

**ABORIGINAL MALE'S HEALING CENTRE**  
STRONG SPIRIT - STRONG FAMILIES - STRONG CULTURE

**AMHC**

ABN 5326 423 2140

**ANNUAL REPORT**  
**2015-2016**



INSIDE  
FRONT  
COVER

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## Our Mission

**The mission of the Association is** - To provide services to people impacted by domestic and family violence, by:

- promoting, advancing and supporting effective and sustainable healing combinations that shall embrace Culturally relevant holistic treatment approaches complimented with elements of abstinence models which recognise the physical, emotional and spiritual needs of Aboriginal males who use violence.
- representing the interests of Aboriginal Males and their health, wealth and well-being, to help them to break free and abstain from the use of violence and other troublesome habits, and to allow another alternative to being placed into custody.
- help arrest the spiralling rate of family/domestic violence and consequent homelessness of women and children in Aboriginal communities.
- holding regular cultural 'back to country' Aboriginal male's camps.
- becoming a recognised Registered Training Organisation (RTO) conducting regular training and certification of Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture residents throughout their rehabilitation.
- working with local communities in promoting and advancing the need to protect our women and their children from domestic violence.

## Our Vision

Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Vision - ***is to provide further support for Women and their Children who are subjected to Family/Domestic Violence through the provision of a mandatory prevention/intervention centre for Aboriginal males who use violence and working towards the reduction and elimination of family violence. The primary feature of this program shall be the need to focus on the woman and children remaining in the family home.***

## Our Values

**Cultural Integrity** - Culture plays a special role in the blossoming of life and in upholding peace, progress and prosperity in society. It can even contribute to the creation of national invincibility. This is because culture, including language, dress, diet, customs and traditions, is the expression of the underlying intelligence of Nature that promotes growth and peace in a particular area.

Culture helps a person live in accord with Natural Law and avoid negative consequences that arise when Natural Law is violated. When collective consciousness is coherent, then Natural Law is fully lively and the nation enjoys invincibility as a by-product. Even a few people practicing Consciousness-Based programs can provide the basis for all positivity in the community or nation.

## Our History

Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Incorporated (AMHC) was founded in 2015 as non-profit community based organisation in Newman. We are proposing to build a purpose built facility that shall provide a mandatory residential based intervention/prevention centre, that will cater for Aboriginal males that use violence. Our residential service shall be a diversionary service provider, with referrals from other service providers, referrals from the department of corrections, court referrals and voluntary.

The Central Pilbara and Western Desert have a very high proportion of Aboriginal males who use violence. The bigger concern of course are the victims - woman & children - of this violent behaviour who are forced to flee the family home and their home lands in order to seek refuge for their own safety and that of their children's. This is unacceptable. The woman and children should remain in the home and in their home lands if they feel safe to do so (*consider your safety first*).

Aboriginal males are the offending perpetrator, therefore it should be the offending male who is removed from the family home and his home lands and made responsible and accountable for his actions. Not only should he as a man who uses violence be apprehended and face the full consequences of the judicial system, but he should also be obliged to enter a family violence intervention/prevention residential centre for a period of 12 months.

There are currently a patchwork of programs and approaches to addressing family violence in Aboriginal communities among federal, state and territory governments, but there remains a lack of coordination and consistency in approaches to addressing these issues between governments and among different government agencies. Significant gaps also exist. There are three recurring strategic aspects that need to be present to address family violence in Aboriginal communities, namely that:

- programs be community-driven (with leadership from men as well as women);
- community agencies establish partnerships with each other and with relevant government agencies; and
- composite violence programs are able to provide a more holistic approach to community violence.

An emphasis solely on criminal justice responses to family violence poses two main concerns for Aboriginal women:

- The first is that the system is generally ineffective in addressing the behaviour of the perpetrator in the longer-term. The effect of imprisonment is to remove them from the community and then, without any focus on rehabilitation or addressing the circumstances that led to the offending in the first place, to simply return them to the same environment.
- The second is that there are a range of barriers in the accessibility and cultural appropriateness of legal processes which discourage Aboriginal women from using the criminal justice system in the first place.

## SECTION 1

## AN OVERVIEW of AMHC

## About Us

### Causes of violence

In understanding Indigenous personal violence, Barbara Miller (1990b), writing on behalf of the Aboriginal Coordinating Council in Queensland, highlighted a number of causal factors for consideration:

... socialisation, structural variables and parenting style factors such as compensatory machoism (an attitude that boys can develop in absent-father households); a view of the environment as sentencing due to discrimination; availability of aggressive models; learned helplessness and lack of perceived control over the environment; the development of aggressive habits and beliefs, poor self-esteem; psychological reactive and confrontational coping mechanisms, all contribute in varying ways to Aboriginal intracultural aggression and violence. Socialisation of Aboriginal children, in particular boys, in a colonised discriminatory environment has led to the above individual factors interacting with frustration and conflict to cause aggression and violence. (Miller 1990b:314.)

This project forms part of our vision to deliver a healing model for men who use violence through the Aboriginal Male's Healing Centre, *Strong Spirit Strong Families Strong Culture* (AMHC).

AMHC is a service delivery model that will consist of two key components: a residential centre for Aboriginal men who use violence; and a holistic outreach healing service focusing on prevention and early intervention in our community. The residential components will offer placements for up to 28 clients for 12 months with live-in programs and counselling, and transitional residential options including more independent living arrangements on site. Both components are consistent with findings of a significant bank of research conducted over the past five years.

Underpinning the development and implementation of the AMHC model is Aboriginal Culture & Lore as the key healing element. Controlled by Aboriginal people, the AMHC will be developed and delivered by Elders and offer opportunity for Aboriginal men who use violence to remain on Country and reconnect with their Culture. The AMHC will offer a holistic approach to healing, over an extended period of time, so that at the end of the healing period the men will have life skills, a sense of responsibility, meaningful employment, and good physical health and be emotionally and spiritually strong.

The **long term vision** of the AMHC is to ensure that all Aboriginal people in the Pilbara region live safe and healthy lives free of violence.

The social, economic and cultural benefits of reducing family and domestic violence are far reaching. A study commissioned by the Commonwealth Government in 2009 shows the enormous economic costs of violence on our communities, with domestic violence and sexual assault perpetrated against women costing in excess of \$13.6 billion each year.

The emotional and personal costs of violence against women cannot be measured and the effects reach all levels of society. The social, economic and cultural benefits of reducing such violence in the Pilbara are even more profound.

Summarily, the intermediate **service delivery outcomes** include:

- Greater awareness of, and reduced acceptance of family and violence
- Indigenous communities and individuals have increased skills and knowledge to address family violence
- Improved integration of culturally appropriate family violence services
- Improved access to support services

Summarily, the intermediate **program outcomes** include:

- Social norms against family violence are strengthened and endorsed by the community in and around Newman
- Increased access to and timely provision of integrated services for perpetrators and victims;
- Increased connection with Culture & Lore

There are, of course, a huge number of social, cultural and economic benefits of reducing family violence through a holistic, culturally appropriate, locally driven model. A cost benefit analysis of the projects demonstrates significant cost savings.

As described in the Business Plan, the funding options for ongoing costs, cost savings associated with diversion from prison decreased reliance on women's refuge, exceeds the estimated operating costs of the facility. There are, of course, a range of other benefits associated with successfully running the facility, including savings for our health system, increases in productivity from employability, and savings from social services.

