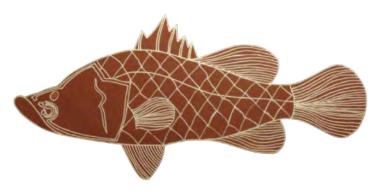




Foundation for Indigenous Sustainable Health



"Healthy spirit, heart, mind and body, healthy families, community and land"







Annual Report

KEY ACHIEVEMENTS 2019-2020

Foundation for Indigenous Sustainable Health PO Box 7741, Cloisters Square WA, 6850 info@fish.asn.au | 0484 081 329

ACKNOWLEDGEMENT

FISH acknowledges Aboriginal people as the first peoples of our nation and as the traditional owners of the land. FISH acknowledges that there were hundreds of different Aboriginal groups within Australia prior to European settlement, each with their own distinctive language, customs and lore. Under Aboriginal lore and custom, Aboriginal people have cultural responsibilities and rights in relation to the land of which they are the traditional owners. Aboriginal people have a living spiritual, cultural, familial and social connection with the land. Aboriginal people have made, are making, and will continue to make, a significant and unique contribution to the heritage, cultural identity, community and economy of Australia.



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ABOUT US

Foundation for Indigenous Sustainable Health Ltd. (FISH) Is:

- · A registered company limited by guarantee with ASIC
- A registered Income Tax Exempt Charity and Deductible Gift Recipient with the Australian Taxation Office
- A registered Public Benevolent Institution with the Australian Charities and Not-For-Profit Commission (ACNC).

The abbreviation of our organisation's name FISH fits with the old proverb and the work we do as we believe that:

"When you give someone a fish you only feed them for a day but if you teach someone to fish you feed them for a lifetime."

Our Story

FISH was established in 2010 to address the severe housing crisis in Indigenous communities throughout Australia. Our work has since expanded to include education, health, justice and cultural initiatives. Acknowledging Aboriginal and Torres Strait Islander people have a living spiritual, cultural, familial and social connection with the land, FISH seeks to bring healing to the spirit, heart, mind, body and land to help create healthy people and communities.

FISH believes that change does not come through 'hand outs', but by giving people a 'hand up' where Aboriginal people and non-Indigenous people work hand in hand through innovation and enterprise to bring sustainable change.

FISH provides opportunities for Aboriginal people to share their wisdom and insights to the broader community, to teach people how to connect and care for each other and for country, whilst closing the gap and breaking intergenerational cycles of trauma, poverty and engagement with the justice system. The focus of the organisation is:

"by Aboriginal and Torres Strait Islander people for Aboriginal and Torres Strait Islander people".

Our Vision

Aboriginal people are **confident**, **connected**, **healthy**, have equal opportunities with education, training, employment and life choices, and are valued as **positive and healing contributors** who lead others to **care for** each **other and for Country**.

Our Mission

To improve the **social and emotional wellbeing** of Aboriginal people and **break** intergenerational cycles of trauma, poverty and engagement in the justice system.

Our Values

We are inspired to **act** from **Compassion** and strive for **Equality**. We approach our work with **Courage**, **Integrity**, **Perseverance** and **Resourcefulness**.







COMPASSION

We are driven by compassion, care and solidarity for those suffering trauma, poverty and oppression. With respect for human dignity we seek to empower individuals to claim and protect their human rights.

EQUALITY

Conscious of our common humanity, we believe in equal rights for all where people are valued and able to positively contribute. We work to create fairer, more just societies, promoting tolerance, inclusiveness and understanding.

COURAGE

We have the courage to act boldly with confidence and conviction, speaking truth to power, challenging unjust systems and harmful traditional practices, and promoting justice and peace.

INTEGRITY

We uphold and promote the highest standards of integrity in leadership and service, including honesty, transparency and accountability.

PERSEVERANCE

We aim to keep hope alive in addressing intergenerational disadvantage of Aboriginal people and recognise the need for perseverance and determination. We take the long view and strive to ensure the sustainability and continuity of our work.

RESOURCEFULNESS

Resources are finite, resourcefulness is not. We aim to use creativity and ingenuity get the best results possible. We aim to grow each other's knowledge, working smarter, not harder, trying new methods to overcome challenges through an attitude of innovation, creativity and partnership that inspires out-of-the-box thinking as we share resources, knowledge and expertise to bring about positive sustainable change.

WHAT WE DO

The diagram below summarises where we focus our efforts and the outcomes we are working towards.



Social and emotional wellbeing (SEWB) from an Aboriginal worldview encompasses a healthy spirit, heart, mind and body, plus healthy families, communities and land (central circle in diagram).

Our **Health** programs drive enduring improvements in Aboriginal people's SEWB to promote **confidence**, **connectedness and health**.

To achieve our vision, we also work on breaking intergenerational cycles of trauma, poverty and engagement in the justice system for Aboriginal people by addressing the **socio-economic determinants** of wellbeing: **Education, Housing, Employment & Justice** (outer circle in the diagram) in a culturally secure and sustainable way.

We create equal opportunities in education, training and employment that enable Aboriginal people to become **positive and healing contributors** who lead others **to care for each other and for Country**.

CHAIRPERSON'S REPORT

Australia for thousands of years. He believes that this knowledge is critical for the world in learning how to care for country and community. He has an interest in medicine, innovation and technology transfer, bringing a vision to foster research and development of sustainable technologies as a means for improving health, wellbeing and quality of living. He is a Founding Director of FISH, along with Nyikina man Mr Victor Hunter.

The second half of the last financial year has been challenging for Australia as a whole and especially for Aboriginal people and their communities as they have dealt with the risk of a global pandemic and the ensuing lockdowns. This has led to many of the cultural Elders and holders of cultural knowledge going out on country for many months in order to stay safe. At the same time, Indigenous communities have stepped up and shown leadership in their response to the pandemic, calling for action that not only protects themselves but all Australians. Aboriginal people can be proud of their contribution to alleviating this global crisis.

The closure of state and territory borders has limited FISH's ability to physically expand its operations to the east coast of Australia and the organisation has, like many, learnt to operate using video conferencing and other means to continue our work. Out of adversity comes innovation and FISH sees this as an opportunity to bring remote and disadvantaged communities closer to the rest of Australia by using technology to help reduce barriers for change.

Despite the pandemic, FISH has seen further consolidation and growth of the organisation. Chief Executive Officer, Mr Mark Anderson, has been able to build a small team of full-time staff who work hand in hand with our interns, volunteers and partners to deliver our services and initiatives. This team is to be commended as they have been able to negotiate these challenging times whilst still delivering and expanding services to improve the social and emotional well-being of Aboriginal people.

The global pandemic broke out at the time FISH was in its final stages of completing the Super Adobe (earth-bag) house at Bawoorrooga Community in the remote Kimberley region of Western Australia. By focusing on the resources and strengths of the local community, the FISH team had already built resilience that shielded itself from the ensuing lockdowns, travel restrictions, and disruption to global supply chains that came with the onset of the pandemic. Furthermore, FISH has now demonstrated a national prototype for appropriate remote Aboriginal housing that integrates cultural and environmental design elements with community needs.

It has been pleasing to see the number of partnerships continue to grow over the last year in working together towards real and sustainable positive change. For over three years FISH and its partners have been working hard to secure land to establish a justice initiative that will bring healing to Aboriginal people, particularly those engaged in the justice system. Through our

partnership with the Rae Group, we were able to secure 11 hectares of land at Myalup in the south-west of Australia and secure financial support for the planning and initial implementation phase. FISH looks forward to full implementation of the project over the next four years. FISH thanks the Rae Group for their foundational support that will act as a cornerstone of this project.

FISH has also endeavoured to continue to develop the framework for a range of other social enterprises. Whilst the pandemic disrupted outreach to schools and other organisations to provide cultural awareness education and training, this has provided opportunity to focus on growth in other areas. It has been pleasing to see the ongoing success of our social enterprise initiatives in the arts that provide Aboriginal people experiencing trauma an opportunity for healing and therapy. FISH looks forward to the opening of our online shop in the near future.

The focus on sustainable outcomes in the work of FISH has grown over the year. FISH appreciates this work being acknowledged in receiving the 2019 Human Rights Award from the United Nations Association of Australia (Western Australia). This was followed by FISH being nominated for and coming in as a national finalist in the not-for-profit category of the Banksia Sustainability Awards.

The Directors of FISH need to also be commended for their ongoing contributions, passion, commitment and personal efforts. In particular, the contribution of Vic Hunter co-founder and Elder Statesman has allowed FISH to develop an ongoing and unrelenting vision of hope without which our work would not exist.

