

‘There is a path.’

**An evaluation of the Warlpiri
Youth Development Aboriginal
Corporation Youth Development
Program, incorporating the WETT
(Warlpiri Education Training
Trust) Youth Development
Program**

September 2015

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Table of Contents

Executive Summary.....	3
Governance and Management	4
Diversionary Program – Level One Activities.....	4
Jaru Program- Level Two Activities	4
Variation across the four program sites	5
The diversionary program.....	5
Training and Employment.....	5
Access to Counselling.....	5
Dealing with pressure to expand the scope of WYDAC services	6
1. Introduction	7
2. Methods.....	8
2.1 Preparatory steps.....	8
2.2 Data collection	8
2.3 Qualitative interviews	8
2.4 Voting.....	10
2.5 Case studies.....	10
2.6 Retrospective cohort.....	10
2.7 Data analysis	11
3. Governance and Management	11
3.1 Governance.....	11
3.2 Management.....	13
4. Diversionary program – Level One activities	14
4.1 Size of the program.....	14
4.2 Age of participants	15
4.3 Activities offered through the program.....	16
4.4 What do they learn?	17
4.5 WYDAC Diversionary program and other community-based agencies	18
4.6 Key findings	19
5. Jaru – Level Two Activities	20
5.1 How the Jaru program runs	21
5.2 What do they learn?	23
5.3 Feedback on the Jaru Program	23
5.4 Comment.....	24
5.5 Key findings	25

6.	The Four WYDAC Youth Programs:	27
	Yuendumu, Lajamanu, Nyirrpri and Willowra	27
6.1	Yuendumu	27
6.2	Lajamanu	27
6.3	Nyirrpri	28
6.4	Willowra	29
6.5	Delivering the WYDAC program across four sites	30
7.	Pathways through the WYDAC program	31
7.1	Little kids	31
7.2	Ambitions to be a Jaru	31
7.3	Being Jaru	32
7.4	After the Jaru program	32
7.5	Case Studies	32
7.6	Key findings	35
8.	Perceptions of life for Warlpiri young people	36
9.	Impact of the WYDAC program	38
9.1	Impact of the Diversionary program	38
9.2	Impact of the Jaru program	38
9.3	Further analysis of the impact of the Jaru program	41
9.4	Impact of the WWK Counselling Service	42
9.4	Key findings	43
10.	Future Directions	44
	Where to focus future efforts to improve program outcomes	44
10.1	Training	44
10.2	A Jaru Work Experience Program	46
10.3	Access to Counselling	47
10.4	Dealing with pressure to expand the scope of WYDAC services	48
11.	Conclusion	49
12.	Bibliography	50
	Appendix One – Community Survey Interview Schedule	51
	Appendix Two: Survey for Jaru	57
	Appendix Three: Interview schedule for past Jaru	62
	Appendix Four: Interview Schedule for Committee Members	64
	Appendix Five: Interview Schedule for External Stakeholders	67
	Appendix Six: Voting Sheets	69

Executive Summary

This evaluation was commissioned by the Warlpiri Education and Training Trust (WETT), with the aim of informing the WYDAC youth program so that ongoing improvements can be made to future program content, implementation and monitoring, and to inform WYDAC's 2015 strategic planning process.

The WYDAC program is delivered in four communities – Yuendumu, Lajamanu, Nyirripi and Willowra. The program provides diversionary activities for school aged children, and additional development activities for 16 – 22 year olds through the Jaru program. The programs run after school hours and on weekends, and are staffed by two youth workers. The Yuendumu program has additional staff, with a third youth worker, and a Jaru Pirrjirdi Coordinator.

The foundation diversionary activities revolve around various sports, art and craft, computers, music, bush trips and cooking. In addition there are various more specialised activities such as media workshops, hair dressing and dance workshops.

The aim of the program is to support Warlpiri youth in the creation of positive and meaningful futures as individuals, and for their communities, through diversionary, education, training and employment programs that develop a sense of self, family, leadership and culture. (WETT CLC Request for Quote, 2014)

This goal is supported by specific objectives under each program area:

- To engage young people (5 – 25 year olds) in a consistent program of positive, healthy, recreational and cultural activities aimed at reducing their engagement in negative behaviours such as substance abuse or other harmful activities
- To create more formal and positive future pathways for Warlpiri youth.

The evaluation was conducted by Gillian Shaw and Paul Ashe between March and July 2015. Both these evaluators have a long history in remote Indigenous communities in Central Australia, and substantial involvement in the delivery of youth services.

Evaluators interviewed a total of 153 people. Ninety seven Yapa were interviewed and talked about their roles as program participants, past program participants, staff members and committee members. Fifty six kartiya were interviewed through their role as staff members, external stakeholders who live in the four communities, and long-time observers of the program. When seen as a whole, this group gives a well rounded picture of the WYDAC program. Feedback was sought, on program governance and management, activities delivered, relationships with key stakeholders and the impact of the program on participants.

Additional methods used for the evaluation were case studies to demonstrate the different pathways that various individuals have taken through the program; and the creation of a retrospective cohort through follow up of 91 individuals who were participants of the program in 2006.

Governance and Management

The evaluation found that the program was well managed by stable and highly skilled senior management. These staff have successfully created and maintained a culture of genuine Warlpiri control through the Board, and robust relationships that allow discussion of issues and challenges for the program. This relationship is facilitated by the fact that both senior managers live in Yuendumu, and are easily accessible for community and Board members. There are also good induction process, and consistent support to staff. This means that staff are able to maintain the organisational culture.

WYDAC has also developed an efficient and information system of data collection that allows for detailed analysis of program activities. This data feeds into their strategic planning and a high level of reflection about the program delivery.

There was feedback that Yapa would like to see more Yapa staff. WYDAC report that they have a process for bringing more Yapa staff into the workforce, and are aware of the community sentiment on the issue.

Diversiory Program – Level One Activities

Over the six months between January and June 2015 almost one thousand individuals participated in the WYDAC program, and 82,000 episodes of activity were delivered across the four communities. The consistent provision of activity on this scale is the key to successful diversion. At a very basic level, if kids are involved in consistent after school and evening activities, they have less time to be involved in higher risk and less desirable activities. There was some feedback that the activities delivered can get a bit stale, and, within budget limitations, the evaluation recommends the implementation of regular ‘challenge’ activities. Interviews with external stakeholders indicated that they didn’t know much about the diversionary program, and the evaluation also recommends that WYDAC create a regular newsletter with projected activities.

Jaru Program- Level Two Activities

The Jaru program offers participants aged 16 – 22 the chance to become involved in running the program. They are invited to help with supervising younger children, running the canteen and disco, helping with bush trips and so on. Participants choose differing levels of involvement, with some taking on sophisticated and demanding activities such as running a sports tournament. The program philosophy is to be low key, and give all participants lots of ‘second chances’ as they come to understand the need for being reliable and behaving responsibly.

The evaluation found that the Jaru program is very well established, particularly in Yuendumu. Children aspire to become Jaru, and know that they will have a chance to do exciting things as they get older. The Jaru members and past participants are positive role models of how life can be. The approach of the program is to prioritise the maintenance of good relationships with participants. Recriminations and punishments are avoided, and young people are given plenty of time to understand the notion of responsibility to the program. Graduates of the Jaru program report that it has taught them to be responsible, helped them become good parents, and helped them get jobs. The retrospective cohort demonstrated that 92% of the participants from 2006 who graduated from the Jaru program are currently employed. This is an outstanding result.

Variation across the four program sites

The program runs slightly differently in each site. This is partially due to community differences such as size, politics and mobility. In the smaller communities of Willowra and Nyirripi it can be difficult for the program to gain traction as it contends with highly mobile populations (Nyirripi) and intense family feuding (Willowra). Despite these challenges the programs both delivers a vital service, and are valued by community members. The program in Lajamanu is under-resourced. The size of the population means that a third youth worker is needed. There is also capacity to expand and extend the Jaru program. The evaluation recommends that WYDAC adopt a strategic goal of replicating the 'full service' model provided in Yuendumu at Lajamanu.

Future Directions

The diversionary program

The provision of the diversionary (Level One) program is a core activity of **WYDAC**, and needs to remain so. It is easy for diversionary programs to be criticised for a lack of ambition when they provide a steady diet of sporting and art and craft activity. However they are successful in preventing youth involvement in crime, and in improving children and young people's quality of life. As one young boy told an evaluator: 'I love WYDAC!' The Level One activities are also the spring board for the Level Two program. This pathway is very clear in participants' minds, and the creation of this pathway is a huge asset to the community profile of the program, and the overall culture of the services.

Training and Employment

One of the challenges WYDAC face is in identifying the best ways to use the Learning Centres. At present they are under-utilised. This is probably partly to do with staffing issues, and also that many young people don't want to participate in formal training. WYDAC have tried several approaches to maximise participation and outcomes from formal training, and this has consumed considerable resources for the organisation.

One of the findings of the retrospective cohort suggests that the focus on participation in formal training for Jaru is not the best pathway to employment. The analysis of the retrospective cohort found that graduation from the Jaru program is far more likely to lead to employment than participation in formal training. This suggests that formal training may be more effective if it is job specific, and undertaken once an individual is employed.

It is notable that most of those employed are in entry level positions. The Jaru program is highly successful in getting graduates into jobs – and perhaps it is now time to encourage young people to not only consider getting jobs, but also having a career. The evaluation proposes that WYDAC consider designing and implementing a work experience program to encourage young people to think about their future careers.

Access to Counselling

The retrospective cohort enabled the analysis of how many participants in the WYDAC program have been clients of the Warra- Warra Kanyi Counselling and Mentoring program since 2006. Exactly half of the cohort have been clients at some time. This suggests that needing counselling at some time

during the transition from child to adult hood is normal, and is possibly an important part of the finding that more than two thirds of cohort members were judged to have 'Good' quality of life. In the light of this finding the evaluation recommends that WYDAC adopt a strategic goal of employing a counsellor as part of the program in Lajamanu, Nyirripi and Willowra.

Dealing with pressure to expand the scope of WYDAC services

WYDAC finds itself in the position of being the major community controlled organisation operating in Yuendumu – which is itself a somewhat iconic community. It also has a brief of 'youth development' – a broad phrase indeed! Over the last few years WYDAC has been asked to deliver a range of services. Such requests place WYDAC Board and management in an extremely difficult position. They would like to improve the quality of life for their constituents, and they actively need to keep positive relationships with funding bodies. It is easy to accept requests for additional service delivery.

However unbridled expansion poses huge risks for the organisation. Their history is one of steady growth that has been entirely congruent with their aims and culture as an organisation. Their policies and procedures are all focused on the delivery of excellent youth services. The risk of expanding into areas that are peripheral to their core function is a diffusion of focus, and resulting lower standards of service delivery. They also risk over-burdening their management team, which could result in poorer support to front line staff, higher staff turnover, and an erosion of their current relationships within the community.

Recommendations

1. Introduce a system of regular 'Challenge' activities to keep program participants interested, and guessing about what will be offered on any given day.
2. WYDAC create and distribute a monthly newsletter in each location to inform community members and agencies about planned activities for the coming month.
3. WYDAC pursue a strategy of developing the service provision at Lajamanu so that the program has three youth workers, a 24/7 counselling service, in-house management capacity and can pursue other opportunities for expansion¹ as appropriate.
4. WYDAC investigates the possibility of expanding the Jaru program to include work experience with other agencies in each community.
5. WYDAC seeks to source funding to create counselling positions for each outreach site.
6. WYDAC limits its expansion to service delivery that is directly congruent with its core mission and Strategic Plan.

¹ For example business development

1. Introduction

The Warlpiri Youth Development Aboriginal Corporation (WYDAC) runs youth programs in four Warlpiri communities: Yuendumu, Lajamanu, Nyirrpri and Willowra. It also delivers a range of other services: a rehabilitation program based at Mt. Theo outstation, a counselling service (Warra-Warra Kanyi Counselling and Mentoring (WWK) at Yuendumu, management of the Yuendumu Swimming Pool, and a mechanical services workshop, also at Yuendumu. This scope of this evaluation is limited to the youth programs.

The programs in Yuendumu have been steadily developing in reach and sophistication since 1993. The allocation in 2007 of significant Warlpiri Education and Training Trust (WETT) funds then enabled the program to expand to Nyirrpri and Lajamanu, and to support the Willowra youth program. These programs too have increased in scope since 2007. In 2011 they began to expand from a basic diversionary program to include formal and informal training, employment, youth leadership and life pathways.

The current program goal is to support Warlpiri youth in the creation of positive and meaningful futures for them as individuals, and for their communities, through diversionary, education, training and employment programs that develop a sense of self, family, leadership and culture.

This goal is supported by specific objectives under each program area:

- To engage young people (5 to 25-year-olds) in a consistent program of positive, healthy, recreational and cultural activities aimed at reducing their engagement in negative behaviours such as substance abuse or other harmful activities; and
- to create more formal and positive future pathways for Warlpiri youth.

The purpose of this evaluation is to inform the program so ongoing improvements can be made to future content, implementation and monitoring, and to inform WYDAC's 2015 strategic planning process (WYDAC and Central Land Council Request for Quote, December 2014).

The evaluation was conducted by Gillian Shaw (lead evaluator) and Paul Ashe between March and July 2015. Both have a long history in remote Indigenous communities in Central Australia, and substantial involvement in the delivery of youth services. Gillian Shaw has been active in both running and evaluating youth programs in Central Australia since 1994. She is very familiar with the developments in youth programs across the region, and with the common challenges that they face. She is therefore able to place the WYDAC program within the broader context of youth programs in this area.

2. Methods

In this chapter we describe the way in which the study was conducted under three headings: Preparatory Steps, Data Collection and Data Analysis.