## Our People

NAME	POSITION	DATES ACTED (if not for whole year)
<b>STEERING COMMITTEE MEMBERS</b>		
Mr Peter Tinker	Martu-Elder/Trustee / Steering Committee Member	7/4/15 – 10/4/17
Mr Clive Samson	Martu–Elder/Trustee/Steering Committee Member	7/4/15 – 10/4/17
Mr Joshua Booth	Martu–Elder/Trustee Steering Committee Member	7/4/15 – 10/4/17
Mr Colin Peterson	Martu Elder/Trustee Steering Committee Member	7/4/15 – 10/4/17
Mr Grant Judson	Martu Elder/Trustee Steering Committee Member	1/2/17 – 10/4/17
Mr Lex Collard	Steering Committee Member	7/4/15 – 10/4/17
Mr Alan Ewen	Steering Committee Member	7/4/15 – 10/4/17
Mr Pip Parsonson	Steering Committee Member	7/4/15 – 10/4/17
Mr Clint Swadling	Steering Committee Member	5/7/15 – 10/4/17
Mr Larry Miller	Steering Committee Member (retired)	7/4/15 - 28/11/16
Ms Maggie Lewis	Steering Committee Member	5/7/15 – 10/4/17
Mr John Wilmot	Steering Committee Member	7/7/15 – 10/4/17
Mrs Angela Wilmot	Steering Committee Member	6/9/16 – 10/4/17
Mr Alex Ramirez	Steering Committee Member (retired)	7/4/15 – 27/8/16
Mr Devon Cuimara	Steering Committee Member / Founder	7/4/15 – 10/4/17
<b>ELDERS/MARTU COMMITTEE</b>		
Mrs Dawn Oates	Martu Committee Member	7/4/15 – 10/4/17
Mrs June Wilberforce	Martu Committee Member	7/4/15 – 10/4/17
Mrs Michelle Jackman	Martu Committee Member	7/4/15 – 10/4/17
Mrs Karen O'Brien	Martu Committee Member	1/2/17 – 10/4/17
Mr Peter Tinker	Martu Committee Member	7/4/15 – 10/4/17
Mr Clive Samson	Martu Committee Member	7/4/15 – 10/4/17
Mr Joshua Booth	Martu Committee Member	7/4/15 – 10/4/17
Mr Colin Peterson	Martu Committee Member	7/4/15 – 10/4/17
<b>EMPLOYEES</b>		

<b>VOLUNTEERS</b>		
Devon Cuimara	Community Member	
Helen Cuimara	Community Member	
Jenny Thomas	Northern Edge Consultants	
Doyan Radcliffe	Indigenous Community Volunteers	
Geoff Barker	PM+D Services	
Paul McDonald	Matthews McDonald Architects	
Kayla Calladine	Calladine Consulting	
Ashwin Ramdas,	Eventum Consulting	
Ben Vella	BTFMS Accounting & Taxation	

## Our Partners

### Lotterywest



**Our vision of 'building a better WA together' is the ultimate contribution we want to make to our State.**

At Lotterywest, we work to enhance the quality of life and well-being for all West Australians. Our future is based on a proud history of serving the community. Established in 1932 by the Government of the day, we remain a Government entity which continues to operate for its original purpose – to benefit the entire WA community.

Lotterywest plays a unique role – we are not only responsible for operating the lottery in WA, but for directly distributing a proportion of the funds raised for our beneficiaries in the form of grants to charitable and community organisations. In addition to our [direct grants program](#), our charter is to raise money for the State's [health](#), [sporting](#) and [arts](#) sectors.

### Shire of East Pilbara



A cohesive community providing an economic hub for the region linked by vibrant local centres and shared spaces – *a place to live and call home*

Our towns have survived fluctuations of fortune for more than a century. Resourcefulness and resilience, along with planning, will hold them in good stead throughout the 21<sup>st</sup> century. The energy of our people will ensure that the heart of the Pilbara will beat on, and will beat strong.

The Shire of East Pilbara is not just about resources - *it's also about resourcefulness.*

From our Indigenous people to early pastoralists and miners, and through to the present day, people have shown their capacity to not only survive but thrive in the heart of the Pilbara.

### Carey Mining



**Carey is a successful 100% Indigenous owned business in Australia and reflects 20 years of innovative growth and development.**

Carey balances major project activities with long term relationships, and has become an Indigenous leader in establishing and managing strategic alliances.

**Indigenous Community Volunteers**



proud partner o

**Indigenous Community Volunteer**

Across Australia, many Indigenous communities are working towards building a brighter future. Indigenous people are incredibly resilient and resourceful; they just sometimes lack the know-how to turn their ideas in to reality. At ICV we provide access to skilled volunteers and resources in areas where education, health care and employment opportunities are often limited.

Learn more about our purpose, our approach, and the passionate people who make it all happen

**Fortescue Metals Group**



**Fortescue Community Grants**

One way we invest in the community is through our Community Support program, which supports projects, groups and initiatives that have a positive impact on our Pilbara communities. Small grants are available to eligible applicants to support community projects within the Town of Port Hedland, Shire of East Pilbara, Shire of Ashburton and City of Karratha. Eligibility is determined based on set criteria, outlined in our Community Overview section of the application form.

At Fortescue, we believe our community investments are much more meaningful when we proactively identify and develop projects with community partners whose values and program objectives are aligned with ours.

**Australia's Bridge**

CONNECTING GREAT BUSINESSES TO BETTER COMMUNITIES

**Australia's Bridge**

Australia's Bridge connects architects and engineers with community organisations in-need of pro bono services. We provide a market place for engineers and architects to find community projects in need of their pro bono services. For community organisations seeking project assistance, the Australia's Bridge Market Place offers a one-stop-shop providing convenient access to high quality design and construction services.

## White Ribbon



In 1999, the United Nations General Assembly declared November 25 the International Day for the Elimination of Violence Against Women (IDEVAW) and the White Ribbon has become the symbol for the day.

The White Ribbon Campaign is the only national violence prevention campaign, and it is unique in that it aims to raise awareness among Australian men and boys about the roles they can play to prevent violence against women. The campaign calls for men across Australia to speak out and take an oath. An oath swearing never to commit, excuse or remain silent about violence against women. The campaign culminates on White Ribbon Day (25 November) each year, when men and women across Australia are called to wear a white ribbon or wristband as a visual symbol of their commitment and oath.

In swearing and wearing a white ribbon, men and boys can act as positive role models and advocates for change by challenging behaviours and attitudes that have allowed of violence against women to occur.

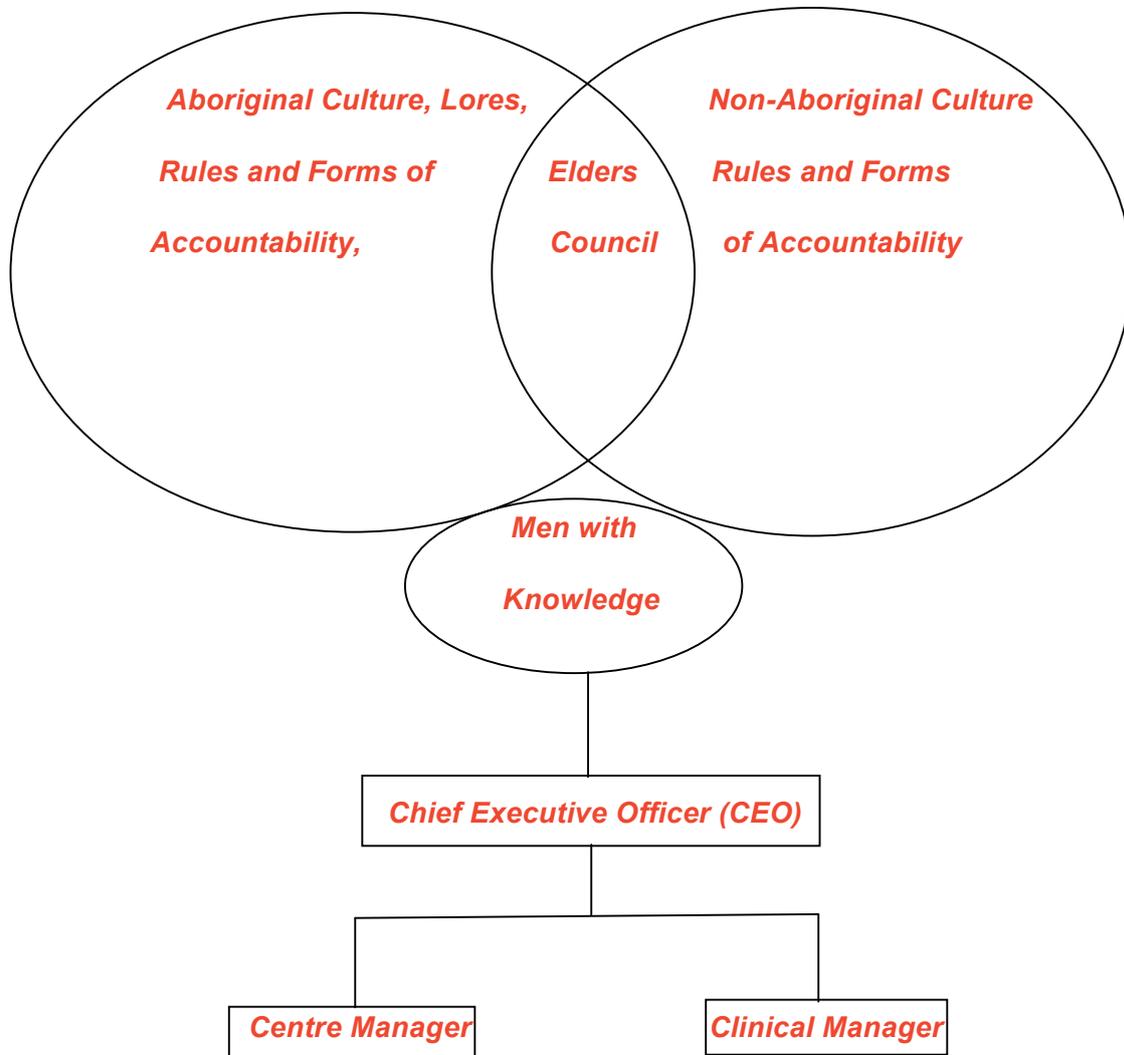
**SECTION 2**

**GOVERNANCE**

**STRUCTURE & MANAGEMENT**

***Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Incorporated Aboriginal Governance Structure***

***Figure 1: Organisational Framework***



**AMHC GOVERNANCE**

The etymology of the term 'governance' can be traced to the classical Latin and ancient Greek words for the 'helmsman' and the 'steering of boats'. Over time this meaning has been applied to societies and political systems where it has been defined as the 'art of steering societies and organisations'.