Yours sincerely,

Dr Scott Martyn (Board Chair)



FISH team at United Nations Human Rights Awards

CHIEF EXECUTIVE OFFICER'S REPORT

Mark Anderson is a Wadjela (white fella) who has worked across Western Australia and nationally in the community and corporate sectors and film industry for over 35 years. He has sat on many Boards, funding bodies and judging panels and works in partnership with Aboriginal people to redress the balance in health, education, training employment, justice and life opportunities and to enable Aboriginal people to be healing and leading contributors to the whole community in connecting people to caring for each other and caring for country. Mark has been CEO and a Director of FISH since January

2019/2020 has been a year of success and challenge. Success in that we have seen many lives changed and positively impacted by the work of FISH, as we have built on the hard work of previous years, and a challenge with the impact of COVID-19 and the significant risk to Aboriginal and Torres Strait Islander people and communities.

2017.

One of the things that non-Indigenous people often do not fully comprehend is that thousands of years of knowledge is held by the Elders and cultural bosses. The risk of COVID was like a major wild fire bearing down on the world library and data-bank where all the world knowledge was kept. This led to many communities proactively taking the cultural bosses and holders of knowledge out on remote country for months to ensure the cultural knowledge was kept safe. This was both challenging for Aboriginal communities and also positive as families got back on country together.

FISH commends the Government of Australia and in particular the governments of Western Australia, the Northern Territory and Queensland who understood the risk and acted immediately with lock downs and restrictions of people going out to remote communities and towns.

One of the issues that this also highlighted was that the gradual withdrawal of government services and supports to isolated towns and remote communities meant that the basic housing and services were not available at the required standard or quantum. This is the space FISH are working in to provide a different model of remote housing that is culturally appropriate, meets the needs of the community and is built sustainably to meet the climatic conditions of the area.

It was great this year to complete the SuperAdobe (earth) House at Bawoorrooga community developed on co-design and co-production principles, 'by the community for the community', and to complete the next stage of the orchard and market garden.

I want to specifically thank and congratulate FISH Architect, Jara Romero, and FISH Project Manager, Kristian Rodd, for their hard work and commitment in seeing the job through to completion. Living on community in harsh conditions for 3 years was a significant commitment and sacrifice to make and the outcomes speak for the great work they both achieved in

partnership with Bawoorrooga Community. We look forward to the next stage of the planning process as we work with Bawoorrooga Community to establish the Workers' Camp and Enterprise Centre.

The FISH team has continued its work within the education system led by Katrina Cox, FISH's Business Development Manager. This has been challenging work with the impact of COVID in the second six months of the year. Katrina and the team have been able to pivot and bring forward the work on developing educational resource packs to tie in with the establishment of the FISH online shop, which we aim to launch in the first quarter of the next financial year.

It was great this year to be able to launch and implement our scholarship program with our first student being provided with both a scholarship and supported accommodation. It was pleasing to see them reengage with school and successfully complete Year 11 and commence Year 12. This program is an action-based learning initiative as each of the needs of students will be different and therefore the level of support required will also be different. Kaisha Champion, FISH's Education and Cultural Officer, has done a great job in expanding this initiative through mentoring a female young student and supporting them back into the education system and assisting her to create a plan for the future.



FISH's Aboriginal Home Ownership Initiative has been in planning stage for the last 3 years and this year it was great to sign MOU's with five Aboriginal owned companies in the construction industry to work with FISH to implement this initiative. Thank you also to Development WA and we look forward to expanding our work with them as we aim to secure and start building our first home in the south west of Western Australia in the next financial year.

One of our major strategic steps forward has been the securing of 11 hectares of land at Myalup and working with our Co-design Working Group made up of over 20 Aboriginal leaders from across Australia to name and plan the implementation of the Myalup Karla Waanginy Justice Initiative. This aim is to give Aboriginal people a place to heal and receive holistic support to break intergenerational cycles of trauma, avoid (re-)engagement in the justice system and contribute positively to society.

We want to thank and acknowledge the Rae Group on their strategic support that has enabled FISH to not only secure the land but also, through their cornerstone gift, enable us to secure the \$500,000 in support to complete the first year's planning and implementation stage. We also could not do what we do without our many other partners and supporters as noted at the end of this report and you continue to inspire us in our work.

I want to also take this opportunity to thank my fellow staff, volunteers, fellow Directors, and especially the Chair of the Board Scott Martyn, for your passion, encouragement, strategic advice and support as we work together to fulfil our mission to bring real and lasting generational change.

Yours kindly,

Mark Anderson (CEO & Director)



FISH receiving the Myalup Karla Waanginy message stick from Elder Koodah Cornwall

ORGANISATIONAL CAPABILITY

Governance

FISH's Board of Directors comprises 50% Aboriginal and Torres Strait Islander people. All our Board members are highly qualified and passionate about giving a 'hand up' to Aboriginal people.



Victor Hunter (Co-Founder) Nyikina Aboriginal Elder, retired educator in prisons & community services



Dr Scott Martyn (Co-Founder & Chair) Medical practitioner, engineer, innovator & researcher



Tim Donisi (Board Secretary) Lawyer and Special Council with Clayton Utz



Liza McGuire Co-founder of Jinnali Productions, Founding Director of Aboriginal Choice, Operations Manager at Redspear Safety



Noel Prakish Head of Indigenous Business Banking at the Commonwealth Bank



Jeremiah Riley Native Title Lawyer working at State and Federal level, **Economic Development** Manager at Many Rivers



Mark Anderson Director & CEO - FISH



Ambassador



Barry McGuire is a Balladong, Wadjuk, Noongar who has worked as a consultant and cultural advisor for Local, State, and Federal Government. In addition to his role as Managing Director of Redspear Safety, he serves on the board of Reconciliation WA and is a cultural ambassador for St Catherine's College. He is a key member of the cultural advisory for Woodside Energy and a Director of Aboriginal Choice.

FISH Team



Koodah Cornwall is a Noongar man and Elder from the Willmun clan, committed to lighting the spirit within and reconnecting Aboriginal people with their culture, community and land to heal their spirit. He was part of the Stolen Generations and suffered the impact of intergenerational trauma caused by family separation and breakdown. He has worked for the Department of Education, managed an Aboriginal Corporation for over a decade, worked for the Department of Parks & Wildlife for over 20 years. Koodah is involved as FISH Elder and cultural advisor with a particular focus on justice and education.



Katrina Cox is a Wadjela woman who developed a passion for Aboriginal based projects in the late 1990s, through her involvement with family income support and management in Cape York, Far North Queensland. In her previous life Katrina worked for a major bank, managing a major portfolio of large NFP organisations helping them to achieve their financial goals and objectives. Katrina joined FISH in Nov 2017 as Business Development Manager and works with Aboriginal communities to develop financial independence.



Delvene Cornwall is a Bibbulmen Yorga, Bibbulmen Whadjuk, Ballardong Yorga and Willmun Yorga. Delvene has worked in the health, justice, corporate, government, education and community sectors across Western Australia and been involved in running training and facilitation for over 20 years. Delvene is a cultural advisor to FISH and currently involved in the co-design work for Justice and Education initiatives.



Kristian Rodd is a former lawyer who worked in corporate law in Melbourne and China. He changed paths to focus on sustainable building and has worked throughout Europe, South America and Australia in building earth houses. He is committed to projects being by communities for communities to enable them to take their own power back to bring positive change. Kristian has been involved with FISH's work in the remote regions of the Kimberley for the last 3 years and is now the Project Manager for the Myalup Karla Waanginy Justice and Healing Initiative.



Jara Romero is a Spanish architect with a passion for sustainability, natural construction and working with communities. She has worked across Europe, South America and Australia, learning from traditional architecture about the use of local materials and the adaptation to local climates. Jara is FISH's Architect and Project Coordinator for all our construction projects. For the last 3 years Jara has lived and worked in the remote Kimberley Region with the FISH-Bawoorrooga Self-Build Sustainable Housing & Education Program and now is focussed in the south on the Myalup Karla Waanginy Justice and Healing Initiative.



Claude Carter is an Aboriginal leader from the Gooniyandi clan group in the Fitzroy Valley. He is the Founder of the Bawoorrooga Community in the remote East Kimberley. Claude is the Chairman of Gooniyandi Aboriginal Corporation and is committed to communities bringing and driving the change for themselves. He is also a recognised artist, traditional dancer and a leader in his culture. Claude is working on the Bawoorrooga Community Development, Arts and Cultural programs with FISH.

Sandra White is Maori: her iwi (tribes) are Ngatiwhatua / Ngapuhi (Northland). Her moved from New Zealand to the Pilbara, Western Australia when she was a child and grew up very much part of the Aboriginal community. She advocates against exploitation and works with Indigenous artists at a national and international level. She also has her own creative enterprise. Sandra leads FISH's Creative Arts program.



Jerome (Buddy) Cornwall is the second generation from parents who were both Stolen Generations. Jerome shares his story of his struggle with alcohol, drugs, engagement in the justice system and how he found his way out and began the road to recovery to help break intergenerational cycles of trauma. He has deep cultural knowledge and loves sharing this with young people. He has worked in the community and mental health sectors and with people living on the streets. Jerome is FISH's Cultural Officer, and is involved with FISH's Justice and Education programs.