2.1 Preparatory steps

The evaluation was on the WYDAC and WETT wish list for some years. When funds became available in May 2014 CLC approached WYDAC to confirm the evaluation. CLC and WYDAC then worked together to develop an evaluation plan. Both the WYDAC Board and the WETT Committee have representation from each of the communities covered by the WYDAC programs, so the decisions taken by both bodies to support the evaluation constituted community permission to visit each site and carry out interviews as required. Additional permission was sought and received from the Kurdiji Committee at Lajamanu (which is a local committee for governance and leadership).

Interview guides for community members, Jaru, past Jaru, committee members and external stakeholders were developed using an iterative process. Initial drafts were reviewed by WYDAC and CLC staff members to ensure they covered the areas that were of interest, and used language that would be understood by interviewees. The interview guides are included in this report as Appendices 1 - 5. Interview guides were also formulated for WYDAC staff.

2.2 Data collection

The study uses four main methods:

- Qualitative interviews with a range of stakeholders;
- voting to gather opinion on the what is most important in young people's lives and what they worry about most;
- file analysis and interviews with long-term staff to present case studies that typify the progress of individuals through the WYDAC program;
- documentary analysis from the WYDAC archive, in particular the Service Development Reports from 2012 – 2015; and
- the creation of a retrospective cohort of people who participated in the program in 2006.

Each is described further below.

2.3 Qualitative interviews

A total of 152 interviews were conducted. The data collection began in late April 2015 and continued to mid-July 2015. Interviews were initially intended to be conducted over one week in each community. The evaluators Gillian Shaw and Paul Ashe worked together at Yuendumu to ensure that the approach taken in interviews, and the recording of data, would be consistent throughout the data collection period. Data collection went well in Nyirrpi, with 30 individuals participating. At Lajamanu, after interviews had been going for two days, a tragic death meant that the evaluator had to leave the community out of respect for the bereaved family. Unfortunately the data collection in Willowra was also disrupted by an untimely death.

This meant that comparatively few interviews were done at Willowra. To compensate for this a second data collection trip was undertaken to the Lajamanu and Willowra communities from June 16th to 19th. At Willowra however, many of those approached did not want to participate in an interview, and consequentially only 17 were completed.

A second (or in some cases third) round of interviews at all sites was undertaken from July 2nd to 10th. The purpose was to give some initial feedback on the findings to date, and to enable a more in-depth exploration of themes that had emerged. It also allowed for people who had not been interviewed in the initial rounds to have their say. At Lajamanu this attempt was unfortunately disrupted once more due to a death.

In order to try to gain more interviews at Lajamanu, the youth worker Tamsin Janu conducted three more – two with community members, and one with Jaru. Prior to the interviews she discussed the questions and data entry with Gillian Shaw. There is a risk that having a staff member conduct the interviews introduces bias in the responses, as community members seek to be polite to a staff member and give positive responses. It was decided that taking this risk was nevertheless better than having insufficient data from Lajamanu.

In addition to data collection in each community, interviews were conducted about the entirety of the program. These were primarily with WYDAC management, and with individuals who have observed the program over many years.

Table 2.1 presents the number of interviews undertaken in each community, by stakeholder groups. The groups are defined as follows:

- Community members: people who are not participants or ex-Jaru, but who wanted to have their say about the program;
- Jaru: young people aged 16 to 25 years who are part of the Jaru program;
- ex-Jaru: young people aged 25+ who used to be part of the Jaru program;
- external stakeholders: staff of agencies such as the clinic, school, police and Shire who live in the communities and work in roles that bring them into contact with the program; and long-time observers of the program such as officers of government agencies and CLC staff members;
- Committee member: Members of the WYDAC Committees and the WETT Committee; and
- staff: WYDAC staff members

Table 2.1: Number of interviews by community and stakeholder groups

Community	Community members*	Jaru	Ex-Jaru	External stakeholders**	Committee member	Staff	Total
Whole program	-	-	-	7	5	6	18
Yuendumu	20	7	14	9	6	2	58
Nyirrpi	14	2	1	9	3	2	31
Lajamanu	10	3	1	8	4	2	28
Willowra	3	2	1	8	1	2	17
Total	47	14	17	41	19	14	152

2.4 Voting

In order to compensate for the small number of community members interviewed at Lajamanu and Willowra, a voting exercise was conducted at these two communities. Community members were asked to record their 'top five picks' from a list of issues that were most important to young people, and secondly from a list of things that young people worry about the most. In order to facilitate the analysis of this data, the list of themes used for the exercise was identical to two questions included in the community member interviews. At Willowra 28 people participated in the voting, and ten at Lajamanu. No one participated in both an interview and the voting. The voting sheets are included at Appendix 6.

2.5 Case studies

In association with Gill Shaw, the Operations Manager Brett Badger, who has worked with WYDAC for ten years, examined the files of different individuals in order to present a range of typical trajectories through the program. These are presented in the Case Studies section of the report.

2.6 Retrospective cohort

During the documentary review for the evaluation a list was noted of individuals who took part in the program in 2006. This created an opportunity to investigate the life trajectories of a cohort of young people who had attended either the Night School, or who were involved in the Jaru program at Yuendumu in 2006. Young people involved in these activities would have comprised most of the older 'young people' involved with the Mt. Theo youth program at that time. Examining how they have fared as they move out of the program and into adult life therefore gives a foundation from which to examine the impact of the WYDAC program. These people were aged between 12 and 22 years in 2006, and so are now in their early twenties to mid-thirties.

Whilst findings from the retrospective cohort are informative, a methodological weakness is that the results for these young people are not compared to a group of young people who didn't attend the program – as would be done for example in a randomised control trial. If there was a comparison, group identification of the effects could be more rigorous, and statements on causation could be considered. Within the Yuendumu environment, however, it is not possible to have such a comparison group of young people who did not attend the program, because almost all young people *do* attend². The data generated from the retrospective cohort, in combination with qualitative data from interviews, nevertheless contributes to an evidence base from which WYDAC and WETT can make informed decisions about future directions. This approach to a broad definition of evidence is supported in much social sciences evaluation literature (Glasby et al, 2007; Guenther et al, 2009.)

The initial listing of participants in these programs named 91 individuals. Informants had no information on 17 of those listed³. Information about the remaining 74 individuals has been assembled, using both information held in WYDAC files, long-time staff members' personal knowledge and three Warlpiri informants.

² The only way to create a comparison group who don't attend the program would be to artificially create a 'control' group and randomly assign young people to be part of it. This would mean that a group of young people would never be allowed to attend the WYDAC program, which is both impractical and un-ethical.

³ These people were most likely to have been visiting Yuendumu for a short period.

This is a small sample, and results therefore need to be interpreted with caution. Information has been gathered on the following aspects of participants' lives:

- Gender
- Current place of residence
- Current employment status
 - Employed full-time
 - Employed part-time
 - Employed on a casual basis
 - Not employed
 - Engaged in full-time parenting responsibilities
- Participation in training since 2006
- Involvement in the Jaru Program since 2006
 - Participation in the program
 - Graduation from the program
- Whether they have ever been a client of the WWK Counselling Program (also run by Mt. Theo)
- Current quality of life
- Current level of involvement in community leadership

Qualitative judgements such as the quality of life have been determined through consultation between long-term staff members and a group of three senior Aboriginal people who know the individuals in question.

2.7 Data analysis

Qualitative data from all interviews was thematically analysed. Responses to questions and voting on the issues that are most important to young people and what they worry about most were weighted according to the priority of each voter, and amalgamated at community and whole group level. Quantitative data generated through the retrospective cohort was analysed by means of descriptive and inferential statistics, through social statistics program Stata IC version 13.

3. Governance and Management

WYDAC is an entity that has its origins in 1993, when the Mt. Theo program first started with the aim of decreasing the prevalence of petrol sniffing at Yuendumu. Since that time it has developed a sophisticated system of governance and management. This section presents feedback on both the functioning of these systems and their impact on program delivery.

3.1 Governance

The WYDAC program is governed by a Board that has representation from each of the four communities covered by the program. In addition, membership of the Board is open to those who are interested in the program. It is notable that members include several young people who have been participants in the WYDAC programs. The Board meets regularly, and executes its responsibilities under the *Corporations (Aboriginal and Torres Strait Islander) Act 2006* (Cth.)

Feedback from all quarters suggests that the WYDAC Board has genuine power to set the strategic direction for the organisation. Board members are also involved in all major decisions taken. In the words of one: *"We got the best staff in the community. What we plan, they do. If they can't do it, they ask us."* Feedback from Board members also suggests that they are closely involved with the development of the program, and think about the dilemmas that are encountered: *"We work on current way we're doing it - we try things. Then if it goes well we stick to it. If it goes badly we look at it and try something else."* Feedback also indicated that some Board members feel enormous satisfaction with the achievements of the program: *"It gives them things to do, and learn, and be strong."*

It would seem that there is a robust relationship between senior staff and the Board. This helps them to overcome the inevitable tensions about access to vehicles and other resources. In the opinion of senior management the fact that they live full-time at Yuendumu, which allows community and Board members to have easy access to them, facilitates the relationship. Yapa know they can visit senior management and discuss things with them face to face. This means issues can be resolved quickly, and tensions are not allowed to fester. The fact that the two most senior staff have been with the program for ten years, and have had time to develop strong relationships, no doubt also assists in the smooth functioning of the Board. There is a degree of trust between all parties. Longevity in Indigenous organisations is by no means always associated with trusting and relatively harmonious relationships, and the incumbents deserve congratulations for achieving a frank and open atmosphere.

In addition to the over-arching WYDAC Board, there are Youth Program Committees in each location. These committees meet regularly with the youth workers and the Outreach Co-ordinator to discuss the program and any strategic or management issues. Committee members from each of the communities were interviewed for the evaluation. Without exception they reported that their Committees run well. They felt that the youth workers were respectful and prepared to work together for the best outcomes for the program. There was also a sense of Committee members feeling in control of the youth program, with the ability to have meaningful input: *"Sometimes we have a problem with kids, but we talk to the youth workers, and tell them to close the centre until we get it sorted out."*

There is a third committee that is important for the WYDAC operations. The Warlpiri Education and Training Trust (WETT) is the body that plans and prioritises projects and recommends them to the Kurra WETT Committee (Traditional Owners of the Dead Bullock Soak and Granites Mine Affected Area) for funding. This is a major funding body for WYDAC. WETT has funded WYDAC to deliver the WETT Youth and Media Program since 2008 to the total value of \$4,850,540. Five members of the WETT Committee were interviewed for the evaluation. The tenor of their feedback is that they are deeply knowledgeable about the program, and see it as part of their lives:

"The WETT committee supports WYDAC by giving them money. Lots of people do training. The training is good because kids are comfortable training while they live at home. If they leave they get homesick. It's good that Brett and Susie come in and show us the program so we can know about it. If we agree, then it can keep going. They bring the story to WETT meetings."

And:

"I am grateful for what our program is doing for young people. Little by little they are learning. Getting new ideas. The kids aren't hungry all the time. They used to break in. Things are going smoothly. Everyone is watching them. It is different now, what is happening for our kids."

3.2 Management

This evaluation is focused on the Youth program, while much of the management and administration done through WYDAC involves other programs. Comments here are therefore brief, and centre on feedback from staff.

The management of WYDAC is extremely stable. The organisation has developed a strong set of policies and procedures, and is accredited through the International Standards Organisation (ISO.) There is excellent documentation to guide staff, for example the 'Working with Youth at Risk: Guidelines' for WYDAC youth workers.

Staff comment that they feel well supported in their jobs, while being given space to make their own way through the issues that come with living in remote Indigenous communities. Recruitment and induction processes are done with a great deal of care. Induction is done by senior staff, and takes a week. Information is provided about the history of the organisation, its governance structures and its style of operating. The point that the organisation is ultimately controlled by Yapa is strongly emphasised.

Staff also reported that they often receive help in dealing with the difficulties that come with having some control over resources such as vehicles, and the use of purchase orders. They can tell people that they need to ask their 'boss.' If middle managers find an issue too difficult, they can refer it up to senior management. This system is effective in decreasing the pressure on ground level staff. It also allows senior staff to ensure that the values of the organisation and its way of handling issues are pursued, and sets the tone for all staff.

In contrast, workers in programs that don't have this level of support can get swamped in managing access to resources, and their relationships with community members suffer as a consequence. This ultimately results in reducing the effect they can have in their jobs. This cycle is clearly described in Kim Mahood's classic essay *Kartiya are like Toyotas* (Mahood, 2012.) The famous quote from this essay is "*Kartiya are like Toyotas. When they break down, we get another one.*" This speaks volumes about the oft-trod path of non-Indigenous people working in remote Indigenous communities.

One issue that arose through the feedback was the comparatively high turnover of staff at the youth worker level. Management staff report that the average length of stay is just under two years – albeit well above what many other organisations achieve⁴. Youth workers report that the job can be difficult. The kids' behaviour can be challenging, the hours are difficult, and it can be hard to engage the 15+ age group. It was notable that youth workers at the outreach communities found their jobs more difficult than did those at Yuendumu.

⁴ High staff turnover is often cited as a problem for any program running in remote Indigenous communities. Evaluations of various youth programs in Central Australia confirm that both recruiting and retaining youth workers are particularly challenging (Urbis, 2008, 2010; Mission Australia, 2010.)

Another issue raised was that some Yapa community members would like to see more Yapa staff. The 2012 – 2015 Strategic Plan also has a goal of increasing their numbers. The Youth program currently employs three Yapa youth development workers, and cultural supervisors in each community. Management is keenly aware of the need to employ more Yapa, but also to do so in such a way that the organisation will continue to maintain its standards and ultimate viability. This means not putting Indigenous staff into positions for which they do not have the skills.

4. Diversionary program – Level One activities

The entry point for the WYDAC programs are the after-school and weekend activities. These run in each community for five to six days a week. The Lajamanu, Willowra and Nyirrpri programs are staffed by two youth workers, one of whom is funded through the WETT Committee. The Yuendumu program has a complement of three youth workers.

