Provide contemporary environments and programs to practice, preserve, maintain and present traditional knowledge systems, cultural traditions and cultural practices

Develop economic opportunities for Yolngu through education, training, employment, enterprise and personal and community development, including community leadership development

Facilitate the sharing of knowledge and culture, thereby fostering a greater understanding between Indigenous and non-Indigenous Australians

Our Vision is “for Yolngu and other Indigenous Australians to have the same level of wellbeing and life opportunities & choices as non-Indigenous Australians”
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Corporate Details

**Incorporation**

Yothu Yindi Foundation Aboriginal Corporation (Yothu Yindi Foundation – YYF) was incorporated under the Corporations (Aboriginal and Torres Strait Islander) Act 2006 (CATSI Act).

- **Indigenous Corporation Number**: 1161
- **Australian Business Number**: 28221722606
- **Date of Incorporation**: 20 November 1990
- **Registered Office**: 1st Floor Suite 5, 101 Mitchell Street, Darwin NT 0800
- **Principal Place of Business**: 1st Floor Suite 5, 101 Mitchell Street, Darwin NT 0800
- **Postal Address**: GPO Box 3234, DARWIN NT 0800
- **Contact Person**: Binmila Yunupingu, Drimmie Head Road, Ski Beach, NHULUNBUY NT 0880

**Contact Details**

- **Phone**: 08 8941 2900
- **Fax**: 08 8941 8261
- **E-mail**: admin@garmafestival.com.au

The Yothu Yindi Foundation (YYF) was established in 1990 by Yolngu community leaders and persons of authority from five clan groups of that region – the Gumatj, Rirratjingu, Djapu, Galpu and Wangurri clans – to nurture and present traditional cultural practices, share knowledge and culture, and create economic opportunities for Yolngu and other indigenous Australians.
The Operating Environment

(a) An Understanding the Yothu Yindi Foundation, the Yolngu people and the NEAL region

The Region

The Arnhem Land Region is one of the five regions of the Northern Territory of Australia. It is located in the north-eastern corner of the territory and is around 500 km from the capital Darwin. This vast tract of nearly 100,000 sq km of Aboriginal owned land is one of Australia’s last strongholds of traditional Aboriginal culture. The Aboriginal people of Northeast Arnhem Land the Yolngu and today live a unique lifestyle blending western technology with a richly retained and strong cultural focus.

Yolngu have lived in the region for at least 50 thousand years with recognised land and marine estates. Clans live throughout Arnhem Land much like they always have, hunting fish, bush animals and seasonal bush foods. Today, the Yolngu culture has survived years of pressure to reform to a western lifestyle and English is largely a second language, with ‘Yolngu Matha’ being the first language of choice in Yolngu homes.

Northeast Arnhem Land (including the Gove Peninsula) is part of the Arnhem Land Aboriginal Land Trust, and is held under inalienable freehold title by the Aboriginal traditional owners. The township of Nhulunbuy and the associated bauxite mining operation are located on lease areas.

Yirrkala is the largest Yolngu community on the peninsula some 15 km south-east of Nhulunbuy with around 800 people. Many of the Yolngu in the region live in small communities located on the traditional homelands of the various clans. The richness and diversity of culture is reflected by the large number of different clan groups and some 40 clan-languages in north-east Arnhem Land alone.

Yolngu in Politics

Since the 1960s, Yolngu leaders have been conspicuous in the struggle for Aboriginal land rights. In 1963, provoked by a unilateral government decision to excise a part of their land for a bauxite mine, Yolngu at Yirrkala sent to the Australian House of Representatives a petition on bark. The bark petitions (celebrating 50 years in 2013) attracted national and international attention and now hangs in Parliament House, Canberra as a testament to the Yolngu role in the birth of the land rights movement.

When the politicians demonstrated they would not change their minds, the Yolngu of Yirrkala took their grievances to the courts in 1971, in the case of Milirrpum v Nabalco Pty Ltd, the Gove land rights case. Yolngu lost the case because Australian courts were still bound to follow the terra nullius principle, which did not allow for the recognition of any “prior rights” to land to Indigenous people at the time of colonisation. However, the Judge did acknowledge the claimants’ ritual and economic use of the land and that they had an established system of law, paving the way for future Aboriginal Land Rights in Australia.

The song Treaty, by Yolngu band Yothu Yindi, demonstrates the dedication of Yolngu to the cause of reconciliation, land rights and a desire for broader recognition of their culture and Law.
Yothu Yindi Foundation

The Yothu Yindi Foundation was established in 1990 to promote Yolngu cultural development with community leaders and persons of authority from five regional clan groups:

- Gumatj
- Rirratjingu
- Djapu
- Galpu
- Wangurri

The leadership and innovative program development of the Foundation are considered significantly positive forces supporting Indigenous cultural maintenance, not only in Northeast Arnhem Land, but throughout the country and internationally.

The mission of the Yothu Yindi Foundation is for Yolngu and other Indigenous Australians to have the same level of wellbeing and life opportunities as non-Indigenous Australians. The Foundation is a not-for-profit charitable public benevolent institution, with an all-Yolngu Board of Directors. All revenues to the Foundation go to the infrastructure and delivery of its cultural, health, arts, education and economic programs.

From 1999, promotion of Yolngu cultural development included producing the annual Garma Festival of Traditional Cultures (Garma) and, as from May 2007, running Dilthan Yolngunha (The Healing Place).

The Foundation’s major vision is to develop its activities and objectives through the use of artistic and cultural practices towards ensuring Yolngu ownership, drive and direction of the future of the Yothu Yindi Foundation.

The Operating Environment and its Challenges

The environment in which Yothu Yindi Foundation operates needs to be understood. There was a significant change to the management team and Board members in 2009. Similarly, the direction of the Foundation changed focus from a 4 day festival to being an operational site year round – Garma became the platform for economic development.

“We live on our land, with our laws, speaking our language, sharing our beliefs and living our lives bound together with the other great clan nations of the Gove Peninsula: Rirratjingu, Djapu, Wanguri, Djalwong, Mangalili, Malarrpa, Marrakulu, Dhartiwuy, Naymil, Gumatj, Galpu, Djumbarrpiynu, Dhudi-Djapu.

These are the 13 clans of the Gove Peninsula, in east Arnhem Land. Each is independent and proud; each is bound to the others through the moieties of Yirritja and Dhuwa.

The clans of east Arnhem Land acknowledge no king, no queen, no church and no state. Our allegiance is to each other, to our land and to the ceremonies that define us. It is through the ceremonies that our lives are created. These ceremonies record and pass on the laws that give us ownership of the land and of the seas, and the rules by which we live. Our ceremonial grounds are our universities, where we gain the knowledge that we need…”

(Galarrwuy Yunupingu, “Tradition, Truth & Tomorrow” December 2008)
It's not some secret and mystic society; the Yolngu are generous and they want to share. It's the confidence that comes from knowing they have something unique and vital.
Governance Project

As successful development of each of Yothu Yindi Foundation’s programs requires ongoing support of the 13 Yolngu clans, Yothu Yindi Foundation has established a Governance Project with the prime mandate of reuniting the clan groups (it is recognised that a lack of unity in amongst these ties may jeopardise the region’s long term aspirations) and forming a leadership group of Yolngu people who will then speak on behalf of their respective clan and provide the necessary support to Yothu Yindi Foundation to deliver its vision and objectives – vision and objectives that have already received overwhelming and unanimous endorsement from Yolngu senior leaders.

Yothu Yindi Foundation member Djunga Djunga Yunupingu, together with former Minister for Aboriginal Affairs, Gerald Hand, are leading the Governance Project, and by August 2013, Yothu Yindi Foundation anticipates this clan leadership structure to be clarified thereby facilitating Yolngu ownership of all programs. It is anticipated that this project will be completed by August 2013.

Challenges

Like many enterprises operating in remote areas of Northern Territory, Yothu Yindi Foundation faces a number of operational challenges including:

- finding and retaining qualified staff;
- language and cultural differences;
- effective governance arrangements between local managers, senior leaders and key staff;
- accommodation and housing;
- staff salaries, permanent or casual, in a low socio economic environment;
- price escalation;
- Information and Communications Technology (ICT) in remote Northeast Arnhem Land – this includes telecommunications;
- inaccessibility during the wet season – unsealed roads;
- severe remote locations;
- inexperience in dealing with government and bureaucracy based in major towns / cities;
- demographic pressure;
- historical inequities in the levels of infrastructure and services available;
- social dysfunction and localised violence;
- welfare dependency and related social alienation;
- long ceremonial obligations can have an adverse impact on operations and functions;
- maintaining a cohesive approach to local decision making and managing internal differences of individuals, families and clans, or the influences of external interests interfering locally;
- a generation that has missed the opportunity and benefits of education or career planning – posing a potential threat to the stability of the region.
At a local level, it is exactly to address these challenges that the Yothu Yindi Foundation was set up.

“... I care for and protect my clan. But I have not mastered the future. ... how can I protect the present from the future. .... The future is my responsibility. I have brought my family back around me, taking what we can from where we can, working with people who will help us practically and in an honest way. ... this is about building our own lives, our own communities ...”

...the Yolngu world is in crisis; we have stood still. ... I feel the powerlessness of all our leaders. ...

   Balanda all seem to be talking, talking, talking ...”

   (Galarwuy Yunupingu, “Tradition, Truth & Tomorrow”
   December 2008)

“Welfare is a killer.”

(Galarwuy Yunupingu, August 2011)

Competitor Analysis

Yothu Yindi Foundation’s flagship program, Garma and the related Garma Institute activities is the market leading Indigenous Festival in Australia. The uniqueness of the set of activities and programs delivered and the increasingly good, practical results means it continues to play a vital role and to gain widespread support, as there is no other organisation in Australia conducting a similar range of activities.

As such, there are no other competitors covering the diverse range of services Yothu Yindi Foundation provides.

Although there are other events providing some of the Indigenous performance and festival activities of Garma (with the training component), it has no direct equivalent in Australia in terms of activities, programs, aims and outcomes (economic, social, cultural, educational). Garma is thus a positive, indigenous grown model for cultural exchange in Australia and internationally.

Yothu Yindi Foundation provides cultural tourism, a healing place and key information/discussion forums and allows for the facilitation and sharing of Yolngu issues, problems and solutions.

Ken Wilson of The Christensen Fund (supporter of Yothu Yindi Foundation) is quoted:

“Garma is a leading model world-wide for culturally appropriate Indigenous festival in the sense that it is held on country and on local terms, and as such is also an example of culturally appropriate Indigenous tourism”.
There are over 130 Indigenous festivals nationwide throughout the year, celebrating Aboriginal arts and culture. However, these are all quite different in their services / products and their desired outcomes to the offering of Yothu Yindi Foundation.

(b) Governance Responsibility – Board & Management

Governance

Yothu Yindi Foundation’s structure of corporate governance provides direction and management for the organisation and influences how its objectives are set and achieved, how risk is monitored and assessed, and how performance can be optimised. To ensure ongoing good corporate governance, the following core principles should be considered:

- establishing the roles of management and the Board to enable clarity and ownership;
- a balance of skills, experience and independence on the Board appropriate to the nature of Foundation’s operations – e.g. championing elements, programs or future;
- ongoing openness and integrity among those who can influence the Foundation’s strategy and financial performance, together with responsible and ethical decision-making;
- meeting the information needs of stakeholders to demonstrate accountability and to secure ongoing financial support, providing a timely picture of all impacts on their legitimate interests;
- the rights of the ‘owners’ need to be clearly recognised and upheld, including upholding traditional authority, structures and processes;
- recognition that every business decision has an element of uncertainty and risk, but which can be managed through effective oversight and internal control; and
- rewards to attract the skills required to achieve the performance expected by ‘owners’.

Balanda and Yolngu must have an understanding that the incorporation of two systems of value are a major component of Yothu Yindi Foundation’s operations and that both systems are complex.