Kaisha Champion is a Noongar and Wongi Woman, who was born in Perth and grew up between and Whyalla, South Australia. She commenced a Bachelor of Applied Science in Indigenous Community Management and Development in 2017. Kaisha starting working with FISH as a Programs Intern and Cultural Officer and is now employed as the Cultural and Education Officer. FISH has also supported Kaisha to develop her cultural understanding and grounding and provide mentoring in professional development.



Imogen Cole grew up in Western Australia. She has a sister from the Ngaanyatajarra lands in the Central Desert and started a family-run charity to send new and used books to remote Indigenous communities across Australia. Imogen commenced a Bachelor of Arts, majoring in International Aid and Development plus Global Politics and Policy in 2019. She works with FISH as a Program Intern.



Jo Kirker has worked internationally as a teacher, geologist, project manager and commercial negotiator. She started working in the community service sector and learning from Aboriginal-led organisations over 5 years ago. Jo develops strategic and creative, outcomes-focused programs through co-design and has been working with the FISH Aboriginal Co-Design Group to assist with the design of the Myalup Karla Waanginy Program.



Judy Campion came to Australia from England 34 years ago. Her book-keeping journey started 26 years ago when she met her husband and together they started a small plumbing business. After her kids grew up she started working at a small accounting practice, where she first encountered the good work of FISH. Judy stepped forward to become the volunteer book-keeper because she believes in the ethos that FISH stands for.



FISH Team on Country with the Bawoorrooga Community



Financial sustainability

Future Fund

FISH believes that Government policy cannot always adequately respond to community needs. We are committed to our mission of improving the social and emotional wellbeing of Aboriginal people and breaking intergenerational cycles of trauma, poverty and engagement in the justice system. We therefore believe that being **financially sustainable** in our own right is critical to implementing our long-term strategies to bring about positive sustainable change in the lives of Aboriginal people, their families and the community.

In light of this, FISH established a **Future Fund** in 2017/2018 to provide long-term financial security for the organisation. We aim to build up a capital asset, maintain the base capital of the fund and utilise the remaining income from the fund to carry out our mission. The Future Fund is embedded in the FISH constitution with an Investment Policy Statement signed off by the Board.

FISH adopted the Australian Ethical Charter flow chart (below) as a framework to assist us in ethical investment decisions that support such things as sustainable food production, endangered eco-systems and the alleviation of poverty, and avoids harms such as waste mismanagement, militarism and discrimination.

The Australian Ethical Charter

	SUPPORT	AVOID
SUSTAINABLE PROGRESS	 appropriate technological systems high quality, properly presented products & services ameliorate wasteful or polluting practices locally based ventures 	misleading or deceitful marketing or advertising promotion of unwanted products or services speculation financial over-commitment
ENVIRONMENT	sustainable land use and food production appropriate human buildings and landscape preserve endangered eco-systems efficient use of human waste workers' participation in organisational decision making and ownership	destroy or waste non-recurring resources products and services harmful to humans, non-human animals or the environment pollute land, air or water
SOCIAL IMPACT	 alleviate poverty dignity and well-being of animals human happiness, dignity, and education 	militarism or weapons exploit through low wages or poor working conditions discriminate restrict human rights

Note: This is a summarised version of our Ethical Charter. To view the full, original version, see www.australianethical.com.au/australian-ethical-charter

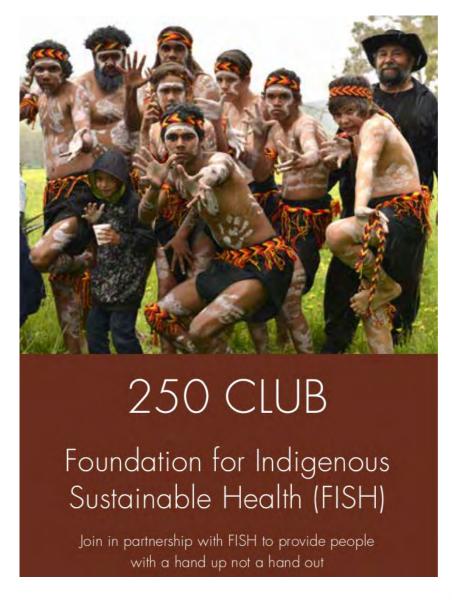
250 Club

FISH has established the 250 Club so that people can partner with us as we work to achieve our mission.

FISH believes that all Aboriginal and Torres Strait Islander people have the right to be confident, connected, healthy, have equal opportunities with education, training, employment and life choices and are valued as positive, healing and leading contributors to community in connecting people to caring for each other and caring for country.

Individuals and organisations can become one of the limited 250 members of the 250 Club and will be working in partnership with FISH to provide people with a hand up not a hand out. Members make an annual donation of \$250, which can be recurrent or once off.

The revenue from the 250 Club will cover the core organisational expenses, allowing other donations and funding to be fully directed towards FISH's programs.





EDUCATION

Purpose

Education and learning for life

FISH works with Aboriginal people to create equal opportunities in education and learning for life to break intergenerational cycles of social disadvantage.

FISH also educates non-Indigenous people in Aboriginal history and the relevance of Aboriginal Culture to create better cultural, social and economic relations between non-Aboriginal and Aboriginal people.

Why these Programs

Attendance - Standards - Attainment - Relevance

According to the Australian Government's Closing the Gap Report (2020) on improving outcomes for Indigenous Australians, some educational metrics are on track, but there is more to do.

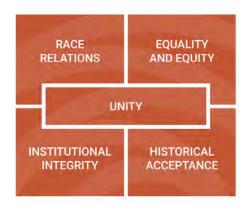
Metric	Target	Tracking	Trend
Early Childhood Education	95% enrolment	/	
School Attendance	Close the gap	X	Not improving: around 82% Primary school: 9% below Secondary school:17% below
Reading & Numeracy	Halve the gap	X	Improving across all year levels Reading 70% of national minimum Numeracy 80% of national minimum
Year 12 Attainment	Halve the gap	/	66% overall (85% in major cities; 38% in remote areas)

The 2016 Australian Census and Australian Bureau of Statistics Report 2018 indicated that for **Western Australia**¹:

Percentage	Metric
69%	Year 5 students were at / above the minimum standard for reading
75%	Year 5 students were at / above the minimum standard for numeracy
55%	Completed Year 12
32%	Completed vocational or tertiary studies

Overview of Aboriginal and Torres Strait Islander health status in Western Australia; Australian Indigenous Health InfoNet, 2019

There is an urgent need for equity in **educational outcomes** for Indigenous Australians to break intergenerational cycles of social disadvantage.



There is also a need for mainstream education and professional development programs recognise Aboriginal history, the inherent strength relevance Aboriginal of Culture, acknowledge the inequality, inequity and racism Aboriginal people experience today. All non-Indigenous Australians need to be able to engage in reconciliation, which embraces the 5 inter-related dimensions (left, from Reconciliation Australia), to demonstrate respect, recognition, trust and for Indigenous Australians.

FISH is passionate about reconciliation, but we believe all Australians need to move past reconciliation and to move to a point where Aboriginal Australians are valued as positive and healing contributors in our communities.

School Programs

Who's Involved

FISH has been working with primary and secondary schools in the Bindjareb (Peel), Wadandi (Southwest) and Kimberley regions since 2017 to deliver Educational Programs.

What We Do

FISH has been supporting schools to develop their Aboriginal and Intercultural Studies National Curriculum since 2017. The work focusses on assisting to develop their **Aboriginal and Intercultural Studies Course** as a multidimensional educational program in line with Australian





Mandurah Baptist College (L) Dance ceremony Mandurah Baptist College (R)

Curriculum and Assessment and Reporting Authority (ACARA) standards that meets the organising ideas of Country and Place, Culture and People. Students gain a deeper understanding and appreciation of Aboriginal histories and cultures, knowledge of traditions and holistic world views, creating an educational environment of acknowledgement, acceptance, understanding and respect.

In 2018, FISH established its **Aboriginal Scholarship Initiative** (called "**Mooditj Kaatajan**", or "Deadly Learning") to support Aboriginal young people to complete schooling to Year 12 and progress onto further training, university or employment. The young people come from families who continue to suffer from intergenerational trauma and poverty: the aim of the scholarship is to contribute to breaking the cycle. Recipients must maintain a good standing through:

- Minimum 90% attendance at school;
- Attending FISH and school cultural events;
- Apply for leadership positions in the school;
- Participates in school carnivals;
- Attend after school tutoring if available.

As part of this program, where possible, FISH will provide supported accommodation for students to enable them to succeed as part of the scholarship. We also support recipients through mentoring by FISH staff.