The search for a clearly articulated concept of 'governance' has only recently begun in Aboriginal Australia. While the term has rapidly transferred into bureaucratic thinking, government policy making, service delivery, and Indigenous political agenda, there is a lack of critical analyses and hard evidence about it, and confusion over its actual meaning.

Unrealistic expectations are being generated that 'governance' will be the 'quick fix' for all problems at the community level. Some stakeholders expect improved service delivery and local accountability, while ignoring the issues of jurisdictional power and self-determination.

As a result, there is something of a fashionable backlash, with the term being described as a 'buzzword' or little more than 'pouring old wine into a new bottle'. It is a cause for concern that these varied views are becoming entrenched without sufficient Australian content having been applied to the concept.<sup>1</sup>

In a presentation to the first national Indigenous Governance Conference, convened by Reconciliation Australia in Canberra, Neil Sterritt (2001, 2002), a Gitksan leader from Canada, characterised strong Indigenous governance as having four main attributes or dimensions:

- (a) **Legitimacy**—the way structures of governance are created and leaders chosen, and the extent of constituents' confidence in and support of them;
- (b) **Power**—the extent of acknowledged legal, jurisdictional and cultural authority and capacity to make and exercise laws, resolve disputes and carry on public administration;
- (c) **Resources**—the economic, cultural, human, technological and natural resources needed for the establishment and implementation of governance structures; and
- (d) **Accountability**—the extent to which those in power must justify, substantiate and make known their actions and decisions.

Evidence to the Royal Commission on Aboriginal Peoples (RCAP) in Canada suggests that these four attributes are expressed through First Nations institutions and processes such as the centrality of land, individual autonomy and shared responsibility, the role of women, the role of elders, the role of family and clan, leadership and traditional accountability, and consensus in decision-making (RCAP 1996).

Aboriginal Male's Healing Centre (AMHC), Governance Structure is based on above mentioned attributes as evidenced through the RCAP in Canada. Many small Aboriginal groups have informal processes of governance which are not exercised through externalised organisations.

But if a group of people is too large to make all the necessary decisions, they may create organisational structures, hierarchical systems or other arrangements to facilitate decision making. This might include delegating some areas of decision-making and responsibilities to an entity, whilst retaining other aspects of governance under their immediate social control.

From this definitional perspective, AMHC can see that Aboriginal community councils and organisations have governance; extended Aboriginal families and clans have governance systems; Aboriginal law and ceremony is about governance; local community health clinics and stores have governance; homeland associations, women's councils and land councils have governance; native title claimant groups and traditional owners have governance; and Aboriginal businesses and regional service delivery organisations have governance.

Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Inc. have developed a governance framework that shall deliver the desired outcomes registered with the Australian Charities and Not-for-profits Commission (ACNC).

## Chairperson's and CEO's Report

The year 2016, has been exciting and challenging for the Board Members and of the Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Inc (AMHC).

The AMHC has played a major role in addressing the innovative need for arresting family and domestic violence, as well as contributing to the establishment of a project for a mandatory residential rehabilitation centre for Aboriginal males who use violence with the objective of enhancing the need for AMHC in the Pilbara region.

The need to encourage and coordinate the development of the required infrastructure to service the needs of the region, will continue to provide a major focus for the AMHC activities. The commitment to construct the Rehabilitation Centre has resulted in a number of professional partnerships who are specialists in their field, and financial partners, join AMHC in our quest for our vision. Joining AMHC are:

### 1. Australia's Bridge

Australia's Bridge connects architects and engineers with community organisations in need of pro bono services. A group of young engineers managing corporate relationships for an internationally focused non-profit organisation found they had constant requests from engineers wanting to engage in pro bono work and Australian community organisations requesting pro-bono engineering services.

They found existing avenues for pro bono work were limited and ineffective. Seeing this problem as an opportunity the team founded Australia's Bridge. Lotterywest suggested we contact Australia's Bridge. I spoke with CEO Margot Matthews, who introduced us to Geoff Barker of PM+D Services and Paul McDonald of Matthews McDonald Architects.

### 2. Indigenous Community Volunteers

Across Australia, many Indigenous communities are working to build a brighter future. Indigenous people are incredibly resilient and resourceful; they just sometimes lack the know-how to turn their ideas into reality. At ICV they provide access to skilled volunteers and resources in areas where education, health care and employment opportunities are often limited. Jenny Thomas suggested we contact ICV.

We contacted Doyan Radcliffe, Regional Manager ICV WA, who introduced us to Ms Kayla B Calladine, Director of Calladine Consulting, Strategy and Policy Advisory Services. A proud partner of Birriny Consulting - culturally sensitive consulting services.

Birriny Consulting's vision is to improve outcomes to all Australians by ensuring that business decisions and government decisions are underpinned by meaningful, respectful and effective engagement with our Aboriginal communities. We also have Ashwin Ramdas, Director Eventum Consulting. Eventum Consulting provides unique services beyond standard tax compliance and financial accounting work.

### 3. **Carey Mining**

Established by Daniel Tucker in 1995, Carey is the most successful 100% Indigenous owned business in Australia. It reflects 20 years of innovative growth and development. Carey balances major project activities with long term relationships, and has become an Indigenous leader in establishing and managing strategic alliances.

The name Carey was inspired by Lake Carey, a large inland salt lake, south of Laverton, Western Australia. The lake had been used for thousands of years by the traditional Wongatha people for maintaining traditional cultural practices.

Carey's original contracts were located in the Goldfields Region of Western Australia but now extend to the Pilbara Region and the Northern Territory. Carey was established at a time when Indigenous businesses and Indigenous entrepreneurs were a scarcity. Carey was a pioneer of sorts and has now evolved into a thriving business with more than 20 years experience in delivering specialist services to the mining and civil industries.

Carey is a unique firm that prides itself on valuing people as our most important asset. Carey's cultural sensitivity and awareness are important factors in developing sound working relationships with local communities in remote and regional Western Australia.

Carey Mining recently donated \$5,000 to AMHC.

### 4. **Fortescue Metals Group –**

Fortescue Metals Group is a global leader in the iron ore industry, recognised for culture, innovation and industry-leading development of world class infrastructure and mining assets in the Pilbara, Western Australia. As a proud West Australian company, Fortescue values its relationships with key stakeholders by working together to positively manage and create opportunities for Aboriginal people, communities, the environment and the broader Australian economy.

Fortescue Metals Group, recently donated Qantas return flights for the logistical process of transporting our professional specialists.

### 5. **Shire of East Pilbara –**

The Shire of East Pilbara is the largest Shire in the Australia covering approximately 372,571 square kilometres; larger than the state of Victoria. Driving will take 2 days to cross from east to west and 6 hours from north to south.

It's main town sites are Newman, Marble Bar and Nullagine, with a number of Aboriginal Communities namely Jigalong, Punmu and Parngurr, Irrungadgi and Parnpajinya.

The Shire of East Pilbara's administrative centre is located in Newman.

The mining sector dominates the Shire of East Pilbara economic landscape. Mining is estimated to contribute \$16.017 billion (89%) of total output generated within the Shire. BHP iron ore mine, Mount Whaleback, located in Newman is the largest open cut iron ore mine in the world.

The end of 2016, from AMHC's perspective has been rewarding and fulfilling. We have tentatively secured land to lease, in partnership with the Shire of East Pilbara. We are in negotiations with Department of Corrective Services, and may possibly have a contract in July 2017. We also have secured the services of professional Architects and a Submission Writer, with an Accountant. We also have applied for a \$300,000 Grant with RfR's.