Yolngu principles of governance tend towards the production of fluid, open-ended situations. ‘Boundaries’ between the two cultures are to be crossed, in that nearly everything is potentially negotiable and subject to iterative negotiation, so long as correct principles of kinship are followed and balance is adhered to. Although there are ascribed aspects to the creation of leaders, leadership is defined and maintained through cultural responsibilities rather than fixed hierarchies of authority. There are separations of duties and responsibilities, as in the roles of land owner and manager with respect to clan estates, but there is no absolute separation of powers.
Company Ownership & Structure

From a Yolngu viewpoint, Yothu Yindi Foundation is acknowledged as being supported by five of the main land owning clans and families with an emphasis on the Gulkula site; an ownership that’s validated through key kinship and relationships.

From a legal viewpoint, Yothu Yindi Foundation is currently incorporated under the Corporations (Aboriginal and Torres Strait Islander) Act 2006 (CATSI Act) (refer Attachment 1 for ORIC excerpt).

The organisation is a charitable public benevolent institution with income tax exemption and gift deductibility status. All revenues derived through the programs and projects of the YYF go to the delivery of its social, cultural and economic programs.

Yothu Yindi Foundation’s Board of Management comprises:

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Board Member since</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr Galarrwuy Yunupingu</td>
<td>Chairman</td>
<td>1990</td>
</tr>
<tr>
<td>Mr Djawa Yunupingu</td>
<td>Deputy Chairman</td>
<td>1990</td>
</tr>
<tr>
<td>Mr Gabirri Collins-Yunupingu</td>
<td>Secretary</td>
<td>1990</td>
</tr>
<tr>
<td>Ms Dhanggal Gurruwiwi</td>
<td>Executive Member</td>
<td>2006</td>
</tr>
<tr>
<td>Ms Balupalu Yunupingu</td>
<td>Executive Member</td>
<td>2006</td>
</tr>
<tr>
<td>Ms Binmila (Lisa) Yunupingu</td>
<td>Treasurer</td>
<td>2008</td>
</tr>
<tr>
<td>Mr Barayuwa Yunupingu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ex-Officio Board Members:

- Yananymul Munungurr (Laynhapuy Homelands)
- Waka Munungmurr (Laynhapuy Homelands)
- Djapirri Munungurritj (Reconciliation Australia Board Member)

Members (as defined in the Rule Book – see Attachment 2) of the Foundation include:

1. Ms Marrkiyawuy Ganambarr-Stubbs
2. Ms Dhanggal Gurruwiwi (Board)
3. Mr Djalu Gurruwiwi
4. Ms Bakamumu Marika
5. Ms Banuminy Marika
6. Mr Djawulu Marika
7. Ms Djerrkngu Marika
8. Mr Witiyana Marika
9. Ms Djapirri Mununggirritj
10. Mr Daniel Yunupingu
11. Ms Djuwandayngu Mununggurr
12. Mr Wali Wunungmurra
13. Mr Balupalu Yunupingu (Board)
14. Ms Binmila (Lisa) Yunupingu (Board)
15. Mr Djawa Yunupingu (Board)
16. Mr Djalalingba Yunupingu
17. Mr Galarrwuy Yunupingu (Board)
18. Ms Gabirri Collins-Yunupingu (Board)
19. Ms Guwallyinga Yunupingu
20. Mr Lalambarri Yunupingu
21. Ms Langani Yunupingu
22. Mr Malati Yunupingu
23. Ms Yalmay Yunupingu
24. Djunga Djunga Yunupingu
25. Dhundhana Yunupingu

**Organisation Structure**

In summary current management and operations comprise the following functions:

**Location and Facilities**

Yothu Yindi Foundation management operates out of an office in central Darwin city. Operational, on the ground activities are concentrated in Northeast Arnhem Land, primarily in the Nhulunbuy region. The Garma site at Gulkula is approximately 40 kilometres from the township of Nhulunbuy, and about 14 kilometres south east of Gove airport. The Garma ceremonial ground is the focus of the festival. Traditionally, funeral ceremonies have been performed there. It is here that bunggul (ceremony) continues to be performed late each afternoon during Garma. Gulkula has profound meaning for Yolngu. Set in a Stringybark forest with views to the Gulf of Carpentaria, it is where the ancestor Ganbulapula brought the yidaki (didgeridoo) into being among the Gumatj people. Garma is held at the same site on an annual basis, however, legal tenure over this site remains with the traditional land owners of the Gumatj clan.

The Garma Institute is more a collation of activities rather than a location. Currently, its main activities are showcased at Garma. Similarly, the Wellbeing Program operates from Gulkula.

The need to secure land tenure may in the medium to long term affect the operations of all Yothu Yindi Foundation programs.

Yothu Yindi Foundation previously ran the Indigenous Recording and Multimedia Training Program from the Yirrnga Music Development Centre (YMDC) located at Gunyangara, about 15km north west of Nhulunbuy (Gove) airport in a stingray-shaped building nestled into a cove that incorporates The Ian Potter Foundation performing and recording studio. The Yothu Yindi Foundation has tenure over this site.
The Gumatj Corporation represents the Gumatj peoples of Northeast Arnhem Land, with a key focus to develop sustainable industry through harnessing natural resources of the region. As owners of the Gulkula land on which its programs are presented, Yothu Yindi Foundation acknowledges the significance of this partnership.

Yothu Yindi Foundation’s Chairman and Gumatj Clan Leader says of Garma (held on the Gulkula site):

“It is a two-way thing – balanced as an integration of Yolngu and Balanda culture...
This festival is an opportunity for Yolngu and other Aboriginal leaders from around Australia to speak of their visions and their dreams for the future. It is a chance for visitors and guests to listen and input their thoughts in a forum of respect and recognition... We ask that you take this journey with us. Not just through your participation in this wonderful event of Garma, but by using the event as a starting point for a lifetime of understanding... Looking up to the future”.

Galarrwuy Yunupingu (Garma Welcome 2010).

These sentiments and the importance of the continuation of Garma is supported by the Gumatj Corporation General Manager, who states:

“The long-term benefits and outcomes the festival can provide through sustainable cultural, social, and economic initiatives are many. Therefore, it is now essential for the Foundation’s longevity to further continue and grow partnerships with existing Indigenous and non-Indigenous organisations across a number of sectors... to ensure the future activities of the Foundation are secured”.

Klaus Helms (2011).
Business Plan 2013-2014

Background

The Yothu Yindi Foundation engaged Ambrose Business Solutions in 2009 to undertake a series of planning activities that would take them through the next stage of its organisational life cycle and towards a sustainable future. These plans have now been updated to reflect the changes in the organisation since that time and to document the current focus and direction of the Yothu Yindi Foundation. The series of documents prepared at the time included:

- Strategic Planning Report;
- Business Plan Report;
- Succession Management Plan Report; and
- Marketing Plan Report.

Whilst the fundamental intent of these documents remains similar to the documents prepared in 2009, the structure has been arranged in such a way as to ensure clarity and understanding of the documents and to facilitate its delivery, utilising key outcomes of the research undertaken and reports prepared by Ambrose Business Solutions. These documents have also been updated to include a communications protocol of Yothu Yindi Foundation activities and progress and an approach to training for both existing and future positions.

1. Summary – an outline of the Business Plan

This Business Plan further develops the pathway for the Yothu Yindi Foundation to progress, expand and strengthen its presence in Nhulunbuy and the Northeast Arnhem Land region. The Business Plan contains an updated Business Action Plan at Attachment 3 – based on a SWOT analysis undertaken – that identifies essential steps to be taken to ensure the Yothu Yindi Foundation capitalises on the strong developments made in recent years and is able to overcome ongoing challenges in the years to come.

Key factors that will enable success are outlined in this Business Plan and will require the ongoing attention, dedication and cooperation of Board members, management and operational teams alike. Further, the nature of the activities undertaken by the Yothu Yindi Foundation requires (if not relies on) strong working relationships with government and private sectors, the Yolngu people and the enterprises of the region.

The purpose of this Summary section of the Business Plan is to inform the Board on the activities, business approach and goals of the Yothu Yindi Foundation and to provide guidance to the management team towards achieving these outcomes. Specifically, this section provides a high level outline of:

- the business of the Yothu Yindi Foundation;
- the critical strategic considerations that underpin the future success of the Yothu Yindi Foundation; and
- the operational considerations to be addressed.
1.1. Business Overview

The following overview depicts the business intent of the Yothu Yindi Foundation and the major activities that are undertaken in order to achieve this. The following key paragraphs enable a fuller understanding and appreciation of the business process and approach to be undertaken.

1.1.1. Why the Yothu Yindi Foundation exists?

A central principle of Yothu Yindi Foundation’s vision is the creation of economic opportunities for Yolngu and other Indigenous Australians that can be sustained over the long term – opportunities that will develop through the use of artistic and cultural practices and, importantly, through Yolngu ownership, drive and direction. (Note: Yothu + Yindi = mother + child = balance). Specifically the Yothu Yindi Foundation has stated that its vision is:

“For Yolngu and other Indigenous Australians to have the same level of wellbeing and life opportunities and choices as non-Indigenous Australians”

1.1.2. What is it aiming to achieve?

The Yothu Yindi Foundation has identified three primary objectives to drive the achievement of its vision of financially, physically and culturally sustainable Indigenous Australians, each vital for social cohesion, cultural identity, community development and maximised economic development. These objectives are to:

- provide contemporary environments and programs to practice, preserve, maintain and present traditional knowledge systems, cultural traditions and cultural practices (such as traditional dance (bunggul), song (manikay), art (miny'tji) and ceremony);

- develop economic opportunities for Yolngu through education, training, employment, enterprise and personal and community development, including community leadership development; and to

- facilitate the sharing of knowledge and culture, thereby fostering a greater understanding between Indigenous and non-Indigenous Australians.

Djamakuli (little ones) watching ceremonial proceedings Garma 2013
1.1.3. **How is it going to do that?**

Yothu Yindi Foundation is focusing on three programs as the key vehicles to achieving the stated objectives. These programs underpin the maintenance and sustainable improvement of the social, cultural and economic wellbeing of Yolngu and other Indigenous Australians:

1. **The Education Hub (Dhupuma College and Garma Institute)**
   - **Aim:** Developing individuals and communities through education, training and enterprise.
   - **Description:** Currently, the Garma Institute forms a crucial part of Garma through formal presentations (e.g. Key Forum and Youth Forum) and informal communications, discussions and networking. Moving forward, Yothu Yindi Foundation will create a broader Education Hub, providing 3 core groups of activities:
     - **PHASE 1:** Garma Institute: a culturally focused ‘bush university’ with conference, tourism and community facilities and learning in partnership with a tertiary education institute.
     - **PHASE 2:** Dhupuma College: school support and coordination – co-curricular, boarding and transitional schooling support;
     - **PHASE 3:** Dhupuma College: VET and adult pathways – vocational and foundation training, job placement, coordination of regional youth opportunities; and

2. **The annual Garma Festival of Traditional Culture (Garma)**
   - **Aim:** Reconciliation, education and understanding through sharing of culture and traditional practice; promoting and highlighting Yolngu culture, and creating economic opportunities beneficial to Northeast Arnhem Land.
   - **Description:** This is Australia’s leading Indigenous cultural exchange event and a national hub for major forums with discussion, policy and action formulation, and bringing together Indigenous and non-Indigenous Australians through youth forums, art gallery, music, film, song, dance and expo.

3. **The Wellbeing Project**
   - **Aim:** Improving the wellbeing of Indigenous Australians through the use of and training in traditional healing practices.
   - **Description:** This is achieved through Dilthan Yolngunha (the Healing Place) where Yolngu women treat people through proven traditional healing practices (using medicines from the ‘bush pharmacy’ and cultural practices and traditions) in conjunction with prescribed long-term mainstream medicines.
1.2. Strategic Considerations

Yothu Yindi Foundation’s vision, objectives and approaches are to be delivered and maintained in a contemporary cultural environment. Consideration must therefore be given to celebrating the successes of the past together with learning in the present and surviving into the future.