Achievements

FISH has successfully continued its **Aboriginal and Intercultural Studies program** in 2019-20, building on past achievements with programs run in the south, metro and north of the state of Western Australia. Due to COVID-19 restrictions, some programs were paused in early 2020.

"It was amazing seeing the difference after FISH came to the school; the attitudes of both teachers and students... and the introduction of Indigenous culture into the way of teaching."





Cultural activities at with FISH's partner schools

To date FISH has in place formal partnerships with Cornerstone Christian College in Busselton, Kingsway Christian College in Perth, Mandurah Primary School, Mandurah Baptist College Primary School and Highschool, and Halls Head College to offer **Aboriginal Scholarships** to students.

We were able to enrol the first student on a scholarship at Mandurah Baptist College in 2019 and provide supported accommodation to enable that student reengage with education and to successfully complete Year 11.

Following feedback from educational staff, in 2020 the FISH team have been working to develop an educational resource pack for both primary schools and high schools that will be able to be purchased on line in late 2020. The initial resource pack will be focussed on the Noongar area of Western Australia with the aim for it to be adaptable to other regions around Australia.

Professional Development & Cultural Competency Training

Who's Involved

FISH has been running **Cultural Competency Professional Development (PD) Training** for educators, government agencies, businesses and corporations since 2016 to bring a deeper understanding of Aboriginal Culture and history, and move them past reconciliation.

What We Do

The training is focussed on connecting people's head knowledge with their heart and spirit. As we do that, each individual's personal paradigm is moved to a point of understanding and a commitment to bring about positive change to create an environment of celebration, acknowledgement, acceptance, understanding and respect for Aboriginal people.



Binjareb Park Tour



Traditional Fire Lighting

We achieve, by helping participants understand:

- The structure and cultural richness of Aboriginal society before European settlement and its relevance in today's context.
- International law, and laws and policies in Australia since settlement that have impacted on Aboriginal people.
- The intergenerational impact those laws and policies have had on Aboriginal people through intergenerational stories to connect our head knowledge with our hearts and spirits.
- Where we are today and why.
- How to create an inclusive work environment and work effectively with Aboriginal people from across the State and Australia.



Traditional Aboriginal tools and materials



Making fire together

Achievements

FISH has continued its Cultural Competency PD Training in 2019-20, building on past achievements. Due to COVID-19 restrictions, some programs were paused in early 2020.



Educators and Support staff from Mandurah Baptist Primary and High School



"The Professional learning provided by FISH to our over 100 plus staff has been extremely positive and impacting as we seek to tackle our learning with real integrity and authenticity. The leadership group and staff have overwhelming appreciated both the personal, historical and educational insight and understanding provided."

Tracy Holmes, Principal



"The FISH PD program has been a cornerstone for our staff as we are working to become culturally competent. If we are to be teaching our students in the cultural curriculum then we need to have the training and understanding to do it with not only head knowledge but heart and understanding."

Peter Burton, Principal



"FISH has provided consultation, training and review with a number of our staff teams. The PD program has greatly assisted our organisation to move toward reconciliation becoming part of our DNA. The connection for our Executive Team of head and heart embedded the learning by using different methodologies that deepened our knowledge about culture and historical events. We were able to connect with stories of the intergenerational impact for Aboriginal people of past and current practices. The learning provides us a firm foundation for our ongoing work with our staff, volunteers and those who use our services."

Tricia Murray, Chief Executive Officer



Educators and Support staff from Kingsway Christian College

Kaisha Champion, FISH's Education & Cultural Officer, was on Channel 7's Flashpoint WA providing a balanced view on the need for Australians to learn their real history. Understanding our past will allow us to understand where we are today, to then be able to walk shoulder to shoulder into the future to bring real, positive, sustainable change for all, and create a future that our children can be proud of.

Australia's true history needs to be taught and as we understand and learn from our past we can ensure that we do not repeat it in the future.



FISH's Education Officer, Kaisha Champion, in televised panel discussion



Housing

Purpose

Sustainable, appropriate, secure and affordable housing

FISH works with Aboriginal people to create equal opportunities for sustainable, appropriate, secure and affordable housing to break intergenerational cycles of poverty causing homelessness and housing insecurity.

Why these Projects

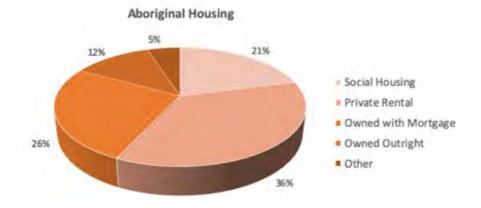
Homelessness - Overcrowding - Home Ownership

NATSISS 2014-2015 revealed that homelessness, overcrowding and substandard housing are common issues for Indigenous Australians living in **Western Australia**.

1 in 3	1 in 5
Experienced homelessness in their lifetime	Living in overcrowded dwellings
1 in 5	1 in 4
Did not live in a house of	Reported structural issues in their
acceptable standards	house

Nationally, Indigenous Australians were 2.3 times more likely to be hospitalised for diseases related to environmental health and 1.7 times more likely to die from poor environmental health than non-Indigenous Australians².

In 2016, 1 in 5 Indigenous Australians lived in **social housing**³, which was 10 times more likely than non-Indigenous Australians. In remote areas, the social housing rate was a staggering 56%.



² Overview of Aboriginal and Torres Strait Islander health status in Western Australia; Australian Indigenous Health InfoNet, 2019

³ Australia's welfare 2019 in brief: Australian Institute of Health and Welfare, 2019

Tammy Solonec noted in the Indigenous Law Bulletin (2008) that:

"There is a heavy reliance on public and community housing, which is often of a low standard with poor maintenance. This position is worsening because of the housing affordability crisis and rising Indigenous population."

Millions of dollars have been spent and continues to be spent each year on social housing for Aboriginal people across Australia. For many years, the construction and maintenance of social housing for Aboriginal people in urban, regional and remote areas has been contracted out to builders and maintenance companies. Skilling up Aboriginal people in the local community to construct and maintain their own houses has been minimal, if not non-existent. When people are not involved in the design, construction and ongoing maintenance of a house, then there is no sense of ownership and connection to the house.

In their working paper on Housing and Poverty, the Mary Reynolds Badcock Foundation (1998) concluded that:

"Stable housing, either rental or home ownership, is fundamental building block for families moving out of poverty."

FISH recognises the urgent need for safe, secure, appropriate and affordable housing for Aboriginal people as a fundamental building block for families moving out of poverty. However, if the wrap around support and other needs for individuals and families are not addressed at the same time, then the housing will not be sustainable.

In 2016, the rate of **home ownership** of Aboriginal Australians was 38% which is almost half that of non-Aboriginal home ownership at 66%, reflecting a legacy of intergenerational disadvantage. In remote areas, Indigenous home ownership rate was only 18%.

In Australia today, the challenge of achieving home ownership is faced by all Australians, with the significant growth in cost of housing, but this is felt more deeply by Indigenous Australians. Often the practicalities of repaying a loan and the associated costs of owning a home (maintenance, rates, insurance etc.) mean that home ownership is not a sustainable housing option for many Indigenous people, especially those on lower incomes.

FISH has developed an **Indigenous housing model** that is based on the principle of co-design and co-construction, i.e. directly engages the community in the design and construction of sustainable, affordable, and easily-replicated housing.

Bawoorrooga Community Development

Why this Project

Bawoorroga is a remote Aboriginal community of in the Kimberley Region of WA. The catalyst for this project was a devastating 2017 fire which destroyed the home and possessions of Bawoorrooga Community leaders, Claude Carter and Andrea Pindan, leaving their entire family residing in a tin shed in 45 degree plus heat. Bawoorrooga Community members were traumatised, not only from the fire, but from the impact of intergenerational trauma.

Who's Involved

FISH has been working with the Bawoorrooga Community since mid 2018 to create the first Super Adobe (earthbag) home as a **national prototype for sustainable Indigenous housing and community ownership**. Since the project's inception, FISH Architect Jara Romero-Escolar and Project Manager Kristian Rodd lived full-time with the Bawoorrooga Community.

What We Do

Co-design: We first sought to understand the community's needs, and to build community trust and engagement. Supported and encouraged by FISH, the community embraced this opportunity to rebuild, despite daunting challenges. We then actively involved the community in designing their own home to ensure it is culturally appropriate and meets their needs.

Co-construction: The Community was fully involved in constructing their home from the red earth of Gooniyandi homeland. They have also created a food-forest orchard (described later in this report).

The earth-house embodies a spiritual connection with the land as well as ecological sustainability: its walls, floors and foundations are built from local earth and stone which are non-polluting. The house is thermally-efficient, low-maintenance, comfortable and durable.