What a productive 2016. Moving into 2017, shall be a continuation of what has been achieved throughout the past year. Of course, there shall be ongoing negotiations with all relevant stakeholders, concerned with the construction process of AMHC. I do believe, however, that we shall achieve our goals, and secure significant outcomes in 2017.

Thank you for all your ongoing support and dedication with this innovative project, AMHC.

## Our Objectives and Activities

The first of our objectives this year, was to complete the AMHC Business Plan and to acquit our grant with Lotterywest. The most difficult process here was to see Jenny Thomas leave our circle. Jenny's contribution has been invaluable, more importantly, the outcome of her brief was exceptional.

Secondly, we are still in negotiations with the Shire of East Pilbara, concerning the lease of land adjacent to the Newman Airport. Presently, the Shire has requested from the Minister of Lands, an alteration to the "purpose of the use of land". Once this has been completed, we shall then negotiate with the shire, how much land we require, and agree, and sign a long term lease.

The Architects continue to develop and design the centre, with the final outcome being a 'kangaroo footprint' design keeping in succinct with the 'kangaroo dreaming' along with the total costings of our construction costs. AMHC were able to secure the services of professional specialists (see above). This activity was achieved through the development of a partnership with:

1. Australia's Bridge, and;
2. Indigenous Volunteers Australia.

Finally, AMHC with the assistance of Kayla Calladine, Director Calladine Consulting, a proud partner of Birriny Consulting, submitted an application for a Royalties for Regions (RfR) Grant for \$300,000. We are expecting to hear back from RfR in December.

Once we have a final costing on the construction from PM+D Architects, and costings associated with the running cost for twelve months (AMHC Business Plan), we are then in a position to submit, upon request, two applications for funding, to:

- I Sherrilee Mitchell Director, Family & Domestic Violence Unit Department for Child Protection and Family Support Government of Western Australia
- I Office of Prime Minister and Cabinet, Indigenous Advancement Strategy (IAS)

Kayla Calladine shall assist AMHC with the submission writing process. Kayla is a volunteer with Indigenous Community Volunteers (ICV). Kayla's input is exceptional and invaluable for AMHC and our outcomes in securing funding moving forward.

AMHC's planned activities for the upcoming financial year/reporting period, shall be to:

**1.** Conduct a Family and Domestic Violence Forum, titled "**Sons of Father's**", in partnership with the Office of Prime Minister and Cabinet and their Pilbara Representative, Mr Tim Turner. One component of the Forum shall be a Trauma overview.

Trauma, in this context, refers to an event that is psychologically overwhelming for an individual. The event involves a threat (real or perceived) to the individual's physical or emotional wellbeing. The person's response to the event involves intense fear, helplessness or horror, or for children, the response might involve disorganised or agitated behaviour (Briere & Scott 2006; Courtois 1999; Guarino et al. 2009). Complex trauma results from the problem of an individual's exposure to multiple or prolonged traumatic events that do not categorically fit psychiatric criteria for post-traumatic stress disorder.

These events are typically of an interpersonal nature, such as psychological maltreatment, neglect, physical and sexual abuse (van der Kolk 2005). The events often begin in childhood (that is, early life-onset) (van der Kolk 2005) and can extend over an individual's life span (Giller 1999; Terr 1991).

Indigenous Australian children may experience trauma (from one-time or ongoing events) through their own direct experience and secondary exposure (Ralph et al. 2006) and are at heightened risk of experiencing complex trauma.

Direct experiences of trauma might include abuse, neglect and exposure to violence. In 2011, Indigenous children were 5.4 times as likely as non-Indigenous children to experience a hospital separation for assault, eight times as likely to be the subject of substantiated child abuse or neglect and 15 times as likely to be under juvenile justice supervision (AIHW 2011).

**2.** AMHC shall be working closely with Geoff Barker and Paul Mcdonald of PM+D Architects, in developing the final design and construction costing details, at all times consulting with relevant stakeholders. Once this is complete, we shall then submit to council, and all other regulatory bodies.

**3.** Submit an application to Sherrilee Mitchell Director, Family & Domestic Violence Unit Department for Child Protection and Family Support Government of Western Australia, who has previously requested AMHC provide her with a costings and envisaged infrastructure expenses.

**4.** Submit an application to Indigenous Advancement Strategy, with whom we have open dialogue with regarding AMHC's project intentions.

**5.** Finally, begin construction of AMHC.

## Strategic Priorities

The Aboriginal Male's Healing Centre (AMHC) will work closely with other government agencies and business to ensure the delivery of quality infrastructure and programs to support sustainable economic and social development around family and domestic violence in the Pilbara region for Aboriginal Males who use violence.

The following priorities will provide the focus for the AMHC in terms of the development of strategies and funding allocation.

## AREAS OF FOCUS

### Protection

Reclaiming the image and protection of Aboriginal Males and their Children - *"Sons of Father's"*.

Much research has focused on whether and to what extent children who are exposed to domestic violence become perpetrators or victims of family violence as adults (see Flood & Fergus 2008). Given the apparent pervasiveness of the problem of childhood exposure to domestic violence, this is an important area for social, legal and public policy concern.

Although results have been mixed, studies have indicated that children from violent homes may be likely to exhibit attitudes and behaviours that reflect their childhood experiences of witnessing domestic violence. Research has suggested, for example, that children's exposure to domestic violence may result in attitudes that justify their own use of violence and that boys who witness domestic violence are more likely to approve of violence (Edleson 1999).

There is thus 'some support for the hypothesis that children from violent families of origin carry violent and violence-tolerant roles to their adult intimate relationships' (Edleson 1999: 861; see also Kovacs & Tomison 2003).

It is important to stress, however, that research findings in this field have been mixed and that 'most children growing up with violence will become adults who are neither perpetrators nor victims of violence' (Elizabeth 2005: 2; see also Tomison 2000). Moreover, it is possible that children from violent homes display diverse attitudinal and behavioural responses to violence against women.

A study by VicHealth (cited in Flood & Fergus 2008) found that adults who had been exposed to violence as children could be classified into two 'attitudinal categories'—those who were significantly *more* tolerant than average of relationship violence and those who were significantly *less* tolerant than average of relationship violence.

## Engagement

### *AMHC's Principles of Engagement*

#### *Guiding principles – CORE Values*

The AMHC Organisational Development Framework outlines three pillars of capability: 'Our People', 'Our Knowledge' and 'Our Culture'.

It also highlights the AMHC's commitment to a shared purpose and CORE values.

Effective stakeholder engagement aligns with several of the commitments under the three pillars including:

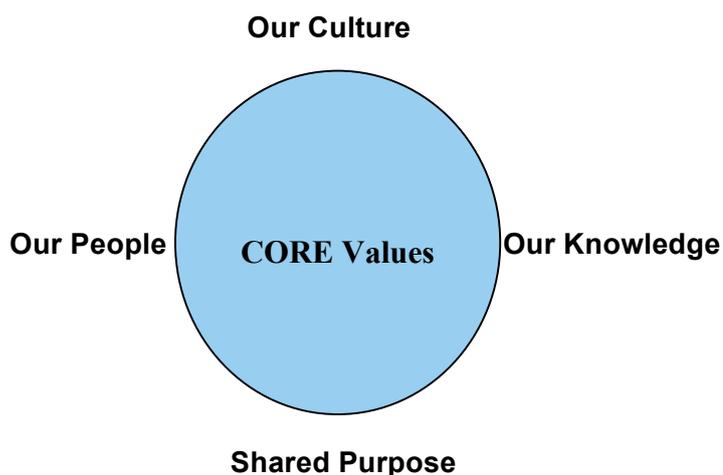
- effective collaboration and partnerships
- knowledge sharing and collective learning
- aligned and effective processes
- transparency
- a capable and empowered workforce.

As a learning organisation, the AMHC has committed to the following CORE values in its relationships with external stakeholders, financial partners, males, woman, children and young people, parents and families, local and global communities:

- Collaboration and knowledge sharing
- Outcomes
- Respect and diversity
- Empowerment.

The AMHC's CORE values underpin the principles which guide its interaction with stakeholders.

**Figure 2: Organisational Development Framework**



## Five guiding principles when engaging with stakeholders

### ***Responsive and reciprocal***

We understand that engagement is a two-way process and appreciate the benefits of mutual learning (between stakeholders and the AMHC). The AMHC values stakeholders' contribution to improving outcomes.

### ***Inclusive***

We commit to seek out and facilitate the involvement of those potentially interested or affected by AMHC's work, including those that are harder to reach for reasons such as language, culture, age or mobility.

