeless. This year we held our annual homeless barbecue during NAIDOC week. We had over 100 people attend our barbecue. Yorgum staff, family and friends cooked up a feast including sausages, steak, kangaroo stew and damper.

Each client who attended received a care package in the form of a bag full of useful supplies, including biscuits, chips, soap and condoms. Activities during the day included singing, playing music and plaiting woollen bracelets in the colours of the Aboriginal flag.

The success of the day, can be gauged by the number of people who attended and the smiles on people's faces enjoying their lunch. We expect the homelessness day to be even bigger and better next year.



WE VALUE OUR DIVERSITY.

Different individuals, different families, different language groups

WHAT WE DO

In 2016/2017 we delivered a number of programs.

1. Link-Up

This program provides support to Aboriginal and Torres Strait Islander people separated from their families as a result of past governments' removal policies and practices. The Service aims to help members of the Stolen Generation to trace their families and be reunited with them where possible.

2. Clinical Service

This program provides support to individuals and families under the following government funded Programs:

- Building Solid Families Program (WA Country Health Service)
- Child Sexual Abuse Therapeutic Service (Department for Child Protection and Family Support - DCPFS)
- Counselling for Aboriginal Children Experiencing Family Violence (DCPFS)
- Indigenous Family Safety Program (Prime Minister and Cabinet)
- Royal Commission Community-based Support Services (Department of Social Services)

3. Workforce Support Unit

This program provides and coordinates support to Aboriginal and Torres Strait islander workers delivering Social and Emotional Wellbeing (SEWB) services.

LINK UP

NATIONAL LINK-UP STATISTICS



Yorgum Link-Up continues to be a vibrant hub for our Stolen Generation clients. This hub stretches out from our head office in Bramall Street, East Perth, to our regional sites in Kalgoorlie and South Hedland. Our talented and dedicated team continue to build upon their expertise at facilitating reunions, camps, activity days and other events which are moving and healing for our clients.

On the administration side, we have worked hard to develop systems and case management tools to ensure consistent practice and good governance. These systems enable us to meet our compliance standards and help to ensure our clients are treated in a trauma-informed way from the moment they enter the program until the moment they exit.

We have worked extremely hard at decreasing the number of clients waiting for our service. Since January 2016, we have reduced the number of clients on our waiting list by half. Meanwhile, all clients on the waiting list have been contacted by the Link-Up staff and given a Family History Kit to assist them.

Finally, in March, at the National Leadership Meeting in Melbourne we were delighted to be shown graphs – extracted by the Department of the Prime Minister and Cabinet, indicating that the Yorgum Link-Up Program has exceeded all

other Link-Up programs in Australia in terms of the number of reunions and activities conducted.

Focusing Our Efforts

At Link-Up, we remain strongly focused on delivering the best service to our Stolen Generation clients, whilst affording our staff with professional development opportunities.

Client Feedback

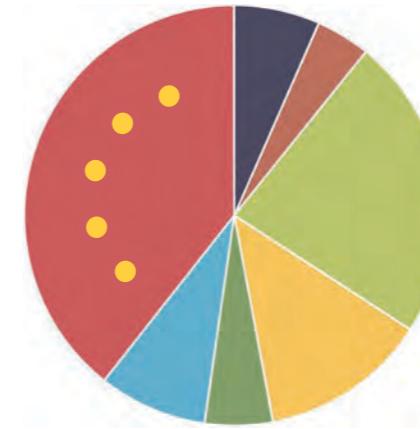
"The event was well planned by Link-Up and Kimberley Stolen Generation Aboriginal Cooperation (KSGAC). So every day was well spent getting to meet many of our Pop's extended family. All staff were very supportive and nothing was rushed, very respectful."

(Link-Up client: Post-reunion evaluation.)

"To see my wife's happiness, sadness, emotional response to this trip and the professionalism of the Yorgum staff."

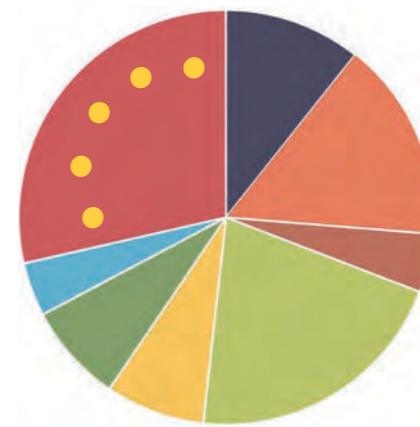
(Link-Up client: Post-reunion evaluation.)

This passion helps drive our commitment to deliver exceptional services to our clients, the Stolen Generations.