An understanding of the two fundamental concepts of brand and goodwill is imperative for the survival and growth of the Yothu Yindi Foundation. These concepts are directly related to the fact that the Yothu Yindi Foundation has developed a strong, respected and valuable brand and associated goodwill in the market.

Brands are strengthened through peoples’ experiences with a service or product and Yothu Yindi Foundation has spent considerable effort creating and enabling a unique experience with each of its service offerings. This experience is then increasingly linked with the Yolngu people of Northeast Arnhem Land and their culture, the Garma Festival and with expectations (both from Yolngu and others) of improved outcomes for Indigenous people.

The Yothu Yindi Foundation is now perfectly positioned to capitalise upon its brand by further marketing its vision, world class programs and the outcomes it achieves year after year.

The Yothu Yindi Foundation brand therefore has associated goodwill; a term that reflects that the ongoing business has some intrinsic value beyond its services or products – it’s the reputation the Yothu Yindi Foundation enjoys with its clients namely Yolngu and other Indigenous Australians.

As such, Yothu Yindi Foundation’s intellectual property is an integral part of its goodwill. Amongst other things, this intellectual property is predominantly made up of its brand, collective
Indigenous cultural knowledge and corporate knowledge associated with the business operations. Indigenous cultural and intellectual property (IP) covers many things. Some of these are:

- audio and visual
  - I recordings;
  - languages;
  - traditional scientific and ecological knowledge;
  - cultural property;
  - Indigenous ancestral remains;
  - immovable cultural property;
  - documentation of Indigenous peoples’ heritage; and
  - literary, performing and artistic works.

These issues need to be considered and should aim to follow principles of:

- respect for culture;
- intergenerational transfer of knowledge for the preservation of culture;
- promoting integrity and authenticity;
- proper attribution – acknowledging sources of songs, stories and knowledge and other IP; and
- sharing of benefits.

Therefore, the most valuable and most important asset of a knowledge-based organisation, such as Yothu Yindi Foundation, does not appear on the formal balance sheet. More specifically, it must be understood that, for the Yothu Yindi Foundation, it is its intellectual property that generates profit and sustainability rather than the buildings or the cash they hold.

The following factors should then be considered as part of ensuring ongoing success:

1. **Formal recognition of the brand by the Yothu Yindi Foundation both internally and externally and ensuring it is legally protected**

   This would involve conveying the history of the Yothu Yindi Foundation brand from its original cultural context to the broader work of the Foundation through Garma and the Garma Institute in particular. Specifically, the associated strengths of the brand should be acknowledged. This will assist securing the organisation’s place in the market and provide an avenue to other strategic opportunities, which may include new service offerings.

2. **Formal recognition of the goodwill of the Yothu Yindi Foundation and its components (i.e. the intellectual property previously listed)**

   This would involve an acknowledgement of all parties in the development of the business. Strategies protecting the goodwill of the Yothu Yindi Foundation can only begin to be implemented once all associated parties understand their individual role and the collective ownership of creating and maintaining it. Fundamentally, this means that:
– the Yothu Yindi Foundation ‘brand’ is at all time protected;
– the importance of cultural knowledge and associated rights is always acknowledged;
– a succession strategy has been established to ‘transfer’ the goodwill associated with the corporate aspects of the business where possible; and
– a plan can then be put in place to transfer Yothu Yindi Foundation management and operations to Yolngu hands.

The approach to and progress of managing and delivering these aspects are covered further in this Business Plan, at Section 3 – Marketing the Yothu Yindi Foundation. Underpinning this approach is the overwhelming and unanimous endorsement for Yothu Yindi Foundation’s vision and the original objectives received from the Yolngu people. Similarly, in response to comments received by clan members, the priorities, emphases, strategies and processes have been reviewed and are reflected in this Business Plan. These will be reviewed following the 2013 AGM.

1.3. Operational Considerations

The rapid growth of Yothu Yindi Foundation and its program in recent years has created the need to be more strategic with regards to future planning and to anticipate and remain responsive to change. Figure 1 outlines how Yothu Yindi Foundation is achieving the objectives through each of its programs and how the current programs can further the underlying mission of the Foundation. The diagram provides a one page strategic overview with an explanation that can be used to communicate the Vision, goals and objectives of the Yothu Yindi Foundation to Indigenous, non-Indigenous, Government and corporate sectors.

This is then followed by an outline of realistic operational elements to be considered in order to deliver the strategic intent of the Yothu Yindi Foundation. If Yothu Yindi Foundation’s goals are to be achieved through Yolngu ownership, drive and direction – as has been stated – consideration must also be given to establishing operational management functions of each of its programs and broader scope from Nhulunbuy in the Northeast Arnhem Land. This proposal forms part of the 3-5 year Business Plan for the Foundation.

Figure 1 – Strategic Overview of Yothu Yindi Foundation including Functions
Critical operational considerations have included:

- securing the leadership of the organisation through Succession Management Planning, as outlined in Section 4 – Human Resources and Succession Management.
- improving organisational efficiency, effectiveness and functioning through a redesign in organisational structure and embedding the Foundation within the region it supports;
- acknowledging the potential requirement to secure land tenure of operational sites;
- increasing fundraising and partnership capacity (outlined in Section 3 – Marketing); and
- aligning the Rule Book and the Yothu Yindi Foundation’s vision and objectives (provided at Attachment 2).

Detail of a Larrakitj at Gulkula Site
2. **Detailed Business Plan**

2.1. **Introduction**

Yothu Yindi Foundation sees a need to create a model that serves both the requirements of traditional communities and western financial markets and institutions. The Foundation develops economic opportunities for Yolngu through education, training, employment, enterprise, personal and community development including community leadership development. It is also believed through the facilitation and the sharing of knowledge and culture, Yothu Yindi Foundation fosters greater understanding between Indigenous and non-Indigenous Australians.

Yothu Yindi Foundation’s programs provide or support the maintenance of and sustainable improvement in social, cultural and economic wellbeing of Yolngu and other Indigenous Australians. Specifically, these programs are:

- the Garma Institute;
- Dhupuma College;
- the annual Garma festival (Garma); and
- the Wellbeing Project.

Over the last 10 years, the Yothu Yindi Foundation, particularly through its annual Garma festival, has grown significantly, and a more defined management structure has been established to drive efficient and effective outcomes. This **Section 2 – Business Plan** identifies where the Yothu Yindi Foundation is currently placed, and outlines its planned approach to ensure the success of the Foundation and each of its programs over the next three to five years.

Outlined in **Attachment 3** is the Yothu Yindi Foundation’s proposed Business Action Plan. This is based on a SWOT analysis sourced from a wide range of stakeholders including Board members, Yolngu community representatives, management, employees, ex-employees and consultants.

2.2. **Successes to Date – Background**

Central to the Yothu Yindi Foundation vision are two cultural requirements:

- sharing knowledge and culture; and
- nurturing, presenting and protecting Indigenous cultural traditions and practices.

Through education and training, employment and enterprise, personal and community development, Yothu Yindi Foundation develops economic opportunities for Yolngu and fosters a greater understanding between Indigenous and non-Indigenous Australians. Furthermore, a **comprehensive set of real, practical results is clear**: the outcomes of Yothu Yindi Foundation’s programs contribute to overall efforts in regard to reconciliation by preserving cultural traditions, rights and practices and through the creation of economic opportunities for Indigenous Australians.

“A fair teaching, to a fair standard of schooling, to a fair qualification for what they want to be as young men and women. That’s what we want”

*Galarrwuy Yunupingu, 2010*
2.2.1. Garma Festival
In 1999, the Yothu Yindi Foundation first hosted the Garma Festival. Now, Garma has become Australia’s leading Indigenous cultural exchange event and is a benchmark model for substantive Cultural Tourism (with women’s and men’s programs along Yolngu cultural lines). More than 170 Yolngu are directly employed or trained at Garma each year.

In 2004 and 2005 Garma was awarded the Northern Territory Government Brolga Award for the best Major Event. In 2005, Garma won the prestigious Skal International Ecotourism Award (Education program – Media category) and the Foundation was runner-up in the inaugural Gnunkai National Indigenous Tourism Award in 2005.

2.2.2. Garma Institute
The Garma Institute was an original and central core component behind the establishment of the Yothu Yindi Foundation. It was established as part of Garma with the objective of sustaining and nurturing Yolngu traditions and knowledge by facilitating culturally relevant education and training projects to supplement government programs. Garma is a central plank in Yothu Yindi Foundation’s overall Garma Institute effort, as it is effectively the hub of the “bush university” in practice (see Attachment 13 for the Garma Institute Project Summary developed early 2013).

One of the primary successes of the Garma Institute has been the building of strong relationships with education partners including universities, education departments, local schools and professional associations – primarily through the Key Forum, established in 2001.

The Garma Key Forum is now a significant educational conference attended by hundreds of Indigenous and non-Indigenous leaders and practitioners nationally for the discussion and policy formulation of important issues and showcasing of programs. It has a particular theme and focus each year, covering cultural knowledge, education, health and economic management.

Another success of the Institute has been the introduction and substantial growth of the Youth Forum since 2005; now a crucial and key part of Garma.

2.2.3. Wellbeing Project
Yothu Yindi Foundation’s Wellbeing Project commenced in 2007 as Dilthan Yolngunha – ‘The Healing Place’. It is a ground-breaking respite and rehabilitation service involving traditional healing and recuperative care. In 2008, it expanded to include the Alcohol and Substance Abuse Education Rehabilitation and Diversionary Program, involving men’s activities and community cultural meetings.

“This project has overcome some significant difficulties and barriers and has emerged as a valuable and significant contribution to the wellbeing of Yolngu people on the Gove peninsula. It has achieved the first major objective to establish, develop and extend relationships and partnerships with relevant people and organisations and is progressively and successfully implementing the objectives that will reduce harmful alcohol consumption and its effects. The progress and achievements of the project particularly during 2009 are impressive.
while the project has achieved and progressively met the stated project objectives, there have been additional major and significant outcomes” (Greg Wearne- Wearne Advisors 2009)

2.2.4. Other Projects (Historic)


- A Cultural Induction program for non-Indigenous workers at the Alcan plant in Nhulunbuy commenced in 2005, giving workers information and insight into Yolngu culture and history and advice in regard to communication, sensitivities and access to Aboriginal land. This program was the 2006 NT Winner of the Prime Minister’s Awards for Excellence in Community Business partnerships, and is now managed by the Gumatj Corporation.

2.2.5. Key Partnerships

Key partnerships that have developed over the last 4 years have all been integral in various ways to the success of the Yothu Yindi Foundation. These partnerships include – but are not limited to – the following organisations and frameworks:

- Sponsorships secured each year from a number of corporate organisations – 2013 sponsors to date include:

  **Principal Sponsors**
  
  ![Pacific Aluminium](image)
  
  **Platinum Sponsors**
  
  ![sodexo](image)  ![Qantas](image)
  
  **Gold Sponsors**
  
  ![Australian Government](image)  ![Northern Territory Government](image)
  
  **Sponsors**
  
  ![NT Tourism](image)  ![ABC](image)
  
  **Media Partners**
  
  ![Jawun](image)

- Local Yolngu organisations are heavily involved in delivering Garma and in ensuring its ongoing success and sustainability;

- **Gumatj Corporation**, representing the Gumatj peoples of Northeast Arnhem Land and the owners of the Gulkula site of Garma;

- a three year Agreement / Memorandum of Understanding (MOU) between Yothu Yindi Foundation and **NT Correctional Services** providing a Community Working Party for site readiness during bump-in and bump-out Garma period.

- Yothu Yindi Foundation commenced a partnership with **Jawun** in 2013 that links Indigenous enterprises with resources from the private sector to support the delivery of its vision and objectives. During the 2013 Garma Festival, the Empowered Communities model was launched, NE Arnhem being one of the 8 regions contributing through YYF.