WYDAC operates the Level One program with the goal of ‘engaging young Warlpiri people (5 to 25 year-olds) in a consistent program of positive, healthy and safe youth program activities. These are aimed at increasing enjoyment, interests and challenges for young people, whilst correspondingly reducing negative behaviours such as substance misuse or other at-risk activity (WYDAC Service Development Report, January – June 2015.)

4.1 Size of the program

It is interesting to look at the basic metrics of the program – the number of participants, and the number activities offered, in order to get a sense of its size. Table 4.1 below presents a high level summary of the activities of the diversionary program.

Table 4.1: Provision of diversionary activity, by community, January –June 2015

	Yuendumu		Nyirrpri		Lajamanu		Willowra		Total	
Total individual participants	N	Pop * 5 – 25	N	Pop 5 – 25	N	Pop 5 – 25	N	Pop 5 – 25	N	Pop 5 – 25
	397	249	123	80	285	275	119	96	924	700
Average activity hours per week**	96.5		88.0		86.0		49.5		-	
Total episodes ***	26,686		13,130		32,488		10,186		82,490	

Source: WYDAC Service Development Report, January – June 2015

*Population data sourced from 2011 Australian Census of Population and Housing

** This is calculated by adding the total number of activity hours and dividing them by the number of weeks. For example, if the program is running basketball and art and craft at one time and for an hour each, that is counted as two activity hours.

***This tallies the total number of young people attending every activity offered by the program.

Almost one thousand (924) young Warlpiri people attend at some time across a six-month period⁵, and more than 82,000 episodes of young people engaging in an activity are delivered in that time⁶. The numbers of participant activity hours and total episodes vary over time, however an examination of attendance from 2012 to 2014 indicate that the data for January–June 2015 are well within the normal range.

When considering these numbers one inevitably reflects on what that a number of young people would be doing in their communities if they didn't have access to a youth program. A question asked during community interviews was whether the interviewee thought the youth program kept young people out of trouble. The overwhelming response was that it did. As one older woman put it:

"I think the youth program is the best thing to have here. Like guardians. If we didn't have the program they would be trashing buildings." A young man from Yuendumu put it another way: *"If there is no basketball on kids will go home and smoke."* A police officer in one community commented: *"The WYDAC program minimises boredom, decreases vandalism and anti-social behaviour."* For a further discussion on the impact of the diversionary program see Section 9 of this report.

4.2 Age of participants

Another important element of any youth program is the age range of those who use it, and which are the predominant groups. Youth programs throughout remote Indigenous communities struggle with the issue of engaging those older than 15 years⁷. Because the programs are open to all it is easy for young children to dominate the space, thus making it less attractive for 'older young people.' Data on the participants of the four programs by age group is presented below.

Table 4.2: Participants by age group, by community, January to June 2015

	Yuendumu	Nyirrpri	Lajamanu	Willowra
Under 5	7%	10%	5%	13%
5 – 9 years	20%	28%	30%	33%
10 – 14 years	28%	26%	36%	29%
15 – 19 years	23%	20%	15%	14%
20 – 24 years	14%	9%	8%	6%
25+ years	8%	7%	6%	5%

Source: WYDAC Service Development Report, January – June 2015

It is evident that the youth programs have substantial patronage from small children aged nine years and under, with approximately a quarter to a third of participants being in this age group, depending on the community. It is notable that Willowra has particularly high participation from this group. This may be because family tensions mean that older young people stay at home. The 10 to 14 year age group has healthy representation across all communities, as would be expected. While participation declines across all communities above the 10 to 14 year group, there is still considerable

⁵ Table 4.1 shows that more individual young people have attended the program than the Census count of population for the relevant age group and community. This is likely to be a result of a probable undercount in the Census population figures, and the inclusion of visitors from other communities.

⁶ An 'episode' is counted as a young person attending an activity, so over a six-month period one individual would generate an 'episode' every time they participated in an activity.

⁷ Urbis 2010, Mission Australia 2010

participation from older age groups, particularly 15 to 19 years. This is a substantial achievement, as in many communities young people of this age disengage from community activities, and live in their own social whirl⁸.

4.3 Activities offered through the program

Diversion operates on a number of levels. The core principle is that a participant needs to be involved in something, in order that they do not engage in a less desirable form of activity. As described above, at its most basic level the WYDAC youth program provides diversion for almost 1000 young people over a six-month period. The question then becomes what is the ‘something’ in which participants become involved. Table 4.3 presents details of the activities delivered in each location, and the number of times each has been offered from January to June 2015.

Table 4.3: Number of times each activity has been offered, by community, January – June 2015

	Yuendumu	Nyirripi	Lajamanu	Willowra	Total
Basketball	226	164	101	37	528
Football	223	18	30	14	285
Soccer	9	18	85	4	116
Cricket	40	27	-	8	75
Softball	4	2	-	6	12
Fitness	15	23	4	-	42
Youth Centre	88	171	159	126	544
Art and craft	73	67	81	64	285
Games	53	38	25	38	154
Computers	13	32	82	72	199
Music	33	114	4	12	163
Disco	29	12	31	37	109
Family movie night	24	35	25	11	95
Bush trip	13	21	15	15	64
Bush swimming	6	7	10	6	29
Dance	-	-	-	12	12

Source: WYDAC Service Development Report, January – June 2015

Once again these data give a sense of the volume and scope of the program. For example, 109 discos were run over a six-month period. This is no mean feat, and is a testament to the level and competence of the organisational support behind the program delivery. This is discussed in more detail in Chapter 3 of the report. (A disco requires an operating sound system, lights, a choice of music, supervision, and a level of community negotiation and support. In rough and remote environments it is not easy to have all of these in place at the same time.)

⁸ The Community Safety and Wellbeing Research Survey, which surveyed 1342 people across 17 remote communities in the NT, found that some of the most serious challenges perceived by community members were ‘Young people not listening to adults’ and ‘Young people being out at night.’ (Shaw, 2013.) This finding highlights the importance of programs that can succeed in keeping young people engaged with wider community activities and values.

When these data are analysed in terms of the prevalence of different types of activities the following emerges:

- Sport is the most prevalent activity (1058 sports events.) For many participants it is also the most popular pastime. When one young man was asked to name his favourite activity he replied with enthusiasm: *"Footy out on the oval!"*
- 'Youth Centre' (544 events) is the next most common activity. This is when participants come to the program, but don't engage in any particular activity. As one staffer described it: *"It means the kids are dipping in and out of games, playing soccer, playing games, reading books or watching a video."*
- Art and craft and games are the next most common activity (439 events). The evaluators' observations suggest that this is often younger children who like to sit at a table and make things, talking with the youth worker, while they watch the older people shooting baskets.
- Computers and music also record solid event numbers (199 and 163 respectively.) It is notable that these numbers vary markedly between communities, which is probably related to the equipment available.
- Night-time activities – disco and movie nights – are also well represented. These activities are very popular with young people, with many nominating discos as their favourite event. The evaluators observed one movie night in Yuendumu, and it was very cosy. It was a cool night, and lots of kids were ruggid up, quietly watching a movie while eating food from the canteen.
- Finally, bush trips recorded a total of 93 events. These trips are done in conjunction with elders in each community, and often with other agencies. They give young people a chance to learn hunting skills, and also about different sacred sites. These trips are highly valued by older community members, as an older woman commented: *"We take kids out bush camps with other organisations such as school, teaching kids cultural things such as plant foods and medicines, animals and tracking."*

4.4 What do they learn?

Evaluators' observations suggest that the program is very informal. Kids and young people come and go throughout, and move from activity to activity without any censure or exhortation to stay involved with a particular pursuit. Youth workers have their eyes open for any disturbances, but play quite a low key role in any given activity. Their time is mostly spent in granting individual requests for music to be on, a door to be unlocked, a football to be found and so on. Discussions with senior management staff indicate that this informality is deliberate. At this level the key aim for the program is for it to be a fun and vibrant place in which young people can spend time. Most learning that occurs is through participation and observation, rather than via a deliberate educational program. Comments from program participants suggest that social skills are learned in this environment. When asked if they had learned something new from the program several young people responded to the effect that they had learned to play with other young people without fighting. Given the history of entrenched family feuding in many remote communities, the potential impact of this lesson should not be under-estimated.

Other responses from program participants indicated that they learn a range of skills at this diversionary level of the program. For example the Lajamanu program consistently offers activities

related to literacy, such as making books. As one young person commented: *"They do maths and everything."* Several of the Lajamanu participants commented that reading and writing were their favourite activities. Participants also reported learning music skills at Nyirrpji, computing at Yuendumu, and so on. It is clear that skill acquisition does take place in the highly informal environment.

There is some feedback from program participants to the effect that activities can get repetitive and 'boring.' To some extent this is inevitable, as each program has a fixed space and set of equipment. The WYDAC Service Development Reports since 2012 indicate that efforts have been made to introduce a range of activities such as media training, hair dyeing and dance workshops into the programs. These are expensive, and therefore the frequency of their use is controlled by funding. It may be possible however to try to introduce variety by focusing on one 'challenge' activity each month. This could utilise the individual skills of youth workers – for example particular crafts, bike repair workshops and so on.

Recommendation 1

Introduce a system of regular 'Challenge' activities to keep program participants interested, and guessing about what will be offered on any given day.

4.5 WYDAC Diversionary program and other community-based agencies

The range and nature of activities delivered by each program attract a great deal of comment from external stakeholders in each community. There is considerable pressure for the program to go beyond what is described as 'baby-sitting.' Delivering activities that are purely 'diversional' is interpreted as a negative by several external stakeholders, with a typical comment being: *"They are not getting beyond diversional activities and just babysitting."*

Typically each agency would like to see the program deliver messages that are relevant to their own program area. For example the health clinic staff would like to see education about sexually transmitted infections and other youth health issues; and child protection staff would like to see parenting issues addressed. In fact the WYDAC program does deliver workshops on these issues, and 17 workshop events were held between January and June 2015. These are done with older participants, and are often run at night, which means that staff in other agencies may not be aware of them. These level of activity is covered in more detail in the 'Jaru – Level Two' section of the report.

The lack of knowledge about the WYDAC program activities does however raise the issue of the quality and extent of communication between WYDAC and other agencies. It was consistently reported back that agency staff felt they would benefit from a better knowledge of the WYDAC programs. It was suggested that WYDAC create and distribute a monthly newsletter including a timetable of proposed activities. This would seem to be an excellent idea, and if WYDAC were to develop a template, it would not be overly onerous to fill in details once a month. The evaluators understand that the Jaru at Lajamanu have undertaken this task, and published their first newsletter towards the end of July 2015.

Recommendation 2

WYDAC create and distribute a monthly newsletter in each location to inform community members and agencies about planned activities for the coming month.

The relationship between WYDAC and schools is particularly intense. The quality of the relationship varied between sites. Some schools co-operated extensively on activities like bush trips. In others the relationship could best be described as wary. Staff of one school in particular felt that the informal approach evident at the youth program actively undermined the more formal, disciplined approach taken in school, and left school as the 'bad guys.' This was particularly acute with students of high school age. This perception is not surprising. Many remote schools struggle to get consistent attendance from secondary students, and it is easy to understand that it might be galling to see students attend a youth program, but not school. In overall terms however it needs to be kept in mind that it is better that high school students attend some kind of structured program, rather than become disengaged from any community activity. One way to overcome these difficulties may be to seek to co-operate on activities in order to improve personal relationships, and reinforce WYDAC's support for school attendance with this age group.

WYDAC does in fact have a policy of actively encouraging school attendance. Youth workers and other staff routinely pick up young people and take them to school. There is also a policy of not allowing school-aged young people into any WYDAC facilities during school hours, and a 'No School, No Disco' rule. Community members were asked whether they thought more young people went to school because of WYDAC. The overwhelming response was agreement, with the following comment being typical: *"Yes, because of rules and encouragement from youth workers."* One young person commented: *"They tell us that that getting an education is good."*

4.6 Key findings

- The diversionary program is consistently delivered and well organised.
- It delivers services to large numbers of young people.
- It is heavily used by people aged between 5 and 14 years, but still used by the 15 to 24 age group.
- Sport is the most commonly delivered activity, however there is also a wide range of art and craft, computer, music and bush trips offered.
- The activities offered vary among the communities.
- There was some feedback that activities can become stale.
- Kids report that one thing they learn from attendance is how to play with other kids without fighting.
- Activity-based skills are also acquired, particularly in music and computing.
- External agencies are often not well-informed about WYDAC's program, and some are critical of what they perceive as a lack of educational activities.
- WYDAC needs to inform other agencies better about its activities.

5. Jaru – Level Two Activities

The WYDAC program encompasses a development stage that sits alongside the Level One diversionary activity program. This stage, known as Level Two, is for participants once they reach the age of sixteen years. The aim of the Level Two program is *‘to help create positive, meaningful and formal life pathways for Warlpiri youth through opportunities from Jaru Trainee membership, Training, Education and Employment.’* (WYDAC Service Development Report, January – June 2015). Within this overriding aim there are a number of strategies:

- *Youth workers help to provide a range of informal training and education opportunities.*
- *Engage young people as Jaru Trainees and develop job-readiness and personal capacity.*
- *Support and encourage disengaged youth to re-engage with schooling.*
- *Liaise with Learning Centre Trainer/s and other agencies to connect Jaru with formal training opportunities.* (WYDAC Service Development Report, January – June 2015)

These strategies mean that youth workers have a dual role of running the diversionary activities and providing development opportunities to older participants.

In practice there doesn't appear to be any clear division as participants move from Level One to Level Two activities. Young people who are older than sixteen still take part in Level One activities, and can often be seen playing basketball, playing music and so on. They may be asked however if they would like to work as a Jaru. As one person who used to be a Jaru, and is still closely involved in the program put it: *“We ask anyone to be a Jaru once they are 16. When they feel like it they go on and do it.”* The program is open to anyone older than sixteen years, however not all participants take up the offer and become a Jaru.