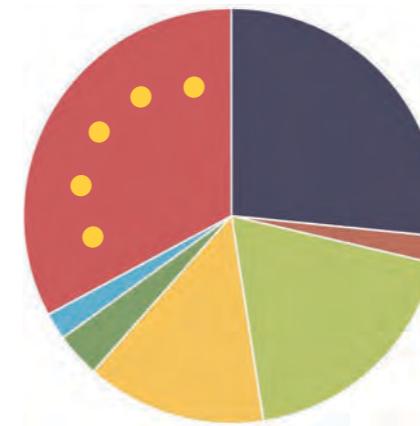
Link-Up New Clients since Jan 2016

- Link-Up NSW
- Congress
- NTSGAC
- Link-Up QLD
- Nunkurwarrin Yunti
- VACCA
- KSGAC
- Yorgum



Link-Up Current Client Numbers

- Link-Up NSW
- Congress
- NTSGAC
- Link-Up QLD
- Nunkurwarrin Yunti
- VACCA
- KSGAC
- Yorgum



Link-Up Reunions in 2016

- Link-Up NSW
- Congress
- NTSGAC
- Link-Up QLD
- Nunkurwarrin Yunti
- VACCA
- KSGAC
- Yorgum

WORKFORCE SUPPORT UNIT



The Workforce Support Unit (WSU) has been operative within Yorgum since 2010. This program supports all Aboriginal and Torres Strait Islander staff working within the Social and Emotional Wellbeing (SEWB) programs.

The workforce that the WSU team support are diverse. They include caseworkers, researchers and counsellors working in a variety of programs, such as Link-Up, Bringing Them Home, Stolen Generations, Family History, Substance Use and Mental Health across a number of agencies in the metropolitan area, and in regional Western Australia including the Pilbara and Goldfields region.

This year, the Workforce Support Unit continued to empower and support the SEWB workforce, encouraging personal strength and resilience, through culturally appropriate initiatives such as:

- Enhancing, learning and sharing self-care yarning stories and promoting self-care strategies
- Connecting and learning new ways of working from each other, guest speakers and experts at WSU forums
- Accessing formal and informal professional development opportunities
- Promoting and accessing professional and cultural supervision

The intergenerational and community wide trauma created by past policies and practices means that, not only are the lives of clients underpinned by trauma, but workers and their families have also been affected.

It's this challenge that makes our work so crucial and so challenging. The WSU Team continues to focus on self-care practices ensuring counsellors and caseworkers place a high priority on taking care of their own personal wellbeing.

The simple fact is: we need to be healthy ourselves, if we are to help others work towards realising their own healing journey.

SEWB Workforce Forum

The SEWB Forum was held from the 27 – 31 March 2017 at Preston Beach Footprints Resort. The theme of the forum was Caring for Self and activities focussed on promoting connections amongst colleagues delivering SEWB services. The forum was attended by staff from the following agencies:

- Yorgum Link-Up staff, Bringing Them Home Counsellors and the WSU staff
- Derbarl Yerrigan Health Service (Perth)
- Geraldton Regional Aboriginal Medical Service (GRAMS)
- Palmerston Alcohol and Drug Services (Albany / Katanning)
- Wheatbelt Aboriginal Health Service
- South West Aboriginal Medical Service

The emotional and wellbeing activities delivered at the forum included:

Laughter Yoga

Laughter Yoga consists of hand-clapping rhythms and deep breathing exercises. The laughter in the group becomes contagious, delivering well researched benefits such as:

- Increased oxygen supplies to the brain
- Releasing endorphins
- Strengthening the immune system
- Enhancing relationships, wellbeing and productivity in the workplace.



Focusing on Mindfulness through the use of Zen Art

Mindfulness means maintaining a moment by moment awareness of our thoughts, feelings, bodily sensations and surroundings. Benefits of mindfulness include:

- Improved mental and emotional health
- Reduced stress
- Increased attention
- Improved memory
- Enhanced workplace morale

Roelands Village and Mission Visit

The property was originally a farm used also as a Mission to house children removed from families from across Western Australia. At times the Mission had more than 100 Aboriginal children living there from all over Western Australia. The forum attendees

had an opportunity to visit the village and listen to presentations on the history of the village and individual accounts of life growing up on the Mission.

Physical and Cultural wellbeing Activities

- Massages, bush walking, beach walks
- Cultural identity, belonging and responsibility
- Understanding of bush medicine and bush tucker

Regional Presentations

The SEWB workforce staff yarned about the great work and programs they are delivering in their respective service locations, which are having a positive effect on clients. The following staff made presentations at the forum:

- Meryl Hansen and Hazel Ealem from Palmerston Drug and Alcohol Service
- Denise Taylor from Geraldton Regional Aboriginal Medical Service
- Joyce Dimer from South West Aboriginal Medical Service

Feedback from clients who attended the SEWB Forum:

"The activities were relevant as I have learnt new methods of healing and taking some time out for myself. I will hand some of these on to the women's group and other aspects of my job."