A full list of existing MOUs and Agreements entered into has been included at **Attachment 4**.
2.3. Activities to Drive Ongoing Success

The 2009 Business Plan Report identified key elements to be addressed to secure the ongoing success of the Yothu Yindi Foundation. These elements included:

- reviewing the vision and objectives of the Yothu Yindi Foundation and ensuring the Rule Book is amended as required to align with any changes;
- implementing a concise succession management plan and organisational structure so that the organisation can operate at an optimum level and achieve all desired outcomes;
- undertake to secure land tenure over the current Garma site or find an alternative site; and
- become more commercially focused in relation to marketing and promoting itself.

In addition to the above, Yothu Yindi Foundation has undertaken to place a strong focus on further developing two of its current programs: the Education Hub and the Wellbeing Project.

The following paragraphs provide a high level commentary on progress against each of the 4 key elements outlined above.

2.3.1. Confirmation of the Vision, Objectives and Programs

As with the vision and objectives, the key Yothu Yindi Foundation activities are also unanimously supported – that is the Garma Institute, the Garma festival and the Wellbeing projects. Combined, Yothu Yindi Foundation’ programs underpin its single goal of “achieving the same level of wellbeing and life opportunities and choices as non-Indigenous Australians” for the Yolngu and other Indigenous Australians:

- the Education Hub provides the foundation needed to steer the future, be role models and balance the Yolngu and Balanda worlds through a focus on supporting Yolngu education, access to economic opportunities and engagement with Yolngu culture;
- the Wellbeing Projects aim to improve the wellbeing of Indigenous Australian through the use of and training in traditional healing practices through undertaking health promotion activities and public education programs; and
- the Garma festival provides a key single platform for the above two elements to reach Indigenous and non-Indigenous Australians together; a cultural exchange hub enabling understanding through sharing of culture.

Board members and management are currently focusing on the growth of the Education Hub (the Garma Institute as well as reinvigorating the Dhupuma College) with the view that the Wellbeing Project will be further developed following the outcomes of the Governance Project.

Development of the Education Hub (Garma Institute and Dhupuma College)

The Yothu Yindi Foundation’s Education Hub aspires for all Yolngu to have the foundational needs needed to steer the future. It aims to overcome barriers on education pathway through values and activities. Initial costs analyses have been undertaken and, based on high-level estimates, the Yothu Yindi Education Hub could provide strong returns on investment.
Figure 2: Providing the Right Foundation

A high level Business Case for the Education Hub, which builds off the historical foundations of Dhupuma College and the current Garma Cultural Studies Institute, has recently been prepared (December 2012) and presented to Federal and State Government Ministers, including the NT Education Department. The Plan includes an initial outline for activities to build up over time (as outlined in Figure 3) in line with community priorities and capabilities of Yothu Yindi Foundation.

Figure 3: Proposed three-phased Implementation Plan (still to be confirmed)

More information on this proposal can be found within the Business Case (Garma Institute - Presentation-External_18-12-12.pdf).
2.3.2. Implementing Succession Management

A detailed approach to succession management is outlined in Section 4 – Human Resources and Succession Management. It outlines an approach to capacity building of Board members to ensure their roles, authority and responsibilities are clearly understood. Whilst this capacity building must be undertaken within the context of traditional authority and the foundation of kinship networks, priorities and responsibilities, it must also to ensure a more active involvement of Board members in the direction and the achievement of the Yothu Yindi Foundation. Another challenge for Board members is to operate in two different governance and decision making systems – Yolngu and mainstream.

Similarly, the section endeavours to outline a phased approach to establishing a suitable organisational structure in the Yolngu region of Northeast Arnhem Land, and clarifying management and operational resources and responsibilities to improve the performance of Yothu Yindi Foundation. Section 4 of this Business Plan thus provides a current status on the following points with a proposed plan to ensure completion in the short term:

- creation and/or update of job descriptions to establish clarity on each role and the responsibilities of all employees – including management, operational and regular seasonal functions, reducing the need to take on additional tasks in an ad hoc manner;
- creation and implementation of processes in relation to training (including on-the-job training), mentoring and development programs for employees – Yolngu and Balanda alike, to maximise cross cultural knowledge and support Yolngu ownership, drive and direction;
- the structure incorporates a clear approach for the development of Yolngu employees to improve the commitment by Yolngu to play an operational role in the organisation, with an outline of identifying future leaders and a pathway to ensuring Yolngu management; and
- the immediate to short and medium term structures also highlight a greater focus to funding bodies and sponsors such that Yothu Yindi Foundation can plan for the longer term in a more stable environment and maximise many funding opportunities not previously identified.

Yothu Yindi Foundation management holds a lot of corporate knowledge on a person to person basis with no clear documentation to formally share or communicate or track this information. As this has the potential of causing a vacuum in the organisation should key personnel leave, developing plans and process will provide greater knowledge transfer, broader understanding of functions and direction of Yothu Yindi Foundation and greater buy-in from Yolngu to drive the future of the organisation.

2.3.3. Securing Land Tenure for Yothu Yindi Foundation Activities

Whilst Yothu Yindi Foundation does not currently have land tenure over the Garma site (Gulkula), there is a strong Business Case and commercial argument for securing long-term usage of the site moving forward. It is recommended that agreements be sought with Gumatj Corporation as Head Leasor to provide assurance for use by Yothu Yindi Foundation activities for a 3-year tenure.

In summary, these activities include the building of permanent infrastructure on the site for use during Garma (e.g. kitchen, auditorium and ablution block – with more planned), which are being utilised for other activities throughout the year, and a plan to deliver a standalone Youth Forum during the year, separate to the annual Garma festival.
The following diagram provides further demonstration as to the benefits and suitability of the ongoing uses of Gulkula for Yothu Yindi Foundation programs, specifically through the various activities of the Education Hub.

**Figure 4: Gulkula is well-placed to deliver values and activities of Yothu Yindi Education Hub**

This will assist in alleviating previous concerns in a number of ways including:

- it significantly reduces high costs previously associated with Garma as a result of the annual construction and dismantling of structures and the high costs of freighting much of this infrastructure into the site annually;

- the permanent infrastructure on site can be used all year round, to further the aims of Yothu Yindi Foundation and to generate income; and

- a longer term arrangement for the sub-leasing of the site leads to a greater level of certainty throughout the organisation generally.

**Recently Completed Ablution Block at Gulkula**
2.3.4. A Commercial Focus in Relation to Marketing and Promotion

A detailed approach to marketing requirements has been outlined in Section 5 – Marketing the Yothu Yindi Foundation. The section highlights some of the marketing strategies that have been implemented to date by Yothu Yindi Foundation and proposed marketing activities to undertake moving forward. Much of the public view of the Yothu Yindi Foundation (e.g. in particular as seen through the Website) is centred on Garma and the festival at Gulkula. Section 5 delivers outlines the options to increase this marketing activity and ensure all aspects and programs of the Foundation are promoted as strongly.

Following the 2009 Garma Festival, Charles Darwin University was commissioned to provide an assessment of the economic impact of the festival on the Northern Territory economy, focusing on expenditures of visitors originating from outside the Northern Territory. The study found the Garma Festival 2009 contributed $1,416,774 to the Northern Territory economy.

The details contained within the report (Attachment 5) will be able to assist Yothu Yindi Foundation in planning more accurately for future festivals and provide better transparency to allocations of funding to other programs.

2.4. Approach to Business Growth

The results of Yothu Yindi Foundation’s selection of cultural, economic and Wellbeing Projects have been achieved through a clear vision and a direct focus on achieving this vision; a combination of the:

- identification of gaps in the overall effort and specific needs of Yolngu and other indigenous Australians;
- development of specific activities and programs to fill those gaps and needs; and
- a cost-effective, grass-roots community approach to administration and delivery of the services and activities.

The Northeast Arnhem Land region is full of artists, entertainers, artisans, storytellers, philosophers and academics of traditional knowledge. By developing mechanisms that allow development to occur in a manner appropriate to Yolngu, their wellbeing and the wellbeing of Yolngu country, Yothu Yindi Foundation promotes Yolngu self-empowerment and self-governance. Some Yolngu hold positions of professors and doctors in their own culture, equivalent to western society, but not recognised as such, indicating the importance of retaining Yolngu culture.

Yothu Yindi Foundation provides the community with support in creating, marketing, protecting and maintaining its intellectual property, culture and country whilst engaging in the broader economic sphere. In this way, financially sustainable businesses can be created in the community, using local assets and culturally-appropriate practices.
The following sections provide an outline of:

- where Yothu Yindi Foundation currently operates to set the scene;
- who are their clients, and from where is their business derived;
- how partnerships are critical to the Foundation’s success; and
- how the partnerships must be continually review to ensure ongoing alignment with Yothu Yindi Foundation’ drive and direction.

2.4.1. Industry Analysis – where the Foundation operates

The operations of Yothu Yindi Foundation span several industries. These include:

- **Education**: This arena offers education services from preschool through to postgraduate and vocational courses. Key users of such services choose between private and public providers.

- **Charitable/Fundraising**: This industry is engaged in providing welfare services to the disadvantaged through fundraising activities aimed at supplementing government funding.

- **Event Management**: This is a central feature of the social and cultural basis of Australia and has become big business, with events such as sporting events, cultural presentations, music festivals or carnivals, as well as trade shows, conventions, fundraisers and awards ceremonies. It is about taking an event from conception through to staging, includes core business and promotional skills, and deals with event creation, event management, venue management, marketing, law, accounting and research.

- **Tourism**: This is the business of providing services to international and domestic visitors. It can provide economic opportunities for Indigenous people and communities, but it should not be entered into without a sound understanding of the risks and benefits. On top of many general business issues, those involved with running Indigenous tourism enterprises also need to deal with many other difficulties and barriers, including social, cultural, economic, political and psychological issues.

- **The Arts Industry**: This comprises artists creating cultural works or productions, or providing technical expertise necessary for these productions. It also includes athletes and other celebrities exclusively engaged in endorsing products and making speeches, or public appearances for which they receive a fee.

- **Maintaining Traditional Culture and Commercialisation**

According to the Australian Council for the Arts, Indigenous art plays a critical role in maintaining and strengthening cultural values. It allows for the opportunities of training, education and enterprise. The economic aspect of the Indigenous art and craft industry is crucial also to the health of the communities generally. In most communities sales from art are the only externally-generated source of income. By building a sense of community pride and well-being they can do much to alleviate serious social problems in remote areas.
**Health and Community Service:** This industry supplies health and community services to the public. Manufacturers and wholesalers of pharmaceutical, medical, surgical and toiletry goods are key suppliers of products to this industry. Key markets for this division include both private and government consumers. This industry is a major part of the economy with more than $65,000m spent on Healthcare per annum.

**Economic Development:** for the Yothu Yindi Foundation, the sector enables the development of strong networks with national organisations and high level corporate with the prime focus on promoting Yolngu business enterprises.

**Expo / Trade show:** this sector provides a practical learning and information gathering environment for potential consumers to better understand products, methodologies, and technologies available. This is particularly relevant to many attendees at Garma as it provides exposure to numerous ideas and items Yolngu would otherwise not have had access to, for example across the areas of medical health facts and nutrition information.

### 2.4.2. Sourcing Business

Yothu Yindi Foundation generates its business from a number of different sources, each of which is interdependent on one another and considered of equal importance to the organisation. These sources have been outlined below.

**Sponsors and Fundraising Activities**

Sponsors are effectively partnerships between Yothu Yindi Foundation and the relevant sponsor and two types of sponsorship are currently in play: cash and in-kind. In-kind sponsorship is the provision of free goods and voluntary services in lieu of cash. In recent years, in-kind sponsorship has included pro bono services for accounting and legal services. When looking for sponsors, organisations with similar aims should be contacted or that appeal to the type of programs and activities provided by Yothu Yindi Foundation.

Whilst in many instances sponsors are corporations wanting to be ‘good citizens’ or philanthropic organisations and expect very little in return for their support, it may be advantageous for Yothu Yindi Foundation to give sponsors more recognition through their website, newsletters and other externally sourced documents as it may attract more sponsorship monies or longer term support.

