

Evaluation of the Indulkana (Iwantja) Youth and Community Shed



Azmiri Mian & Ian Goodwin-Smith*

September 2016

Prepared for UnitingCare Wesley Country SA,
by the **Australian Centre for Community Services Research, Flinders University**

*Member of the Commonwealth of Australia's Department of Social Services Family and Children Activity Expert Panel

Acknowledgements

The authors would like to acknowledge and thank all those who participated in and assisted with this evaluation. In particular, we extend our gratitude and respect to Mr Brian Martin, Ms Heather Eglinton, Mr David McGuiness, Mr Shaun Vukic, members of the Indulkana (Iwantja) Community of the APY Lands, and service providers who allowed us to work with them in the completion of this task. We also extend thanks to UCWCSA for commissioning this evaluation and the many people who shared their experiences of having engaged with the Indulkana (Iwantja) Youth and Community Shed.

For further information

Dr Ian Goodwin-Smith
Director, Australian Centre for Community Services Research
T: +61 8 82012013
F: +61 8 82013350
E: ian.goodwinsmith@flinders.edu.au

Australian Centre for Community Services Research

Sturt Road Bedford Park
Flinders University
South Australia 5042 Australia

GPO Box 2100
Adelaide SA 5001

ACSSR Report 08-1/2016

The Australian Centre for Community Services Research is based at Flinders University, Australia. This report is an output of an evaluation funded by UnitingCare Wesley Country SA.

Picture on front cover

The Indulkana (Iwantja) Youth and Community Shed. Picture taken 25 May 2016 by Azmiri Mian

Suggested citation

Mian, A. & Goodwin-Smith, I. (2016) Evaluation of the Indulkana (Iwantja) Youth and Community Shed. Adelaide: Australian Centre for Community Services Research, Flinders University.

Contents

Executive summary	4
Main findings	5
Evaluation questions	7
Recommendations	10
Introduction.....	12
Literature review and environmental scan	13
Youth & community sheds – best practice and precedents.....	13
Theory of Change	15
Summary.....	17
Methodology	18
Method	18
Data collection.....	19
Limitations	20
Data analysis.....	20
The Shed	21
Location and Infrastructure	21
Background and community consultation	21
Program logic and objectives.....	24
Findings and discussion.....	26
Themes	26
Evaluation questions.....	36
Is the program aligned with an evidence base?	36
Does the logic model align with good practice?.....	37
Is the program logic supported and implemented effectively?	37
How is the program performing?.....	38
Does the program meet stakeholder needs?	41
Conclusion	42
References	43

Executive summary

This report sets out the findings of an evaluation of the Indulkana (Iwantja) Youth and Community Shed (the ‘Shed’) program. Indulkana (Iwantja) is located on the eastern edge of the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands in the remote north-west of South Australia. There is limited access to goods and services available, and transport is not readily accessible in the area. Currently there are about 300 people living on the community.

The Australian Centre for Community Services Research at Flinders University was commissioned by UnitingCare Wesley Country SA (UCWCSA) to undertake the evaluation during the period of February to August 2016. The evaluation focused on five broad questions:

- Is the program aligned with an evidence base?
- Does the program logic model align with good practice?
- Is the program logic supported and implemented effectively?
- How is the program performing?
- Does the program meet stakeholder needs?

The participants’ perception of the Shed is that it is the best shed in the APY Lands, offering a broad range of games, access to computers and the internet, musical and recreational activities, social events, and educational opportunities for personal development. It also provides a safe and friendly environment for school children to go to after school and during school holidays. The presence of the Shed has had a positive impact on the community by way of increased school attendance and reduction of youth justice issues. In the absence of a swimming pool and a football club venue, the Shed is a meeting place for incidental culture sharing, and a place where the generations can come together.

The Shed’s program delivery is informed by the “asset-based community development” (ABCD) model, which is evident in the bottom-up way the UCWCSA management and staff work with the community, ensuring

culturally appropriate programs are delivered which focus on the strengths and assets of the participants and community. The Shed is relationship driven, and is well connected, not only within the community and to service providers, but to the wider APY Lands. It enables social and human capital to develop for participants and the broader community.

Main findings

More than a Youth Shed

The Shed is a central hub for the community, and not only for youth programs. There is a significant after school and school holiday program delivered by the Shed, and also community events where families and the community attend. The shed has been identified as a 'safe place' where children can go and feel safe. It has also been described as a 'meeting place' for young men and elders.

Recognising and funding the relational dimensions of community work

UCWCSA management provided significant unfunded activity during the development phase of the Shed. The youth workers continue this work. Most of this unfunded activity involves the hours of relational work with community and other service providers needed to establish the trust and social capital to underpin the Shed's success. This in-kind support to the Shed demonstrates the relational work required in roles and service provision in remote areas and communities, and particularly where cultural diversity requires respectful navigation. This work draws on human capital investments and requires a flexible and committed approach to engaging with community. Such work can contribute to the development of a structural budget deficit in the absence of funding which is flexible enough to underpin relational dimensions of community work.

More about relationships

UCWCSA began the foundation of the Shed by using the asset-based community development (ABCD) method and making it a community

driven project. Culturally proficient relationships have been the foundation of the success of that approach. UCWCSA management and staff have developed safe and trusting relationships with funding bodies, service providers and community members, and continue to have them involved in decision making processes when it comes to the sustainability of the Shed.

Increase in school attendance

The Indulkana Anangu School and the Shed work in collaboration to ensure the children attend school. Using a ticketing system has worked positively to increase school attendance. From Monday to Friday, students receive a ticket to the Shed if they attend school. The school attendance rates are at 77% for first semester of 2016, which is up from same time last year.

Behaviour change in the youth

There is strong evidence that there has been a reduction in vandalism and antisocial behaviour in the community as a direct result of the Shed and the relationship the community has with the Shed workers.

The right people in the job

Staff engagement and the relationships between staff and community are critical to the success of the Shed. The continuity of those relationships through enduring staff presence needs to be sustained by ongoing attention to remote staff needs. UCWCSA have achieved considerable success in achieving high rates of staff retention within Indulkana, which underpins much of the success of the Shed. This provides an excellent platform upon which to build to a continued focus on remote area workforce needs and longer term successional planning including workforce development and the involvement of the Community Council in recruitment processes for the Shed.

Build capacity for local Anangu workforce

Whilst there are many positives in having Anangu workers at the Shed for both the worker and the community (for which Anangu workers provide visible work-engaged role models), there is often a mismatch between the

expectations of the organisation and the workers themselves in terms of roles and responsibilities. Moving forward, there is scope to work with the community to explore ways of developing mutual understandings around responsibilities and obligations related to employment roles. Such explorations should be informed by a hybrid cross-cultural partnership approach.

Evaluation questions

Is the program aligned with an evidence base?

The Shed as a program is appropriately informed by the ABCD model and focuses on strengths and assets of the participants and the community. It has a bottom-up approach in service delivery as community consultation is an ongoing method of practice to ensure cultural appropriateness. This model provides a strong foundation for building social and human capital within the community structure for long term sustainability of the program.

The ABCD model also resonates with funding body objectives under the IAS grant, which state that, “Wherever possible, projects funded under Remote Australian Services (RAS) should be community led” (IAS, 2016).

Does the logic model align with good practice?

The Shed activities are informed by the community and Aboriginal knowledge and the logic model articulates a schema that connects intentions, actions and outcomes in accordance with community needs, and in alignment with evidence-based theory of change.

Is the program logic supported and implemented effectively?