### ***Impartial and objective***

We will make efforts to ensure information is accessible and objective and facilitate engagement with all stakeholders who have an interest.

### ***Open, transparent and trusting***

We will provide information so stakeholders can participate in a meaningful way and will foster a culture of sharing ideas.

### ***Respect***

We will value stakeholders and use their input to improve policy and outcomes. The AMHC will actively listen to and understand stakeholder needs, seeking to understand how they want to be engaged, based on their particular circumstances.

Principles of mutual respect and trust are fundamental to establishing effective stakeholder engagement. To maximise the effectiveness of stakeholder engagement, the AMHC expects our stakeholders to be open, transparent, trustworthy and respectful in all engagement processes.

### **Participation**

Providing opportunities for Aboriginal Males to express their views and ideas directly to government, industry and non-government agencies is very important. It can provide clarity and inspiration, provoke thought, or a revision of what was thought acceptable. It must be a vital part of the business of providing services to Aboriginal males and their families.

'Participation' is the active involvement of Aboriginal males in being informed, expressing their views, having their views listened to, and making decisions. Throughout Western Australia there are limited, positive examples of Aboriginal males participating in their local community, for example, in employment and community groups.

Why is participation important? We will make Aboriginal males more visible by involving them directly in decisions that impact on them and better outcomes will be reached when their views are taken into account and seriously considered.

There are essentially three sound reasons for valuing the participation of Aboriginal males.

**1. Citizenship - Aboriginal males are citizens.**

They have a role in building and sustaining communities. Participation increases the social inclusion of Aboriginal males and gives us a more complete picture about how their communities work.

**2. Developing capacity**

Participation helps develop Aboriginal men's level of responsibility and decision-making skills. It improves their relationships and ability to communicate with professionals and peers, and increases their sense of control and self-esteem.

**3. Good business practice**

Consultation with Aboriginal male's as users of the AMHC service or program is simply good business practice. Their involvement can make sure what is provided is what is needed, leads to an increased use of the service and improves their experience of our service. Further, men are more likely to feel that our service is better or the process and outcome is fairer if they have been involved in its development.

### **What are the types of participation?**

There are different forms of participation. Key techniques are:

**Consultation:** a short-term or one-off mechanism for men to be involved in decision-making about a limited set of issues. Examples of this technique include focus groups or surveys.

**Involvement:** working together to ensure Aboriginal male's views are considered in the decisions made by decision-makers, for example a stakeholder meeting.

**Collaboration:** a partnership with men where decision making is shared, for example a men's advisory council.

**Empowerment:** placing the final decision-making in the hands of men. An example of this includes a men's conference, group or body run by men.

Each technique requires a different strategy and allocation of resources and can be used to achieve different outcomes. It is important, however, that participation is meaningful for the men involved.

If our consultation is to be meaningful, documents as well as processes need to be made accessible. But appearing to 'listen' to men is relatively unchallenging; giving due weight to their views requires real change. Listening to men should not be seen as an end in itself, but rather as a means by which AMHC make our interactions with the men and their actions on behalf of men ever more sensitive to the implementation of men's rights.

### **Planning a participation strategy**

Meaningful participation resulting in positive outcomes for Aboriginal male's and our organisation occurs with careful planning. Participation techniques and methods shall be carefully tailored to the issue. In some circumstances, it would be too great a burden to expect men to make the decision. For example, in family law matters a man's involvement may not be appropriate. On the other hand, a collaboration technique enabling men to

share the decision making with the decision-makers could be suitable in AMHC planning decisions or in making policy recommendations.

### Improving current practices

It may be necessary to 'shake up' existing attitudes and practices if participation with Aboriginal male's is going to be meaningful for them and achieve benefits for our organisation.

Poor participation practice	Good participation practice
Participation as an afterthought (a tick a-box addition to decision making), a one off, or a fad.	Embed participation as a valued organisational practice.
Focussing only on process rather than outcomes.	Look at what will be improved for Aboriginal males as a result of their participation.
Negative decision-maker attitudes – 'it's easier to do it ourselves', 'they don't really want to be involved', 'we've made good decisions for years without men'.	Value participation as a right, acknowledge the benefits of engagement, realise that Aboriginal males have different world views
Becoming 'stuck' in rigid and imposed participation requirements.	We will be flexible to develop participation methods best suited to the issue and the men involved
Participation being (or appearing to be) tokenistic or manipulative. Aboriginal male's feeling frustrated with the process.	We shall be clear about what we are trying to achieve and the level of participation. Seek feedback during the process, show evidence of how views have influenced decision-making and explain why something different has happened.

## SECTION 3

## OUR FINANCES

## Treasurer's Report



ABN 5326 423 2140

22 March 2017

Aboriginal Male's Healing Centre  
PO Box 1142  
NEWMAN WA 6753

### To Whom It May Concern

I am pleased to present the Financial Statements of the Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Incorporated, for the period ended 30th June 2016.

This treasury report includes a 7 month period of financials, commencing 15th December 2015 (date at which AMHC bank account with the ANZ Branch in Newman was opened), until 30 June 2016. Given AMHC is still in its infancy phase, there have been minimal financial transactions for this period.

The only allocation of monies to the AMHC throughout this period was a \$24 442.00 Lotterywest grant, for the purpose of developing the AMHC Business Proposal. From this amount Northern Edge Consultancy were paid their first instalment of \$4 400.00 (remainder of monies to be paid in instalments in the following financial year 2016 – 2017).

The AMHC by-laws provide that the treasurer report regularly to the AMHC Board. The written report indicates what period of the fiscal year the report covers, the date it was prepared, and by whom. The report also includes all income and expenses for the period.

Signed by:

Helen Cuimara - Treasurer

**Aboriginal Male's Healing Centre**  
**ABN 53 264 232 140**

**Financial Statements**  
**For the year ended 30 June 2016**

**BTFMS Pty Ltd**  
Suite 12 / 398-412 Great Eastern Highway  
Ascot Western Australia 6104

Phone: 08 94752100 Fax: 08 92779699

**Aboriginal Male's Healing Centre ABN 53 264 232 140****Contents**

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**Aboriginal Male's Healing Centre ABN 53 264 232 140**  
**Committee's Report**  
**For the year ended 30 June 2016**

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Your committee members submit the financial accounts of the Aboriginal Male's Healing Centre for the financial year ended 30 June 2016.

### **Committee Members**

The names of committee members at the date of this report are:

Joshua Booth,  
Lex Collard,  
Allan Ewen,  
Larry Miller,  
Pip Parsonson,  
Colin Peterson,  
Alex Ramirez,  
Maggie Lewis,  
Angela Wilmot,  
Helen Cuimara,  
Clive Samson,  
Clint Swaddling,  
Peter Tinker, and  
John Wilmot.

### **Principal Activities**

The principal activities of the association during the financial year were to provide services to people impacted by domestic and family violence, by:

- 1) Promoting, advancing, and supporting an effective and sustainable healing combinations that shall embrace Culturally relevant Holistic treatment approaches complimented with elements of abstinence models which recognise the Physical, Emotional and Spiritual needs of Aboriginal Males, who perpetrate family and domestic violence.
- 2) Representing the interests of Aboriginal Males and their health, wealth, and well-being, to help and assist Aboriginal Males and other Males to break free and abstain from being perpetrators of Family/Domestic Violence and other troublesome habits, and to allow another alternative to being placed into custody.
- 3) Help arrest the spiralling rate of Family/Domestic Violence and consequent Homelessness of women and children in our communities.
- 4) Holding regular cultural 'back to country' Male's camps and other male camps;
- 5) Becoming a recognised Registered Training Organisation (RTO) conducting regular training and certification of Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture clients, throughout their rehabilitation, and
- 6) Working with local communities in promoting and advancing the need to protect our women and their children from domestic violence.

**Aboriginal Male's Healing Centre ABN 53 264 232 140**  
**Committee's Report**  
**For the year ended 30 June 2016**

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**Significant Changes**

No significant change in the nature of these activities occurred during the year.