Bawoorrooga Super Adobe House Completed

Achievements

In April 2020, FISH and Bawoorrooga officially completed construction of the Super Adobe home, with the community members' involvement from design to completion. The community members' hard work (young and old) is a lasting and sustainable example of Aboriginal empowerment.





Community members of all ages participated in the build

Every project step has been an education and training opportunity for the community, the local school students from Fitzroy Valley District High School and for FISH. Literacy and numeracy have been interwoven with practical and vocational skills. FISH established a **credit-recognition arrangement** whereby students' participation in the Bawoorrooga Project is credited towards their formal education. This initiative is focussed on reengaging young people in the Educational System and ensuring they do not get caught up in the Justice System. Speaking of a participating student, the Senior School Advisor remarked:

"He has become more mature, sensible and now he likes learning... That he is learning in a real sense about measurement, angles, and about tools, he's learning to work with people, he's learning to work in a responsible and safe way, and above all, he's contributing to the benefit of his community."

Our project partners have given enthusiastic testimonials, including the Head of Community Development Programs, Marra Worra Worra Aboriginal Corporation:

"In more than 30 years, Marra Worra Worra has not seen a more engaging, exciting and relevant project. It is the immeasurable emotional difference that comes as a consequence from local Indigenous achievement that is almost beyond description."

Community Outcomes

This project demonstrates that a broken community can stand up and build their own future. We have seen Bawoorrooga Community transition from trauma to pride, and from dependence to independence.

The project has built a local leadership base which is permanent, Indigenous, and culturally-connected to the land. By enabling the community to plan and take control of the re-build process, they have discovered their capabilities and have realised that they can shape their futures.

Bawoorrooga has been restored as a place of cultural leadership – well-known for traditional healing, art, and knowledge of homeland. The community leader, Claude Carter proudly gave the following feedback:

"We'd like to thank everyone for helping us heal. All that is behind us now—we're moving forward. We hope this sort of project can happen in other communities that are battling like us... We've always got a big smile now. Before, it was really a downfall. Now, we feel our 'lien' (spirit) is going up and up as we build these walls. We feel 'wideo' (happy)—like your soul is really strong... It's really happening now—things are growing."

Awards and Recognition

The successes of the Bawoorrooga Project has been recognised for its contributions toward sustainability, co-design and Indigenous advancement, including:

- Awarded United Nations Human Rights Award 2019: For advancement of human rights and UN Sustainable Development Goals.
- Finalist in Banksia Sustainability Awards 2019: For contributions to UN Sustainable Development Goals.
- Publication in The Architect, 2020 Edition (Australian Institute of Architects): For excellence in Indigenous co-design and sustainability







Kristian Rodd and Jara Romero at Banksia Sustainability Awards

Bawoorrooga SuperAdobe House: By community, for community

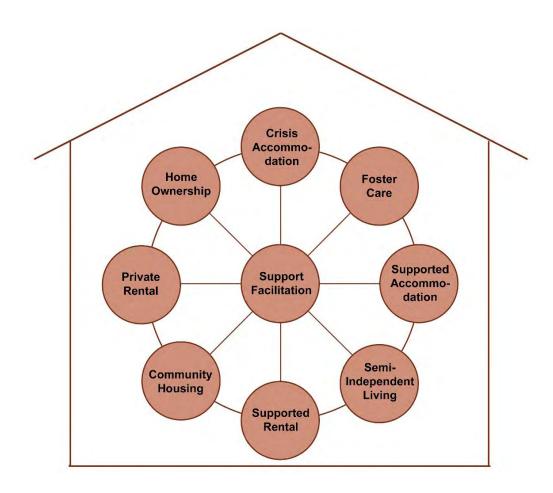




Aboriginal Home Ownership Initiative

Why this Project

In the design and development of FISH's Home Ownership Initiative it was imperative to take into account the differing needs of Aboriginal people depending on their age; family circumstance; urban, regional or remote area in which they reside; and the climate where they require housing. It was also essential to develop a new form of accommodation which not only links housing to life skills, personal development, education, training and employment outcomes but provides a pathway from crisis to independent living through a housing continuum model.



Who's Involved

The model has been developed in consultation with Aboriginal people from urban, regional and remote areas and recognises the differing needs and issues people face where they may need crisis accommodation to assist with immediate housing needs; supported accommodation where people need assistance to establish themselves in accommodation; getting use to renting and building a rental history; through to home ownership. The strategy that has been developed so



people can enter or exit at any point or where they can follow a pathway moving from 'crisis' intensive supported accommodation; to fully supported accommodation; to mentor supported accommodation; to independent living with external support; to rental accommodation; to home ownership.

The overarching principle of the model is a case management approach for each individual and family involved in the service provision and provides Aboriginal people with a range of options and choices to meet their needs and that assist them to re-build their resilience, knowledge, skills and resources to break the cycle of generational poverty through stable and appropriate housing, be that rental or home ownership. The model is based on the highly successful case management process used by Disability Services Commission in Western Australia provided previously by Local Area Coordinators in each region, with a culturally appropriate overlay.

The Home Ownership Strategy is tied into connection to land and community and the principles of sustainable design such as the integration of new technologies; optimising solar access; maximising energy efficiency; conserving water; choosing environmentally friendly building products; design of native and water efficient gardens; development of vegetable gardens; and establishing a yarning circle will all be critical in the design phase of each home specific to the climatic conditions of each region.

What We Do

The housing will be developed on the principle of **Co-design** where the potential home owners will be involved in designing their own home to ensure it is culturally appropriate and meets their needs.

The community will also be involved in the **Co-production** of their home where they will complete 200 hours of sweat equity on assisting with the building of their own home.

The FISH Team will provide financial literacy support and budgeting to the family for a 12 month period covering the preparation for home ownership through to 6-8 months post support on financial requirements of owning their own home.

Achievements

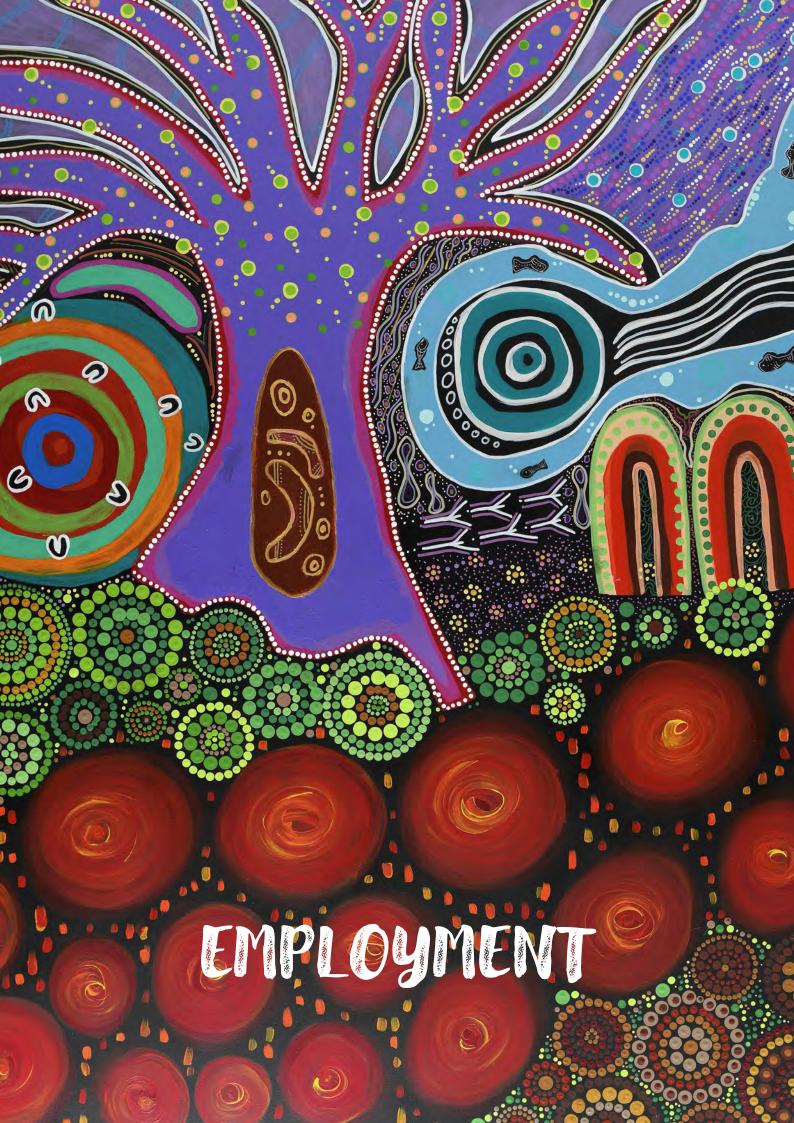
FISH has been working with Development WA for the last 12 months to work to secure land to build on the success of Bawoorrooga housing project and begin the initiative in the south of Western Australia. The aim will be to construct 4 homes in the first year building to 8-12 homes per annum by year 5.