The program is supported and run by excellent staff. UCWCSA staff who run the Shed are respected, skilled and trained youth workers, highly experienced in implementing the activities at the Shed. The Shed coordinator, who holds a relevant Certificate IV, and who complies with all child-related screening and mandated training, meets individually with other agencies in Indulkana weekly and attends monthly Service Provider and Community Council Meetings. He is enmeshed within the local

community and the relevant network of service providers, ensuring that the program is able to engage effectively and holistically within the life of the community. He is also a regular visitor to the school and Families SA. There is one full time non-Aboriginal Youth Worker (Cert IV Youth Work qualified) and one Aboriginal part time female Anangu support worker who support effective community and cultural connectedness, and UCWCSA provide effective management systems and processes which underpin the quality of the service.

How is the program performing?

The program delivers ongoing access to the Shed for the whole community along with specific diversionary activities for children and youth during after school hours and school holidays. Although school holidays can be a time when families leave the community for holidays, daily attendance rates usually exceed 50 young people. More than 80 per day use the facilities during each school term. The table overleaf shows how that client output translates to the Shed's performance against the objectives within the Program Logic, based on findings drawn from qualitative interviews with 48 stakeholders including 29 Indulkana community members.

OUTCOMES	Outcomes achieved	Outcomes partially achieved	Outcomes yet to be achieved
Short term			
Youth workers are successfully engaging children and youth	✓		
Participants access and participate in programs	✓		
Referrals result from attendance to the shed	✓		
1. Intermediate term			
Improved family and community safety and functioning		✓	
Increase in school attendance	✓		
Reduction of vandalism and youth justice issues	✓		
Improved Anangu worker retention			✓
2. Long term			
Ensuring children go to school to give them a good start in life		✓	
Making communities safer		✓	
Contributing to addressing the disproportionate disadvantage in remote Australia		✓	

Table 1: Program Logic outcomes

Does the program meet stakeholder needs?

Stakeholder feedback confirmed that the Shed is an effective and appropriate program. Community expectations of the Shed include community ownership and participation, and this expectation is realised through the programs use of ABCD principles. The Shed performs well against a number of objectives which are important to stakeholders.

Recommendations

Recommendation 1:

Note that the Indulkana (Iwantja) Youth and Community Shed operates as a community hub which is instrumental in community development.

Recommendation 2:

Encourage potential funders to recognise the strengths of the program and depth of relational work outlined herein, along with the need for long term, flexible and diverse funding options to underpin the ongoing outcomes which those strengths enable.

Recommendation 3:

Note UCWCSA management, in operationalising the Shed, have actively demonstrated culturally proficient practices in engaging and collaborating with service providers and the Indulkana Community Council.

Recommendation 4:

Note that the Indulkana (Iwantja) Youth and Community Shed staff demonstrate good practice and cultural proficiency in engaging with the community and building and sustaining relationships to deliver programs.

Recommendation 5:

Note the Shed's contribution to increasing school attendance.

Recommendation 6:

Note the Shed's contribution to reducing antisocial behaviour.

Recommendation 7:

Note that UCWCSA have been successful in the retention of a consistent Youth Worker role.

Recommendation 8:

Adapt policies for recruitment of staff to include membership of an Indulkana Community Council Member in interviews and selection.

Recommendation 9:

Review the Remote Service work policy with a view to maximising capacity to retain a remote workforce.

Recommendation 10:

Work with the community to explore ways of developing mutual understandings around responsibilities and obligations related to employment roles.

Introduction

Aboriginal Australian people are disadvantaged on every social indicator in comparison to non-Aboriginal Australians (Price & Dalgleish 2013; SCRGSP 2014; White & Wyn 2013). Aboriginal young people are among the most disadvantaged groups in Australia. For indicators that can be disaggregated for remoteness, most outcomes for young Aboriginal Australians worsen as remoteness increases. In response to this disadvantage, remote youth programs exist to address social and health outcomes of young Aboriginal people.

Programs that are delivered well have the ability to effect positive outcomes around safety, wellbeing and the capacity of youth and communities to thrive. On the other hand, poorly designed activities may have negative consequences (Lindeman *et al.* 2013, Tomyn *et al.* 2015) for youth and communities.

The Indulkana (Iwantja) Youth and Community Shed is a youth and community development initiative operated by UCWCSA and supported by the local community. The program began life as a youth program, but it has grown to be more than that, and whilst it still caters to young people and their needs, it has a whole of community focus. This report documents an evaluation of its effectiveness and appropriateness in regards to its effect on the lives of children, young people and the community at large. In so doing, it contributes stakeholder perspectives, including client, community and service provider perspectives, to the evidence base regarding the effectiveness of youth and community programs in the APY Lands.

*Out of all the sheds on the lands,
and I have been to all of them,
Indulkana one is the best. Y1*

Literature review and environmental scan

Youth & community sheds – best practice and precedents

There are numerous youth programs in the APY Lands. It should be noted, however, that a number of these programs are not regular or ongoing, and there is little evaluation to support them (Lindeman *et al.* 2013). There are some published materials on Aboriginal men's sheds, but nothing on a community hub like the Shed, which functions as a service for youth and the broader community.

In spite of limited local evaluations, key elements underpinning the success of youth and community programs relevant to the logic and objectives of the Shed can be gleaned from the literature. This study acknowledges the work done by Lindeman *et al.* (2013) in drawing together the important elements of youth development programs. The articulation of key elements to success outlined below draws on their work.

Diversity in programs

In catering for the broader community in addition to providing specific youth programs, activities are needed for a range of ages and people, and this translates to a need for a wide variety of activities. Lindeman *et al.* (2013) note that the most effective activities are those which cater for a wide band of users, and also those which specifically cater to age and gender specific cohorts.

Situation specific

Insofar as remote Aboriginal populations inhabit different contexts to other populations, in both a physical and cultural sense, their needs, aspirations and interests differ from those of non-remote and non-Aboriginal Australians. Using program logic and design processes which do not take these differences into account can be problematic. Interventions need to be situation specific, and responsive to the expressed desires of local stakeholders. As Lindeman *et al.* (2013) note, "Programs that are locally developed, context specific and culturally relevant may be more effective

and appropriate”. Echoing the point that stakeholder consultation is critical to the development of situation specific programs, Lindeman et al. (2013) further note that “It is also crucial that people, families and communities are involved in the planning and development of programs to ensure activities are locally driven and not externally imposed”. Skilled youth and community workers should be equipped with the capacity to bring local stakeholders into the process of co-designing situation specific programs.

The right workforce

Skilled youth and community workers with the capacity to bring local stakeholders into the process of co-designing situation specific programs are critical to the success of appropriate and effective youth and community programs. Whilst workers need a range of cultural proficiencies to engage stakeholders in co-design processes, and to build the relational links with community which underpin successful outcomes, Lindeman *et al.* (2013) also note that such workers need to be skilled in the provision of interesting and engaging activities. The ability to build meaningful and functional relationships and trust with community is essential for any program which seeks to engage community, and the ability to build service networks which reinforce each other’s strengths is also a necessary skill for successful youth and community workers in remote areas. As Lindeman *et al.* (2013) note “strong relationships and collaborative work with other agencies are features of successful youth programs”. They go on to say that “interagency work should be viewed as core to the role of local youth workers” (Lindeman *et al.* 2013).

Lindeman *et al.* (2013) further note that an important factor in the effectiveness of youth and community programs is a “strong cross-cultural partnership between co-workers”, or between Aboriginal and non-Aboriginal workers. This partnership is part of a necessary suite of requisite relationships with community (Lindeman *et al.* 2013). A hybrid model of community partnership and governance is recognised as important to supporting long term viability and sustainability of programs in remote communities (Altman 2006 & 2010).