"This event was very healing for me. I experienced some things which I have never before. I am more at ease within myself. I'm fully refreshed and feel good about myself"

"All events were relevant to Link Up, Roelands Mission was a big highlight. Also the massages were really lovely. Then the networking is always a highlight"

"I wasn't sure what to expect, however I found all of the activities and speakers relevant. And helpful around my work as a Counsellor."



MENZIES BANKSIA

To Live Again

The essence of rebirth, to looking forward to tomorrow experiences to open to the strength of Joy which pain cannot touch.

Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.

WORKFORCE SUPPORT UNIT

Training Brokered by Yorgum

Certificate IV in Mental Health through Marr Mooditj Training College.

This qualification covers workers who provide a range of community services focusing on:

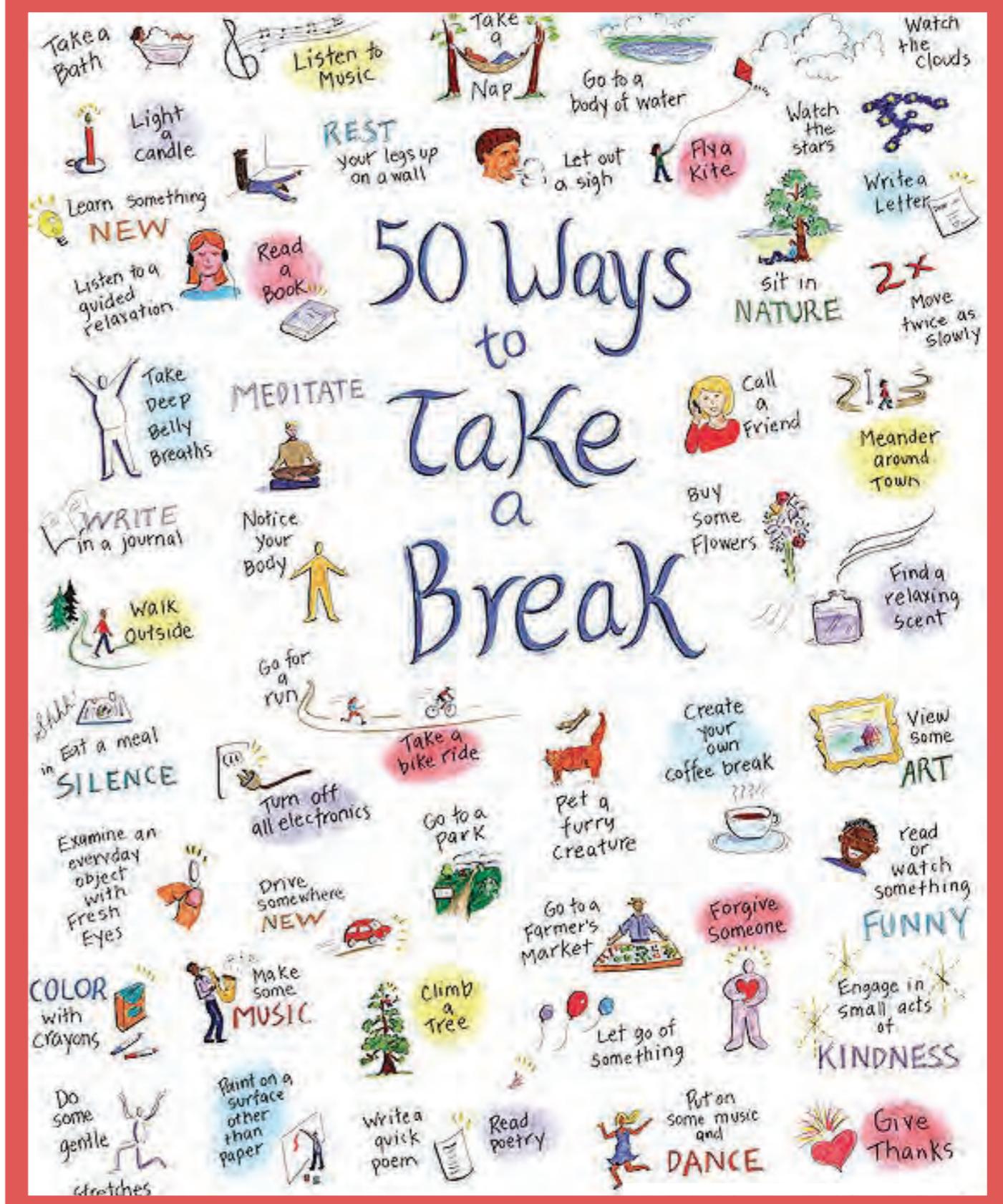
- Rehabilitation and support for people affected by mental illness and psychiatric disability
- Implementing community based activities focusing in mental health, mental illness and psychiatric disability
- Mental health promotion work



The Year Ahead

The Workforce Support Unit is looking forward to providing continued and ongoing support to Aboriginal and Torres Strait Islander workers who work with individuals, families and communities who are impacted by past trauma, dispossession, separation of families, ongoing social disadvantage, racism and other historical, social and cultural issues.