There are large numbers of young people actively involved in the Jaru program. Table 5.1 below presents the number of young people in each community, and an approximation of the total contribution of Jaru participants to the program.

Table 5.1: Number of Jaru and total hours worked, January – June 2015

	Yuendumu		Nyirrpri		Lajamanu		Willowra		Total
	N	% pop 15 – 24*	N	% pop 15 - 24	N	% pop 15 - 24	N	% pop 15 - 24	
Number of participants	88	71.5	55	68.7	76	67.8	23	51.1	242
Full time equivalent hours of work over 6 months		1.35		.61		.55		.21	2.72

Source: WYDAC Service Development Report, January – June, 2015

* Source for population data is the 2011 Australian Census of Population and Housing

The proportion of the total population aged between 15 and 24 years who are involved in the Jaru program show that, with the exception of Willowra, a healthy majority of the target age group is

involved⁹. These data also suggest that many Jaru work low numbers of hours in any given week. The average figure, however, disguises the fact that some Jaru are involved almost every day, while some are only active once or twice a month. Activity levels are left to the interest of individuals, so there is likely to be considerable variability.

Table 5.2: Number of times Jaru have participated in each activity, by community, January – June 2015

	Yuendumu	Nyirrpri	Lajamanu	Willowra	Total
Canteen	42	46	25	35	148
Computers	84	38	89	73	284
Cooking	39	24	35	35	133
Cultural event	1	5	2	2	10
Literacy/Numeracy	28	47	69	39	183
Media	6	19	14	-	39
Music	39	120	8	18	185
Workshops/Training	3	-	10	-	13
Hairdressing	-	4	5	2	11
Other	27	-	13	-	40

Source: WYDAC Service Development Report, January – June 2015

Activities undertaken by Jaru vary, but range from helping to supervise younger participants to organising and running football and basketball tournaments. A total of 14 Jaru were interviewed for the evaluation, and they were asked to nominate their favourite activity. Their answers encompassed a broad range: helping younger children, running concerts, organising tournaments, running the disco, looking after equipment and keeping the room clean, cooking and helping to run the canteen. This response was typical: *“We had a bush trip to Wave Hill - it was good, looking out for the kids and cooking sausages.”* Their responses also indicated that being a Jaru is a sociable thing to do with friends: *“My favourite is working in canteen. I like it with other Jaru friends. We take money when serving food and drinks.”*

5.1 How the Jaru program runs

The first step in the Jaru program is being given some responsibility for assisting with activities. Participants are paid for their time with a voucher with which they can buy goods at the store. Early involvement in the Jaru program is quite casual. At this point it wouldn't matter too much if people showed up or not. There would be other, older Jaru to take their place, and no activity would rely solely on their presence. One staff person commented that in most young people's first three months of the Jaru program they would say that they were going to come and work, and then not show up, perhaps 80% of the time.

Over this first year the level of responsibility is gradually increased. This is partly dictated by the young person and how often they want to participate. A typical progression is that they would move on from supervision of young people to helping to run the canteen on a Thursday night.

⁹ These proportions are an under-estimate because of the inclusion of 15 year-olds and 23- and 24 year-olds in the target population, whereas the Jaru program doesn't commence until young people are 16, and people have generally left the program by age 22. This has been done because the age groups presented in the Census data from which the population figures are drawn has the age group 15 to 19 and 20 to 24 years.

The aim of the first year of participation in the Jaru program is that the young person works consistently once they have arrived.

It is quite likely that many would undertake responsibility such as working in the canteen – but leave after the first half hour. Clearly this doesn't help the canteen to function well. The youth worker may point this out to them, and perhaps they wouldn't be paid for the session – but there would be no condemnation or harsh words. Behaviour of this kind is expected and accommodated. There are plenty of second chances. The diversionary programs in which the Jaru are helping are deliberately flexible enough to function without relying on any particular Jaru at the junior level. In addition, wherever possible, junior Jaru are paired with senior Jaru, so the youth worker will still have assistance to run the activity. (In the outreach sites where the Jaru program is smaller and less entrenched, the youth workers report that they sometimes have difficulty in providing this level of flexibility, and their reliance on Jaru can be a difficult issue.)

Long-term staff comment that it takes many individuals a couple of years before they realise that they can step up and take more responsibility. Over this period WYDAC workers prioritise ongoing relationships with the individuals, rather than becoming angry and punitive. The model is that the emphasis on positive personal relationships is the glue that keeps the young person engaged. As time goes on, the young person doesn't want to let the youth worker down, equally as much as they realise that they have a duty to make the program run smoothly.

Once a young person is ready to accept a higher level of responsibility they move through the next levels of the program. Probably the highest level (in the diversionary program) is to organise and run sporting tournaments over the summer holidays. Other Jaru however work with the WWK Counselling Program, and help with mentoring at-risk young people. By the time they graduate, they are likely to have participated in and helped with the catering on bush trips, run the canteen and the weekly discos, organised summer football and basketball competitions, and taken part in a number of one-off activities such as making videos. They may also have assisted to run workshops on sexual health and other issues.

Individuals stay involved with the Jaru program for differing periods of time, depending on their own level of interest. Over the period of their involvement they are likely to come and go from active participation depending on other events in their lives. The program is however always open to them. Most young people are Jaru for around five to six years, and graduate at around 22 years of age. The graduation process is that a discussion is held at WYDAC Operations Meetings so that an informed decision can be made. Included in the decision are reflections on past Jaru experience, current activity, employment and life status. This review is often triggered by a young person getting a job. Staff comment however that there have definitely been young people who have moved into employment but have not graduated, because staff were not comfortable with where they were at more generally; for example they may have been in trouble with police. Conversely, some people have graduated from the Jaru program to become an invaluable community leader, but are not employed. Table 5.2 presents the total number of Jaru graduates by community since the inception of the program.

Table 5.2 Total number of Jaru graduates since program inception, by community

Community	Number of graduates
Yuendumu	76
Nyirrpi	14
Lajamanu	17
Willowra	11
Total	118

Source: WYDAC SDR report, January – June 2015

It is clear from these data that the program is most established in Yuendumu, where it has been operating for longer than at the other communities. Numbers are however also healthy in the other communities, where the program has only been running for the last four to eight years (and it takes most participants around five years to get to graduation.)

5.2 What do they learn?

Evaluators spoke with 14 young people who are currently in the Jaru program. It is evident that many enjoy being Jaru: *“Being Jaru is better than stealing or going to town. It makes me happy, excited and fun especially at basketball.”* And: *“It makes life more fun and interesting, I’m more responsible, and my family is proud.”*

One of the questions we asked them was what they feel they learn. Their responses tend to fall into two groups. The first is a concrete listing: *“I learned to make videos at rec. hall and learning centre.”* And: *“I learn to do music, cleaning the rec. hall yard, working in canteen, bush trips and sometimes I do disco.”* The second group of responses reflect more personal learning: *“I learn to be honest in my life;”* and: *“Being Jaru is teaching me how to be a man and act like a man;”* and: *“I learn leadership, keep out of trouble, and be responsible.”*

5.3 Feedback on the Jaru Program

Evaluators spoke with seventeen people who were Jaru in their youth about what they feel they learned when they look back on their time as Jaru. It is notable that the feedback is extraordinarily positive. The main theme is that the Jaru program teaches participants to be responsible. People also nominated a wide range of other personal impacts, as set out in Table 5.3.

Table 5.3: What people who used to be Jaru said they learned from the program

Who	What they said
25–35 yr old woman	<i>“What I learned there helped me to look after my own kids.”</i>
20 – 24 yr old man	<i>“I train the new Jaru workers now. We give them Jaru of the Year. Being a Jaru helped me get out of petrol sniffing and bad things.”</i>
25–35 yr old woman	<i>“Being Jaru has really helped with my kids. It makes them busy when I’m busy too.”</i>
25 – 35 yr old man	<i>“It helped me a lot of ways. Mentally, physically, raising my kids good way, myself. With my education and getting certificate.”</i>
25–35 yr old woman	<i>“It helped me to communicate and associate with other people. To help out.”</i>

	<i>To let community know that there is help."</i>
25–35 yr old woman	<i>"Made me a responsible person, to plan and think ahead, mentoring others and working with friendly staff."</i>
25 – 35 yr old man	<i>"I am more respected in the community."</i>
25–35 yr old woman	<i>"Being Jaru helped me run many activities, now I'm softball captain."</i>
25–35 yr old woman	<i>"Jaru work for me was really good to work with the community, organisation and the people around me. It made me happy every day. I talked to new people and found that they were good people - Yapa and Kardiya."</i>

Other feedback comes from senior community members who observe the Jaru program. Once again their comments were very positive: *"I have seen WYDAC growing, and I have seen Jaru go right through at Yuendumu. So I know the Jaru program is working."* Another older person from Nyirrpri commented: *"The Jaru work well in community when we need them."*

There were two areas of feedback where respondents suggested changes to the Jaru program. The first was in the use of vouchers to pay for work done. One young Jaru graduate commented that the use of the voucher system should be stopped as the Jaru matures. They felt that this would allow older Jaru to get used to sorting out a budget for themselves, and thinking about money in a different way. Another comment was about the extent to which Yapa control the program, particularly the control of assets: *"Should be more Yapa control because we are the ones who started it. Yapa workers don't have rec. keys anymore. Kardiya youth workers have control of troop carriers."*

It is to be expected that a program which focuses on giving young people responsibility will come up against issues of where that responsibility stops. It will clearly be contested ground. In some senses it is a mark of the success of the program. Program managers deal with these issues as part of the bread and butter of the program, and have to walk the line between their responsibility to funding bodies for the maintenance of assets, and the community interest in having access and control over those same assets.

Another source of feedback on the Jaru program comes from an external stakeholder who has worked for many years in a program that employs large numbers of Yapa. He commented:

"It's obvious that the guys who've come through the Jaru program have something special going on – work expectations, and communicating with the boss; to different levels of course, but something to build on – a good foundation."

This reinforces the suggestions that the Jaru program is highly effective in helping young people become 'work ready.'

5.4 Comment

It is interesting to note that the feedback given by current and past Jaru who were interviewed for this evaluation stresses the extent to which they feel they learn to be responsible during their time as Jaru. This responsibility isn't in the Yapa sense of being responsible for family or country, but more in a mainstream sense of being responsible for a non-family initiative such as a program. This is a key part of becoming ready for work.

5.5 Key findings

- The Jaru program seeks to create positive relationships with young people as the glue that eventually brings them to take increasing levels of responsibility.
- Expectations of assistance by Jaru are minimal for the first period of the program.
- Recriminations are kept to a minimum, and there are literally years of 'second chances.'
- A wide range of concrete and personal skills is learned through participation in the program.
- Many current and past Jaru comment that they learned to be responsible.
- There was a suggestion to move Jaru from payment through vouchers to money as they mature.
- The Jaru program encourages a sense of responsibility that is different to the responsibility to family, and results in many Jaru graduates fitting in well to jobs where they are required to act responsibly towards an agency.
- The program is very highly regarded across the communities.

The Four WYDAC Youth Programs: Yuendumu, Lajamanu, Nyirrpi and Willowra

The above sections on the diversionary and Jaru programs have treated the WYDAC program as a single entity. This section presents a brief analysis of the feedback received from each community, and the issues associated with the 'outreach' program sites of Lajamanu, Nyirrpi and Willowra.

6.1 Yuendumu

The Yuendumu Youth program is currently the largest in terms of numbers of participants and activities offered. It also has the best infrastructure, with a swimming pool and a large Youth Centre, plus the Learning Centre. It has a larger complement of staff, with three youth workers and a Jaru Pirrjirdi Co-ordinator. In addition the management of the whole WYDAC program is based in Yuendumu. This means that the program has highly visible a presence in the community. WYDAC is a major player in the service provision landscape of Yuendumu.

In addition to this the Yuendumu program is the centrepiece of the 'full service' youth care model that WYDAC delivers. There is a 24/7 counselling service, and the Mt. Theo outstation is relatively close by. Young people at Yuendumu have access to a range of support services not available in the other locations. While the WYDAC program is still evolving and fine tuning the services it offers to young people, it is at its most mature at Yuendumu.

This means the Youth program takes place in a very different context to those at other sites. Any issues that arise can be monitored and eventually solved by senior staff with highly developed knowledge of, and relationships within, the community. The youth workers have access to high levels of support when they need them.

The evaluators' observation of the program was that it ran smoothly and was well entrenched. There was a regular rotation of activities, and participants were encouraged to be involved in the wide range of additional activities available, such as the Parents and Community Engagement Program (PACE) events. It is evident that there are difficulties with the Learning Centre, which was closed for much of the time the evaluators were present. These difficulties are discussed in more detail in the Training section of the report.

6.2 Lajamanu

Lajamanu is a community that is similar in size to Yuendumu. It is evident from the activity data provided above that WYDAC delivers almost as many activities there as at Yuendumu, and at times has higher numbers of young people participating. There is clearly a case for expanding the number of youth workers to three staff.

Due to difficulties with sorry business during the evaluators' three trips to Lajamanu we did not see the Youth program in operation. Feedback from community members however suggests that it is well regarded. The activity data provided above indicates that the program does a lot of work on literacy and numeracy, which the participants enjoy. This is likely to be driven by the personal interests and abilities of the current youth workers.

There are some indications that the Jaru program is more difficult to run at Lajamanu than at Yuendumu, even though the communities are of a similar size. The program is not as well

established, and there are fewer senior Jaru to lend it weight. There is also more pressure on youth workers to have Jaru assistance, as they are trying to deliver the program to a large number of participants. These factors combine to place pressure on the Jaru program, which may translate into difficulty in recruiting the 16 to 20 age group, because it is not as easy to make it very casual.