Theory of Change

Asset based community development

Asset based community development (ABCD) recognises that communities have many strengths, capacities, assets and attributes to build on. It contrasts with traditional methods of community development which operate from a top down approach, and which tend to focus on the deficits and inadequacies of the community (Kretzmann & McKnight 1993). In implementing an ABCD approach, the first step is to focus on community assets and strengths. Kretzmann and McKnight (1993) suggest that, in addition to being strengths orientated and assets driven, ABCD is community development that is driven by communities and underpinned by relationships with and within communities (Kretzmann 2010).

Adopting ABCD requires external parties to reconceptualise their perceptions of marginalised or disadvantaged people or places. Instead of designing solutions and driving change, their role involves supporting the community in the developments that they wish to make (Cameron & Gibson 2008). Advocates of ABCD claim that this establishes a facilitative, partnering approach, rather than a more traditional interventionist one. Seeking to adopt more facilitative and partnering approaches is not novel, and governments have long attempted to adopt community development principles to improve the delivery of services and their outcomes (Jones 2013; Smith and Vawda 2003), with ABCD being one of these approaches (Russell 2011). Adoption of ABCD does not preclude public sector involvement or provision of services, something that has been raised as problematic by some critics; rather, this approach assumes a change in interactions (Moran *et al.* 2007). The challenge for external parties, such as government organisations, is balancing their involvement and associations with the community, especially to avoid dependency relationships (Fisher *et al.* 2009; Mathie and Cunningham 2003). The idealised version of ABCD would require these parties to step back and enable the community to identify the appropriate course of action and then support their choice (Mathie and Cunningham 2003).

An assets driven approach to community development focusses on “harnessing the social capital that already exist(s) in the community” (Cameron 2000). Social capital in the ABCD context is the relationships and networks (assets) which are present in communities.

Social capital

ABCD recognises social capital as an asset. Bourdieu defines social capital as “an attribute of an individual in a social context. One can acquire social capital through purposeful actions and can transform social capital into conventional economic gains. The ability to do so, however, depends on the nature of the social obligations, connections, and network available to you” (Bourdieu 1986). Social capital encapsulates networks (formal and informal), norms and trust, built on a foundation existing relationships in communities. It enables improvement in “efficiency of society by facilitating coordinated actions ... for mutual benefit” (Putman 1993).

The importance of social capital for effective community development has long been discussed in the literature (Beard 2005; Dale and Newman 2008). Although it has been critiqued, with authors suggesting there are both conceptual and practical challenges (Daly & Silver 2008), positive views of social capital focus on the advantages gained by nurturing relationships to build trust and reciprocity. At the core of ABCD is the focus on social relationships, such as formal and informal networks, and extended families who are treated as assets (Ogden *et al.* 2013; Woolcock 1998). By treating relationships as assets, ABCD is a practical application of social capital. Kretzmann and McKnight (1993) stress that ABCD supports the development and growth of social capital networks. It enables the joining up and augmentation of human capital through either bridging or bonding activities (Flora 1998; Zahra and McGhee 2013). Human capital encompasses the skills, assets, knowledge, capabilities, connections and experiences held and utilised by community members (Furneaux and Brown 2008).

Summary

There is a deficit in the literature in terms of studies which evaluate the effectiveness and appropriateness of Aboriginal youth programs or broader youth and community programs comparable to the Shed. Nonetheless, the literature identifies basic elements that constitute good practice for such a youth and community program and hub. Successful programs are those that harness an ABCD philosophy to build on situation specific opportunities and needs. The right workforce, capable of building and building upon social capital is important: success within an ABCD framework is underpinned by relationships and by the engagement of such relationships to co-design outcomes and activities. Relationships are also important in terms of workforce make up: a two-way capacity building relationship underpinned by a hybrid workforce comprised of culturally skilled workers and professionally skilled youth and community workers is a desirable workforce model.



Figure 1: Computers and internet

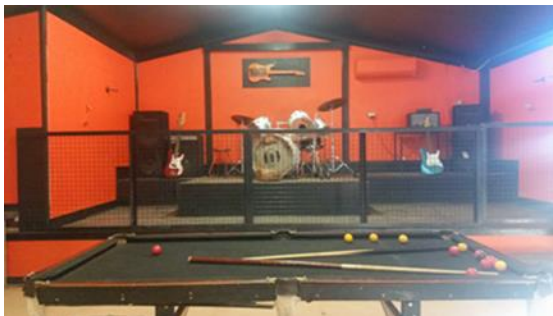


Figure 2: Musical equipment

Shed is somewhere for children to go to, a safe place, talk to youth workers. Youth workers make it work - they have a good relationship with kids and the community. If the kids don't like you they won't go so relationship with kids is important. S2

Methodology

Method

This study is qualitative in design. The stakeholders interviewed for this evaluation included Indulkana (Iwantja) community members, service providers and UCWCSA staff who are connected to the 'Shed'.

Ethical considerations and APY Lands permits

Ethics approval was obtained from the Flinders University Social and Behavioural Research Ethics Committee (SBREC). Researchers were required to have permits from APY Council to visit Indulkana for the research project.

Community Council approval

The UCWCSA staff approached the Council with information on the researchers to seek approval for the field work. The Council agreed and invited the researchers to conduct the study.

Recruitment

The UCWCSA staff also informed Shed participants and service providers about the research. The information sheets and consent forms were distributed by the Shed staff to potential participants. The Shed staff also assisted in introducing the researcher to potential participants and were an important part of the recruitment process.

The focus was on recruiting a variety of stakeholders involved in the Shed program in an effort to gain a balanced perspective from community members and service providers. For community members, a cross-section of age and gender were recruited. The service providers targeted for recruitment were service providers who are connected to the Shed participants and based in the community. They included: Indulkana Anangu School, TAFE SA, RASAC, Families SA, and the Community Store. The Shed staff were also interviewed. To protect confidentiality each participant was given a number (e.g. S1, S2 and S3).

Interviews were held with 28 community members (users of programs), seven service providers, and UCWCSA staff. The service providers interviewed were mostly non-Aboriginal. Fieldwork interviews primarily took place in Indulkana and Mimili. In addition, Data six conversations were held in the nearby town of Marla with people familiar with the community and the Shed, as a result of agency workers spending time in Marla Traveller's Rest outside of work hours. This took the participation number to 48 in total.

Data collection

Documentation

Prior to the field trip, documentation related to the program was collated and read to understand the operation of the Shed. The documents read were used to develop a program logic model to understand if program objectives were being achieved. The documents were:

- Annual report
- IAS Funding reports
- Previous funding contract and reports
- Strategic plans
- Outcomes of projects
- Attendance records
- Newspaper articles
- Support letters from other organisations
- Emails

Interviews

An interview schedule was formulated and revised with the project team and received ethics approval. Interviews were conducted by two researchers over three days. Interviews were semi-structured and included questions about perceived benefits of and satisfaction with the Shed and its activities, the appropriateness of the Shed, its impact on community, and suggested improvements.

Interview participants were de-identified and given a code based on the participant group. Community members were given E and Y as prefixes to their codes and a number depending the order in which they were interviewed. The UCWCSA staff and service providers were given M and S as prefixes for their codes.

The 48 participants can be broken down as follows:

- 29 were Indulkana community members
- 33 were Aboriginal
- 24 were male and 25 female
- 13 participants were under 25 years of age

Limitations

This qualitative research is context specific. The evidence is drawn from stakeholders in and attached to the APY Lands and may not be generalisable to other contexts.