WSU will strive to keep our services client and culturally focussed with the goal of providing the best possible service to empower the SEWB workforce.

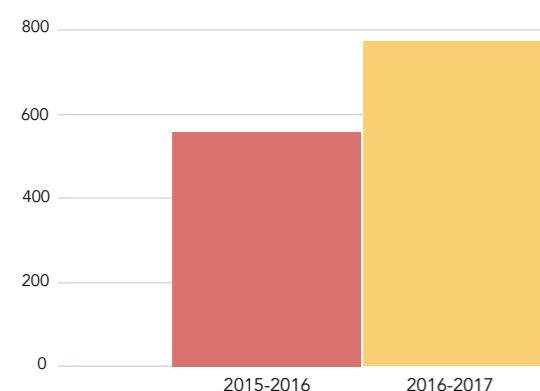


Source: Karen Horneffer-Ginter

CLINICAL SERVICES

Yorgum provides clinical services that are professionally rigorous and culturally effective. We work in Aboriginal ways, incorporating evidence-based practices that are proven to foster social and emotional wellbeing.

Total Clients Serviced



Clinical Team

I would like to start by acknowledging all the hard work that continues to be done by the Clinical Team. We have a team of dedicated and skilled counsellors who are focussed on the needs of our diverse clients. Our clients present to us with many different types of issues but in line with our funding, our priority areas include people affected by sexual abuse, family and domestic violence, and grief and loss. Often due to layers of intergeneration trauma, the primary issue may not be apparent when the client first presents. So, our skilled counsellors often support their clients to pare back the layers of trauma to begin the healing.

A result of our strengthened team and improved clinical service is an increase in referrals.

In 2015-2016 a total of 557 Aboriginal clients were serviced by the clinical team. In 2016-2017 this number increased to 774 Aboriginal clients engaged with the service.

Thank you for all your work that you and the team at Yorgum do for our Aboriginal Community. The support that Yorgum provides goes to assist our Aboriginal healing processes from the young people right through to the Elders. Please continue to do so.

(Yorgum Client: email feedback)

Focusing Our Efforts

The Clinical Team over the year has continued to improve our governance processes as well as the therapies, offered to clients. Yorgum offers clients creative options for culturally secure therapies including wildflower essence therapy, art and music therapies. While operating from a client-centred perspective we offer counselling, advocacy and support within a case-management framework. Our client base is diverse so the work we do is diverse. Whether we are advocating for our clients with government agencies, or visiting a school to conduct art therapy with a pre-teen, **Yorgum is driven by the needs of our clients.** With our open door policy, anyone who presents requiring individual or family support can find a healing space and a place to yarn at Wittenoom Street.

Royal Commission

The Royal Commission program has achieved many successes throughout the year and now moves into a new phase by helping clients to increase their health and wellbeing, post-commission through advocacy, counselling and support.