As part of the preparation process, in the last year FISH has entered into Memorandum of Understanding's with five Aboriginal owned companies in the construction industry being:

- Tjuart Architects;
- Kardan Construction;
- Wilco Electrical;
- SML Painting Solutions;
- Regional Services Group (Plumbing & Civil Works).



FISH has been working with several families with the aim of entering into a contract for the first house in the first quarter of the next financial year.



EMPLOYMENT

Purpose

Meaningful, long-term employment

FISH works with Aboriginal people to create equal opportunities in training and culturally-appropriate, meaningful, long-term employment to break intergenerational cycles of poverty.

Why these Programs

Employment Rates - Financial Pressures

According to the Australian Government's Closing the Gap Report (2019) on improving outcomes for Indigenous Australians, the gap in employment rates is widening.

Metric	Target	Tracking	Trend
Employment rate	Halve the gap	X	Rate is falling
			54% in cities 31% in remote areas

NATSISS 2014-2015 revealed more of the employment issues for Indigenous Australians.

40%	2 in 3	2 x	2 x
Employment	Full-time	Men employed	Women in part-time
Lilipioyillelit	employment	compared to women	employment compared to men

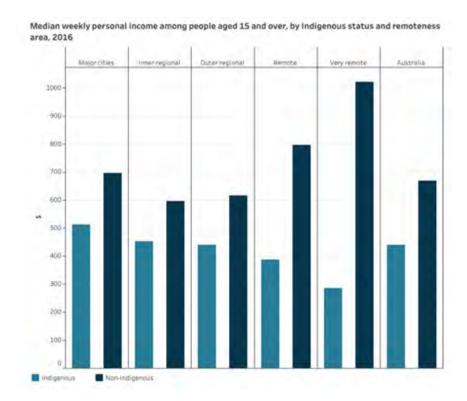
Inequality in employment opportunities places a significant negative financial pressure on Aboriginal people and on the Australian government⁴:

Low income: in 2016, there were significant differences in median income for Indigenous Australians compared to non-Indigenous Australians regardless of location, but the disparity was most obvious in very remote areas (graph below). In Australia, the poverty line is defined as a single adult living on less than \$433 a week and the median income for Indigenous Australians was \$441.

Welfare dependence: due to the ongoing intergenerational impact of government policies, in 2018, 45% of Indigenous Australians aged 15 years and over were receiving some form of income support (compared to 23% for non-Indigenous Australians): this was most commonly Newstart, Disability Support Pension or Parenting Payment Single. Most people do not want to remain on income support long term, yet welfare dependence often becomes an intergenerational cycle due to the inability to access sustainable employment.

⁴ Australia's welfare 2019 in brief: Australian Institute of Health and Welfare, 2019

Financial stress: in 2014-2015, Indigenous Australians were much more likely to experience financial stress - 48% could not raise emergency funds of \$2,000 in a week and 26% experienced cash-flow problems (compared to 13% and 19%, respectively, for non-Indigenous Australians).



Aboriginal people are an asset to Australia and have a lot to offer to the nation: they already contribute greatly. However, there is a need to create culturally safe work environments that enable Aboriginal people to share their wisdom, knowledge and skills with the broader community, including teaching people how to connect and care for each other and for Country. There is also an urgent need to create new pathways to employment for Aboriginal people through upskilling, training and education that is culturally appropriate and based on their natural talents, knowledge and skills.

Creative Arts

FISH believes that creative programs are critical to bringing about positive social change for Aboriginal people. Generations of Aboriginal artists and creative thinkers have used song, painting and other visual and written forms of art to share wisdom, raise awareness of oppression, inequality and injustice and to promote positive stories to bring about social change.

Furthermore, creative cultural arts are well understood to contribute considerably to the wellbeing of communities and society, and are powerful tools with which to engage communities in various levels of change. Arts contribute to the development of a community's creative learning, create healthy communities and help build community capacity, sustainability and leadership.

Who's Involved

FISH works with Aboriginal artists in creative arts initiatives that provide opportunities for them to share their knowledge and skill, while enhancing their self-esteem and acquiring a sense of community belonging, where they are valued and able to positively contribute to their community.

What We Do

FISH has been working with **visual artists** from the Bardi and Goonyandi of the Kimberley Region, the Martu people of the Pilbara Region, the Noongar (Wadandi) people of Southwest WA, as well as Guringai and Kamilaroi artists from NSW to develop and showcase their artwork.

Art Exhibitions

FISH ran **art exhibitions** during NAIDOC week, with over 35 pieces of art displayed. We also worked with the artists to produce limited edition series of their artwork, thereby increasing the commercial value of their artwork. 140 St George's Terrace in Perth CBD provided gallery space, and Linton and Kay Art Gallery provided curation of the exhibition.

We developing an online shop which will go live later this year allowing people throughout the world to purchase the artwork.





Aboriginal artists at an exhibition organised by FISH

Bin Art Initiative

FISH is developing a national initiative which arose out of a creative idea of a few Indigenous artists in NSW during the COVID-19 lockdowns. Guringai artist, Sue Shilcock, Kamilaroi artist, Ang Bennett, and Ngemba Weilwa/Gamilaoi artist Polly Wilson used their COVID-19 home isolation period to paint beautiful Aboriginal artwork on their wheelie bins, of which they posted

photos on the "Bin Isolation Outing" Facebook Group, which FISH also shared with its broad supporter network. Their bin artwork photos quickly received more than 80,000 likes, launching them into the national spotlight. FISH is now working in partnership with the artists to develop the concept as a national initiative. The project involves using Aboriginal art to educate the community of the importance of caring for land, air and waterways.

FISH is also working with its national partners on this initiative, exploring innovative technologies to help bring Indigenous art and culture to Australian communities, transform our cityscapes and spread the value of caring for country.



FISH's Bin Art Initiative grew out of creative ideas born during COVID-19 lockdowns

Film Initiative

Through our creative arm we use song, painting and other visual and written forms of art to share wisdom, raise awareness of oppression, inequality and injustice and to promote positive stories to bring about social change. FISH believes in the importance of storytelling and the process of sharing knowledge and experience through sharing stories to:

- develop an appreciation of each other's journeys;
- a deeper understanding of issues each other and the community face;
- · celebrating achievements of people and provide positive roles models; and
- highlighting issues and effective ways to address those issues that work.

Through the process of sharing stories through a variety of mediums such as film, drama, writing, yarning, song, creative education, lectures and presentations we work to bring healing to the spirit, heart, mind, body and land to help create healthy people and communities.

Film and television are a great avenue for sharing stories as it helps people move their head and heart as they journey with people on screen as their story unfolds. Film and television are also a great way to feature Aboriginal people enabling them to share their wisdom, humour and insights to the broader community to teach people how to connect and care for each other and for country.

Under the FISH Creative arm we are auspicing the development of the feature film script RUBBISH MOB which Melanie Hogan is producing and FISH Director and Co-founder has been engaged in the development of the film. The aim will be to shoot the film at Bawoorrooga Community and in the Fitzroy Valley in regional Western Australia.

It has been great to have the Baxter Charitable Foundation, Macquarie Foundation, Macquarie Bank and Peter Joseph join with FISH on this initiative.

Website and Online Shop

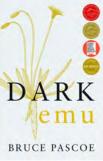
FISH is in the process of upgrading its website, which will include an online shop. The online shop will promote and sell produce from Indigenous artists and creators, as well as local small businesses, including:

- Aboriginal paintings and cultural crafts;
- Educational resources, posters, flashcards, etc, including books on language, traditional food, culture, history and travel;
- Clothing (shirts, hats, swimwear, etc), including FISH items and items incorporating our artists' works;
- Food and other handmade produce from local small businesses.

The online shop will also enable us to fully automate our donation capacity, as well as our event management and ticketing processes. The site will be a dynamic platform allowing our customers and supporters to interact with the work of FISH as well as our artists. Customers will be able to commission works through our artists, for example, to request that a particular theme or story be painted.

As the website further develops, our aim is for the site to also function as an education tool in itself.









JUSTICE

Purpose

Freedom from the Justice System

FISH supports Aboriginal people to avoid engagement and re-engagement with the justice system and thereby break intergenerational cycles of trauma and engagement in the Justice System.

Why these Programs

High Incarceration Rates - Significant Cost - High Rates of Recidivism

324 per 10,000	7,040	34%	5%	116	75%
Incarceration Rate	Adult Prisoners	Aboriginal Men	Aboriginal Women	Youth Prisoners	Aboriginal

Western Australia (WA) has one of the highest imprisonment rates in Australia (and the world), with 324 people incarcerated per 100,000 adults (compared to the national average of 215 people)⁵.

The WA Department of Justice Statistics (Mar 2020) demonstrate how over-represented Aboriginal people are in the Adult Justice System (39% of the prison population and 27% of community offenders vs. just 3.9% of the general population⁶).