Data analysis

This evaluation draws from an interpretative approach (Braun *et al.* 2013) and is shaped by subjective perceptions, opinions and knowledge about the Shed. Hand written interview notes were transferred to a spreadsheet and multiple readings were undertaken as the data was thematically analysed by two researchers. Reflective engagement with interview notes involved making interpretations that were informed by existing theory and research literature. Significant quotes were then chosen from each subtheme to best represent the results. Quotes that highlight additional pertinent points were also used.

The Shed

Location and Infrastructure

Indulkana is located on the eastern edge of the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands in the remote north-west of South Australia. It has a population of 397 (ABS 2011) and is one of the six main communities in the APY Lands where a total of 2,439 people live. Over 75% of the people living in Indulkana are Aboriginal, with 97.5% of Aboriginal residents speaking an Aboriginal Language at home. The APY Local Government Area is rated the most socio-economically disadvantaged in South Australia (ABS 2011).

Current services in the Indulkana community include:

- the Indulkana Community Council Office
- an Anangu School for birth to Year 12
- a Police Station serviced from Marla
- Nganampa Health Council-operated Medical Clinic with a GP visiting fortnightly
- Skill Hire WA and Regional Anangu Services Aboriginal Corporation (RASAC) office
- PY Ku Aboriginal Corporation building which houses several organisations delivering services in Indulkana
- a small TAFE SA facility
- Indulkana Community Store
- Iwantja Arts Centre
- an oval
- the Youth Shed with public toilets.

Background and community consultation

UCWCSA has been operating the Shed in Indulkana for over five years, with all involved earning the respect and trust of the community. Stakeholder engagement has been a real strength of UCWCSA

management and staff. The program initially commenced as a reducing substance abuse (RSA) project and UCWCSA had 18 months to make an impact in the community. The subsequent RSA report indicated that they did make a positive impact, and they were able to attract some more short term funding ahead of securing IAS funding. While the essence of the program has not fundamentally altered, objectives have been modified over time to suit different funding requirements. The commitment of the UCWCSA Program Manager has been instrumental in the success of the Shed, and management have been diligent in sourcing funds in order to create a stable and constant workforce.

The Indulkana Community Council has played a pivotal role in the design and delivery of the Shed activity. Over the past five years, UCWCSA has developed a close working relationship with the Council, initially consulting with them as to whether they wanted to participate in the Reducing Substance Abuse pilot in 2011/2012. The pilot provided them with an opportunity to realise their goal to have a functional, full time Shed – a positive, safe place for children and young people to go to outside of school hours. The Council have strongly supported the continuation of the Shed, valuing its importance as a resource which improves the quality of community life, especially for children and young people in Indulkana.

The community have seen youth shed services run by other agencies in other APY communities and do not want a part time or occasional school holiday service like others provide. They are strong in their desire to retain the Shed as the focus of youth and community activities in Indulkana. The current Shed Coordinator is non-Aboriginal, and the community have asked that he continue in his role as they have developed a strong trust in him. He has been supported by the previous Coordinator, who currently works as the APY Lands FLO Coordinator, and who is equally trusted by the community. Anangu workers have been employed in the Shed, ranging from full time to casual, and whilst the program is not directly aimed at improving employment outcomes, it contributes to encouraging attendance at school and completion of Year 12 or participation in training.

The Shed shares the same values as the school and displays the values on the door (see Figure 4). The Shed and school collaborate on a ticketing system which is used to encourage children and young people to attend school before being allowed to go to the Shed (see figure 5).



Figure 3: Shared values of the Shed and School

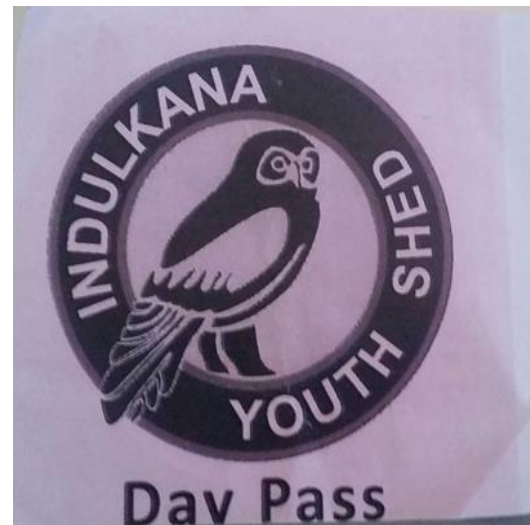


Figure 4: Ticket to the Shed

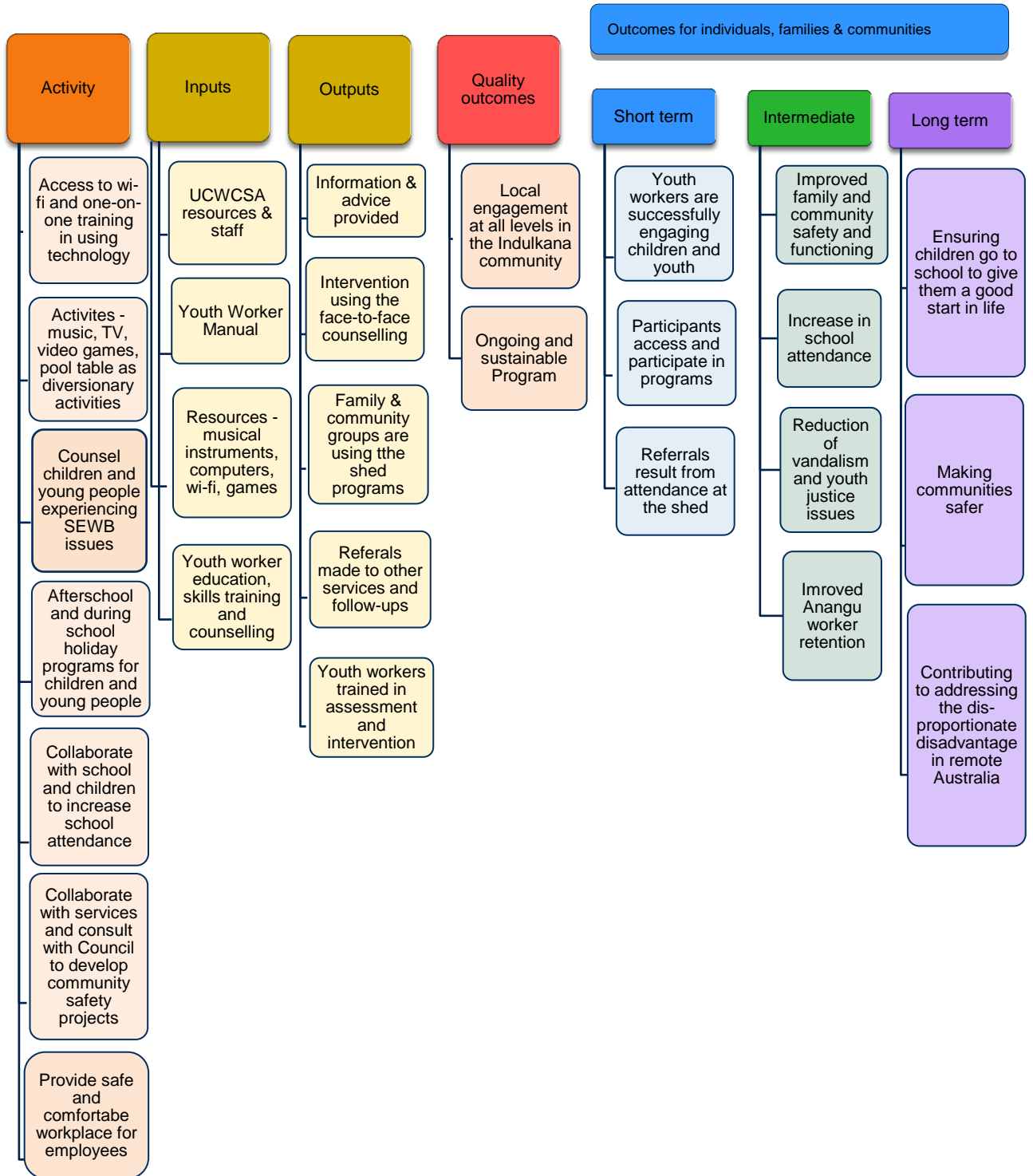
UCWCSA is currently funded through the IAS for the operation of the Shed until the end of 2017. UCWCSA has supported the community by running programs through the Shed since 2011. Activities offered at the Shed reflect the needs and interests of the community and the IAS grant is used to keep the Youth and Community Shed open and to provide safe, supervised activities for children and young people and a social gathering space for the general community. The Shed provides the following highly valued services and resources to the community, filling a gap that existed prior to the Shed being opened:

Services	Description
Six public computers	Access to the internet and Wi-Fi available at no cost.
Public toilets	Located on the premises, along with showering facilities which are available on request for visitors.
Meeting space	A large, well equipped public facility for the community to use for things like the Indulkana Hawks Football Team celebrating their 2014 Championship, concerts, Christmas lunch and discos.
Activities	Pool tables, darts, musical instruments (drums, guitars & percussion), Xbox, Wii, reading material, art, craft, jewellery making and sports equipment.
After school activities	A safe place for the children and young people to go to for a snack and activities after school.
School holiday program	A safe place for the children and young people to go to for breakfast and activities during school holidays.
Collaboration with other services	Joint projects with other services, such as Indulkana School, TAFE SA.
Employment opportunities	Indulkana community members can potentially work as mentors and youth workers.

Table 2: Shed activities

Program logic and objectives

The Program Logic Model for the Shed is depicted at Figure 5 overleaf:



Findings and discussion

A number of key themes arose from conversations with community members and other stakeholders, which provide evidence that the Shed is meeting community needs and achieving key objectives, and which also provide comment regarding possibilities for a future state of the Shed.

Themes

More than a youth shed

The Shed was historically opened to deliver the RSA program to youth experiencing substance abuse and the signage still reads 'Iwantja Youth Shed'. It has since become more of a central hub for the whole community.

The Shed serves multiple purposes for all age groups. It is a place where children can go and get food over the holidays as they serve breakfast and also to have snacks after school every day. UCWCSA management recognise that Shed activities are creating a hopeful future for the next generation:

I feel proud that a program that started with not a lot of future has managed to keep the kids who came into the program in grade 1, who are now completing primary school. It will be good to get funding for another 5 years to follow these kids right to the end of their schooling and seeing the impact on them. S9

Adults use the shed during the day for the internet or just as a meeting place. The community view the Shed as a meeting place for cultural activity where the young and old can get together and build and sustain culture, or simply be in each other's company. The elders felt that the Shed provided a good hub for activities and gatherings which present the opportunity to connect with the children and young people, and with the community at large.

Bring old and new together, the old teach the young and the young teach the old. Y3

It was evident through observation as well as participant voice that relationships are at the heart of the success and operations of the Shed. The presence and availability of the Shed and its activities is having a significant impact in how children and young people relate to each other. Where they may have been isolated before, by coming to the Shed friendships are developing. In times of family or community conflict, children and young people are resisting getting into fights as they do not want to fight their friends. The community can have social and interpersonal disruptions from time to time and the Shed is seen to be a 'safe place' for anyone who needs it, and a space where positive relationships can develop. The Shed is a place where positive role modelling takes place, where there are educational opportunities and reinforcements, and where people can socialise together.

Main place where kids, youth and adults hang out and feel safe. There has been less trouble in the community. Less trouble with boys breaking in to places and doing drugs. Less fighting. The younger kids are mates, usually families fight, but because of the friendships being strong there has been less fighting between families. Y4

Recommendation 1:

Note that the Indulkana (Iwantja) Youth and Community Shed operates as a community hub which is instrumental in community development.

Recognising and funding the relational dimensions of community work

UCWCSA management provided significant unfunded activity during the development phase of the Shed. The youth workers continue this work. Most of this unfunded activity involves the hours of relational work with community and other service providers needed to establish the trust and social capital to underpin the Shed's success. This in-kind support to the

Shed demonstrates the relational work required in roles and service provision in remote areas and communities, and particularly where cultural diversity requires respectful navigation. This work draws on human capital investments and requires a flexible and committed approach to engaging with community. Such work can contribute to the development of a structural budget deficit in the absence of funding which is flexible enough to underpin relational dimensions of community work.

The first Youth Worker commenced in 2011 and the second in August 2012. Management have tried to create stability for staff and their employment contract by sourcing funds. As a result, there has been a constant workforce. Management felt it was important to have the support of a second worker and have been strategic in gaining short term funding to manage the risk of one staff member potentially leaving and negatively impacting the Shed's activity. The nature of accessing funding has meant that management actively sought out opportunities for funding to keep employment contracts seamless:

While the essence of the program did not changed much, the way we had to sell it to attract funding was different every time. S9

To ensure the Shed is sustainable, there is a need to access ongoing flexible and diverse funding.

Recommendation 2:

Encourage potential funders to recognise the strengths of the program and depth of relational work outlined herein, along with the need for long term, flexible and diverse funding options to underpin the ongoing outcomes which those strengths enable.

More about relationships

From the commencement of the program in 2011, UCWCSA management have communicated and engaged with service providers such as the Youth Program Coordinator at Pukatja (Ernabella), the APY Service Coordinator

in Umuwa, the Indulkana Community Council, and community members. The Program Manager stated:

To develop a community led program, I first opened the shed to deliver school holiday activities and clothing sales in the first half of 2011 to engage the community and develop relationships. S8

The staff also have good relationships with children, adults and elders in the community. In choosing to live in the community, the staff get a real connection to what is happening on community. One elder stated that the staff had their 'finger on the pulse', and so can engage with community members as required. Having good relationships with the adults means that they trust staff with the children.

Relationships are strong with existing agencies, such as the school, Families SA, the Store, TAFE SA, RASAC and SA Police. The Shed and staff have played a big role in bringing the community and services together:

If Shed did not exist it would impact TAFE SA. Learners permit training is possible with the youth worker engaging the youth at the shed. Pathways days, Visitors day, wiltja construction, thinking about future and work is all possible because of the relationship the youth worker has with the youth. S2

Recommendation 3:

Note UCWCSA management, in operationalising the Shed, have actively demonstrated culturally appropriate practices in engaging and collaborating with service providers and the Indulkana Community Council.

Recommendation 4:

Note that the Indulkana (Iwantja) Youth and Community Shed staff demonstrate good practice and cultural proficiency in engaging with the community and building and sustaining relationships to deliver programs.

Increase in school attendance

The Indulkana Anangu School and the Shed work in collaboration to ensure that the children attend school. Using a ticketing system has worked positively to increase school attendance. From Monday to Friday, students receive a ticket to the Shed if they attend all three school sessions that day.

With the operations of the Shed - from the school's perspective the ticket system works. Kids leave school on a positive note knowing they are going to the Shed. S3

The school reports strong attendance rates, and there is 'better behaviour at school' (E3). The community are adamant that the shed has given the children something to do, that it keeps children out of trouble, and that it contributes strongly to keeping children in school.