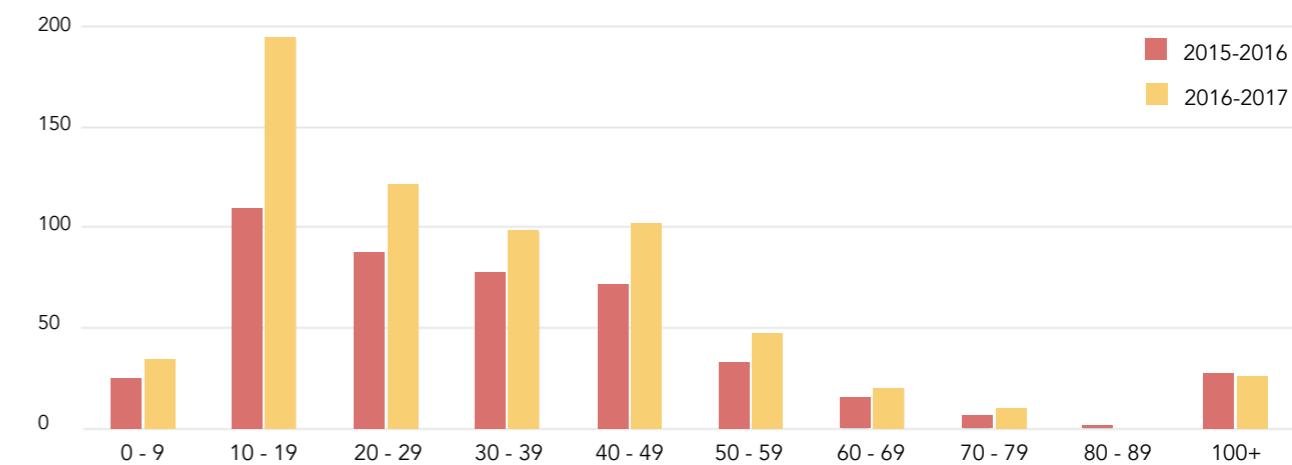
CLINICAL SERVICES

Schools

The age profile of our client base is changing, with our counsellors spending more time visiting children in schools than has been the case in the past. As can be seen in the figure below, this is particularly true for the 10 - 19 age groups. Again we prioritise children and young people who have complex needs and,

in line with our focus areas, have been affected by sexual abuse, family and domestic violence or grief and loss. As our counselling team endeavour to be responsive to the needs of our clients we continue to conduct outreach visits to many schools around the metropolitan area.

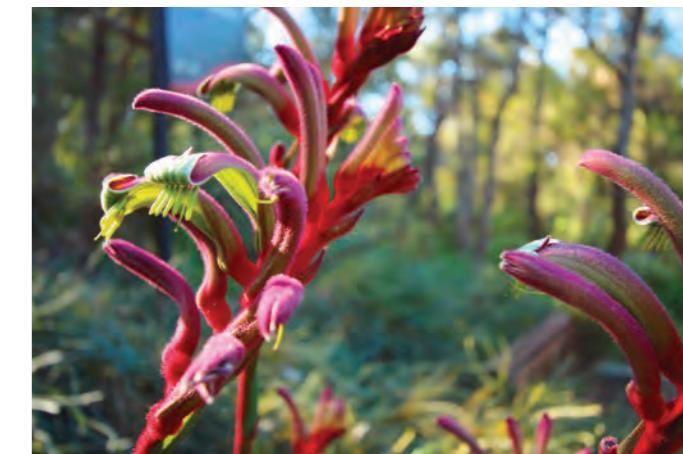
Ages of Clients Accessing Yorgum Clinical Service



Lesbian, Gay, Bisexual, Transgender and Intersexual (LGBTI)

At Yorgum, we are committed to ensuring services delivered are safe and respectful for the LGBTI Aboriginal community.

Yorgum hosted an LGBTI morning tea in 2017 with the development of forming an LGBTI steering group which includes various stakeholders who deliver services to the Aboriginal community.



CLINICAL SERVICES



This year we hosted a number of special healing events. A Red Dust Healing was hosted, primarily for Royal Commission clients. Red Dust Healing was written from an Indigenous perspective for Aboriginal men and their families. Tom Powell, the founder of Red Dust, came to Perth and hosted a three-day event with our Royal Commission and other clients.

We hosted the Ngangkari at Wittenoom Street for four days (see page 13 for article about Ngangkari). Ngangkari are traditional healers from the APY lands in northern South Australia.

Many Yorgum clients and staff were fortunate to have had powerful healing sessions with the Ngangkari.