Recent and current Sponsors are listed / tabulated in Section 3.3.4. Sponsors and fundraising activities often lead to the sponsor organisation becoming a ‘partner’ of Yothu Yindi Foundation. Yothu Yindi Foundation will seek longer term partnerships with Agreement life-spans beyond a single year or single event. This will enable a more stable foray into ongoing marketing of the Foundation and return more security to the longevity and the outcomes of each of its programs.

The table below depicts the current range of sponsorships as at January 2014. This pertains only to Garma. To ensure Yothu Yindi Foundation encourages longer term partners, and a broad range of sponsors, these figures are currently under review. Details of what each level contains are provided in a Sponsorship Prospectus, included at Attachment 6.
Types of Sponsorship

<table>
<thead>
<tr>
<th>Financial range:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Principal</td>
<td>$150,000 - $300,000</td>
</tr>
<tr>
<td>Platinum</td>
<td>$100,000 - $149,000</td>
</tr>
<tr>
<td>Gold</td>
<td>$80,000 - $99,000</td>
</tr>
<tr>
<td>Silver</td>
<td>$50,000 - $79,000</td>
</tr>
<tr>
<td>Official Supplier</td>
<td>$50,000 – Organisation Specific</td>
</tr>
<tr>
<td>Media Partner</td>
<td>$50,000 – Organisation Specific</td>
</tr>
</tbody>
</table>

**Participants and Attendees at Garma**

Within its wide reaching cultural program including the Key forum, Youth forum, music and arts, Garma attracts a wide range of individuals working within or interested in the Indigenous arena. As Garma is also the platform for many of the Garma Institute activities, it is a national hub for both formal and informal discussions on the key themes of the forums between government, corporate and individuals involved in the Indigenous arena. It is also a meeting point for art and cultural practitioners and policy-makers to come together for discussions on key issues.

The Youth Forum attracts another participant group to the festival as do the unique presentations of cultural traditions and practices, particularly art, dance (the nightly *bunggul*), music and wellbeing. The broad range of participants thus creates an equally broad range of contribution to the festival and to Yothu Yindi Foundation. For example, the fee structure is currently varied offering a range from full paying participants, VIP invitees, ‘package’ deals of say three for the price of two, concession prices for school and university students and the Yolngu, who attend free of all charges.

This fee structure has been streamlined for the 2014 festival, with a view to ensuring minimal issue of package or special deals, and a target of up to 800 full paying participants to cover all costs and create profit for the Foundation to further develop Garma projects (refer also Section 3.2).

**Participants of the Gong Wapitja Women’s Program**

The Healing Place is where Yolngu women treat Yolngu people through traditional healing practices, used in conjunction with prescribed mainstream medicines, as well as passing on this knowledge to young Yolngu trainees, fully aligned with the concept of intergenerational transfer of knowledge. This program also provides a connection with other Healing Programs across the nation.

The Health Promotion and Drug and Alcohol Education programs facilitate health promotion and public education programs for Yolngu men and women. Emphasis is on young people where the impacts of alcohol and drug abuse are particularly devastating.

**2.4.3. Strategic Alliances**

Major strategic alliances must be maintained by the Yothu Yindi Foundation in order to reap the benefits of ‘cross-pollination’ regional and community opportunities. Alliances that should be fostered and nurtured once secured are listed below:
Members of all Clans within the region;

- Previous, current and identified future Sponsors;
- The corporate sector and other philanthropists;
- Government (ministers and departments at both federal and state levels);
- Tertiary education environments – universities, colleges and institutes;
- Communities and community enterprises;

Enabled by the Yothu Yindi Foundation, the Gumatj Corporation has established an MOU with the Timorese Government; this MOU outlines sharing of skills and knowledge in forestry, timber milling and fresh produce exchange / markets, as well as student exchange with the Garma Institute; and

- Other Indigenous organisations – for example Buku-Larrnggay Mulka Art Centre in Yirrkala, Marngarr, and Gumatj Corporation, as well as Y.B.E. (2) Pty Ltd (excavating and earth moving contractors) and Bunuwal Industrial Pty Ltd.

2.4.4. Ensuring Ongoing Alignment

Yothu Yindi Foundation provides a range of crucial services and opportunities, and each of these activities drive its single goal of achieving the same level of wellbeing and life opportunities and choices as non-Indigenous Australians. It is therefore imperative to ensure activities remain desirable, manageable and successful within its limited resources. The Foundation has evolved and must continue to evolve to maintain this drive. Garma has played a key role in showcasing the activities of Yothu Yindi Foundation and the current focus on the Education Hub over the coming years will compliment these efforts, bring the Foundation’s vision to greater heights.

Prompt reconsideration to ceasing activities that are deemed not viable must be given, and resources (assets, labour, time, and energy) can be reallocated to business activities that are deemed to be viable. This has recently been evidenced through refocusing away from the Indigenous Recording / Multimedia Training project as a standalone project.

2.5. Critical Factors for Operational Success

Garma 2014 will see a return to the traditional, full format of the of the festival following an enterprising decision in 2011 to significantly reduce the 2012 festival, paving the way for further development and allowing full focus on delivering other crucial functions:

"... the Foundation will be better able to focus its efforts on our core objectives, which are the establishment of a new secondary college in North East Arnhem Land – Dhupuma College; the establishment of a new higher education college – the Garma Institute; and the Yothu Yindi Foundation Wellbeing Project."
This decision will enable the Board to consolidate the important day-to-day work of Yothu Yindi Foundation, whilst at the same time improving the facilities on site at Gulkula in readiness for the 14th Garma Festival.”

Galarrwuy Yunupingu (Garma 2011)

It is exactly this sentiment that is driving the work and current focus of the Foundation and what this Business Plan must support. Key critical factors that will contribute to the continued success of YYF include:

- unity amongst Yolngu – effective authorising environment;
- maintaining and strengthening key partnerships with Yolngu organisations, government and other businesses;
- strong ongoing fundraising activities;
- successful, positive marketing and publicity;
- formal agreements to continue to utilise Gulkula for the longer term;
- leadership training, clarity around roles and responsibilities, and succession planning;
- developing an organisational structure to support future growth requirements of the Foundation and potential loss of key personnel;
- a unified approach to the Foundation’s strategic direction (as quoted above) by all Yolngu and stakeholders;
- strong governance and authorising environment to expedite core decisions (refer Governance Project);
- management of Yothu Yindi Foundation through Yolngu ownership, drive and direction; and
- securing and extending important partnerships.

2.5.1. Risks and Mitigation Strategies

The following points are considered to be potential risks to the success of Yothu Yindi Foundation, but through monitoring and implementation of mitigation strategies, can be well managed.

Funding

Risk: Single-year revenue sources increases the year by year financial risks for the Foundation, and also the resources needed to (annually) secure the expanding amount of required finance to fund the programs. Funding must also be secured on behalf of the Foundation rather than through personal affiliations with management or Board members to alleviate the impact on changes in staff.

Education is the key to progress and the Yolngu have been urged to shun welfare dependence – reliance on welfare saps the human spirit of the will to learn, strive and build better lives.
Mitigation: Focus on maintaining a diverse set of revenue streams, and development of new streams, through the implementation of marketing and fundraising strategies, has significantly lifted income in recent years – this needs to be maintained, as does an approach to seeking long term funding arrangements.

To ensure continued ‘buy-in’ of Sponsors, it is important that they are kept in the loop and provided with regular updates on the activities of Yothu Yindi Foundation and where their money is being spent. Sponsors may require allocation of monies to specific programs or parts thereof or resource positions, rather than allocation to general spend.

Financial

Risk: the variation with the fee structure at Garma whereby a low percentage of attendees are full paying participants has the potential of creating a deficit following each festival. As this is a major income stream to Yothu Yindi Foundation, it may impede the development of other programs.

Mitigation: Fixed costs are low and Yothu Yindi Foundation has no net borrowings, therefore the overall financial risk is low – programs have generally been – and should continue to be – geared in alignment with conservative budget estimates, and operational elements are only increased when necessary funds are available.

And, in line with above, Yothu Yindi Foundation must develop and maintain a set of diversified income streams – including assured longer-term funding – to ensure financial sustainability.

Cultural Risk

Risk: The importance of nurturing and protecting cultural traditions and practices –vital for social cohesion, cultural identity, community and personal development and the maximising of sustainable economic opportunities for Yolngu – is greater than ever, yet under more pressure than ever, with recognition given to it still insufficient.

Mitigation: Yothu Yindi Foundation must continue to drive and grow the reputation it has and the message it brings in everything it does: all programs and activities must continually be aligned to its vision of creating economic opportunities for Yolngu and other Indigenous Australians that can be sustained over the long term – opportunities that will develop through the use of artistic and cultural practices and, importantly, through Yolngu ownership, drive and direction.

It must also deliver the Governance Project on time to ensure each Yolngu clan is well represented, endorses the activities of the Foundation, and enables management to continue on this course.

Management | Operational

Risk: If current key management personnel and/or Board members left the organisation, the corporate and operational knowledge, as well as the current schedule and frequency of core programs and planned programs would be placed in some jeopardy. Without unified support from ALL Yolngu clans, and without Yolngu ownership, drive and direction of Yothu Yindi Foundation’s vision and objectives, maximising the outcomes will also be placed under immediate pressure.

Mitigation: The Foundation has reviewed remuneration and paid employment schedules and arrangements, as well as the number of paid employees, to maximise the probability of current staff and paid personnel being able to remain, and wishing to remain, in position, and spreading the workload and physical resources available to the organisation.

Expertise to manage existing and new strategies exists in the organisation, however, plans...
must be put in place to ensure development and sharing of this expertise (as outlined in Section 4 – Human Resources and Success Management). Management must be mindful of the need to have in place management training and transition plans and programs – with the overall aim of having appropriately-trained and qualified Yolngu and other Indigenous Australians in senior management positions.

The strong volunteer base currently in place must also be maintained. Consideration should also be given to creating full time positions from the some key Seasonal positions to enable development of Yothu Yindi Foundation’s focus areas (i.e. the Garma Institute) during the ‘off-season’ (enables multi-skilling and consistency of personnel / knowledge).

**Environmental / External:**

- **Risk:** General economic conditions – growth, incomes, profits, prices – currently present a low risk to income sources, as there is a strategic spread of income sources across governmental, community, philanthropic and corporate sources. Operational cost increases for programs also present a small risk.

  Revenue from government can be affected by changes in government policy and result in disbanding or programs, particularly if their development is contingent on the government of the day remaining in government.

- **Mitigation:** Economic and operational risks can be reduced by expansion of revenue streams to provide a contingency reserve.

  Risks brought on by changes in government policy can be significantly reduced by continuing to gain funds from a number of agencies and departments in various (Federal and NT) governments.

### 2.6. Financial Information

#### 2.6.1. Financial Modelling (Profit & Loss and Budgets)

Financial reports for the last three years have been included in Attachment 7. Cash flow projections, based on historical data, reasonable assumptions, current government policy and asset leasing, will enable a better understanding of the working capital requirements of the Foundation on a seasonal basis.

The future structure of the Yothu Yindi Foundation will resource administrative and marketing functions whereby, through the data to be collected, a more detailed understanding of attendance, cost and revenue for each event – particularly Garma – can be manipulated to provide clarity on cost and revenue allocation.
3. Marketing the Yothu Yindi Foundation

3.1. Context

All marketing efforts must position the Foundation in such a way that it is actively moving towards its vision and objectives. To re-iterate earlier stages of the Business Plan, the Foundation’s vision is:

“For Yolngu and other Indigenous Australians to have the same level of wellbeing and life opportunities and choices as non-Indigenous Australians.”

Central to this vision are the twin cultural requirements of

- sharing knowledge and culture; and
- nurturing, presenting and protecting of Indigenous cultural traditions and practices.