Recommendation 5:

Note the Shed's contribution to increasing school attendance.

Behaviour change in the youth

As Lindeman *et al.* (2013) note, "Youth programs have a big impact on countering antisocial behaviours caused by boredom and isolation, some of which potentially cause long term issues such as substance misuse". At the simplest level of analysis, programs and activities associated with the Shed provide a diversion from dysfunctional behaviours, and this contributes to orientating youth away from antisocial behaviours. The presence of the Shed as a place to be, a place to meet, and a place within which relationships are shared and enjoyed, counters isolation and associated boredom.

Apart from the football and softball teams, there is very little in the way of activity to occupy the time of children and young people in Indulkana, and little by way of a focal point for them to gravitate to. The Shed occupies this space. Activities in the Shed also enable the young people to stay connected to through social media.

There is strong evidence that there has been a reduction in vandalism and antisocial behaviour in the community as a result of the Shed providing a place to be, a place to strengthen relationships, and an opportunity for activities. There were numerous accounts of how the shed intervenes in antisocial behaviour which presented in the research underpinning this report:

Shed has stopped kids from vandalising the community, and throwing rocks. E18

Shed is important to the community, without it the kids would be running amok. Kids who behave badly get told to leave the shed, they go away thinking about it. E19

A previous Police Sergeant who had collaborated with the Shed in the past in running activities such as Bluelight Discos stated in a support letter that there has “been a reduction in graffiti experienced and youth justice issues” (E10) associated with the presence and activities of the Shed.

Recommendation 6:

Note the Shed’s contribution to reducing antisocial behaviour.

The right people in the job

UCWCSA have had considerable consistency of staff operating the Shed. The Program Manager actively engaged with the Indulkana Community Council, community members and service providers in the 6 months prior to the commencement of the Shed. With UCWCSA already having a presence on the Lands to develop relationships and engage community members, the community was invested in the success of the Shed from the outset. In employing a Youth Worker, management believed it was important to have the support of a second worker on the community, to ensure a continuity and oversight in running the program.

I have been always of the belief that there needed to be a strategic way to manage the risk of the Youth Worker leaving. We created

backup and support. I really believe the retention of the staff for us (UCWCSA) and the Community has been successful as a result. S9

The staff live in the community, and the community members believe this has been an important factor in the success of the Shed:

It is important that the staff are connected to the community like the Youth Workers. Y6

The consistent presence of the same staff at the Shed has given the community confidence in the service. The fact that there are non-Indigenous staff means conflict is managed objectively, as no familial connections are there. This is acknowledged by the community members. Numerous community members and services providers agreed with the sentiment that:

They have heart and are passionate about what they do. They are the most trusted people I know in the Community and need to be looked after. M1

Another person stated that:

This mob do a great job. The Youth Workers often put in their own time. Must have the right people for the job at the shed. S5

The reality of the roles of Shed staff is highly diverse. The staff regularly manage conflict in the community, and they attend to matters to do with supporting burials of deceased community members. Their presence is integrated into the life of the community, where they are valued and accepted assets. This value is significantly drawn from emotional labour which occurs outside of formal description of staff roles, and this needs recognition. As one service provider noted:

Mental health and wellbeing is important - what they observe happening in community has an impact, such as family violence. Sometimes you can't leave when you live in the community ... (there are) remote staff needs - additional leave off the community,

rotational staff to give breaks. 3-4 Anangu staff may give the Youth Workers opportunity to do other things. S6

Staff are all critical to the success of the Shed, and staffing continuity (and the continuity of relationships which staff have with community) needs to be sustained by attention to remote staff needs.

In the event that there is staff turnover, it is critical that trust is embedded from the outset of any new recruitment process, and that the right fit for the job is underpinned by the involvement of the Community Council in recruitment processes for the Shed:

Recruitment should happen with community consultation. The Indulkana Council has the ability to not have a worker in community if they do not want them there. It has been problematic in the past that organisations get funding run programs without speaking to the community. Sometimes people get it wrong. We don't want people to come in through the back door, it has to be through the front door for it to work. E20

Recommendation 7:

Note that UCWCSA have been successful in the retention of a consistent Youth Worker role.

Recommendation 8:

Adapt policies for recruitment of staff to include membership of an Indulkana Community Council Member in interviews and selection.

Recommendation 9:

Review the Remote Service work policy with a view to maximising capacity to retain a remote workforce.

Build capacity and self-efficacy for local Anangu workforce

From a community development perspective, and in line with the objectives of the Shed, there is value to an aspiration for the Shed to be community driven, with the view it will be sustained by the community. Local community members are employed as workers/mentors on a casual basis for specific events to enable this aspiration. As Lindeman *et al.* (2013) note, “Employment of local community members has had many benefits including enhancing cultural appropriateness of programs (and understanding the local language), and providing positive role models for young people”. One participant noted seeing the current Anangu worker as a role model:

I want to work here one day just like [...]. Y2

Anangu worker presence also fosters “greater community involvement, integration and ownership of the program by the broader community” (Lindeman *et al.* 2013), and it can have positive outcomes for the workers themselves. A past youth worker saw her role there as a mentor and as something for other children to aspire to, and as something which was good for her:

[The Shed] helped me with developing self-esteem. Better relationships developed in the community. It was good working at the shed, helping kids come out of a bad situation. Y10

Community members as well as service providers noted that it can be difficult to develop and retain an Anangu workforce. Pressures or tensions associated with living and working in the same community can be a disincentive to recruitment and retention. There are also tensions between job requirements (associated with having a Shed that is always open and available) and other responsibilities to community: Anangu workers can be absent for long periods due to their accountability to other social responsibilities. Further impediments to establishing an Anangu workforce exist due to the fact that new recruits need to have police clearances to work, and often cannot qualify due to the prevalence criminal records. Further, as Lindeman *et al.* (2013) note, there are also issues in regards to

“a serious legacy of substance abuse in earlier generations, and poor educational attainments (meaning that) there are few people suited to working at a level that could enable them to eventually take over the running of programs”. Participants reflected on what can appear to be a cultural disjuncture between community life and work culture in a non-Anangu organisation:

Anangu workers attendance is poor, they do not want to do the same thing over. To manage it only hire as casuals. Anangu people live day to day, buy food daily so why not pay them daily for the work they do? It may be an incentive to stay at work. S7

Whilst there are many positives in having Anangu workers at the Shed for both the worker and the community, there is often a mismatch between the expectations of the organisation and the workers themselves in terms of roles and responsibilities. Moving forward, there is scope to work with the community to explore ways of developing mutual understandings around responsibilities and obligations related to employment roles. We do not suggest that this is an easy task, but we highlight this need nonetheless to underline the importance of a process which enables the development of negotiated hybrid norms.

Recommendation 10:

Work with the community to explore ways of developing mutual understandings around responsibilities and obligations related to employment roles.

Evaluation questions

Is the program aligned with an evidence base?

The Shed as a macro-level program is appropriately informed by the ABCD model and focuses on strengths and assets of the participants and the community. It has a bottom-up approach in service delivery through community consultation as an ongoing method of practice to ensure cultural appropriateness. The program has a strong foundation in building social capital within the community, and it is predicated on the relationship-driven dimensions of ABCD community work (Kretzman & McKnight 1993). The ABCD model resonates with funding body objectives, under the IAS grant, which state that, “Wherever possible, projects funded under RAS should be community led” (IAS 2016).