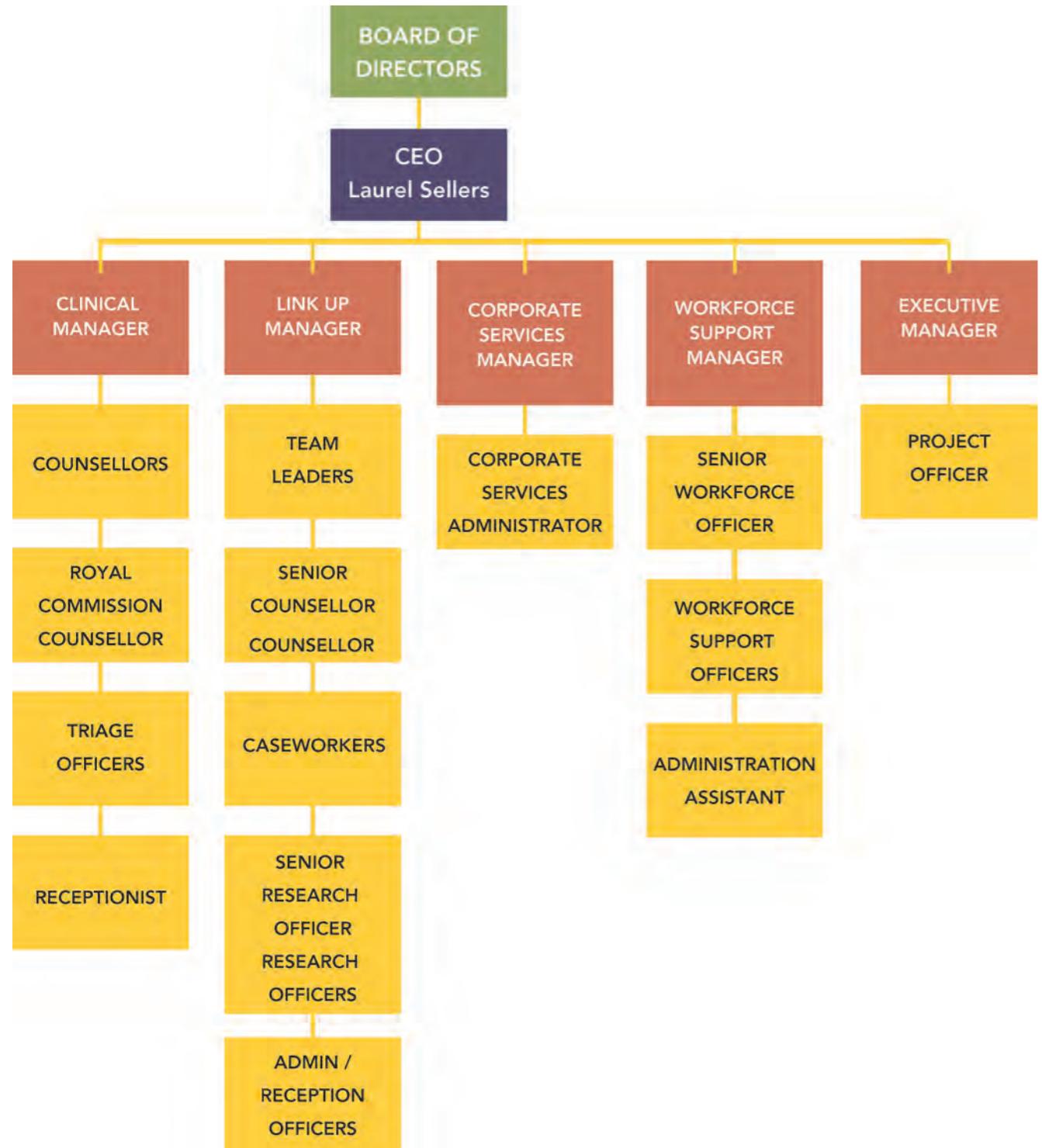
Continuing the work

We will continue to encourage the LGBTI community to access Yorgum's counselling services to ensure their social and emotional wellbeing needs are being met, and continue to listen to the Aboriginal community, to improve our service.

YORGUM AIMS TO PROVIDE A NURTURING ENVIRONMENT that promotes the cultural strength of Aboriginal people and their families through a unique culturally sensitive healing process, designed to support each individual's spiritual, physical, intellectual and emotional wellbeing.



ORGANISATIONAL STRUCTURE 2016-2017



COWKICKS

The Restoring

The essence of recovering from trumour to help rebuild and rethread and subtle and physical bodies after a shattering experience, mentally/physically there by energising them.

Vasudeva and Kadambii Barnao,
Australian Flower Essences for the 21st Century, 1997.

FINANCIAL REPORTS

YORGUM ABORIGINAL CORPORATION

ABN: 37 427 225 301

ICN 1747

GENERAL PURPOSE FINANCIAL REPORT FOR THE YEAR ENDED 30 JUNE 2017

Yorgum Aboriginal Corporation

Statement by Board of Directors
For the Year Ended 30 June 2017

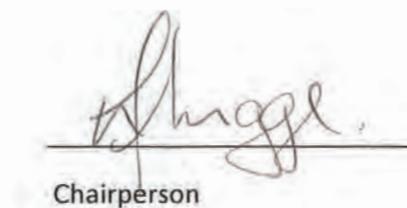
The directors have determined that the association is not a reporting entity.

The directors have determined that this general purpose financial report should be prepared in accordance with the accounting policies outlined in Note 1 to the Financial statements.

The directors declare that in their opinion, the attached financial statements:

1. Present fairly the financial position of Yorgum Aboriginal Corporation as at 30 June 2017 and its performance for the year ended on that date;
2. At the date of this statement, there here are reasonable grounds to believe that the Yorgum Aboriginal Corporation will be able to pay its debts as and when they fall due; and
3. The financial statements and notes satisfy the requirements of Australian Charities and Not or Profits Commission Act 2012, Corporations (Aboriginal and Torres Strait Islander) Act 2006, and the Corporation's own regulations and rules.