**Operating Result**

The profit from ordinary activities after providing for income tax amounted to

Year ended  
30 June 2016  
\$  
18,210

Signed in accordance with a resolution of the Members of the Committee on:

**Aboriginal Male's Healing Centre ABN 53 264 232 140**  
**Income and Expenditure Statement**  
**For the year ended 30 June 2016**

	2016 \$
<b>Income</b>	
Grants & Donations	22,320
<b>Total income</b>	<u>22,320</u>
<b>Expenses</b>	
Bank fees & charges	110
Consultants fees	4,000
<b>Total expenses</b>	<u>4,110</u>
<b>Profit from ordinary activities before income tax</b>	<u>18,210</u>
Income tax revenue relating to ordinary activities	
<b>Net profit attributable to the association</b>	<u>18,210</u>
<b>Total changes in equity of the association</b>	<u>18,210</u>
Opening retained profits	
Net profit attributable to the association	18,210
<b>Closing retained profits</b>	<u>18,210</u>

**Aboriginal Male's Healing Centre ABN 53 264 232 140**  
**Detailed Balance Sheet as at 30 June 2016**

	Note	2016 \$
<b>Current Assets</b>		
<b>Cash Assets</b>		
Cash at bank		20,032
		<u>20,032</u>
<b>Total Current Assets</b>		<u>20,032</u>
<b>Total Assets</b>		<u>20,032</u>
<b>Current Liabilities</b>		
<b>Current Tax Liabilities</b>		
GST payable		1,822
		<u>1,822</u>
<b>Total Current Liabilities</b>		<u>1,822</u>
<b>Total Liabilities</b>		<u>1,822</u>
<b>Net Assets</b>		<u>18,210</u>
<b>Members' Funds</b>		
Accumulated surplus (deficit)		18,210
<b>Total Members' Funds</b>		<u>18,210</u>

**Aboriginal Male's Healing Centre ABN 53 264 232 140**  
**Notes to the Financial Statements**  
**For the year ended 30 June 2016**

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**Note 1: Summary of Significant Accounting Policies**

This financial report is a special purpose financial report prepared in order to satisfy the financial reporting requirements of the Associations Incorporations Act of Western Australia. The committee has determined that the association is not a reporting entity.

The financial report has been prepared on an accruals basis and is based on historical costs and does not take into account changing money values or, except where specifically stated, current valuations of non-current assets.

The following significant accounting policies, which are consistent with the previous period unless otherwise stated, have been adopted in the preparation of this financial report.

**(a) Cash and Cash Equivalents**

Cash and cash equivalents include cash on hand, deposits held at call with banks, and other short-term highly liquid investments with original maturities of three months or less.

**(b) Revenue and Other Income**

Revenue is measured at the fair value of the consideration received or receivable after taking into account any trade discounts and volume rebates allowed. For this purpose, deferred consideration is not discounted to present values when recognising revenue.

Interest revenue is recognised using the effective interest rate method, which for floating rate financial assets is the rate inherent in the instrument. Dividend revenue is recognised when the right to receive a dividend has been established.

Grant and donation income is recognised when the entity obtains control over the funds, which is generally at the time of receipt.

All revenue is stated net of the amount of goods and services tax (GST).

**(c) Goods and Services Tax (GST)**

Revenues, expenses and assets are recognised net of the amount of GST, except where the amount of GST incurred is not recoverable from the Tax Office. In these circumstances, the GST is recognised as part of the cost of acquisition of the asset or as part of an item of the expense. Receivables and payables in the assets and liabilities statement are shown inclusive of GST.

**Aboriginal Male's Healing Centre ABN 53 264 232 140**  
**Notes to the Financial Statements**  
**For the year ended 30 June 2016**

**2016**

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**Note 2: Revenue**

**Operating Activities:**

Lotterywest Grants	22,220
Other Donations & Grants	100
	<u>22,320</u>

**Note 3: Cash assets**

Bank accounts:

Cash at bank	20,032
	<u>20,032</u>

**Aboriginal Male's Healing Centre ABN 53 264 232 140**  
**Statement by Members of the Committee**  
**For the year ended 30 June 2016**

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The Committee has determined that the association is not a reporting entity and that this special purpose financial report should be prepared in accordance with the accounting policies outlined in Note 1 to the financial statements.

In the opinion of the Committee the Income and Expenditure Statement, Statement of Financial Position, and Notes to the Financial Statements;

1. Presents fairly the financial position of Aboriginal Male's Healing Centre as at 30 June 2016 and its performance for the year ended on that date.
2. At the date of this statement, there are reasonable grounds to believe that the association will be able to pay its debts as and when they fall due.

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



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President - Clive Samson



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Treasurer - Helen Cuimara

# Auditor's Report



A.B.N. 84 151 377 856  
A.C.N. 151 377 856

Accountants | Taxation Advisors | Financial Management | Estate Planning

## INDEPENDENT AUDITOR'S REPORT

To the Members of

**ABORIGINAL MALE'S HEALING CENTRE STRONG SPIRIT STRONG FAMILIES STRONG CULTURE INC.**

### Report on the Financial Report

We have audited the accompanying financial report of the Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Inc. (the Entity), which comprises the statement of financial position as at 30 June 2016, Income and expenditure statement, notes comprising a summary of significant accounting policies and other explanatory information, and the Committee's report.

### Management's Responsibility for the Financial Report

Management is responsible for the preparation and fair presentation of the financial report in accordance with the Associations Incorporations Act 2015 and the financial reporting framework as set out in Note 1 to the Financial statements, including for such internal control as management determines is necessary to enable the preparation and fair presentation of the financial report that is free from material misstatement, whether due to fraud or error.

### 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 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 entity'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 management, 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.

*"...Working with you for better results"*



### **Audit Opinion**

In our opinion, the financial report presents fairly, in all material respects the financial position of Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Inc. as at 30 June 2016, and its financial performance for the period then ended in accordance with the financial reporting framework set out in Note 1 to the Financial statements.

### **Basis of Accounting and Restriction on Distribution**

Without modifying our opinion, we draw attention to Note 1 to the Financial statements, which describes the basis of accounting. The financial report has been prepared to assist the Entity to meet the financial reporting requirements of the Associations Incorporations Act 2015. As a result, the financial report may not be suitable for another purpose.

BTFMS AUDIT & ASSURANCE

A handwritten signature in blue ink, appearing to read 'Jacques Bezuidenhout', is written over a horizontal dotted line.

Jacques Bezuidenhout

Perth

Date: ...22/03/2017.....

**SECTION 4****OUR OTHER IMPORTANT INFORMATION**

## Acknowledgments & Thank You

I wish to thank various people and organisations for their contribution to this project. Firstly, to Lotterywest for their foresight, belief, and initial contribution toward the engagement of a consultant to conduct a Business Plan for the establishment of Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Incorporated (AMHC).

With this grant we employed the services of a kind and understanding Jenny Thomas, of Northern Edge Consultants. A special thank you to Jenny, who was at all times an inspiration, and very supportive person in our quest to finalise the Business Plan.

Nikki Mitchell, Community Relations Coordinator Carey Mining, for her tireless effort in assisting AMHC, in securing a donation from Carey Mining. I would also like to extend my thanks to Catriona Dowding Community Advisor Fortescue Metals Group for their support in allowing us access to their Corporate FIFO arrangement, so that we may transport several of our professionals to Newman.

Also, to Margot Matthews CEO Australia's Bridge for believing in the vision of AMHC and for putting us in the enviable position of having professional Architects in our service, initially, pro-bono. I would also like to thank Doyen Radcliffe Regional Manager, Community Development Western Region Indigenous Community Volunteers (ICV), for their ongoing support in finding suitable volunteers to work with the AMHC project. Namely Kayla Calladine of Calladine Consultancy, who shall assist AMHC in preparing and writing grant submissions so that we have a better than even chance of securing, both short term and long term funding.

My grateful thanks to Allen Cooper, his staff, the Councillors of the Shire of East Pilbara for their continued support and community-driven passion towards the vision of AMHC. The Shire is presently negotiating with AMHC to provide access to land, so that we may begin construction of our purpose built facility. Access to this land on a lease arrangement, is essentially the 'jewel in the crown', for AMHC.

I would also like to say a big thank you to our Board. They have patiently persevered with me and been loyal to the cause. Their commitment is my driving force. Without their continued support, we would not exist. They are fiduciaries who steer the organisation towards a sustainable future by adopting sound, ethical, and legal governance and financial management policies, as well as making sure the AMHC has adequate resources to advance our mission.

The vast, indeed overwhelming majority of our board members of our charitable nonprofits organisation are unpaid volunteer members of the board. This is because of the conviction that the board members serve voluntarily, and they do not benefit personally from their service. To our members, who continue to steadily grow in numbers. Thank you. You are the backbone of the AMHC.

Finally, a special thank you must go to my beautiful wife Helen and our children Gningla, Jiljee, Jindi, Jettah, and Djeran for putting up with the long hours and regular absenteeism. Without them and their unwavering support, this project would not have been possible.