The major difference with the Lajamanu program is that it operates alone. There is no access to the 24/7 counselling service, or the potential of jobs for Yapa, for example, as a receptionist at the WYDAC centre. This means that the program has less to offer participants. This is inevitable, and given the program's much shorter history, not surprising. Participants would undoubtedly benefit from a wider range of services, but their distance from Yuendumu means that under current conditions they are unlikely to receive them. In addition the size of the community indicates that it could successfully host its own full service model, such as is on offer in Yuendumu.

These issues mean that Lajamanu presents a strategic policy dilemma for the larger WYDAC program. The decision to expand service provision at Lajamanu would place demands on management, and would present difficulties they are not currently equipped to face. The chief one of these is how WYDAC would fund and manage such a development. Lajamanu is at least an eight-hour drive from Yuendumu, and the support of even the current level of service provision is challenging for WYDAC management. The risk is that any increase in the level of service delivery at Lajamanu that is attempted within current management capacity is likely to lead to over-burdened staff, possibly burn-out, and to poor decisions being made. One response would be to establish some 'in house' management capacity on site at Lajamanu early in the process. This would play a dual role of building the profile of WYDAC in the community, and providing immediately accessible support to staff. It would however present governance issues for WYDAC which would need resolution. Whilst mindful of these issues it is the evaluators' recommendation that WYDAC should aim to provide a full service program to Lajamanu.

Recommendation three

WYDAC pursue a strategy of developing the service provision at Lajamanu so that the program has three youth workers, a 24/7 counselling service, in-house management capacity and can pursue other opportunities for expansion¹⁰ as appropriate.

6.3 Nyirrpi

The program at Nyirrpi has been running since 2005, is well established, and in many aspects, mature. The data provided above demonstrates that there is an active program, albeit to lower numbers of participants. The music component of the program is particularly strong. Once again there are indications that the Jaru program is more difficult in the Nyirrpi environment. There have been 14 graduates since 2005. When this is compared to the number of participants, it suggests that not many young people go right through the program.

The Nyirrpi program faces some particular challenges. The community is a small one, and members have strong family connections with a large number of communities: Kintore, Mt. Liebig and Balgo, as well as Yuendumu. This means community members are highly mobile, even by remote Indigenous standards. This makes it hard to rely on individual engagement, and more difficult to

¹⁰ For example business development

achieve the individual development that the program could offer. This is also a factor that is likely to make the operation of the Jaru program more difficult.

The other set of challenges relates to the small size of the community. Nyirrpi offers far fewer employment opportunities than do larger communities. There is less chance that Jaru graduates will find work in their community, and there is less scope for formal education and training. WYDAC management reports that every opportunity is taken to deliver training and other development opportunities; many agencies however do not have the resources to attend such a small and remote site.

6.4 Willowra

The program at Willowra also delivers consistent activities. The data presented makes it clear that there are fewer participants, though relatively high numbers of young (5 to 9 years) participants. There are also lower numbers of Jaru who spend less time in the program.

This is not surprising. Willowra is a deeply divided community, with feuding between two families that has been running for a number of years. This has a definite impact on everyday life, and on the delivery of the Youth program. There are higher levels of fighting and violent behaviour in the program itself. There is probably pressure on teenagers not to attend, but to hold up their side of the family conflict.

Furthermore the program is closely scrutinised by both family groups to check that it is impartial in terms of resources given to the two key family groups. Youth workers are often told to account for their activities, and spend a great deal of time and energy ensuring they are perceived as neutral. This makes their jobs extremely difficult, and the turnover in the youth worker positions is higher than for other communities.

The high levels of tension in the community make it even more important that the Youth program continues to be delivered. Young people in Willowra definitely need a safe, neutral space where they can relax and be children. So while the statistics of the program present a less glowing picture than do those for the other communities, continued service provision is absolutely vital.

The other challenges for the Willowra program stem from its status as a small community, and are the same as those described for Nyirrpi.

Recommendation for Nyirrpi and Willowra

In coming years, as funding available to remote communities is expected to decrease, it is not unlikely that WYDAC will find it harder to source funds for the two smaller programs. A result will be that an increasing proportion of administrative capacity will be taken up in chasing funding. **Despite this it is important that both programs be maintained.** When planning any overall expansion of the WYDAC programs, it is important that the increasing difficulty in funding more remote communities, and associated rises in the administrative load of keeping their programs running, be taken into account.

6.5 Delivering the WYDAC program across four sites

There are obvious challenges in delivering a consistent program, maintaining infrastructure, providing staff support and troubleshooting across four sites. WYDAC has a position of 'Outreach Co-ordinator' that focuses solely on the management of the three 'outreach' sites. This allows Nyirrpri and Willowra to receive extensive support, and they are visited at least once a month, and generally more often. Lajamanu is more difficult to get to, and is probably visited once every six to eight weeks.

Despite the difficulties, all the staff concerned report that they feel adequately supported, and that WYDAC is successful in maintaining a high standard of program at each of the sites.

Feedback from members of the community level WYDAC committees indicates that there is some resentment at the imbalance of the resources available to the Yuendumu program, and the outreach sites. There was also feedback that '*Yuendumu ideas*' held too much sway over how the programs were run. Committee members commented however that they could, and did, raise these resentments with the WYDAC Board, and were satisfied that their views were known. They also commented that if they really wanted to, they could get hold of senior WYDAC management and discuss their position.

7. Pathways through the WYDAC program

“I am grateful for what our program is doing for young people. There is a path.”

(Senior Warlpiri Elder and member of the WETT Advisory Committee)

Any analysis of individual pathways through the WYDAC program inevitably crosses the boundary of involvement with the Youth program. WYDAC offer a full service model, and many individuals use more than one service. This section of the report therefore charts the course of people through the full range of WYDAC services. Note all case studies are based in Yuendumu, and residents of the outreach communities do not have access to the same range of services, and therefore will not have the same trajectories.

The WYDAC program has been running since 1998 in Yuendumu. Over time it has developed a very personal history within individual families. Some people who used to be participants now look forward to their grandchildren attending the program, and know that there is support for them from other areas of WYDAC. This section draws a picture of how individuals travel through the entire WYDAC program.

7.1 Little kids

Kids in each of the four communities can be expected to begin to participate in the diversionary youth program activities in their primary school years. They simply cross the road when school is finished, and participate in whatever is on offer in a casual and very lightly structured way. This continues until they are around 16 years of age. It is a regular and un-questioned part of their everyday lives. While they are at this level they are watching and learning how the rest of the program unfolds.

7.2 Ambitions to be a Jaru

One of the questions the evaluators asked younger children was whether or not they wanted to be Jaru when they grew up. Their answers are instructive. Of the 19 children asked this question across all four communities, 17 wanted to become Jaru. Several of the children were surprised to be asked the question, and their positive responses had a “What a silly question – of course I do!” air about them. Their reasons ranged from wanting to drive the vehicles, to helping other children. The most popular reason was that they wanted to help with the canteen. Others however very clearly want to grow up to be leaders: *“I always wanted to be Jaru – I want to be a leader.”* It was clear that they have observed older people (some of whom likely be family members) being Jaru and know what to expect when their turn comes. One boy of twelve explained that his uncle had been a Jaru, and now worked with the police, and he wanted to be just like that.

The well entrenched knowledge of the WYDAC pathway was reinforced by people who are Jaru at the moment. They were asked “Did you watch other people being Jaru when you were younger? What did you learn from them?” Again, their answers make clear the extent to which young people perceive that the WYDAC program offers a progression of experiences: *“My brothers and uncles were Jaru. I watched them.”* And: *“Yes, I would watch Jaru when I was younger. I wanted to take their place when they got older. I saw them cooking, selling in canteen, music and other programs. I*

wanted to get into music room to do music.” And finally: “Yes, when I came in young and watched other Jaru, I saw Jaru work and asked if I could do it.”

It should be noted that the program is not as well established in the outreach sites, and to some extent interviews indicated that young people’s confidence in having a pathway through the program is not as strong in these communities. There was nevertheless evidence of belief in a program pathway in all sites.

7.3 Being Jaru

As described in the ‘Jaru – Level Two Program’ section of the report, most young people will be Jaru until they are around 22 years of age. Over this time their participation will vary according to other events in their lives. The key fact however is that the program is always open to them, and they can re-engage whenever they wish. One interesting comment came from a young woman who is currently a Jaru, who was asked what she learned. She said: *“I learn to be like the Jaru who I saw when I was young.”* This comment reinforces the feeling that came across in many interviews - the extent to which young people anticipate the Jaru program, and feel that it slots them into a life pathway. Another comment spells this out still more clearly: *“I want to grow up to be a good adult. I don’t want to go into town and get in trouble. I want to get a job.”¹¹*

There is a sense that the Jaru program is handed down to the next generation. This is an excellent fit with other elements of Warlpiri culture, and is likely to be one of the reasons that the program is so strong. It has created a culturally accepted path that is widely recognised as part of the transition from child to adult.

7.4 After the Jaru program

Once individuals have graduated from the program there is still a place for them with WYDAC activities, however their involvement is more likely to be with other programs. Some move on to be involved with the Board, or work in other areas of WYDAC.

7.5 Case Studies

These case studies give the histories of individuals as they have grown up through the WYDAC program. The information used as come from WYDAC files. Names and identifying details have been changed, whilst maintaining the essential elements of each story.

Case Study One

The first case study is that of Anne. She was born in 1981 to one of the many families in Yuendumu with a very strong mother. She was in her mid- to late teens when the youth program started running on a consistent basis. She was a keen participant. In 2003, aged 22, she became a Jaru. Prior to that she had been taking on some responsibility at a casual level, such as helping out with catering on bush trips. In 2007, after the birth of her first child, she began casual work at one of the agencies

¹¹ The employment outcomes of the Jaru program (discussed in the Impact of the program section of the report) suggest that this ambition is entirely achievable.

in Yuendumu, while still working as a Jaru with steadily more responsible roles such as running the disco and canteen. Around this time she also completed four units in a Certificate 2 program offered by her workplace. In 2009 she began working as part of the counselling team with WYDAC as a youth mentor to young people in distress. She then moved to another community with a new partner and had a second child. She moved back to Yuendumu in 2013 and re-started her work as a youth mentor. She then moved to work with another agency in 2014. This year (2015) she has begun work in a serious role with heavy responsibility in the community. She also sits on the Board of two community organisations and regularly attends community meetings on a wide range of issues. She maintains very close relationships with WYDAC staff, and is a major sounding board and contributor to their strategic direction.

There are several interesting things about this case study. One is the time that it has taken for Anne to steadily progress through the ranks of the program. She became a Jaru in 2003, and twelve years later, after moving through a number of roles, has a very senior job that is pivotal to the community. Another is that she moved away for a period, had her children, and still maintained a relationship with the program that facilitated her return to work after various life events.

Case Study Two

The second case study is about a couple, Jane and Bill. Both were born in around 1985. They became Jaru at around the same time in 2002. They were deeply involved with the program, and had responsibility for running the pool room and the Night School and keeping the peace with the younger children. They are remembered as reliable and consistent. Both graduated from the Jaru program in 2007 and moved to work with another agency in the community. During this period they had a child. Jane was then involved with the fighting at Yuendumu due to her place in her family. In response to the trouble the couple began moving around between Adelaide, Alice Springs and Yuendumu over the years 2010 to 2012. During this period they both began drinking. At this time they both became clients of the WWK Counselling program (part of WYDAC) whenever they were at Yuendumu.

The counselling service facilitated their return to work in various agencies over this period, however the jobs didn't last long, as they were on the move back to Alice Springs. In 2013 Bill did a short stint in prison for a domestic violence offence. Jane returned to Yuendumu while Bill was in prison, and once more became a client of the counselling program. She spent a lot of time with the counsellors working on substance use and parenting issues. When Bill returned to the community he too spent time with the counselling program. While they were clients they once again began casual work with WYDAC. In 2014 the counselling service found jobs for both of them, where they are still productively employed.

One of the interesting aspects of this story is their movement through a number of relationships with the WYDAC program. They were Jaru, worked for the program, and then were clients of the counselling service. It is also interesting that they were clients (intermittently) over a three-year period. Every time they came back to Yuendumu there was support for them, and assistance to work. That support enabled them to address their drinking, and their neglect of their small child while they were drinking. The three years of work with the counselling service has paid off. They are back to being productive community members, and their child is now flourishing.

Case Study Three

Another version of this story is Susan. She was born in 1989 and would have participated in the early years of the Youth program. She then attended boarding school for her high school years. She became a Jaru trainee in 2006 and regularly attended Night School. She loved to work on the canteen and discos. She graduated from being a Jaru in 2008 and worked at the store for two years. She then entered a relationship with a heavy substance user, which generated family tension. To escape this, the couple moved interstate where they lived for a period. Susan then left the relationship because of domestic violence issues and returned to Yuendumu. She became a client of the counselling program for six months; she then concentrated on raising her children for another year or two. When her children were a little older she began working at the pool, and doing bits of training – all on a highly flexible basis. After a period of this flexible and non-demanding work she committed to attending the Learning Centre and got a qualification. She now has a full-time job within the WYDAC team.

This story demonstrates the span of the relationship between Susan and the WYDAC program, and her differing needs at different periods of her life. It could be replicated in many mainstream settings. It is interesting however that Susan got much of her assistance and opportunities for work from the WYDAC program. In the nine years since 2006 she has been a Jaru, a client, a casual worker and a full-time staff member. WYDAC has been able to provide a range of support and opportunity that has been flexible enough to meet her needs during her transition from teenager to adult and parent. It is also interesting to note that Susan gained a formal qualification, although this is not immediately relevant to her current role at WYDAC.