Evidence demonstrates an adherence to ABCD principles within the operations of the Shed. Document analysis showed the initial focus of UCWCSA was to develop relationships with Indulkana community and ensure the Shed as a program was community-driven. In planning and implementing the program the community assets, skills and passions were harnessed. Members of the community have been involved in delivering some of the programs. For example, guitar lessons are available to the community and delivered by an aspiring musician in the community. The Shed also employs community members to support activities and develop their employability skills. Anangu employees feel it is a way to be active role models.

Relationships are key to developing trust and acceptance in remote Aboriginal communities. It is evident that there is strong connection between the UCWCSA staff and community members. There is also an incorporation of and respect for Aboriginal knowledge culture and experience in the design and running of the Shed, which aligns with the community-led and relationship-driven principles and theory of ABCD and the Aboriginal Advancement Strategy’s Remote Australia Strategies

Programme. Through aligning with the principles and theory of ABCD, the Shed demonstrates an alignment with an evidence base for best practice.

Does the logic model align with good practice?

The logic model for the Shed articulates a schema that connects intentions, actions and outcomes in accordance with community needs and in alignment with evidence-based theory of change.

The Shed as a program is appropriately aligned to asset-based community development principles, and consequently to an evidence base for best practice. Staff have worked within an evidence based framework to effectively deliver positive outcomes associated with the clearly articulated objectives expressed within the program logic model.

Is the program logic supported and implemented effectively?

UCWCSA staff who run the Shed are respected, skilled and trained youth workers, who are highly experienced in implementing the activities at the Shed. The Shed coordinator, who holds a Certificate IV and complies with all child-related screening and mandated training, meets individually with other agencies in Indulkana weekly and attends monthly Service Provider and Community Council Meetings. He is also a regular visitor to the school and a Families SA worker. This staffing, expertise and collaborative networking ensures that a well-designed program with a coherent set of objects and theory of change is supported by the right people and networks. The net effect is that the program is implemented effectively. The hybrid model of operating the Shed with non-Aboriginal and Aboriginal staff is welcomed and supported by the community and is a good foundation for development of a community-led shed (Altman 2006 & 2010).

How is the program performing?

Intelligence from informants interviewed for the purpose of this research indicates that the Shed capitalises on its sound program logic, coherent theory of change and effective implementation to perform strongly in terms of its objectives.

Performance against the program's outcomes objectives is discussed below. Findings are drawn from qualitative interviews with 48 stakeholders including 29 Indulkana community members.

Short term outcomes

Youth workers are successfully engaging children and youth

The UCWCSA staff are engaging very successfully with the children and youth. The relationship is respected by the youth, who are supported and encouraged through this engagement to continue to go to school and to engage in activities such as getting their Learners' Permit through TAFE SA with the support of UCWCSA staff. Young people report a sense of safety within the Shed and this is important in underpinning an environment which helps them to thrive. Relationships between young people and workers are at the heart of this sense of safety, and are demonstrative of an established relationship of trust and engagement.

Participants access and participate in programs

On average, 80 participants will participate in some activity in the Shed each week. The shed is a community hub which caters for a variety of participants, across ages and genders. Participants engage in a variety of activities and report a deep relationship with the Shed, its activities and its staff. The researchers note that the Shed is an important node at the heart of community connectedness, and at the heart of connectedness between community and participation in positive programs and activities.

Referrals result from attendance to the shed

UCWCSA staff living in the community are attuned to community needs and the needs of community members. This is because of established trust, and because of the ubiquity of the presence of the workers within community. Staff are well positioned to make referrals to their service networks as required. Observational evidence from the researchers' time in Indulkana revealed that Shed staff continually cross refer issues to other service providers, and that there is a social capital ecosystem of service and support which the Shed is a critical and enabling part of.

Intermediate term outcomes

Improved family and community safety and functioning

The Shed provides a safe space for children and young people. The relationships and friendships that form there shape the way conflict is seen. Children do not want to fight with their friends, and youth reported that this is important: relationships and friendships developed within the shed mean that potential situations of conflict are diffused. Community members spoke of enduring relationships formed at the Shed, and of how those relationships are too strong to allow for conflict which might otherwise exist. This implicates the shed in a process of enduring safety and change, which is additional to the immediate benefits which youth derive from the Shed as a safe physical space in which to be in times of conflict.

Increase in school attendance

School attendance is 77% as at semester 1 2016. Informants who contributed to this research, both as community members and as service (including school) providers, noted the importance of the Shed, its ticketing system, and its reinforcement of school values as important contributors to school attendance.

Reduction of vandalism and youth justice issues

A letter of support from a former Police Sargent reinforces reports gathered through interviews during this research which suggest that vandalism and youth justice issues, and antisocial behaviour generally, has reduced as a result of the positive impact and diversionary presence of the Shed and its activities in Indulkana.

Improved Anangu worker retention

Anangu workers are employed, but the retention rate is not high. UCWCSA and the community will need to look at ways to build on successes in this area.

Long term outcomes

Ensuring children go to school to give them a good start in life

The Shed is on track to contribute to this outcome. As noted in the foregoing, the Shed has a positive effect on school attendance. It also supports families to give children a good start to life through breakfast programs during the school holidays, which assists with equipping children to succeed at school.

Making communities safer

The Shed is making some significant steps towards this outcome. One major change, at least partially attributable to the Shed, is the reduction in vandalism, youth justice issues and antisocial behaviour in Indulkana. The Shed keeps the children and young people busy so they don't 'run amok' (E2), and it contributes to community safety, as noted in the foregoing. Young people report that they form positive relationships through the Shed which are protective against the formation of violent relationships or episodes.

Contributing to addressing the disproportionate disadvantage in remote Australia

The Shed is contributing to positive outcomes and a reduction in some negative indicators in Indulkana, as noted in the foregoing.

Does the program meet stakeholder needs?

The Shed is predicated on successful community engagement and stakeholder consultation, and its strengths in this area are at the heart of its enduring success. One hundred percent of interviewed stakeholders reported positively on the functioning of the Shed, and variously reported that it satisfied their needs and those of their community across the range of outcomes discussed in the foregoing.

Conclusion

This research undertaken herein presents evidence to inform a number of service recommendations which recognise the value of the Indulkana (Iwantja) Youth and Community Shed in its current form, and which also seek to contribute to the sustainability of the program. The study reflects the importance of community based youth and community programs in remote Australia to address a variety of social issues among Aboriginal youth and communities more broadly. The Shed is a well-designed, coherent and positive vehicle for the delivery of youth programs in Indulkana, and it satisfies a broader purpose as a community hub to enable cultural and social connections. Its impact is significant in terms of delivering on its objectives relating to a range of positive and important social outcomes such as increased attendance at school and a reduction in youth justice issues.

The Shed is in need of adequate, flexible and reliable funding in order to provide sustainable and effective programs, and in order to enable, maintain and recognise the human capital and relational work which underpins the success of the Shed. This remains a challenge. There are also challenges to be met in regards to Anangu workforce development and retention to ensure the future of this valuable community resource, and to ensure that the hybrid model of non-Aboriginal and Aboriginal staff is maintained.

The social capital developed by UCWCSA management and staff over the past 5 years, and the adherence to an asset-based community development approach, should be celebrated: relationships have been the foundation of the success of the Shed.

References

Altman, J. C. (2006). *The Indigenous hybrid economy: A realistic sustainable option for remote communities*. Australian Fabian Society, Melbourne.

Altman, J. (2010). What future for remote Indigenous Australia? Economic hybridity and the neoliberal turn. *Culture crisis: Anthropology and politics in Aboriginal Australia*, 259-280.