This statement is made in accordance with a resolution by the Board of Directors and is signed for and on behalf of the Board by:



Chairperson

Dated this 24th day of November 2017,

Perth, Western Australia.



Anderson Munro & Wyllie
CHARTERED ACCOUNTANTS

Street Address: Postal Address: By Appointment:
Unit 8
210 Winton Road
JOONDALUP WA 6027 PO Box 229
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Liability limited by a scheme approved under Professional Standards Legislation



ABORIGINAL CORPORATION



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ABORIGINAL CORPORATION

AUDITOR'S INDEPENDENCE DECLARATION UNDER SECTION 339.50 OF THE CORPORATIONS (ABORIGINAL AND TORRES STRAIT ISLANDER) ACT 2006 & SECTION 60-40 OF THE CHARITIES AND NOT-FOR-PROFITS COMMISSION ACT 2012

**TO THE DIRECTORS OF
YORGUM ABORIGINAL CORPORATION**

As lead auditor for the audit of Yorgum Aboriginal Corporation for the year ended 30 June 2017, I declare that, to the best of my knowledge and belief, there have been:

- i) no contraventions of the auditor independence requirements as set out in the Corporations (Aboriginal and Torres Strait Islander) Act 2006 or the Australian Charities and Not-For-Profits Commission Act 2012 in relation to the audit; and
- ii) no contraventions of any applicable code of professional conduct in relation to the audit.

Dated this 24th day of November 2017.

AMW (AUDIT) PTY LTD

Anderson Munro & Wyllie

ANDERSON MUNRO & WYLLIE
Chartered Accountants

MJ

MARTIN SHONE
Principal
Registered Company Auditor

**INDEPENDENT AUDITORS' REPORT TO THE MEMBERS
OF YORGUM ABORIGINAL CORPORATION**

Opinion

We have audited the accompanying financial report of Yorgum Aboriginal Corporation ("the Association") which comprises the statement of financial position as at 30 June 2017, the statement of financial performance, statement of changes in equity and statement of cash flows for the year ended on that date, a summary of significant accounting policies, other explanatory notes and the statement by Board of Directors.

In our opinion:

The general purpose financial report of Yorgum Aboriginal Corporation has been prepared in accordance with the Australian Accounting Standards and the *Australian Charities and Not-for-Profits Commission Act 2012*, including:

- (i) giving a true and fair view of the Association's financial position as at 30 June 2017 and of its financial performance and cash flows for the year ended on that date;
- (ii) complying with Australian Accounting Standards – Reduced Disclosure Requirements (Including Australian Accounting Interpretations), the *Corporations (Aboriginal and Torres Strait Islander) Act 2006*, the *Corporations (Aboriginal and Torres Strait Islander) Regulations 2007*, The *Australian Charities and Not-for-Profits Commission Act 2012* and Division 60 of the *Australian Charities and Not-for-profits Commission Regulation 2013*; and
- (iii) The Association has kept financial records sufficient to enable the financial report to be prepared and audited; and
- (iv) The Association has kept other records and registers as required by the CATSI Act.

Basis for opinion

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 of material misstatement. Our responsibilities under those standards are further described in the *Auditor's responsibility* section of our report. We are independent of the Association in accordance with the *Corporations (Aboriginal and Torres Strait Islander) Act 2006*, the *Australian Charities and Not-for-Profits Commission Act 2012* and the 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

Without qualification to the opinion expressed above, attention is drawn to Note 1p which explains that the Association is dependent upon continued funding from government agencies in order to be able to continue as a going concern.

Other Matter

The financial report of Yorgum Aboriginal Corporation for the year ended 30 June 2016 was audited by another auditor who expressed an unmodified opinion with an Emphasis of Matter paragraph relating to Going Concern on the financial report on 30 September 2016.

Director's responsibility for the financial report

The Directors of the Association is responsible for the preparation of the financial report that gives a true and fair view in accordance with Australian Accounting Standards and *Australian Charities and Not-for-profits Commission Act 2012* (ACNC Act) and Corporations (Aboriginal and Torres Strait Islander) Act 2006 and the Corporation's own regulations and rules for such internal control as the Directors determines 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 preparing the financial report, the Directors are responsible for assessing the Association's ability to continue as a going concern, disclosing, as applicable, matters relating to going concern and using the going concern basis of accounting unless the Directors' either intend to liquidate the Association or to cease operations, or have no realistic alternative to do so.

Auditor's Responsibility

Our responsibility is to express an opinion on the financial report based on our audit. 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 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 Australian Auditing Standards, we exercise professional judgement and maintain professional scepticism throughout the audit.

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 judgement, 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 of the financial report that gives a true and fair view 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 association's internal control.

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.

An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by the Directors, as well as evaluating the overall presentation of the financial report.