## DONORS

**Carey Mining** - Carey prides itself as a 100% Aboriginal owned company and is a leading mining and civil contractor servicing major clients in the resource, energy and government sectors. Carey has donated \$5,000 to AMHC. This shall be used for the purpose of securing appropriate accommodation for our specialist's when visiting Newman.

**Fortescue Metals Group** - Located in the iron ore rich Pilbara region of Western Australia with close proximity to Asia and India, Fortescue is the world's fourth largest iron ore producer. In less than a decade, Fortescue has gone from strength to strength through its unparalleled growth. FMG has donated, Qantas return flights. utilising their corporate travel partnerships to facilitate this assistance, for AMHC and our specialist, who shall need to fly to Newman on several occasions.

**White Ribbon** - White Ribbon Australia's focus is primary prevention - stopping violence before it occurs, by challenging the deeply ingrained attitudes, social norms and power inequalities that give rise to men's violence against women and gender inequality. Together, let's build a future free from violence and abuse. Support White Ribbon's vital prevention work in schools, workplaces and communities. AMHC was the recent recipient of a \$500 donation. This shall be put toward the AMHC Conference 'Sons of Father's', to be held in Newman, March 2017.

## GRANTS & FUNDING

**Lotterywest** - Lotterywest work to enhance the quality of life and well-being for all West Australians. Their future is based on a proud history of serving the community. Established in 1932 by the Government of the day, they remain a Government entity which continues to operate for its original purpose – to benefit the entire WA community. AMHC were the recipients of a \$24,442.00 Lotterywest Grant. This grant was utilised to engage the services of a Consultancy Firm Northern Edge Consultancy to develop the AMHC Business Plan.

## CORPORATE & COMMUNITY FUNDING

**Shire of East Pilbara** - A cohesive community providing an economic hub for the region linked by vibrant local centres and shared spaces – *a place to live and call home*. Our towns have survived fluctuations of fortune for more than a century. Resourcefulness and resilience, along with planning, will hold them in good stead throughout the 21<sup>st</sup> century. The energy of our people will ensure that the heart of the Pilbara will beat on, and will beat strong.

From our Indigenous people to early pastoralists and miners, and through to the present day, people have shown their capacity to not only survive but thrive in the heart of the Pilbara. AMHC is presently, in negotiations to lease land from the Shire.

The Shire is a very ardent supporter of AMHC. Their support for AMHC is the provision of Shire land. AMHC is presently in negotiations for access to Shire land to lease, on a long term basis. Also, their CEO Mr Allen Cooper has provided invaluable advice on occasions, which has assisted the AMHC vision immensely. Their continued support is paramount to the long term viability of the AMHC.

## VOLUNTEERS

**Peter Tinker** - Mr Tinker is a well respected Martu Elder and Lore Man in Newman and his Home Lands. The Martu are Aboriginal people who are from the Western Desert region. Martu means 'one of us', or 'person'. Mr Tinker is an inaugural AMHC Committee member. His contribution to the success of AMHC has significant Cultural outcomes for the Governance Structures of AMHC.

**Colin Peterson** - Mr Peterson is a well respected Martu Elder and Lore Man in Newman and his Home Lands. Mr Peterson is an inaugural AMHC Committee member. His contribution to the success of AMHC has significant Cultural outcomes for the Governance Structures of AMHC.

**Clive Samson** - Mr Samson is a well respected Martu Elder and community representative, for and on-behalf of the Martu people in Newman and his Home Lands. Clive is an inaugural AMHC Committee member and the AMHC interim Chairperson for 2016. He is presently training in this role. The contribution Clive has made to AMHC is to bring Martu accountability to our governance structures, and a greater understanding of the cultural boundaries we confront.

**Joshua Booth** - Mr Booth is a well respected Martu Elder and community representative, for and on-behalf of the Martu people in Newman and his Home Lands. Mr Booth is an inaugural AMHC Committee member. Mr Booth is Senior Martu Elder and Lore Man. His contribution to the success of AMHC has significant Cultural outcomes for the Governance Structures of AMHC. He is also well liked and respected on both side of the political divide.

**Lex Collard** - Mr Collard is a well respected and professional Aboriginal Health expert and an inaugural AMHC Committee member. He is also well known amongst the Martu people, for his exceptional work and representation within the health spectrum for the Martu people. Lex's contribution to the success of AMHC is his background knowledge on Aboriginal Male Health issues and the ensuring program material that the AMHC shall utilise in the centre.

**Alan Ewen** - Alan is an Aboriginal specialist in the employ of BHP Billiton. He is an inaugural AMHC Committee member. Alan is a well respected and sought after member of the Martu, Nyiyaparli, and other surrounding Aboriginal communities, as well as the wider Newman community. The work Alan is entrusted to do is paramount to the survival and longevity of the local Aboriginal Tribal Group's Cultural survival. He is well versed with all the local traditional protocols of Governance. Alan's contribution to AMHC is his knowledge of these local traditional protocols. This information is a key component to the success of the AMHC.

**Pip Parsonson** - Pip is the Manager Community Wellbeing, for the Shire of East Pilbara. He is an inaugural AMHC Committee member. Pip represents the interests of the Shire of East Pilbara, and has been a great addition to the AMHC committee. His contribution and responsibility is for overseeing the wellbeing component of our program delivery, on behalf of the Shire, and the wellbeing support of our staff. He has also had input into the Wellbeing process for the alignment of AMHC's practice with a national wellbeing framework.

**Clint Swaddling** - Clint has only recently joined the AMHC committee. Clint is the Manager Community Safety for the Shire of East Pilbara, and has also been a great addition to the AMHC committee. His contribution and responsibility is for overseeing the safety component of our program delivery, on behalf of the Shire, and the safety support of

our staff. He has also had input into the safety process for the alignment of AMHC's practice with a national safety framework.

**Maggie Lewis** - Maggie is the inspirational and dedicated Manager of the Newman Woman's Refuge Centre. Newman refuges (sometimes called shelters or safe houses) provides safe and secure accommodation for women and their children escaping domestic violence in their homes or communities. In order to maintain security and safety, the location and details of refuges are confidential and not available to the public, and it's a condition of entering most refuges that you understand that you cannot reveal the location of the refuge to ANYONE – including your family. Maggie's contribution to AMHC is very important and essential for the final outcomes of AMHC service delivery, and our success is reliant upon her input towards the safety of the woman and their children who are important stakeholders of AMHC.

**Larry Miller** - Senior Sargent Larry Miller is in charge of the Newman Police Station. Larry is an inaugural AMHC Committee member, and his engagement with the community on behalf of the AMHC, has been paramount in the AMHC being successful, in our initial establishment. Larry's authority is well respected, and deserved, within the local community of Newman, and his no-nonsense approach and dedication to his position on the AMHC committee is unquestionable. Larry's contribution has been to provide the law component of AMHC.

**John & Angela Wilmot** - John and Angela are the founders of the organisation 'Red Dirt Blue Sky'. Together these two entities provide holistic and therapeutic response to serving, empowering and tackling complex issues facing the Martu of the Western Desert. Together all areas of life inclusive of faith and culture can be addressed. The vision of the two agencies is to see Martu people, families and communities be and become all they were created and designed to be, to break poverty and the indicators of poverty through going on the journey of reaching their full potential.

**Helen Cuimara** - Helen is my ardent supporter. She has spent countless hours listening to the vision and purpose of the AMHC, and generating required feedback that has been essential to the final outcome of the AMHC project since its inception. Her ongoing support is one of the many reasons why the AMHC is moving forward. Helen also contributes to the AMHC, by attending committee meeting, taking, typing minutes up, taking and receiving phone-calls, preparing meals and booking venues. Helen also makes arrangements for our specialist guest, their airfare's and accommodation, in the process ensuring that we treat their visit, like they are a part of the AMHC Family.

## How You Can Help

There are different ways to be part of the AMHC. Perhaps you want to become a volunteer - donating some of your spare time to a cause in a very hands on way. Perhaps you want to be more involved with the running of the organisation, in which case the role of the trustee would be of interest. Or maybe you want to work full or part-time in the sector, in which case involving yourself as a volunteer or trustee will certainly strengthen your application.

- requirement to pay memberships fees, and
- requirement to follow the rules of the organisation.