A central principle of Yothu Yindi Foundation’s vision is the creation of economic opportunities for Yolngu that can be sustained over the long term – opportunities that will develop through the use of artistic and cultural practices and, importantly, through Yolngu ownership, drive and direction. Three primary objectives have been identified to drive the achievement of its. These are to:

- provide contemporary environments and programs to practice, preserve, maintain and present traditional knowledge systems, cultural traditions and cultural practices (such as traditional dance (bunggul), song (manikay), art (miny'tji) and ceremony);
- develop economic opportunities for Yolngu through education, training, employment, enterprise and personal and community development, including community leadership development; and to
- facilitate the sharing of knowledge and culture, thereby fostering a greater understanding between Indigenous and non-Indigenous Australians.

Attachment 8 provides additional context around market position of Yothu Yindi Foundation.

3.1.1. Products and Services

Yothu Yindi Foundation currently has three major program strategies, which support sustainable improvement in social, cultural and economic wellbeing of Yolngu. These are summarised below:

- **Garma Institute (to be expanded into the Education Hub)**: Formed to sustain and nurture Yolngu intellectual traditions and knowledge systems and facilitate culturally relevant education and training projects to supplement government program;

- **Garma**: Australia’s leading Indigenous cultural exchange event and a national hub for major forums with discussion, policy and action formulation, and bringing together Indigenous and non-Indigenous Australians; and

- **Wellbeing Project – Dilthan Yolngunha (The Healing Place)**: Where Yolngu women treat people through proven traditional healing practices and medicines from the 'bush pharmacy' in conjunction with prescribed long-term mainstream medicines.
3.2. Pricing (2014)

Currently, Garma is the only fee charging event held by Yothu Yindi Foundation. It is a sell out event every year and operates at capacity. It is positioned as an exclusive event to the general public and this is reflected in the pricing strategy.

The fees for Garma festival are currently listed as the following:

- A Garma Pass is $1815 for an adult, $1056 for school and university students;
- Corporate Group Bookings are $2035 per person for groups of ten (including the Garma Pass and a networking dinner); and
- A range of Exhibitor options for either industry and government or community and Not For Profit organisations are available for from $2035 to $2585.

Northern Territory based Indigenous VET music and multimedia students and Yolngu local businesses attend at reduced rates if they deliver elements of the festival.

The streamlined pricing structure has reduced some of the variations of previous years’ pricing enabling Yothu Yindi Foundation to have a clearer understanding of projected income and to be able to manage operational budgets more accurately.

The pricing strategy is high in comparison to competitors; however, the price creates exclusivity as well as reflecting value for money considering Garma’s position as a world class festival and cultural experience.

Due to the style of Garma (e.g.: its focus on education and the substance behind the key forum), pricing must remain high for attendees at Garma to break even. Any profits go directly back into the local region. Furthermore, with costs being based on the remoteness of and price escalation in the Northeast Arnhem Land region, Yothu Yindi Foundation’s costs to deliver the festival are high at around $1.2 million.

3.3. Target Market / Demographics

The overall market of the Yothu Yindi Foundation is broad, yet specific in regard to individual products and services provided by the organisation.

Specific target markets are listed below:

3.3.1. Garma Institute (the Education Hub)

Poor foundation skills, lack of motivation and teaching barriers in Northeast Arnhem Land block mush of the opportunity for Yolngu in the region. This in turn creates a lack of capacity for employment or building community wellbeing; it reduces leadership, discipline and commitment to education; and it creates a cultural gap to delivering effective education and training outcomes.

Thus, the target markets for the Education Hub are those who do not fall within the traditional pathway of education (i.e. early childhood, primary, and secondary streams). This could be due to geographic distances to schools, a family determination that formal education is not required, or children themselves have made that decision.
The diagram below provides a clear and simple outline of what Yothu Yindi Foundation wants to achieve from the Education Hub.

**Figure 5 – the Education Hub aims to overcome barriers on the education pathway through values and activities relevant to Yolngu people**

In a “bush university” environment or through the boarding style Dhupuma College – within the setting of the sacred Gulkula site – students will receive specific support that will allow them to transition back into the traditional education pathway in future years or at a more suitable stage.

### 3.3.2. Garma Institute / Garma

Garma offers a broad range of programs running concurrently, which target a diverse range of participants. It is anticipated that future years of Garma will attract close to 2,000 visitors and participants to the Gulkula site. Participants include policy makers, government department representatives, school groups, corporate and community organisations, philanthropic enterprises, Yolngu people of northeast Arnhem Land, and other Indigenous and non-Indigenous Australians nationally. Market strategies must vary to reach this variety of demographics. The main markets Garma is aiming for are:

- **Key Forum**

  The theme for the key forum promotes a main topic for discussion each year. These topics include Indigenous creative Industries, education, health and Indigenous knowledge. Each year, the target market must reflect interest, knowledge and expertise in the Forum’s theme. These can include:
  - Indigenous organisations, leaders, educators and practitioners in particular fields;
  - Government leaders, managers – public policy and action formulators, decision-makers;
- Corporate sector leaders, managers – Indigenous and CSR program managers, policy and decision-makers;
- University institutions and students;
- Yolngu and other Indigenous and non-Indigenous presenters; and
- Non-Indigenous educators, practitioners in particular fields and sectors.

**Youth Forum**
- Indigenous Youth;
- Non-Indigenous youth visitors to Garma;
- School groups from schools nationally; and
- Indigenous and non-Indigenous presenters, role models, inspirers.

**Indigenous Contemporary Music Training program (to be offered through Garma Institute)**
- Indigenous students (primarily secondary school);
- Indigenous performers; and
- Indigenous and non-Indigenous artists – as instructors, role models, presenters, inspirers.

**Indigenous Recording and Multi Media Training Program**
- Indigenous students (secondary school);
- Indigenous communities (in which the students are recording cultural traditions and practices – song, dance, ceremony, music); and
- Educators.

**Cultural activities**
- Customers – non-Indigenous visitors seeking substantive cultural exchange experiences;
- Yolngu guides;
- Men’s and women’s program presenters, instructors; and
- Tourism operators.

**The Garma panel project (collaborative art project)**
- Indigenous artists; and
- Customers – purchasing Panels or limited edition prints from artists/YYF.

**Cultural, Art presentations and performances**
- Indigenous Artists; and
- Performers from Yolngu communities and other indigenous communities (Bunggul - dance ceremony performers).

**Special visitors/groups**
- Partners, supporters of YYF in financing and provision of support for community programs;
- Corporate and government leaders, decision-makers;
- Corporate and government policy and action program managers;
- Potential partners, supporters to help finance community services, etc; and
- Stakeholder organisations and partners e.g. Reconciliation Australia.

3.3.3. The Wellbeing Project

The Main markets the Wellbeing Project is aiming for are:

- Dilthan Yolngunha: The Healing Place – respite and rehabilitation service/traditional healing
  - Yolngu women, being cared for and treated;
  - Senior Yolngu – managed and operated by a group of senior Yolngu women; and
  - Young Yolngu trainees, learning traditional healing practices.

3.3.4. Fundraising – current Business Partners & Funding Streams

The target market for fund raising is primarily partners, sponsors and philanthropic organisations with like minded mindsets and attitudes. Previous and current partners (as at June 2013) supporters and sponsors include:

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Organisation</th>
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<tbody>
<tr>
<td><strong>Principal Partners</strong></td>
<td><strong>Service Providers (Continued)</strong></td>
</tr>
<tr>
<td>Australian Govt (FAHCSIA / Indigenous Land Corp)</td>
<td>Radio Larrakia</td>
</tr>
<tr>
<td>National Australia Bank</td>
<td>Southern Cross Television</td>
</tr>
<tr>
<td>Northern Territory Government</td>
<td>TEABBA</td>
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<tr>
<td>Rio Tinto Alcan / PACAL</td>
<td>Top End Hire</td>
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<tr>
<td>Sodexo</td>
<td><strong>Special Relationships</strong></td>
</tr>
<tr>
<td>The Christensen Fund</td>
<td>Anglicare NT</td>
</tr>
<tr>
<td><strong>Sponsors</strong></td>
<td>Annmarie &amp; Arturo Gandioli Furnagallo Foundation</td>
</tr>
<tr>
<td>Australian Council of the Arts</td>
<td>CDU School of Music</td>
</tr>
<tr>
<td>Australian Government</td>
<td>Dare to Lead</td>
</tr>
<tr>
<td>Indigenous Land Corporation</td>
<td>Desert Knowledge Australia</td>
</tr>
<tr>
<td>John T Reid Charitable Trust</td>
<td>IST Industries Services Training</td>
</tr>
<tr>
<td>Telstra Foundation</td>
<td>NT Open Education Centre</td>
</tr>
<tr>
<td><strong>Supporters</strong></td>
<td>NT School of Music</td>
</tr>
<tr>
<td>Apra / Amcos</td>
<td>Reconciliation Australia</td>
</tr>
<tr>
<td>Charles Darwin University</td>
<td>Services Industries Training Advisory Council</td>
</tr>
<tr>
<td>Gilbert &amp; Tobin Lawyers</td>
<td><strong>Indigenous Organisations</strong></td>
</tr>
<tr>
<td>Intelligent Risks Pty Ltd</td>
<td>Buku-Larrnggay Mulka Art Centre</td>
</tr>
<tr>
<td>Northern Land Council</td>
<td>Dhimirru Aboriginal Corporation</td>
</tr>
<tr>
<td>Perpetual</td>
<td>Gumatj Association Inc</td>
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</tbody>
</table>
Developing targeted applications for funding involves significant effort. A sample / template Application for Funding has been included at Attachment 9. This must be tailored each time to suit the program or group of activities funding is being sought for and, importantly, to suit the prospective funding provider.

3.4. Marketing Strategies

Garma is the Yothu Yindi Foundation’s annual showcase event but, behind the scenes, the Foundation is active in supporting a range of other practical social, cultural and economic initiatives that all contribute to the maintenance and propagation of traditional Yolngu culture.

3.4.1. Yothu Yindi Foundation’s Value Proposition

The following items are the crucial elements currently endorsed and promoted by Yothu Yindi Foundation and that should continue to be exploited through marketing activities:

- traditional ways – cultural knowledge and experience;
- mental and physical health / wellbeing improving strategies;
- geographical habitat – traditional scientific & ecological knowledge;
- cultural property, including:
  - language;
  - documentation of indigenous cultural heritage; and
  - literary, performing and artistic works.
- diverse, pristine and remote landscape beauty;
- educational and information sharing programs;
- well established reputation; and
- network of stakeholders.

Relevant to the organisations and prospective sponsors / funding providers sought, these elements should remain a consistent focus to be promoted in all applications.

As Australia’s leading Indigenous cultural event, Garma is a superb and worthwhile sponsorship opportunity for corporate, government, non-government and philanthropic organisations.
3.4.2. Marketing Objectives

Yothu Yindi Foundation’s marketing objectives for the immediate future are to:

- expand/capitalise on a well established brand;
- strengthen the position of the Foundation in the competitive charity fundraising arena;
- broaden, develop and promote programs – particularly the breadth of the Garma Institute – to attract program specific target markets;
- target international involvement to exchange and develop relationships with key stakeholders.

3.4.3. How will the Objectives be achieved?

Currently, the Yothu Yindi Foundation does not have a position dedicated to marketing or fundraising activities. The implementation of a new role to facilitate these activities on a full time basis is considered vital to develop and take advantage of all future opportunities. Fundraising opportunities remain relatively unexplored.

1. Expand / Capitalise on a well established brand

The Yothu Yindi brand has been well known since the success of the Band during the ’90s. The brand has since been further developed through the ongoing success of Garma and its role in establishing the Garma Institute has captured strong endorsement from the education industry whilst attracting a difference scope of partners. The Yothu Yindi Foundation brand is strong amongst the public and synonymous with Indigenous Culture.

Future marketing campaigns need to ensure the full breadth of Yothu Yindi Foundation’s activities (illustrated below) is captured.