Australian Bureau of Statistics (ABS) (2012). *Australian Demographic Statistics, Mar 2012*. ABS cat. no. 3101.0_001_201203.

Australian Government (2016). *Aboriginal Advancement Strategy Grant Guidelines*. Commonwealth of Australia.

Beard V. A. (2005). Individual determinants of participation in community development in Indonesia. *Environment and Planning C: Government and Policy* 23(1): 21–39.

Bergdall, T. (2003). Reflections on the catalytic role of an outsider, in *Asset Based Community Development (ABCD)*. Available from <http://www.abcdinstitute.org/docs/ABCD-outside-catalyst.pdf>.

Bourdieu, P. (1986). The forms of capital, in J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education*, pp. 241-258. New York: Greenwood.

Braun, V. & Clarke, V (2013). *Successful qualitative research: a practical guide for beginners*, Sage, London.

Cameron, J. (2000). *Asset-based community and economic development: Implications for the social capital debate*. Presentation notes for Alison Burton Memorial Lecture. Canberra: Royal Australian Planning Institute. Available from <http://www.communityeconomies.org/Publications/Conference-Papers>.

Cameron, J., & Gibson, K. (2008). ABCD meets DEF: Using asset based community development to build economic diversity, in *Asset Based Community Development conference*, University of Newcastle (pp. 3-5).

Cuervo, H., Barakat, N. & Turnbull, M. (2015). Youth, belonging and transitions: Identifying opportunities and barriers for Aboriginal young people in remote communities. Research report 44). Melbourne, Australia: University of Melbourne Youth Research Centre.

d'Abbs, P., & MacLean, S. (2008). Volatile substance misuse: a review of interventions. Department of Health and Ageing.

Dale A. and Newman L. (2008). Social capital: A necessary and sufficient condition for sustainable development? *Community Development Journal* 45(1): 5–21.

Fietz, P. (2008). Socialisation and the shaping of youth identity at Docker River. *Contexts of Child Development: Culture, policy and intervention*, Charles Darwin University Press, Darwin, 49-58.

Fisher, K., Geenen, J., Jurcevic, M., McClintock, K., & Davis, G. (2009). Applying asset-based community development as a strategy for CSR: a Canadian perspective on a win-win for stakeholders and SMEs. *Business Ethics: A European Review*, 18(1), 66-82.

Flora J. L. (1998). Social capital and communities of place. *Rural Sociology* 63(4): 481–506.

Furneaux C. W. and Brown K. (2008). Australian Aboriginal Entrepreneurships: A capital-based view. *International Journal of Entrepreneurship and Innovation* 9(2): 133–144.

Hanifan, L. J. (1916). The rural school community centre, *The Annals of the American Academy of Political Sciences*, no. 67, pp. 130–138.

Henry, H. (2013). Exploring an asset-based approach to nursing. *Nursing Times*, 109, 15-17.

Hill T. R., Nel E. L. and Illgner P. (2007). Partnership for success-community-based economic development: A case study of Ngolowindo Cooperative, Malawi. *Environment and Planning C: Government and Policy* 25(4): 573–590.

Hipwell, W. T. (2009). An asset-based approach to Aboriginal development in Taiwan. *Asia Pacific Viewpoint*, 50(3), 289-306.

Indigenous Advancement Strategy (IAS) Grant Guidelines, (2016). Australian Government Department of the Prime Minister and Cabinet.

Jacob, J. (1961). *The Death and Life of Great American Cities*, NY: Random House.

Jones, P. A. (2013). *Community capital and the role of the state: an empowering approach to personalisation*.

Kral, I. (2010). *Generational change, learning and remote Australian Aboriginal youth*. CAEPR Working Paper No. 68/2010.

Kretzmann, J. P. (2010). *Asset-based strategies for building resilient communities*. In J. W. Reich, A. Zautra & J. S. Hall (Eds.), *Handbook of adult resilience*. New York: Guilford Press.

Kretzmann J. P. and McKnight JL (1993). *Building Communities from the Inside Out: A Path toward Finding and Mobilizing a Community's Assets*. Chicago, IL: ACTA Publications.

Kylie Lee, K. S., Kylie Lee, K. S., Conigrave, K. M., Kylie Lee, K. S., Conigrave, K. M., Clough, A. R. & Kylie Lee, K. S. (2008). Evaluation of a community-driven preventive youth initiative in Arnhem Land, Northern Territory, Australia. *Drug and alcohol review*, 27(1), 75-82.

Lee, R. (2010). 'Social capital and business management: setting a research agenda', *International Journal of Business Reviews*, 11: 3, 247-273.

Lindeman, M. A., Flouris, A., & Lopes, J. (2013). Youth programs in remote Central Australian Aboriginal communities. Centre for Remote Health and the Central Australian Youth Link Up service.

Lopes, J., Flouris, A., & Lindeman, M. A. (2013). Youth development programs in Central Australian Aboriginal communities: A review of the literature. *Youth Studies Australia*, 32(1), 55.

MacDonnell Regional Council, (nd). Youth Development, viewed 12/07/2016 <http://macdonnell.nt.gov.au/services/youth>.

Mathie, A., & Cunningham, G. (2003). From Clients to Citizens: Asset-Based Community Development as a Strategy for Community-Driven Development. *Development in Practice*, 13(5), 474-486.

Moran, M., Wright, A., Renehan, P., Szava, A., Beard, N., & Rich, E. (2007). The transformation of assets for sustainable livelihoods in a remote Aboriginal settlement. Desert Knowledge CRC Report, 28.

Ogden J., Morrison K and Hardee K (2014). Social capital to strengthen health policy and health systems. *Health Policy and Planning* 29(8): 1075–1085.

Ottmann, G., Dickson, J., & Wright, P. (2006). Social connectedness and health: A literature review.

Price, M., & Dalglish, J. (2013). Help-seeking among Aboriginal Australian adolescents: exploring attitudes, behaviours and barriers. *Youth Studies Australia*, 32(1), 10.

Preuss, K., Preuss, K., & Brown, J. N. (2006). Stopping petrol sniffing in remote Aboriginal Australia: key elements of the Mt Theo Program. *Drug and Alcohol Review*, 25(3), 189-193.

Putnam, R. (1993). Bowling alone: America's decline in social capital, *Journal of Democracy*, 6(1), 65-78.

Russell, C. (2011). Pulling back from the edge: an asset-based approach to ageing well. *Working with Older People*, 15(3), 96-105.

Scally C. P. (2012). Community development corporations, policy networks, and the rescaling of community development advocacy. *Environment and Planning C: Government and Policy* 30(4): 712–729.

SCRGSP (Steering Committee for the Review of Government Service Provision) (2014). 2014 Aboriginal Expenditure Report, Productivity Commission, Canberra.

Smith, L., & Vawda, A. (2003). Citizen vs. customer: Different approaches to public participation in service delivery in Cape Town, in *Urban Forum*, 14(1), 26-52). Springer Netherlands.

Tomyn, A. J., Cummins, R. A., & Norrish, J. M. (2015). The subjective wellbeing of 'At-Risk' Aboriginal and non-Aboriginal Australian adolescents. *Journal of Happiness Studies*, 16(4), 813-837.

White, R., & Wyn, J. (2013). *Youth Identities and Culture*. Youth and society, 3.

Woolcock M. (1998). Social capital and economic development: Toward a theoretical synthesis and policy framework. *Theory and Society* 27(2): 151–208.

Zahra A. and McGhee N. G. (2013). Volunteer tourism: A host community capital perspective. *Annals of Tourism Research* 42: 22–45.