### Volunteer your time

Volunteers are important to the operations of AMHC. Presently, we are run entirely by volunteers. While the definition of 'volunteer' may vary a little depending on who you ask, some things about volunteers remain true across all definitions:

- volunteers are working voluntarily. You cannot force a volunteer to work
- either the volunteer or the organisation can stop the arrangement
- an organisation is not required by law to make any kind of payment to a volunteer in exchange for their work
- whatever agreement is in place with a volunteer, it does not tie the organisation or the volunteer into a legally binding arrangement
- volunteers may be reimbursed for out of pocket expenses and may also receive payments such as an allowance, or an 'honorarium', which is a payment made freely and with no obligation
- volunteers can receive non-cash benefits, e.g. free tickets, free access to services but if these types of benefits are accepted regularly and have substantial value, they may need to be taxed
- volunteers are protected by the Equal Opportunity Act and have the right to work in a safe environment.

### Make a donation

If you cannot volunteer your time, then you or your family and friends, may 'make a donation'. As a charity, AMHC exists to make a difference, not a profit. By giving generously, you are making a real difference to Aboriginal peoples lives, in the Pilbara region. Your donation will support our program to eliminate family and domestic violence, and much more. Aboriginal Male's Healing Centre (AMHC) is a registered charity with DGR (Deductible Gift Recipient) status. Donations to AMHC of \$2 or more are tax deductible.

### Leave a bequest

We strongly encourage you to use the services of a Solicitor when you wish to make or revise your Will. Using a Solicitor will ensure that your wishes are recorded accurately in a proper manner, thus giving you peace of mind that your estate will be distributed in accord with your wishes.

By including AMHC in your will, you would be contributing greatly to arrest family and domestic violence in Aboriginal communities. It's easy to leave a gift to the AMHC and future generations.

If you would like to include a bequest for AMHC in your Will, the bequest in the Will must:

- a) state the full legal name of AMHC (AMHC Australia as trustee of the AMHC Trust); and
- b) use appropriate wording to indicate the type of bequest or gift.

Below is a model bequest, indicating some of the options available. This is provided as guidance only and does not replace the need for you, as a Donor, to obtain independent legal advice.

Donations and bequests to AMHC of \$2 or more are tax deductible as AMHC is a registered charity with the Deductible Gift Recipient (DGR) status.

### **Model bequest:**

I give to Aboriginal Male's Healing Centre Strong Spirit Strong Families Strong Culture Incorporated (AMHC) Australia as trustee of the AMHC Trust (ABN 53 264 232 140) in aid of:

a) its general purpose OR

b) the specific purpose of arresting the level of family and domestic violence in Aboriginal communities in the Pilbara Region of Western Australia.

- the sum of \$ .....OR
- the residue of my estate OR
- a .....% share of the residue of my estate OR
- if any of my nominated beneficiaries predecease me, the bequest shall not fail but I give the share of my deceased beneficiary to AMHC Australia as trustee of the AMHC Trust;

and I declare that the receipt of the Chief Executive Officer or authorised officer of AMHC Australia as trustee of the AMHC Trust shall be a sufficient discharge to my Executors for my bequest.

### **Become a Corporate Partner**

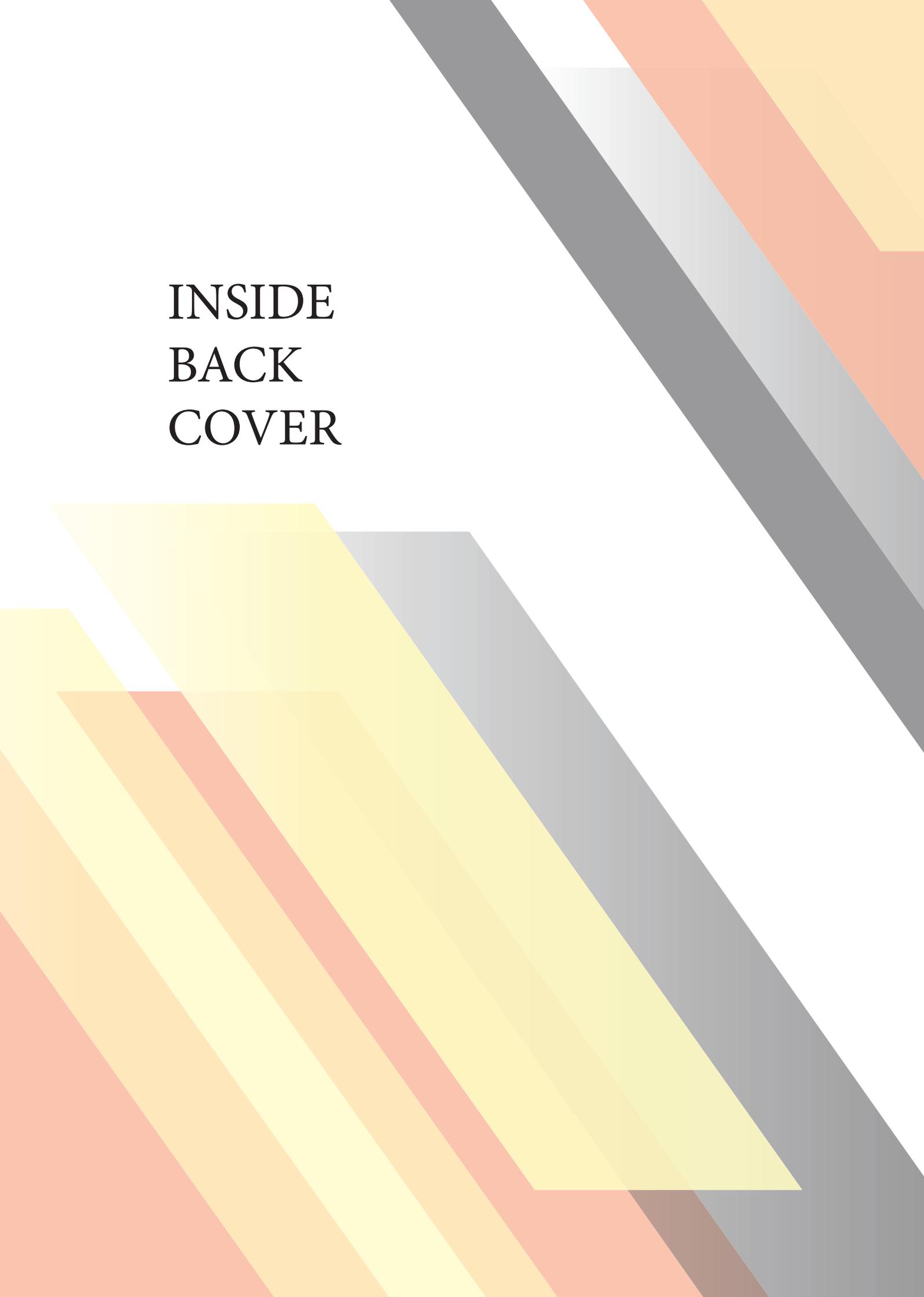
Play a key part in helping Aboriginal males in the Pilbara Region, heal and families stay together

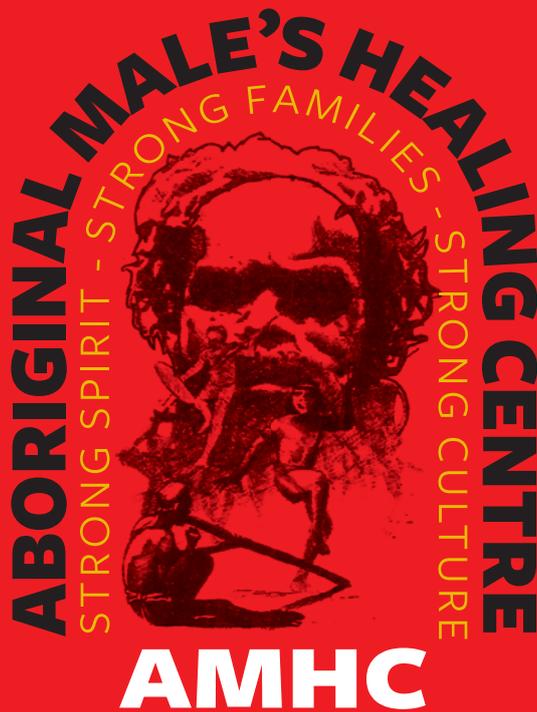
Whether it's through monetary gifts, in-kind donations or volunteering, our corporate partners have been vital to helping us comfort and care for our residents, families and their children.

We develop partnerships so they meet the goals of each corporate donor while also meeting our mission of improving the health and well-being of Aboriginal Males their children and their families.

If you're interested in becoming a Corporate Partner, please contact us for to discuss the various opportunities to support our Aboriginal Males Healing Centre Strong Spirit Strong Families Strong Culture Incorporated (AMHC), their children and families.

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ABN 5326 423 2140

Residential and outreach  
healing program for perpetrators  
of family and domestic violence

### Contact us

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