Creating a strong brand will not only raise the profile in the public domain, it will also raise the profile of key sponsors and partners, providing further benefits to them.
Increase General Awareness – Yothu Yindi Foundation has an opportunity to develop a media campaign to attract funding through public donations. Currently, donations are predominantly made through the website. However, donations through this mechanism are limited due to a need to raise general awareness. Until general awareness of Yothu Yindi Foundation activities is improved, fund raising through public donations will not reach its optimum level.

In-Kind Advertising – The development of a strategy to attract in-kind advertising donations in the form of advertising spots from television networks will raise the profile and mission of the Yothu Yindi Foundation and Indigenous issues. Whilst much of Yothu Yindi Foundation’s patronage will benefit from and interstate campaign, television networks have Community Service Programs that involve partnerships with charities deemed important to their target audiences. They can assist these charities to achieve their goals through the provision of on air time, including exposure of campaigns and causes to a strategically targeted audience. Pro-bono opportunities for this should be explored. In addition, Yothu Yindi Foundation will explore its own networks further to attract direct ambassadors of the Foundation, such as Marcia Langton (Foundation Char, Australian Indigenous Studies at Melbourne University). Currently, Australian actor Jack Thompson (pictured) is an active ambassador of the activities and vision of the Yothu Yindi Foundation, and recently formed the Jack Thompson Foundation to look at remote housing.

Within the next twelve months, the Ambassadors will be Yolngu new and emerging leaders.

2. Strengthen the position of the foundation in the competitive charity fundraising arena

In the Australian fund raising arena, there are many NGO’s competing for limited available funding. Yothu Yindi Foundation is one of seven hundred thousand charitable organisations in Australia, reliant on sponsorship and donations to operate.

Currently, funding is derived from a range of principal partners, sponsors and supporters which have been adopted through personal networking and broader organisational networking.

Yothu Yindi Foundation needs to actively target new sources of funding to obtain sustainable financial support. Current income streams should continue to be developed and used, while at the same time the Foundation should look at broadening its funding base, and increasing the number of revenue streams to result in an increase in financial capacity to deliver all programs.

Specifically, Yothu Yindi Foundation needs to develop strategic relationships which translate into funding and in-kind donations.

Example: The Jawun Initiative

This year marks the 13th year of Jawun, an initiative aimed at opening the doors of opportunity in the private sector to Aborigines. Through it, hundreds of staff from the country’s leading corporate organisations have partnered with indigenous communities. This partnership involves:

- a focus on providing the most important resource: their people fixing the people deficit in the region with know-how, experience, expertise and network;
- support of Indigenous leadership and Yothu Yindi Foundation’s agenda within that framework, enabling it to pursue its goals;
- helping to build Indigenous capacity through the involvement of high-quality people;
- helping Indigenous organisations to innovate;
- committing to developing and agenda for the long haul – rather than the traditional model of corporate philanthropy where support is provided to individual organisations for individual initiatives, the Jawun model is focused on long-term social change, directly in line with Yothu Yindi Foundation’s vision and objectives.

Yothu Yindi Foundation commenced its partnership with Jawun in 2013. Ongoing support through people resources from the private sector will provide the Foundation with the support required to maintain its current momentum of delivering its plan and making a greater difference.

Yothu Yindi Foundation has a Sponsorship Prospectus specifically tailored for Garma. This prospectus will be expanded to incorporate the broader activity base of the Foundation and significantly lift its financial profile. For example:

- offering corporate partnership opportunities and different levels – VIP, gold, silver and bronze – similar to current Garma offering;
- sponsorship support of individual activities and programs;
- one-off individual donations by individuals as ‘Patrons’ of Yothu Yindi Foundation (note, billions of charitable dollars are donated by individuals in Australia); or
- a structured plan to target the ‘salary sacrificing’ options offered by many corporate organisations;

Fundraising dinners and auctions may also help to build and service relationships with sponsors and foster new sponsorship monies. While corporate organisations may not be able to contribute ongoing financial support they may be willing to purchase dinner tickets or donate prizes.

3. Broaden, develop and promote programs to attract program specific target markets

Garma is recognised as a unique market leading festival. It currently operates at full capacity and has never officially advertised. Due to the limited number of places available for attendees, Garma is an exclusive event: cultural attendance is limited and pricing for tickets is high to support the high costs of delivery ($1.2m). This will ensure maximum benefit for the Foundation.

Garma also houses many activities of the Garma Institute, including the Key Forum, which focuses on a particular Indigenous issue annually depending on the local community outlook and activities. Yothu Yindi Foundation will run more frequent Forums (including the Key Forum, the Youth Forum and music learnings), outside Garma. This will allow the progress of ideas and data resulting from the Forums to be managed and prevent momentum being lost due to time lapses between forums. Furthermore, it will provide the platform for the Yothu Yindi Foundation to maximise opportunity to deliver its vision and objectives.

Targeting the right people to attend Garma continues to be critical in order to push the objectives of the Yothu Yindi Foundation. Combined, attendees should be a suitable mix of government officials,
corporate sector leaders, Indigenous leaders and Yolngu simply to maximise the exchange of knowledge and ideas. The attendance of Yolngu is vital to the survival of Garma as Indigenous attendance and engagement is a large point of difference between Garma and other festivals.

The Governance Project currently being undertaken provides a sense of assurance that all Yolngu clans are included in Garma consultation, support the program, increase their attendance and unite in future years.

4. Target international involvement to exchange and develop relationships

Yothu Yindi Foundation will also explore international business development – developing networks with Indigenous people globally. This will encourage more attendance and learnings at Garma and provide access to the expos and conferences to broaden ideas. Recent examples include the partnership with the Christensen Fund in Chicago – how does Yothu Yindi Foundation attract similar philanthropic organisations – or the connection with the Dutch providing key information on the Macassan Trade Route in Arnhem Land.

3.5. Communications

Regular and relevant communications is fundamental to good marketing, knowledge transfer and providing assurance of sponsorship outcomes. To enable full alignment across all Yolngu clans, to ensure all stakeholders understand the undertakings of Yothu Yindi Foundation, to maximise exposure of the Foundation, and to attract ongoing financial / in-kind support, Yothu Yindi Foundation will develop a communications protocol encompassing a range of communication tools. The communications protocol is based around:

- effective communications between all stakeholders;
- alignment of future direction between Yothu Yindi Foundation and Yolngu clans; and
- providing mechanisms for stronger business relationships with sponsors, funding providers and other networks that will evolve over time, delivering greater value to the Foundation and the work it does.

These types of mechanisms can be powerful change agents to achieve new ways of doing business. However, change generally brings challenges in cultural terms and resistance on the part of many. The requirement for effective and transparent communications and strong relationship management are therefore essential if the objectives are to be achieved.

The diagram below outlines the communication lines and the relationship approach between Yothu Yindi Foundation and relevant stakeholders based on its objectives to deliver economic opportunities for Yolngu for the long term and ensure greater understanding between Indigenous and non-Indigenous Australians through contemporary environments and programs.

Figure 6: Approach to Aligned Communications and Outcomes
Successful communication maximises support for Yothu Yindi Foundation programs and its aims. Strategies should be identified to maximise benefit for each program/category.

Currently Yothu Yindi Foundation promotes its activities and outcomes through a range of means, including Key Forum Report and Garma Festival Report. These documents are available on Yothu Yindi Foundation website, mailed out to participants, registered members and key sponsors from their Alumni database. The quarterly Dhawu Newsletter will be re-established once funding can be secured for a Marketing and Communications resource.

Establishing communication protocols will ensure that a consistent level of information and content are shared and discussed with all relevant stakeholders, including the Yothu Yindi Foundation Board, management, sponsors and participants. These protocols include:

- **Adoption of the [Dhawu] Newsletter**: Recognition through profile stories, interviews and general information should be featured in regular newsletters online. These newsletters can share with sponsors the ‘wins’ of YYF thus developing further sponsor ‘buy in’ to the programs. Furthermore, they will broaden knowledge about Yothu Yindi Foundation, its activities and the outcomes of its programs.

- **Media Releases**: Media releases are currently principally created prior to and following Garma. As these are a simple and straightforward method of getting clear messages across to potentially significant readership numbers, additional scope for media releases should be explored; e.g. promoting the establishment of the Youth Forums throughout each year, an undertaking to share the experience of Dilthan Yolngunha (The Healing Place), or successes in education through Dhupuma College / Garma Institute. Regular media releases across Indigenous and non-Indigenous avenues will enhance an awareness of the Foundation.
- **Regular Progress Reporting**: Progress reports of Yothu Yindi Foundation activities can be captured within the newsletter to minimise duplication of or unnecessary effort. However, there will be the occasional need to create specific progress reports on any one of group of activities. This could be in response to sponsor requirements for updates on regular spends, or perhaps to ensure the Board of Directors or clan leaders maintain clarity of the accomplishments and hindrances alike of the Foundation. A recent report on Garma has been included at [Attachment 10](#).

- **Advertising and Promotional activities**: Yothu Yindi Foundation will promote to the wider community an understanding of and respect for Indigenous cultures, with specific focus on Yolngu Culture. This will be achieved through providing information in the wider community about contemporary issues that affect these individuals and communities, particularly through reporting of the outcomes of the Foundation’s programs and their components, such as the Key Educational Forum at Garma. Yothu Yindi Foundation also advertises in Indigenous Newspapers such as The Courier Times and The National Indigenous Times.

- **Updating Yothu Yindi Foundation Website**: the website is currently undergoing a review with the intent of creating a more structured and unified front to the Yothu Yindi Foundation and its activities as a whole. The website provides a contemporary, first port of call and access point to all activities undertaken by Yothu Yindi Foundation. The website is also an ideal place to recognise sponsors: a page dedicated to “The Garma Family”, could be adopted and used as a selling point as many sponsors feel an emotional connection to Garma. Similarly, with the Garma Institute and the Wellbeing Project, should sponsors wish to be identified with particular programs offered.
4. Human Resources and Succession Planning

The employment of staff is fundamental to any organisation. In the operating environment experienced by the Yothu Yindi Foundation, the importance of good, competent, reliable and, importantly, Yolngu staff is magnified many times over.

There is a limited pool of Yolngu available in the employment market who have the skills and capacity to perform high level jobs, such as that of a CEO of the Yothu Yindi Foundation. For Yothu Yindi Foundation to meet its objective of Yolngu ownership, drive and direction of the organisation, this activity will not simply stop at recruitment. Much time will need to be spent with individuals (identified by the Board) to coach and mentor them into their leadership roles, to ensure both corporate and operational knowledge and approaches are clearly understood and be satisfied that the roles are truly owned by the Yolngu moving forward.

4.1. The Development of the Yothu Yindi Foundation

The current structure and management of the Foundation is virtually a completely new structure implemented in 2010 following resignation of the previous management team.

4.1.1. Organisation Structure

The diagrams below depict the current organisational structure (Figure 7) of Yothu Yindi Foundation, and encapsulate identified future roles (Figure 8) to be recruited. For the successful delivery of Yothu Yindi Foundation programs, and to ensure it meets its objectives, these proposed positions must be recruited within the next 12 months, particularly to allow sufficient mentoring and coaching of new recruits in each position.

Figure 7: Yothu Yindi Foundation Organisational Structure – PHASE 1 (2013-2014)

Figure 8: Yothu Yindi Foundation Organisational Structure – PHASE 2 (2014-2015)
The proposed organisational structure has been designed with careful examination of the critical functions and programs within Yothu Yindi Foundation in mind. Each role within the organisation is designed to address these critical functions (refer Figure 1 in Section 1.3 for an outline of these functions). It should be noted that it is not necessary that each role be staffed as a full-time position as this would not be economical.

It is plausible that either of the following options, or a combination thereof, be implemented:

- one person in the organisation may be responsible for more than one role; where this approach is used, care must be taken not to overload an individual with more roles than is efficient and effective; or
- positions may be staffed on a fixed term contract, part time or some roles outsourced to specialised consultant (e.g. finance functions outsourced to an Accountant).