Case Study Four

The fourth case study describes the interaction between an individual and WYDAC which is much less intense. Robert was born in 1993, and so was a participant in the Youth program from his earliest years. His participation in school was a great deal less regular than his attendance at the Youth program. When he turned 16 he didn't join the Jaru program, as did many of his fellow participants. When he was 18 he did some work as a Jaru, but never very much.

His abiding passion was football. As he has got older he has moved away from any relationship with the WYDAC program. He is now in a good relationship with his partner, and is a committed father. He has never been involved in any offending, or been a client of the WWK program. He has also never had a consistent job. He occasionally attends community meetings, but tends to listen rather than talk.

This story is interesting in that it charts a very different course. It is likely that Robert's constant participation in the Youth program when he was young kept him occupied and quite happy. He chose however not to take up the more intense experiences on offer through the program. It would seem that he has fashioned a quietly productive life without aspiring to any additional responsibility. It is highly likely that his children will participate in the WYDAC programs when they become of age.

7.6 Key findings

- Young people and community members have a clear expectation of the pathway through the WYDAC program.
- The expectation of a pathway is most strongly established at Yuendumu; however it is also evident in outreach communities.
- This creates a sense of certainty and confidence that they have a place in the program.
- Many young people have the ambition to follow their family members' pathway through the Jaru program and beyond.
- Many individuals are involved with more than one WYDAC service during their youth.
- It is important that the program gives multiple 'second chances' and many young people need them as they make the transition from childhood to adulthood.

8. Perceptions of life for Warlpiri young people

The evaluation explored Yapa perceptions of life for young people. Eighty-nine respondents were asked: “What do you think are the most important things to kids and young people in your community?” and “What are the main things kids and young people in your community worry about?” Respondents were given a list of issues to choose from. These issues were identified in the WYDAC Youth Survey carried out in 2014. Respondents were asked to choose their ‘top five picks’ among the list of issues. Their choices have then been weighted according to the priority given. As described in the Methods section, some respondents in Lajamanu and Willowra were asked these questions in a voting exercise (see page 5), whereas other respondents were asked as part of the community survey.

This section presents the responses to these questions.

Table 8.1: Responses to “What do you think are the most important things to kids and young people in your community?” by proportion, by community.

	Yuendumu	Lajamanu	Nyirrpri	Willowra	Overall
	%	%	%	%	%
Family	34	25	34	23	28
Culture	19	13	19	18	17
Education	19	16	15	16	17
Sport	15	12	12	11	12
Church	6	10	8	13	10
Friends	1	14	4	7	7
Health	2	7	7	5	5
Music	6	4	2	6	4
Total	100	100	100	100	100

N=89

These results show an interesting picture of what is most important to young people. ‘Family’ is clearly the priority of many. This is followed by ‘Culture’ and ‘Education’ which receive the same priority. Next come ‘Sport’ and ‘Church’, and finally ‘Friends’, ‘Health’ and ‘Music’. Results from each site are remarkably similar. Lajamanu is probably the least typical set of results, with a higher priority given to ‘Friends’ than at other sites.

Table 8.2: Responses to “What are the main things kids and young people in your community worry about?” by proportion, by community.

	Yuendumu	Lajamanu	Nyirrpri	Willowra	Overall
	%	%	%	%	%
Violence	14	11	14	16	15
Family	21	16	21	14	15
Gunja and Grog	12	13	12	13	14
School	9	15	9	10	10
Sport	14	10	14	5	8
Gambling	6	3	6	8	7
Teasing	4	5	4	6	5

Dying	5	8	5	4	5
Culture	4	4	4	5	4
Boredom	0	3	0	5	3
Total	100	100	100	100	100

N=89

The first three main worries are not surprising – violence, family and substance use. It's interesting that worries about school come in fourth place. Because of the age range of respondents these worries could be either about the person's own experience of school, or the stress of getting children to school. Either way it is interesting that school is a significant stress in people's lives. It is also interesting that family is both a significant area of importance and of stress for many people. By contrast culture is important, but not a significant source of stress. These results might be of use in planning extra workshops and activities for the WYDAC programs.

9. Impact of the WYDAC program

This section discusses the impact of the Level One and Level Two programs – the diversionary and Jaru elements of the program. The impact of the Jaru program is assessed through an examination of the lives of a cohort of people who participated in the Night School and Jaru programs in 2006.

9.1 Impact of the Diversionary program

It is notoriously difficult to identify, let alone quantify, the impact of a diversionary youth program. Feedback however consistently identifies several themes that participants, community members and staff see as program impacts.

Possibly the primary impact of the program is that it is enjoyed by young people, and improves their quality of life. Beyond this the programs provide a safe place for young people to play and learn. This means that they are *less* exposed to events such as community violence and conflict that arise from time to time. One external stakeholder however commented on the particular impact of the bush trips. His perception is that they function to broaden people's thinking in regards to the bush – that it is a factor in their health.

Another impact of the simple existence of the programs is that the youth workers provide a source of identification and assistance to young people who are at risk. Several interviewees from all communities reported that WYDAC could be approached for assistance in emergencies. Evidence of the access to assistance comes from the vast majority of program participants who reported that they felt they could talk to youth workers if they have a problem.

A third impact is the social and skill acquisition that occurs throughout the program. Participants reported on a range of new skills that they learned.

Finally the consistency, skilful facilitation, and high level of provision of activities are likely to reduce rates of youthful offending and ongoing involvement with the criminal justice system. A recent literature review on the efficacy of programs as a crime prevention strategy¹² suggests that youth programs have a role in crime prevention in remote communities:

'At a general level the logic is that providing activities that youth enjoy, keeps them occupied and away from criminogenic environmental and social circumstances where they might otherwise engage in activities such as vandalism, theft, or alcohol or substance misuse. Further what is known about high levels of Indigenous re-offence (that it is characterised by the early involvement in crime, which has compounding and escalating consequences in the justice system) would indicate that preventing young people from engaging in antisocial behaviour and delaying any potential involvement in crime should have long term impacts on crime prevention and on Indigenous over-representation.' (Sullivan, 2013)

9.2 Impact of the Jaru program

One way to look at the longer term impact of the program is to examine the life trajectories of people who were involved in the WYDAC program in earlier years.

¹² Sullivan, K (2013) 'The efficacy programs as a crime prevention strategy – a Literature Review', unpublished, accessible through the Central Australian Youth Link Up Service

As described in the Methods chapter of this report, this examination has been made possible by the creation of a retrospective cohort of young people who participated in the Night School and or the Jaru program in 2006. A group of 91 people were recorded as participating in these programs, and data about as many as possible of this cohort has been compiled. Current information is available for about 74 (81%) of the original group of 91.

Four members of the cohort of 74 have died, two as a result of violence, and two from ill health. These individuals have been excluded from further analysis, thus 70 is the sample size.

The gender of living cohort members is 59% female, and 41% male. Almost three quarters (74%) still live in Yuendumu. Ninety per cent (63 individuals) of the cohort were Jaru at some time, and 77.1% of the whole cohort graduated.

One possible indicator of the impact of the program is the individual's current quality of life. As discussed in the Methods section of the report, judgements on each cohort member's quality of life have been made in consultation with three Yapa residents of Yuendumu to ensure they include a Warlpiri perspective on what embodies 'quality of life.' The elements that were included in the conceptualisation of quality of life were an individual's care of their family, the extent to which they are a good parent and or partner, a good Warlpiri person - supportive of culture and community activity; and not causing harm to their community and family group. A rating of 'Good' was given for individuals who demonstrate these attributes most of the time; 'OK' for those who do so sometimes; and 'Bad' to those who rarely or never manage to embody these virtues. Table 9.1 presents cohort members' current quality of life.

Table 9.1: Cohort members' quality of life of cohort

Quality of life	Frequency	Percent
Good	48	68.5
OK	13	18.6
Bad	9	12.9
Total	70	100

It is interesting to note the high proportion of cohort members who are judged to have a good quality of life overall. This suggests that they have come through the transition from child to adult in a position to make a good life for themselves. It is highly likely that their participation in the WYDAC program was a contributing factor.

Another indication of the impact is the extent to which individuals who have been through the program participate in leadership of the community. Thus cohort members have been rated (through the same consultative method) according to the extent to which they are active community members. A rating of 'Strong' has been given to those who are regularly involved in leadership roles at Yuendumu. These people sit on boards of organisations and regularly attend a range of community meetings. A 'Moderate' rating has been given to those who sometimes attend meetings, and may or may not speak up. Finally a 'Poor' rating has been given to those who almost never participate in community activities or meetings, and in fact are more likely to cause difficulties for the community. Table 9.2 presents these ratings.

Table 9.2: Cohort members' participation in community leadership

Participation in community leadership	Frequency	Percent
Strong	23	33.3
Moderate	38	48.6
Poor	9	13.1
Total	70	100

Around a third of young people (aged approximately between their early twenties to mid-thirties) who have been through the WYDAC program have gone on to be actively involved in leadership. Whilst it is difficult to make comparisons with other communities, this would appear to be a very high level of engagement from young people. This is often a demographic whose members do not get actively involved in community issues until they are older.

One of WYDAC's aims is to facilitate young people into employment. A clear measure of the extent to which they have achieved that aim is therefore in how many past participants are currently employed. Table 9.3 presents members of the cohort's current employment status.

Table 9.3: Current employment status of cohort

Employment status	Frequency	Percent
Full time/part time employed	33	47.1
Employed on a casual basis	3	4.3
Not employed	13	18.6
Not in workforce (full time parent)	13	18.6
Not in workforce (Incarcerated)	5	7.1
Unknown	3	4.3
Total	70	100

This is an impressive result. Only 18.6% to 22.9% (given the unknown 4.3%) of those who are theoretically available to look for work don't have a job. It is still more impressive because many of these young people graduated from the program some years ago, but are still in the job market and actively employed.

Finally it is interesting to look at whether or not members of the cohort participated in any *formal* training (as opposed to the experiential type of training provided through the Jaru program.) There is a risk that these data may be an under-estimate, as only WYDAC's records have been used. However WYDAC's general practice was to include all known training information in individual's files, so it is likely that the data is largely accurate. Please note that for this data those who are noted as having participated in training did not necessarily *complete* the training. Table 9.4 presents these data.

Table 9.4: Participation in formal training

Participated in training	Frequency	Percent
Participated	21	30.0
Didn't participate	49	70.0
Total	70	100

These data demonstrate that just under a third of participants have participated in formal training (other than school) during their time in the WYDAC program. It is important to keep in mind that many of these people were participants before WYDAC began to emphasise access to training as a key program strategy.

9.3 Further analysis of the impact of the Jaru program

The data presented above gives information about cohort members' lives, and draws a picture of the influence the WYDAC program may have had. It also enables a deeper analysis of factors that may have contributed to these positive outcomes. Two aspects of these data are key to the exploration of the impact of the WYDAC program on participants' lives. The first outcome of interest is their quality of life. The second is the association between graduation from the Jaru program and employment. Tables 9.5 and 9.6 below present an analysis of the impact of graduation from the Jaru program on current quality of life, and employment levels.

Table 9.5: Quality of life by graduation from the Jaru program

Jaru Program status	Quality of life						Total	
	Good		OK		Bad		F	%
	Frequency	%	Frequency	%	Frequency	%		
Graduated	40	74	10	19	4	7	54	100
Didn't graduate	8	50	3	19	5	31	16	100

N=70

These data suggest that good quality of life is associated with graduation from the Jaru program, with 74% of those with a 'Good' quality of life being graduates. This makes intuitive sense, as these individuals have been closely associated with a program that is specifically designed to encourage them to become the best that they can. Clearly graduation from the Jaru program isn't the only pathway to a good quality of life, with half of those who didn't graduate also being judged to have one.

On the other end of the spectrum, nine people were judged to have a 'Bad' quality of life. Approximately half of these did and half did not graduate. It is likely that young people who were experiencing difficulties in their lives would have come to the attention of the program, and be offered help – although they may not have graduated.

Table 9.6: Jaru program graduates, by current employment status¹³

Jaru program status	Employed		Not employed	
	Frequency	%	Frequency	%
Graduated from the jaru program	33	91.7	6	46.1

¹³ In order to facilitate ease of analysis and presentation the employment status has been collapsed into two elements: employed, and not employed. Those who are not in the workforce because of parenting responsibilities or incarceration have been excluded from the analysis, as have those whose employment status is unknown.

Didn't graduate from the jaru program	3	8.3	7	53.9
Total	36	100%	13	100%

N=49

These data show that graduation from the Jaru program is highly predictive of employment, with 91.7% of cohort members who are employed being Jaru graduates. This suggests that the Jaru program is highly effective in helping young people to become ready for work, and to find employment.

9.4 Impact of the WWK Counselling Service

Comment on the impact of the counselling service is outside the scope of this evaluation. The counselling, diversionary and Jaru programs are, however, clearly closely connected. Client status was therefore included in the information collected on the cohort. The findings provide interesting evidence on the life trajectories of individuals who have been clients of the WWK service. This in turn can give some direction for future planning.

The first interesting point to emerge is that half of the members of the cohort have been clients at some time. Table 9.7 presents these data.

Table 9.7: Client status of cohort members

Client status	Frequency	Percent
Has been a client	35	50.0
Has never been a client	35	50.0
Total	70	100

Such widespread use of the counselling service suggests that needing help (outside of family structures) to negotiate the years of transition from adolescence to adulthood is normal.

It is also interesting to compare the current quality of life of clients and non-clients.

Table 9.8: Client status, by current quality of life

Client status	Current quality of life						Total	
	Good		OK		Bad			
	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Client	19	54	8	23	8	23	35	100
Non-client	29	83	5	14	1	3	35	100

N=70

These data suggest that good quality of life is more likely to be enjoyed by those who were never clients of the counselling service. This is hardly surprising, as presumably individuals who are clients have had to face difficult issues in their lives and hence needed to seek help. It is interesting however that many people who have been clients (19) go on to have a 'Good' quality of life, whereas it might be expected that their troubles would mean that they have an impaired quality of

life. On the other end of the spectrum individuals who have been clients constitute the large majority of those who have a 'Bad' quality of life.