The number of Aboriginal adults who are incarcerated has climbed every year for the last 5 years (and now numbers 2,750 men and women). Half of adult prisoners are aged 18-35 years old.

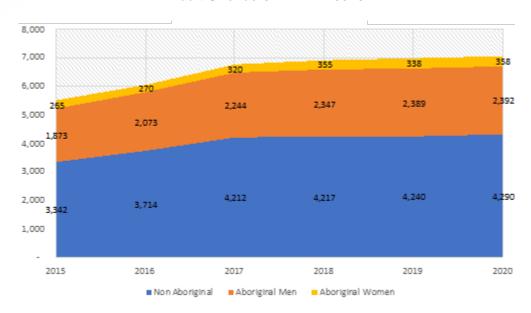
The number of Aboriginal adults on community orders has remained steady for the last 3 years (and now numbers 1,760 men and women). There are no culturally appropriate diversion programs for Aboriginal people in WA.



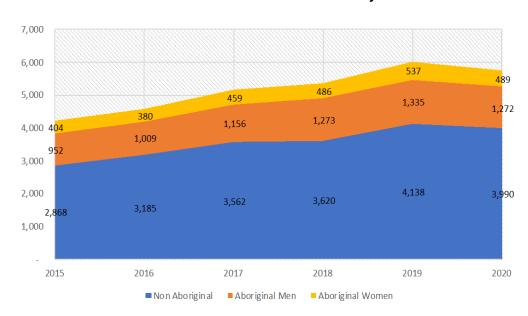
 $^{^{\}rm 5}$ I Needed Help, Instead I was Punished; Human Rights Watch, 2018

Overview of Aboriginal and Torres Strait Islander health status in Western Australia; Australian Indigenous Health InfoNet, 2019

Adult Offenders in WA Prisons



Adult Offenders in WA Community



\$108k p.a.	4,045 p.a.	40.8%	\$372k p.a.	1,079 p.a.	52.9%
Adult Prisoners	Aboriginal adults released	Return to prison within 2 years	Youth Prisoners	Aboriginal youth released	Return to prison within 2 years

Incarceration of Aboriginal people imposes a significant cost burden on Australian taxpayers⁷. Furthermore, justice reintegration programs are failing to achieve their intended outcomes of reintegration into the community and prevention of recidivism, given that such a high percentage of Aboriginal people return to prison within 2 years. FISH believes this is because Aboriginal people are not supported in the right ways when they leave the justice system.

Government-funded justice programs designed by non-Aboriginal people have failed to bring about significant change, evidenced by the statistics presented above. There is therefore an urgent need for a different approach to rehabilitation and reintegration of Aboriginal offenders to break the cycle of engagement in the justice system.

Who's Involved

FISH works with Aboriginal people, the Department of Justice (Corrective Services), Magistrates, and WA prisons.

Justice Rehabilitation

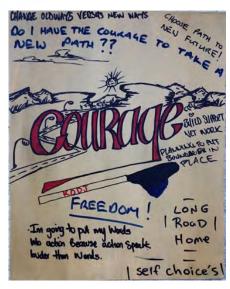
What We Do

Cultural Healing & Awareness - Art Therapy - Community Work Project

FISH ran two 10-week pilot **Cultural Healing and Awareness Programs** at Casuarina Prison for Aboriginal inmates commencing in Sep 2018 and Dec 2019. The program was based upon principles established by Aboriginal Elder Koodah Cornwall and Mark Anderson who were involved in developing and running the successful Fairbridge Bindjareb Program and adapted for the maximum-security setting. The program ran for 10 sessions and involved mentoring from two generations of Stolen Generations survivors who were previously engaged in the justice system, artwork creation and storytelling ('yarning') to help the young men bring about their own positive change, recognise their self-worth and heal their spirit.

The FISH team guided participants through gaining a deeper understanding of the intergenerational impact of trauma, how to break the cycle and begin to rebuild their lives. They learned the importance of personal responsibility and how to express themselves both verbally and through art.

⁷ Key Indicators: Government of WA Department of Justice Annual Report 2018/19





Participant output from the Cultural Healing and Awareness Program



FISH's **Art Therapy Program** uses artwork to ground participants, reconnect them with their spirit and the land, and develop their sense of self-worth. Their skill with art is also refined while in the justice system and some of the artists are supported into pursue a career in art on leaving prison if they wish to do so.

The art that has been produced is sold with 50% supporting FISH's justice initiatives and 50% being put into trust to be used in their rehabilitation process upon their release from prison to successfully transition back into community and re-establish themselves as positive contributing members of society.

The artists come from throughout WA and names are not noted on the artwork as they are currently engaged in the justice system.

"When I come into this program, I am free. I can be a proud black man. I am free because I can be me."





Artwork produced through the Art Therapy Program

FISH's **Community Work Project** provides participants with a safe, healthy and fulfilling environment in which to satisfy the obligations of Court-imposed community work orders. FISH has partnered with the Department of Justice WA to establish the Bawoorrooga Community Project as an approved Community Work Project host. FISH-Bawoorrooga is also an approved host location for certain youth on remand.

Achievements

All 10 participants that started the first pilot **Cultural Healing and Awareness Program** completed the whole program and received a Certificate of Participation at the conclusion. For the second program, 5 participants from the pilot took on the role of mentors for new participants and 8 new participants joined the program.

By the end of the program, all participants:

- Clearly articulated their personal responsibility for the actions they had taken that had led them to being incarcerated.
- Expressed a marked change in attitude and hope for the future.
- Had developed and started implementing strategies to assist breaking the cycle of engagement with the justice system.



"It confirmed in me the direction I want to go and helped to show me that I could do it. Take responsibility for my life. To not give in and realise that there are opportunities for everyone, even in prison."



Future Development - FISH Myalup Karla Waanginy

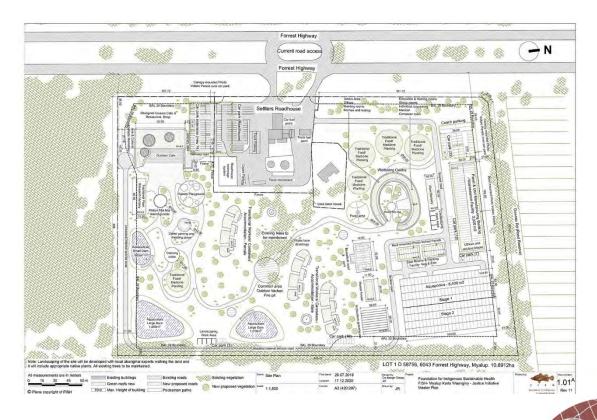
Healing – Education & Training – Employment – Housing – Research

Healing, Social Enterprise and Justice Reintegration Initiative

FISH's **Myalup Karla Waanginy Initiative** will be a comprehensive program focussed on breaking the intergenerational cycle of engagement and re-engagement in the Justice System for younger Aboriginal people, both men and women, from the age of 16 years to 35 years, although we will not apply a firm upper age limit.

The program will encompass cultural healing and awareness, education, vocational training, employment and enterprise, sustainable transition housing and research. It will extensively involve the Noongar people of the Southwest plus Aboriginal people from other regions in WA, creating opportunities for training and employment, and contributing to local industry in agriculture, horticulture, manufacturing, construction and tourism.

To undertake this program, FISH has acquired a 11-hectare site located on the border of the Bindjareb and Wadandi country approximately 100 km south of Perth. The site contains an existing roadhouse which is surrounded by vacant land suitable for development.



Site design for FISH Myalup Karla Waanginy

Development Plan

FISH intends to develop the following facilities on the site (see site plan above):

- Transitional accommodation;
- Cultural healing and yarning circle;
- Wellbeing centre;
- Education and training centre;
- Arts and cultural artefacts workshop;
- Commercial aquaponics;
- Commercial aquaculture;
- Native plant nursery (including traditional foods and medicines);
- · Panel Manufacturing facility;
- Indigenous cuisine café;
- · Tourist Retail Area.

Once constructed, the site will generate employment for approximately 10 trainers and supervisors, 36 trainees and 4 apprentices, excluding any supervisors for participants on community service orders or day release.

Progress to Date

FISH is working with the newly-established State Development Assessment Unit (SDAU), under the WA Planning Commission, to apply for Development Approval. The SDAU is a special-purpose authority set up in order to streamline significant development proposals as part of the State Government's COVID-19 economic recovery plan.

To date, the Myalup Karla Waanginy project has already secured an initial investment of \$500,000 into the South West Region, for Phase 1 of the planning and implementation stages.