4.2. Training and Development

Yothu Yindi Foundation’s people are what make it successful and what will ensure ongoing successful outcomes of the programs and their objectives. To remain a leading not-for-profit organisation, skills and capabilities of the Foundation’s people need to be developed through:

- apprentice and trainee development;
- safety, compliance and technical skills training;
- development training to prepare employees for future opportunities; and
- operational training designed to help employees better perform in the current role.
A structured training program where the employee spends time in each program is ideal, in Darwin, Nhulunbuy, Gunyangara, Gulkula and beyond. Activities to be conducted as part of Yothu Yindi Foundation’s internal training and development program involve:

- Yolngu cultural induction – this may be an extended version of the existing Cultural programs seen in the Garma program to provide ‘first-hand’ experience in the land and culture of the Yolngu people and the 5 Clans intimately involved with the Yothu Yindi Foundation;
- exposure to the business planning process and review of current Business Plan; and
- feedback sessions with current Board, management and staff.

4.2.1. Induction

All Yothu Yindi Foundation employees, seasonal staff and subcontractors must satisfactorily complete relevant induction training requirements, including site induction. This can be extended to volunteers at Garma, if considered suitable. Relevant induction requirements can include:

- organisational structure of Yothu Yindi Foundation and where it sits within the broader Yolngu enterprises such as Gumatj, Marngarr and Laynhapuy Homelands;
- employment conditions including work hours, meal breaks, facilities & amenities;
- Yolngu culture;
- any occupational health and safety requirements, including safe work practices;
- explanation and discussion of relevant policies;
- communication protocols and any reporting requirements;
- site emergency procedures, including first aid, emergency evacuation points, fire safety and any other relevant information;
- housekeeping requirements for the work area;
- fitting and issue of any uniform to be provided; and
- issue of a copy of the current position description or expected responsibilities for the role.

4.2.2. On-The-Job Experience

Experience as a basis for learning is central to the concept of staff development. Methods include:

- Coaching and Mentoring: This is planned one-to-one instruction; the coach sets a good example of what is to be done, answers questions and generally offers advice to the trainee who is able to shadow the coach on a number of activities as a mode of learning.
- Job Rotation (Multi-Skilling): This will assist new employees to broaden their knowledge through work experience in various parts of the organisation, perhaps across programs, or in different roles within one program.

Of particular importance is the mentoring of identified Yolngu people; a form of “Buddy System” whereby a new employee will shadow the key functions currently within the structure to ensure the roles, responsibilities, approaches and methodologies are adequately captured prior to taking on the role solo.
Figure 9: Skills, Knowledge and Support all contribute to the Foundation’s Success

This will further ensure greater ownership of the position and its function by the Yolngu if a comfortable and true understanding of the role can be grasped first.

4.2.3. Traineeships

In line with the Foundation’s objectives, it is active in creating employment opportunities in staffing its programs such as within the Wellbeing Program and at Garma. Garma employs a significant number of Yolngu staff including Cultural Advisors, external consultants, labour staff with site preparation and dismantlement, entertainment staff including Bunggul dancers, transportation and Yolngu security staff.

Yothu Yindi Foundation will create a structured traineeship within its administrative functions. This traineeship will be created with specific learning outcomes against specific criteria to create further employment opportunities within all facets of the organisation’s management and operations.

4.2.4. Communication between Management and Employees

Particularly within the cultural environment within which Yothu Yindi Foundation works, ongoing communication between management and employee in regard to performance, development, responsibilities, and criticality of role will encourage a fuller ownership of the respective roles and responsibilities and drive a more proactive capability.

Lack of communication results in a breakdown in information sharing, which can cause confusion and discourages employee ‘buy in’ thus creating an environment where there is no or limited employee ownership of projects, functions and responsibilities.

4.3. Succession Management

Yothu Yindi Foundation has enjoyed great success since its inception in 1990 and the first Garma in 1999. This success and subsequent growth has taken the Foundation from a relatively small and
unknown organisation to one with international and national status, multiple awards and excellent branding and positioning in the Charity sector.

Proper succession management planning will ensure this success and reputation continues; that the knowledge and business management is transferable beyond individuals and continues to the next generation of leadership.

Succession management is a strategic, systematic and deliberate activity to hand over control of the business in a way that is least disruptive to the organisation’s operations and value. The focus of succession management is to ensure a flow of people who have the skills, knowledge and attributes to fill critical vacancies when they arise, to provide a contingency plan for unforeseen vacancies in the organisation, and to develop individuals to take on leadership roles. Succession management strategies also enable organisations to better respond to change.

Currently, the General Manager is the carrier of much of the organisation’s activity and management. She is the knowledge holder and technical expert of directing and producing Yothu Yindi Foundation’s flagship program (Garma), the driving force behind ensuring the Garma Institute, Dhupuma College and other programs succeed into the future, and the prime coordinator of all funding applications to secure each of these programs.

Thus, the current staffing structure – as outlined earlier – is well under resourced for effective and efficient functioning of the programs and may be significantly limiting the growth of the organisation. The new organisational structure to be implemented by Yothu Yindi Foundation to provide it with adequate human resources to drive these programs and identify further funding and self generating income opportunities includes the creation of the following new positions:

- Marketing & Communications / Admin Coordinator (two separate positions in Phase 2);
- Garma Festival Director; and
- Garma Institute Project Coordinator.

This structure will allow the General Manager’s role to remain focused on strategic tasks including meeting organisational objectives, fundraising and improving Board functioning. In addition, through advertising required roles, the Yothu Yindi Foundation will also implement clear recruitment procedures inclusive of a process to ensure Yolngu employment.

4.3.1. Succession Management for Board Members

Directors are appointed at the Annual General Meeting (end November) for the term of one year (refer: Yothu Yindi Aboriginal Corporation Rule Book, 2009) being eligible to be re-elected. In the event of a casual vacancy occurring (clause 5.7), the position shall be filled by the directors designating or nominating an eligible member for the remainder of the term of the position (i.e. “Acting” Board Member – or office bearer – until next Annual General Meeting). This applies to a planned exit of a Board Member (retirement) and for an unexpected departure (passing) of a Board Member.
In line with the approach to training provided above, the capacity of Board Members will be further developed to more directly lead the organisation and implement the each of the Foundation’s programs – through instilling each member to champion discreet activities, taking ownership, drive and direction of their respective parts. This ensures the Board retains the Hands-On approach they currently have and that is required to drive the success of the programs.

When developing the skills of Board members it is essential to acknowledge the importance of traditional authority and the foundation of kinship networks, priorities and responsibilities. This is a challenge for modern Indigenous Corporations to operate and make effective decisions in two Governance systems.

Yothu Yindi Foundation will ensure that all Board members are made familiar with interacting with ORIC – the Office of the Registrar of Indigenous Corporations – including using and navigating the ORIC website (www.oric.gov.au).

4.3.2. Succession Management for Current Staff

Please refer to Attachment 11 for current profiles and position descriptions for exiting roles, and short to medium term newly appointed roles. Based on the current staffing structure and positions currently held in Yothu Yindi Foundation, the requirement for the three positions nominated above are determined to be critical roles.

For example, if the General Manager in particular was to exit the organisation without due process, there is a real risk of losing substantial and valuable organisational knowledge and ‘know-how’ and Yolngu people’s trust in the organisation.

The operational staffing structure is under-resourced for delivering the current plans and programs of Yothu Yindi Foundation, with permanent and seasonal positions overloaded with responsibilities to ensure programs are delivered. As such, Yothu Yindi Foundation will implement the proposed Organisational Structure, recruiting suitable skilled individuals to fill vacancies to create more resources for the organisation to:

- adequately implement programs with proper support and attention; and
- fundraise and administratively support Yothu Yindi Foundation programs.

In achieving this structure, Yothu Yindi Foundation will:

- establish a tailored and appropriate training and mentoring plan – this plan will provide for a 1 to 3 year development phase to up-skill a Yolngu person for management handover. It will set the pathway to leadership predominantly through shadowing the current General Manager and other key management and operational staff
- serious consideration of relocating Yothu Yindi Foundation’s office to Nhulunbuy – this must also consider the potential implications of not having a senior management presences in Darwin – the ability to access government departments and the easier access to interstate

Trust in all activities and the delivery of Yothu Yindi Foundation programs is imperative for Yolngu to take ownership of them on behalf of the Foundation.
cites. However, particularly with management in the hands of the Yolngu, a presence in Nhulunbuy is considered to be of significant importance.

To facilitate Yolngu endorsement, ongoing trust in the Yothu Yindi Foundation and support from the broader clan groups, Yothu Yindi Foundation will undertake community discussions so that all members have a common clarity and understanding of the direction of the Foundation and the role and responsibilities of the Board and the management team in Nhulunbuy.

4.3.3. Proposed Succession Management Plan for Key Positions

The following is a broad succession management plan for transition into new senior positions (e.g. General Manager, senior program Project Managers).

| Set direction of the Yothu Yindi Foundation | the direction of the Yothu Yindi Foundation (vision and objectives) are outlined within this Business Plan, which is a live document to be reviewed and amended as required |
| Create supporting administrative processes | document clear processes that support the critical tasks in the organisation: an administrative calendar outlining major recurring activities throughout the year (related to Funding submissions rounds, Garma critical tasks, human resource functions, lease / contract expiration dates etc) |
| Structure & staff for successful delivery of vision | the organisation is structured and staffed for success against identified objectives, with any vacancies to be filled in a manner that assures a solid foundation of organisational knowledge management and the Board can rely on |
| Identifying potential successors | now that a clear idea of roles has been established, a search for potential successors becomes part of the process; potential individuals from within Yothu Yindi Foundation or as part of the recruitment of new individuals should be identified early |
| Recruitment, training and development | allowing a working understanding of each program initially the with a focus on one as ‘champion’; achieved through structured training mechanisms, building relationships with key staff, and exposure to the breadth of activities; it also requires mentoring by and shadowing of current staff to engender a sense of ownership within new candidates. |
| Connection and Networking | a focus on connecting to existing partners, sponsors and other key stakeholders in the Yolngu communities of East Arnhem, thus building sponsors and partners’ trust and faith in new key positions and supporting longevity in these positions. |

4.4. Recruiting Potential Candidates

Yothu Yindi Foundation’s approach to recruitment ensures candidates are selected with the right mix of technical and interpersonal skills who will further the objectives of the organisation.

In addition, and in line with Yothu Yindi Foundation’s objective to ensure ownership, drive and direction in the hands of the Yolngu, its recruitment, training and succession management approaches actively enable and encourage Yolngu participation. These positions are to be located within the Northeast Arnhem Land region. Through local community advertising and the network avenues with Indigenous enterprises such as Gumat Corporation, Buku-Larrnggay Mulka Art Centre in Yirrkala, and Laynhapuy Homelands Association, Yothu Yindi Foundation has access to Yolngu job seekers and candidates.

Through offering suitable and relevant training options – including apprenticeships where practicable, mentoring and on-the-job training – these individuals will find the trust in working with the Foundation, develop the skills to adequately deliver respective activities and maintain a sense of pride in being responsible for these activities on behalf of Yothu Yindi Foundation.
Conclusion / Summary

Achieving the vision: “for Yolngu and other Indigenous Australians to have the same level of wellbeing and life opportunities and choices as non-Indigenous Australians”

Longer term considerations & strategic plans include:
- Appointing Dhupuma College Project Manager
- Developing Gulkula site for Dhupuma
- International networking for cultural exchange with indigenous peoples globally

The immediate calls for actions are:
- Appointing Garma Institute Project Manager
- Appointing Administration / Marketing Coordinator
- Exploring additional funding streams, including educational avenues for the Institute
- Developing detailed database to capture attendance, participation at each of the programs, etc
- Developing Newsletter for Yothu Yindi Foundation news / progress / updates
- Seeking longer term funding agreements / sponsorships / partnerships
- Establishing additional Youth Forums

The four critical initiatives are:
- Establishing the Garma Institute
- Establishing Dhupuma College
- Growing Garma to be more profitable and to create separate Youth Forums throughout the year
- Focus on marketing and increasing funding avenues

through Yolngu ownership, drive & direction