We 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 Association'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 Association to cease to continue as a going concern.

We 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.

We obtain sufficient appropriate audit evidence regarding the financial information of the entities or business activities within the Association to express an opinion on the financial report. We are responsible for the direction, supervision and performance of the Association's audit. We remain solely responsible for our audit opinion.

We communicate with the Directors regarding, amongst 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.

The Auditing Standards require that we comply with relevant ethical requirements relating to audit engagements. We also provide the Directors with a statement that we have complied with relevant ethical requirements regarding independence, and to communicate with them all relationships and other matters that may reasonably be thought to bear on our independence, and where applicable, related safeguards.

From the matters communicated with the Directors, we determine those matters that were of most significance in the audit of the financial report of the current period and are therefore key audit matters. We describe these matters in our auditor's report unless law or regulation precludes public disclosure about the matter or when, in extremely rare circumstances, we determine that a matter should not be communicated in our report because the adverse consequences of doing so would reasonably be expected to outweigh the public interest benefits of such communication.

Anderson Munro + Wyllie

ANDERSON MUNRO & WYLLIE

Chartered Accountants

Address: Unit 8, 210 Winton Road, Joondalup, Western Australia

MARTIN SHONE

Principal & Registered Company Auditor

Dated at Perth, Western Australia this 24th day of November 2017

Yorgum Aboriginal Corporation

Statement of Financial Performance
For the Year Ended 30 June 2017

	2017 \$	2016 \$
OPERATING REVENUE		
Grants and contributions provided	4,270,401	4,123,844
Interest received	504	681
Other operating revenues	906,246	2,168,012
User charges & fees	4,280	4,333
	5,181,431	6,296,870
OPERATING EXPENSES		
Depreciation & amortisation	137,711	106,258
Employee costs	3,355,401	2,647,344
Other operating expenses	2,158,899	2,452,137
	5,652,011	5,205,739
(Deficit)/Surplus for the year	(470,580)	1,091,131

Yorgum Aboriginal Corporation

Statement of Financial Position
At 30 June 2017

	2017 \$	2016 \$
CURRENT ASSETS		
Cash and cash equivalents	1,287,819	1,336,223
Trade and other receivables	42,744	42,808
Total current assets	1,330,563	1,379,031
NON CURRENT ASSETS		
Property, plant and equipment	4,233,055	4,293,169
Total non-current assets	4,233,055	4,293,169
TOTAL ASSETS		
	5,563,618	5,672,200
CURRENT LIABILITIES		
Trade and other payables	804,744	209,706
Provisions	140,616	220,346
Unexpended grants	240,374	393,685
Total Current Liabilities	1,185,734	823,737
TOTAL LIABILITIES		
	1,185,734	823,737
NET ASSETS		
	4,377,883	4,848,463
EQUITY		
Accumulated surplus	4,377,883	4,848,463

FUNDING SOURCES

Yorgum Aboriginal Corporation

Statement of Changes in Equity For the Year Ended 30 June 2017

	2017 \$	2016 \$
Accumulated funds at the beginning of the year	4,848,463	3,757,332
(Deficit)/Surplus for the year	(470,580)	1,091,131
Accumulated funds at the end of the year	<u>4,377,883</u>	<u>4,848,463</u>

None of the important work we do would be possible without funding, and we genuinely appreciate the trust shown in us by our primary funding bodies.

Department of Communities, Child Protection and Family Support Services

The Department's mission is to protect and care for children and young people who are in need, and support families and individuals who are at risk or in crisis.

Western Australia (WA) Country Health Service

The WA Country Health Service is committed to providing accessible health services to the regional population, and a quality health care workforce.

Department of the Prime Minister and Cabinet

The Department's principal function is to provide high-quality policy advice to the Prime Minister and the Cabinet on matters that are at the forefront of public and government administration.

Department of Social Services

The Department of Social Services aspires to be Australia's pre-eminent social policy agency. Their mission is to improve the lifetime well being of people and families in Australia.

Indigenous Land Council

The ILC is a corporate Commonwealth entity, established in 1995 with the purpose of assisting Indigenous people to acquire and manage land to achieve economic, environmental, social and cultural benefits.

“

Yorgum acknowledges Aboriginal and Torres Strait Islander people (particularly the 'Whadjuk' people of the Noongar Nation) as the Traditional custodians of this country and its waters. We wish to pay respect to their elders past and present and extend this to all Aboriginal people.

”



The founding Aboriginal women whose vision lead to the establishment of Yorgum Aboriginal Corporation.

References

Barnao, K. and Barnao, V. (1997). Australian Flower Essences for the 21st Century. Perth: Living Essences



1800 469 371

www.yorgum.org.au