FISH has extensively engaged with a broad range of Government and community stakeholders. FISH has established a National Aboriginal Co-design Working Group (CWG) which comprises over 20 Aboriginal elders, Aboriginal business people and other Aboriginal stakeholders. FISH also has ongoing collaboration with other local Wadandi and Binjareb Aboriginal groups and individuals about site and program development. Other supporting stakeholders include: the Shire of Harvey, South West Development Commission, Regional Development Australia, and Development WA.

Through this co-design process, we have entered the detailed design phase. We are actively seeking capital investors and expect construction to take four years.



FISH has held many co-design sessions with Aboriginal stakeholders





HEALTH

Purpose

Healthy spirit, heart, mind and body; healthy families, community & land

FISH works with Aboriginal people to drive enduring improvements in their social, emotional and physical wellbeing so they can become confident, connected and healthy.

Why these Programs

Poor Health - Life Expectancy - Social & Emotional Wellbeing

According to the Australian Government's Closing the Gap Report (2020) on improving outcomes for Indigenous Australians, health metrics are not on track.

Metric	Target	Tracking	Trend
Child Mortality Rate	Halve the gap	X	Declining: 141 per 100,000 births
Life expectancy	Close the gap	X	Improving: 72 years for men, 76 years for women. Large gap in remote areas.

The National Aboriginal and Torres Strait Islander Social Survey (NATSISS) 2014-2015 also showed Indigenous health is was poor.

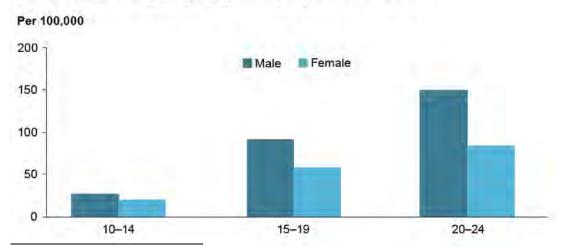
65%	1 in 15	1 in 4
Long-term health condition	Profound or severe disability	Caring for a person with a disability, long- term health condition or old age

The following statistics specifically relate to Western Australia8.

12 years less	Life expectancy is 12 years less than the estimates for non- Indigenous. In 2017, the leading cause of death among Indigenous people was coronary heart disease, diabetes, intentional self-harm and lung and related cancers. For 2011-2015, the rate of avoidable deaths was 4.9 times higher than the rate for non-Indigenous people.
20x higher	Hospitalisation Rate: In 2013-15, the main cause of hospitalisation for Indigenous people was for 'care involving dialysis', with an ageadjusted rate 20 times higher than that for non-Indigenous people.
1.8x higher	Self-Harm: In 2017, the death rate for 'intentional self-harm' for Indigenous people was 1.8 times the rate reported for non-Indigenous people and the third leading cause of death. In 2014-2015, Indigenous people were 3.3 times more likely as non-Indigenous people to feel high or very high levels of psychological distress.
1.6x higher	Disability: In the 2014-2015, Indigenous people were 1.6 times more likely to have a disability or restrictive long-term health condition; 90% were under 50 years old.

The mortality rate of **Indigenous young people** (10-24 years old) is concerningly much higher than for non-Indigenous young people⁹. The leading causes of death are suicide, road traffic accidents and assaults.

Mortality rates for young Indigenous people in 2011-2015



Overview of Aboriginal and Torres Strait Islander health status in Western Australia; Australian Indigenous Health InfoNet, 2019

⁹ Aboriginal and Torres Strait Islander adolescent and youth health and wellbeing: Australian Institute of Health and Welfare, 2018.

From an Aboriginal worldview, health compasses far more than physical health. Aboriginal people regard health from a broader perspective that is generally referred to as **social and emotional wellbeing**¹⁰ (SEWB). The SEWB of Indigenous people in Australia has been negatively impacted by the devastating effects of colonisation, the trauma of dispossession, their ongoing resistance and struggle for equality and recognition, social disadvantage, racism and other social and cultural issues, and detrimental governmental policies, particularly the separation of families that resulted in the Stolen Generations from 1905 to 1975 and the ongoing removals by the child protection system¹¹.



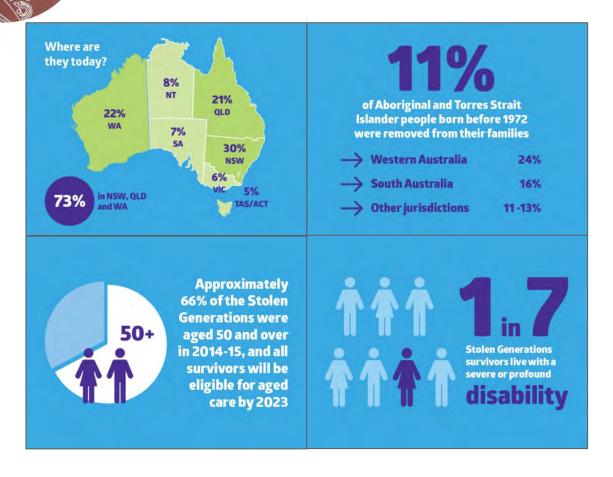
Bawoorrooga: Active and empowered communities create healthy individuals

A 2018 report into the **Stolen Generations** ¹² commissioned by The Healing Foundation showed that WA has the second highest percentage and number of Stolen Generations survivors (22%, or around 4,600) in Australia. Many survivors are now are dealing with problems of ageing, severe or profound disability, poverty, unresolved trauma and family issues. (Snapshots below were created by The Healing Foundation).

¹² Aboriginal & Torres Strait Islander Stolen Generations & descendants: Australian Institute of Health and Welfare Report, 2018

¹⁰ Aboriginal and Torres Strait Islander Social and Emotional Wellbeing by Gee et al., in Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice, 2014

Aboriginal Social, Cultural and Historical Contexts by Dudgeon et. al, in Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice, 2014





There is an urgent need to improve the SEWB of Aboriginal people. At the core of Aboriginal SEWB is a **healthy spirit**, as Aboriginal Elder Koodah Cornwall explains:

"if your spirit is broken it does not matter if you are provided education, training, employment or even housing; it will not be sustainable. You need to first heal the spirit to enable people to deal with past trauma and know who they are and be culturally grounded. Then and only then do you have a solid base to move on from."

Traditional Foods & Bush Skills

Who's Involved

FISH has been working with the remote Aboriginal community of Bawoorroga in the Kimberley Region of WA to grow traditional foods and teach bush skills since 2018.

What We Do

The Bawoorrooga Community is a place of cultural leadership – a well-known meeting place for traditional healing, Indigenous art, and knowledge of country and homeland. In 2018, the community planted a 'food forest' orchard of 400 plants, of 30 species with support from FISH. Since then, Bawoorrooga has continued to expand their orchard and nursery





Bawoorrooga orchard planting

Mulberry harvest

Achievements

Since its establishment, Bawoorrooga Community has regularly hosted Aboriginal youth groups (with a focus on support for juvenile offenders) where participants are taught traditional bush skills, spirituality and connection to land.

Community Outcomes

The project enhances physical health. The team is physically-active every day and the newly-planted orchard provides fresh fruit and vegetables. There is a strict (and adhered-to) policy of no drugs/alcohol, which community leaders state has only been possible because of the wholesome environment created by the project. Community leader Claude Carter explained the importance of the project to Bawoorrooga Community:

"You get healed from homeland – it's a safe place. That's why we came back here – for our kids to be safe... We want to be self-sufficient on our homeland – show the government we can do it, to be independent While we're up here on our homeland we can control things like diabetes. We go out fishing, hunting, eating bush food, cleaning up, always active."

Conservation

Who's Involved

FISH has also been working with the Bawoorroga Community since 2018 to conserve the native bilbies that are prevalent on country.

What We Do

FISH works from the premise that life is one indivisible whole and if the land gets sick, we get sick.
FISH is therefore focussed on working with communities to support them in caring for the land and becoming leaders in teaching others cultural practices that have been around for thousands of years.

Achievements

One of the strategies to conserve the bilbies has been the eradication of feral cats, which is an ongoing program at Bawoorrooga Community.

Fire & Land Management

Who's Involved

FISH has been working with Aboriginal elders since 2018 to promote the use of traditional mosaic cool burns to care for Country in the Kimberley and Southwest WA.

"It is frustrating when they say they are listening but they are not hearing what is being said. Hear what the Aboriginal people are saying, make the changes to burn at the proper time and bush fires can be avoided, with proper Cultural fire management practices on country." Undalup Association

What We Do

FISH encourages local and state Governments and volunteer fire & emergency services to really listen and learn from Aboriginal environmental knowledge: this wisdom in how to care for Country and protect people has been formed over thousands of years and handed down over hundreds of generations.

Mosaic cool burns use cultural burning techniques to assist with fire risk management, and protect and enhance ecosystems, habitats and biodiversity. Drip torches are made from the fronds of the balga (grass) tree and branches of the peppermint tree are used to control flare-ups.



Photo by Ngurrara Rangers





National Partners



















State Partners



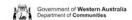
































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