Finally it is interesting to examine the extent to which clients of the counselling service go on to contribute to the leadership of Yuendumu.

Table 9.9: Client status, by participation in community leadership

Client status	Participation in community leadership						Total	
	Strong		Moderate		Poor			
	Frequency	%	Frequency	%	Frequency	%	Frequency	%
Client	14	40	15	43	6	17	35	100
Non-client	9	25	23	66	3	9	35	100

N=70

It is clear that individuals who have been clients of the counselling service are more polarised in terms of their contribution to community leadership than those who have not, with higher proportions of clients in the 'Strong' and 'Poor' ratings. Within that, it is interesting to note that individuals who have been clients are substantially more likely than non-clients to be 'Strong' contributors. This is quite a surprising finding. Possibly individuals to whom much has been given feel the need to give back.

9.4 Key findings

- Evidence indicates that the consistent provision of high quality diversionary programs will play a strong role in crime prevention, and at least delay the onset of involvement in the criminal justice system.
- Research literature suggests that it is highly likely that the consistency, high levels of activity and skilful delivery of the WYDAC youth programs results in lower levels of youth crime for those communities.
- Evidence from the group of young people (the cohort) which participated in the programs in 2006 suggests that most participants go on to have a good quality of life.
- 91.7% of Jaru program graduates in the cohort are currently employed.
- 50% of this cohort has used counselling services at some time during the progression from childhood to adulthood, which suggests that needing assistance outside of family structures is normal.
- A higher proportion of people who have been clients of the counselling service have gone on to take up leadership roles within the community.

10. Future Directions

Where to focus future efforts to improve program outcomes

The program outcomes are already extremely strong. This section outlines possible future directions that might assist in addressing the ongoing challenges of training, delivering a good service to all four sites, and also discusses the pressure for WYDAC to deliver a wider range of services.

10.1 Training

It is a rarely questioned truism that participation in training is a positive thing for young Indigenous people living in remote communities (as well as for young people living in the mainstream.) The rationale for this assumption is largely twofold. Firstly, that training provides useful skills and discipline; and secondly that the skills gained lead to employment. Accordingly both WYDAC and WETT have vigorously pursued improving access to and participation in training for young Warlpiri people for many years.

The program documentation recorded in the WYDAC Service Development Reports gives details of the range of strategies that have been tried in order to achieve improvements in training. It also paints a picture of the energetic search for strategies to improve outcomes from training. Over much of last decade the majority of this has occurred through the pursuit of what one staff member described as *“whatever pockets of training could be grabbed.”* WYDAC has also pursued a strategy of negotiating substantial ‘recognition of prior learning’ for individuals to ease the course-based study required to obtain a formal qualification. This was extremely time-consuming for staff, but did improve the number of young people obtaining formal qualifications. It is not however a sustainable strategy for larger numbers of trainees.

Following these more ad hoc approaches the Warlpiri Education and Training Trust (WETT) has funded the construction of Learning Centres in all four sites of the WYDAC program. The goal of the Learning Centres encompasses a range of learning opportunities, and is formally detailed as: ‘to provide a space to actively engage in formal and informal learning, access computers, the internet and library resources; a space to teach and celebrate Warlpiri language and culture, and store cultural materials¹⁴.’ In-depth comment and analysis on the Learning Centres is beyond the scope of this evaluation, and we discuss only their role in attempting to increase the level of formal training available to young people. We acknowledge that they play a wider role in the communities in delivering access to informal training and community activities for both adults and young people.

One of the roles of the Learning Centres is to deliver formal training to young people. They have been located close to the Youth Centres to facilitate an easy flow from youth programs into the Learning Centres so that individuals would feel comfortable in the space, and hopefully also with the idea of training. Clearly a great deal of care and resources has been put into trying to increase access and participation in training for Warlpiri adults and young people.

This evaluation asked questions of all interviewees in the community members, Jaru and ex-Jaru categories about their participation in formal training, and found only six people who had participated. Whilst data from Bachelor Institute of Indigenous Tertiary Education (BIITE) (who have

¹⁴ Funding Agreement, Willowra Learning Community Centre Project for 2015/16, CLC. This funding agreement mirrors the agreements for all other communities.

responsibility of the day to day running of the Learning Centres) has not been accessed; anecdotal reports support the perception that participation by young people in formal training has not been strong.

Previous Australia-wide policy settings for Indigenous training and employment heavily emphasise the desirability of completion of formal training as a goal. Funding for training institutions is based on outcomes such as participation in, and completion of formal training. This means that in order for BIITE to generate the funds necessary to pay for the running of the Learning Centres, they need to get ‘bums on seats’, with people participating in and completing training. This then leads to a focus on formal training at the ground level (although this does not mean that the Learning Centres aren’t used for other activities as well.) As one staff member put it: *“Constraints around formal training make the Learning Centres hard to run.”*

Given the energy and resources currently being put into improving training outcomes, and the policy drivers that force a focus on the delivery of formal training, it is important to investigate the extent to which participation in training does in fact *improve* employment prospects for young people in the Warlpiri communities.

Current employment status and participation in training were two elements of people’s lives covered in data gathered through the retrospective cohort element of this evaluation. We can therefore examine the impact of participation in formal training on employment for this group. Once again caution needs to be used in the interpretation of the findings of this analysis, as the sample size is small, and there is no comparison group. Table 10.1 presents an analysis of the association between formal training and employment.

Table 10.1: Current employment status by participation in formal training

Training status	Employed		Not employed	
	Frequency	%	Frequency	%
Participated in formal training	18	50.0	2	15.4
Didn’t participate in formal training	18	50.0	11	84.6
Total	36	100%	13	100%

N=49

Although the sample size is small, these data strongly suggest that *participation* in formal training is not a precursor for employment within this cohort; half of those who are employed having participated, and the other half not. It is likely that an examination of *completion* of formal training would present a very different picture. The number of Warlpiri young people however who have completed formal training is very low. Most do a few modules and don’t finish.¹⁵

The retrospective cohort allows an examination of the impact of graduation from the Jaru program on employment. We have already presented an analysis of the impact of completion of the Jaru program, but we present it again here for ease of comparison.

¹⁵ One study however that examined completion of Year 12 and employment outcomes found that for remote Indigenous communities in Central Australia, participation in Year 12 did not improve employment outcomes (Biddle, 2007)

Table 10.2: Current employment status by graduation from the Jaru program

Jaru program status	Employed		Not employed	
	Frequency	%	Frequency	%
Graduated from the jaru program	33	91.7	6	46.1
Didn't graduate from the jaru program	3	8.3	7	53.9
Total	36	100%	13	100%

N=49

The analysis of data from the retrospective cohort suggests that graduation from the Jaru program is more strongly associated with employment than is participation in formal training. This association holds even though many of those in the cohort completed their involvement with the Jaru program several years ago.

It is important to consider why the Jaru program achieves such strong results. The 'Jaru – Level Two Activities' section of this report gives details of the way the program assists young people to understand and accept concepts of responsibility that extend beyond those to family. This is a key element to readiness for work and is likely to pre-dispose graduates to successful employment. The Jaru program also includes active assistance into employment.

The success of the Jaru program in generating positive employment outcomes leads to the question of where the Learning Centres sit, both within in the WYDAC program, and within the WETT conceptualisation of the role of the Centres. Is there a way that the Learning Centres can be used to further strengthen the Jaru style of approach, rather than their current pathway of putting a great deal of focus on formal training? (Obviously the Learning Centres are not only for the use of young people, and, as described above, this discussion does not presume to encompass the entirety of their role in the community.)

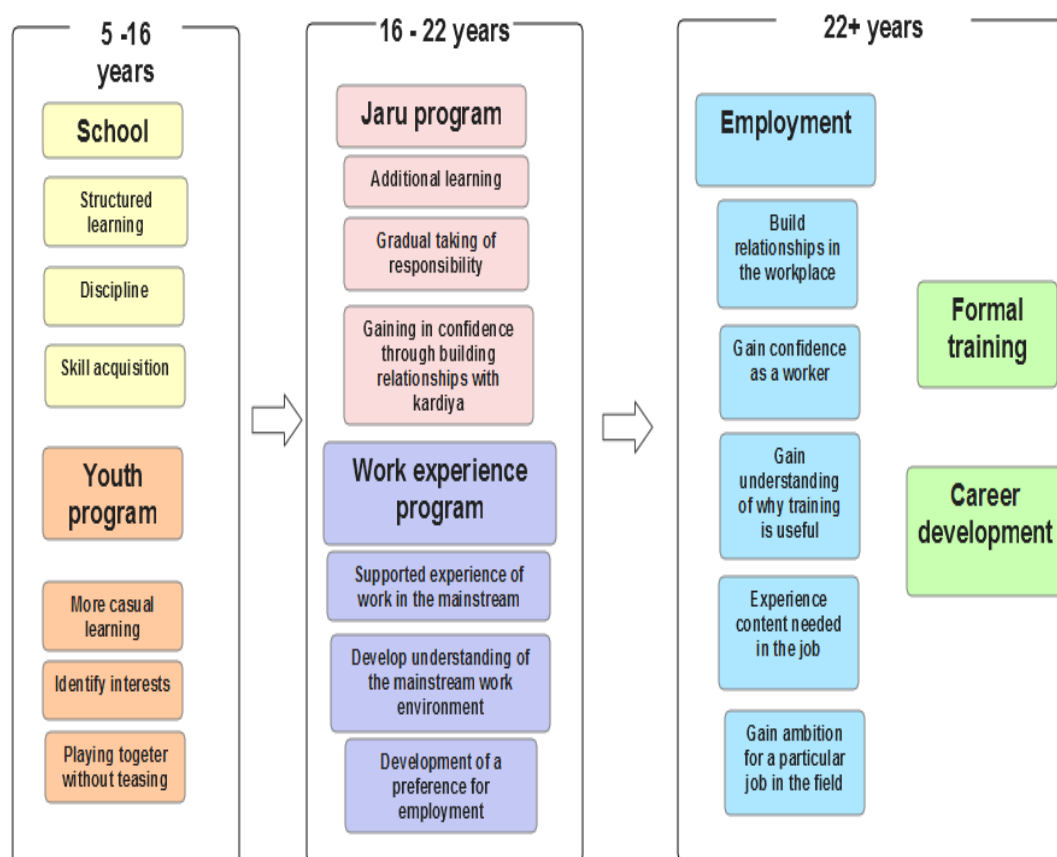
10.2 A Jaru Work Experience Program

One option for doing this would be to extend the Jaru program to encompass further learning opportunities. One aspect of the Jaru program is that it provides work experience. Comment has been made on how effective this is in building readiness for work. The work experience component could be broadened to include all key agencies operating in communities. This would give young people experience in a different, more mainstream work setting. It would also give them food for thought about where they might like to work, and ambitions for a career path.

A structured and consistent work experience program would take some time to establish and co-ordinate. It would need to be structured so there are clear guidelines and curriculum for each agency involved, and an approach that minimised the burden on them. The design needs to take into account the fact that all agencies working in communities are busy, and reluctant to take on additional loads. For example it would not be feasible to place the responsibility for Jaru turning up for the program on the participating agency.

The implementation of a work experience program is not intended to replace formal training. Instead it changes the sequence of *when* formal training fits in to young people's lives. The figure below presents a conceptualisation of an altered employment and training pathway.

Figure 1: Program Logic for a pathway through diversionary programs, the Jaru program, employment and training



d:\view.com model

This model has young people undertaking formal training once they are already working within an agency. This means that the agency would have substantial input into when and how work-based training occurs. It is likely however that the Learning Centres would be involved in facilitating work-based, training specific to careers.

Recommendation Four

WYDAC investigates the possibility of expanding the Jaru program to include work experience with other agencies in each community.

10.3 Access to Counselling

As described in earlier sections of the report, the only location with a full service model is Yuendumu. The key service to which the outreach sites do not have regular access is counselling. An Outreach Counsellor position has recently been created with a brief to provide case management to the three outreach communities and to Warlpiri youth in Alice Springs, and to deliver education and prevention activities to the outreach sites.

The 'Impact of the Program' section of the report presents evidence which demonstrates that half of all the 2006 participants in the Jaru and Night School programs went on to access counselling from the WWK program at some time in subsequent years. Further, many of those who sought counselling went on to enjoy a good quality of life. There is also clear evidence that the access to counselling is a factor that is now strengthening Yuendumu's leadership pool, with a higher proportion of those who have participated in counselling going on to leadership roles. These findings strongly suggest that counselling needs to be a part of the basic suite of services provided to all WYDAC communities – on par with youth workers. Current resource constraints mean that the Outreach Counsellor position is all that can be delivered to Nyirrpi, Willowra and Lajamanu at present. It makes sense however for a full-time counselling position for each outreach site to be a goal as WYDAC moves ahead.

Recommendation Five

WYDAC seeks to source funding to create counselling positions for each outreach site.

10.4 Dealing with pressure to expand the scope of WYDAC services

WYDAC finds itself in the position of being the major community-controlled organisation operating at Yuendumu – which is itself a somewhat iconic community. It also has a brief of 'youth development' – a broad phrase indeed! These factors combine to put WYDAC in a position where it can come under pressure to deliver a wider range of services. Much of this pressure comes from funding bodies. Policies relating to young people are developed at national and state government levels, and funds then follow the policy. Governments are under pressure to implement the policy, and need competent and reputable organisations to deliver them.

Over the past few years WYDAC has been asked to deliver a range of services. Current re-structuring of youth and disability services mean that the next pressure area is likely to be services for disabled young people. Such requests place the WYDAC Board and management in an extremely difficult position. They would like to improve the quality of life for their constituents, and they actively need to keep positive relationships with funding bodies. It is easy to accept requests for additional service delivery.

Unbridled expansion however poses huge risks for the organisation. Its history is one of growth that has been entirely congruent with its aims and culture as an organisation. Policies and procedures are all focused on the delivery of excellent youth services. The risk of expanding into areas that are peripheral to core function is a diffusion of focus, with resulting lower standards of service delivery. There is also the risk of over-burdening the management team, which could result in poorer support to frontline staff, higher staff turnover, and an erosion of WYDAC's current relationships within the community.

Recommendation Six

WYDAC limits its expansion to service delivery that is directly congruent with its core mission and Strategic Plan.

11. Conclusion

The WYDAC programs are consistently delivered, managed well and have been developed in true co-operation between Warlpiri and Kardiya. There is no doubt that Yapa feel that they own the program, and that it is delivering good outcomes for their young people. This partnership has also succeeded in creating an organisational culture that manages the inherent difficulties of program delivery in remote Indigenous communities with effectiveness and consistency.

In addition to the consistent delivery of the program, there is good evidence that it is achieving excellent outcomes for young Warlpiri people, most particularly in Yuendumu. Several challenges remain. The first of these is to try to replicate at the outreach sites the success of the Jaru program at Yuendumu. The second is to expand program delivery in Lajamanu, with the aim of eventually replicating the full service model that is in place at Yuendumu. The third is to add a counselling component to each of the outreach sites of the program. Finally, the challenge for WYDAC as it moves ahead is to manage the demands for an expansion of scope and core business of the organisation that will inevitably come its way.

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Appendix One – Community Survey Interview Schedule

COMMUNITY SURVEY

ID

1. ARE YOU A JARU VOLUNTEER?
 - a. Yes - IF THEY ARE A JARU VOLUNTEER DON'T USE THIS PAPER – USE THE JARU Paper(Blue paper)
 - b. No
USE THIS FORM

ONLY ASK THESE QUESTIONS IF THEY ARE NOT A JARU VOLUNTEER

ABOUT YOU

1. How old are you?
 - a. Under 16
 - b. 16 – 20
 - c. 20 – 24
 - d. 25 – 35
 - e. 35+
2. Male/female
3. Do you go to any WYDAC programs?
 - a. Yes
 - b. No
IF THEY ANSWER 'NO' GO TO QUESTION 13 (page 3) AND START THERE
4. Which ones?
 - a. Youth program
 - b. Disco
 - c. Night School/Learning Centre
 - d. Bush trips
 - e. Sport
 - f. Mt. Theo
 - g. Counselling
 - h. Other

PLEASE TURN OVER THE PAGE

YOUTH PROGRAM – ONLY ASK KIDS AND YOUNG PEOPLE THESE QUESTIONS

5. Which Youth Program Activity do you like most?

- a. Sport
- b. Art and craft
- c. Disco
- d. Computer
- e. Music
- f. Hair dressing
- g. Other

6. What other activities would you like the Youth Program to run?

7. Have you learned to do something new at Youth Program? If yes – what is it?

- a. Cooking
- b. Sport
- c. Art
- d. Reading and writing
- e. Computer
- f. Hunting
- g. Get along with people without fighting
- h. Working as a volunteer
- i. Other _____

8. Do some young people not go to WYDAC much?

- a. Yes – some people don't go much
- b. No – everyone goes

Why do you think some people don't go much?

9. Would you like to be a jaru volunteer when you are old enough?

- a. Yes
- b. No

10. What would you like about being a Jaru volunteer?

PLEASE TURN OVER THE PAGE

11. How come you are not a jaru volunteer?
- a. No time (What are you busy with?)
 - b. Don't want to
 - c. No one asked me
 - d. Too shy
 - e. Other _____

SCHOOL START HERE FOR PEOPLE WHO DON'T GO TO YOUTH PROGRAM

12. What does WYDAC do to help kids go to school?
- _____
- _____
- _____

13. Do you think more kids go to school because of WYDAC?
- a. Yes
 - b. No

Why do you think that?

14. What else could WYDAC do to help young people go to school?
- _____
- _____
- _____

TRAINING ASK 16 - 24 YEAR OLDS

15. Have you done any training with WYDAC?
- a. Yes
 - b. No
- IF YES, ASK: What? _____

16. What was good about that training?
- _____
- _____
- _____

17. What wasn't so good about that training?
- _____
- _____
- _____

PLEASE TURN OVER THE PAGE

EMPLOYMENT 16 - 24 YEAR OLDS

18. What does WYDAC do to help young people start working?

19. Are there more things they can do to help young people start working? What?

20. Would you like to start working?

21. Is anything making it hard for you to start working? What?

JARU VOLUNTEERS – ASK ONLY THE PEOPLE OLDER THAN 16 YEARS

LIFE FOR YOUNG PEOPLE – EVERYONE

22. What things do you think are the most important to kids and young people in your community? (You can tick more than one)

- a. Family
- b. Culture
- c. Friends
- d. Education
- e. Sport
- f. Music
- g. Health
- h. Church

23. What are the main things kids and young people in your community worry about? (You can tick more than one)

- a. Violence
- b. Family
- c. Gambling
- d. Gunja and grog
- e. School
- f. Teasing
- g. Dying
- h. Sport

- i. Culture
- j. Having nothing to do
- k. Other

24. Is life for young people in this community on the way up or the way down?

- a. Way up
- b. Way down
- c. No change

Why do you say that?

25. Is your life on the way up or the way down?

- a. Way up
- b. Way down
- c. No change

Why do you say that?

FEEDBACK ON WYDAC

26. Do WYDAC staff treat kids and young people with respect?

- a. Most of the time
- b. Not much of the time

27. How comfortable do you feel to talk to WYDAC staff when you have a problem?

- a. I feel good – I can talk with them
- b. I don't feel good – I don't talk with them

28. Is there anything that you think WYDAC is no good at? What?

29. Do you think WYDAC helps to keep young people out of trouble.

- a. Yes
- b. No

30. Do you think WYDAC helps them to be strong for their community?

- a. Yes
- b. No

How?

31. Is there anything else you would like to say about WYDAC?

THANK YOU VERY MUCH FOR YOUR TIME AND THOUGHTS

Appendix Two: Survey for Jaru

QUESTIONS FOR JARU

ID:

1. Male/female
2. How old are you
 - a. 16 – 20 yrs
 - b. 20 – 24yrs
3. Are you:
 - a. Jaru volunteer
 - b. Jaru paid worker
 - c. Jaru employee
4. How long have you been a Jaru?

5. How often do you work as a Jaru?
 - a. Every day
 - b. Every week
 - c. Maybe once a month

JARU VOLUNTEERS – ASK THESE QUESTIONS IF THEY ARE A JARU VOLUNTEER

6. What made you be a jaru?

7. What is your favourite part of being a Jaru?

7. What was the last Jaru work that you did – can you tell me about it?

PLEASE TURN OVER THE PAGE

8. Did you watch other people being Jaru when you were younger? What did you learn from them?

9. What do you learn from being a Jaru?

10. Do you think being a jaru helps you in your life? How?

11. Do you want to go all the way through being a jaru and work for WYDAC

- a. Yes
- b. No

Why did you say that?

12. Do you think the work for Jaru can be made any better? How

TRAINING

13. Have you done any training with WYDAC?

- c. Yes
- d. No

IF YES, ASK: What? _____

14. What was good about that training?

PLEASE TURN OVER THE PAGE

15. What wasn't so good about that training?

EMPLOYMENT

16. What does WYDAC do to help young people start working?

17. Are there more things they can do to help young people start working? What?

18. Would you like to start working?

19. Is anything making it hard for you to start working? What?

LIFE FOR YOUNG PEOPLE – EVERYONE

20. What things do you think are the most important to kids and young people in your community? (You can tick more than one)

- i. Family
- j. Culture
- k. Friends
- l. Education
- m. Sport
- n. Music
- o. Health
- p. Church

21. What are the main things kids and young people in your community worry about? (You can tick more than one)

- l. Violence
- m. Family
- n. Gambling
- o. Gunja and grog
- p. School

- q. Teasing
- r. Dying
- s. Sport
- t. Culture
- u. Having nothing to do
- v. Other

22. Is life for young people in this community on the way up or the way down?

- d. Way up
- e. Way down
- f. No change

Why do you say that?

23. Is your life on the way up or the way down?

- d. Way up
- e. Way down
- f. No change

Why do you say that?

FEEDBACK ON WYDAC

24. Do WYDAC staff treat kids and young people with respect?

- c. Most of the time
- d. Not much of the time

25. How comfortable do you feel to talk to WYDAC staff when you have a problem?

- c. I feel good – I can talk with them
- d. I don't feel good – I don't talk with them

26. Is there anything that you think WYDAC is no good at? What?

PLEASE TURN OVER THE PAGE

27. Do you think WYDAC helps to keep young people out of trouble?

28. Do you think WYDAC helps young people to be strong for their community? How?

29. Is there anything else you would like to say about WYDAC?

THANK YOU VERY MUCH FOR YOUR TIME AND THOUGHTS

Appendix Three: Interview schedule for past Jaru

QUESTIONS FOR PEOPLE WHO USED TO BE JARU WHEN THEY WERE YOUNG

ID:

1. Male/female
2. How old are you
 - a. 25 – 35
 - b. 35+
3. How long ago were you a Jaru? _____
4. What did you do when you were a Jaru?

5. Do you think being a jaru helped you with your life?
 - a. Yes
 - b. No

IF THEY ANSWERED 'YES' ASK THESE QUESTIONS

6. Do you think it helped you:
 - a. Bring up your kids good way
 - b. Work in your community
 - c. Get paid jobs
7. Are there any other ways being a jaru has helped you?

IF THEY ANSWERED 'NO' ASK THESE QUESTIONS

8. How come it didn't help you?
 - a. I forgot about it
 - b. I didn't like it
 - c. Other

PLEASE TURN OVER THE PAGE

9. What do you think of the jaru program now – do you think it has changed?

10. How do you think the jaru program can be made better?

11. Is there anything else you would like to say about the jaru program?

THANK YOU VERY MUCH FOR YOUR TIME AND THOUGHTS

Appendix Four: Interview Schedule for Committee Members

Committee members

ASK THESE QUESTIONS ONCE YOU KNOW THAT THE PERSON IS ON THE SUB COMMITTEE FOR
WYDAC

ID:

2. How old are you?
 - f. 18 – 24
 - g. 25 – 35
 - h. 35+
3. Male/female
4. How long have you been on the WYDAC Committee _____
5. How well do you think the youth program runs?
 - a. Really well
 - b. OK
 - c. No goodWhy do you say that?

6. Is there any way the youth program could improve?

7. Are there some kids and young people who don't go to the program much?
 - a. Yes
 - b. No

IF THEY SAY 'YES', ASK: Why don't they go?

8. Do you think the Committee does a good job of working with WYDAC to run the youth program?
- a. Yes
 - b. No

Why do you say that?

9. Do the staff at WYDAC listen to the Committee good way?
- a. Yes
 - b. No
- Comment

10. Is there any way the Committee could work better?

11. Do you think WYDAC helps to keep young people out of trouble?
- a. Yes
 - b. No

Why do you say that?

12. Do you think the youth program helps young people to grow up strong for their family and community?
- a. Yes
 - b. No

Why do you say that?

13. Is life for young people in this community on the way up or the way down?

- g. Way up
- h. Way down
- i. No change

Why do you say that?

14. Is there anything else you would like to say about being on the Committee for WYDAC?

**THANK YOU VERY MUCH FOR YOUR TIME AND
THOUGHTS**

Appendix Five: Interview Schedule for External Stakeholders

EXTERNAL STAKEHOLDER QUESTIONS – Clinics, schools, Batchelor, Shire, police, anyone else relevant

ID:

1. Are you aware of the work WYDAC does in the community?

- a. Yes
- b. No

If No, stop the interview

2. How long have you been in this community? _____

3. Do you ever work with WYDAC staff on joint projects or referrals

- a. Yes
- b. No

4. If Yes – What have you worked with them on?

5. How much do you agree with these statements?

Statement	Agree	Neutral	Disagree
WYDAC is well organised and dependable in the way they run the youth program.			
WYDAC are a professional organisation.			
The youth program engages most kids and young people in the community.			
The youth program helps keep kids and young people out of trouble.			
The youth program provides positive opportunities for young people.			
WYDAC programs help to create strong young people for this community.			
WYDAC cooperates with other stakeholders in the community.			
WYDAC are a valuable part of this community.			

Comments

6. Do you think there are any barriers to kids and young people participating in the youth program?
- a. Yes
 - b. No

What?

7. What do you see as the challenges for the youth program?

8. Do you have any suggestions to improve the youth program?

9. Do you think life for young people in this community is on the way up, down, or no change?
- a. Way up
 - b. Way down
 - c. No change

Why did you give that answer?

THANK YOU VERY MUCH FOR YOUR TIME AND THOUGHTS

Appendix Six: Voting Sheets

Voting – What things do you think are the most important to kids and young people in your community?

M/F				
Under 16	16 - 20	20 - 24	25 - 35	

CHOOSE YOUR TOP 5 PICKS

Church	
--------	--

Education	
-----------	--

Sport	
-------	--

Family	
--------	--

Health	
--------	--

Music	
-------	--

Culture	
---------	--

Friends	
---------	--

Voting – What are the main things kids and young people in your community worry about?

M/F				
Under 16	16 - 20	20 - 24	25 - 35	

CHOOSE YOUR TOP 5 PICKS

Dying	
-------	--

Family	
--------	--

Violence	
----------	--

Sport	
-------	--

Gunja and Grog	
----------------	--

Culture	
---------	--

School	
--------	--

Gambling	
----------	--

Teasing	
---------	--

Nothing to do	
---------------	--