

REPORT ON THE CAUSE AND EFFECTS OF INDIGENOUS YOUTH AT RISK: A PREVENTIVE COUNSELLING APPROACH

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INTRODUCTION

Risk-taking is making phenomenal attacks against the norms of society. Without any sense of preservation, obligation, or responsibility, the indigenous youth engage in violent risk practices in: abuse of alcohol and other substance use, suicide, sexual violence, homicide, etc. These are the intergenerational effects of social, economic, and political disparities committed against the ethnic indigenous peoples' culture and well-being. There is a sense of hopelessness, helplessness, and worthlessness, enforced by social exclusion, and lack of social capital among the indigenous youth. For self-esteem, confidence, trust, and rapport to be established, the use of an ecology of child developmental theory approach in context would be ideal.

The issue of indigenous youth at risk is increasingly important among the Aboriginal and Torres Strait Island communities, and in Australian society at large. A search of the literature for this article covered peer-reviewed articles from the major journals in the field, as well as government reports and policy documents. Issues to be addressed in this

article will be: the meaning of youth at risk, influential factors, consequences, and the proposal of a preventive approach.

DEFINITION OF INDIGENOUS YOUTH AT RISK – AUSTRALIA

The concept of risk-taking in this article is purposely to define the meaning, and to understand the different causes of risk-taking to reveal the level of risky practices that Australian indigenous youth take.

THE DEFINITION OF YOUTH AT RISK

According to research in general, risk-taking is making phenomenal attacks against the norms of society that are despised. The youth reject professional views on life issues, and, instead, put their trust in their own reflections on these issues, and in their ability by engaging in daring, risky acts against society (Beck, 1994, p. 45, cited by Lupton and Tulloch, 2002, p. 318). For instance, indigenous youth, without any sense of self-preservation, would engage in risky, violent acts against the social structures and groups that marginalise and undermine their existence (NTA, 2001, p. 17).

Having no sense of obligation, indigenous youth give account to no one. The structures and functions of society that once gave meaning to life, like marriage vows, family values, and communal security, no longer exist. Communal values are replaced by pursuits of individual acceptance and meaning in life, due to inequality (Beck, 1994, p. 45 cited by Lupton and Tulloch, 2002, p. 318).

The United Nations Human Settlements Program (2010, p. 1) defines youth at risk as those whose backgrounds of neglect, abuse, and poverty put them at risk of re-offending, because of the social environment, and family conditions that hinder their personal development and integration into the socio-economic life of society.

UNDERSTAND YOUTH AT RISK AT DIFFERENT LEVELS

Reese, et al (2000, pp. 62-63) suggest two categories of risk-taking, in a peer-reviewed paper.¹ According to Norman (2002, p. 2), the first category is the low-risk, marked by aggression and violence. Aggressive behaviours intimidate others, by engaging in street fights, and bullying at school. Young women engage in unsafe sexual practices and substance abuse (Sorbello, et al, 2002, p. 198-199).

The second category is the high-risk youth, who show signs of self-harm or homicide, where they could cause death or aggravated assault on others. Within the high-risk category, Norman (2000, p. 2) suggests that violent youth are dangerous as they get involved in gangs, use drugs, use firearms, commit, or attempt, wilful murder, and they have other siblings who have been put in jail.

Norman (2000, p. 2) suggests that better awareness of the causes and the effects of the different levels of risky behaviour can foster appropriate intervention programs, through support agencies and other stakeholders. For instance, awareness could influence development of preventive measures for future potential offenders, to minimise youthful risky behaviour.

For instance, understanding indigenous youth's reasons² for leaving school can allow support agencies to develop relevant deterrent programs (NTA, 2001, Tate, 2001, p. 9). Other contributing factors are: the effects of intergenerational influences, irrelevancy of the curriculum in a cultural context, cultural exclusion, socio-economic status, and poverty (Fleming and Southwell, 2005).

¹ "Role of Families and Care Givers as Risk and Protective Factors in Preventing Youth Violence".

² See Appendix 2:1 for details of the five reasons for youth leaving school.

INFLUENTIAL FACTORS IMPACTING RISKY BEHAVIOURS OF INDIGENOUS YOUTH

The current risky behaviours of indigenous youth can be attributed to the impacts of macro-socio-economic systems and micro-intrapersonal behaviours.³ These impacts were imposed by historical events, and the levels of response from the community, family, and individuals, bringing about specific circumstances and experience (Homel, et al, 1999, pp. 182-183; Reese, et al, 2000, p. 61).

HISTORICAL FACTORS

The impact of social factors upon indigenous youth involves macro-social systems of governments, and the implementation of their policies (Reese, et al, 2000, pp. 62-64). For instance, the initial British settlements in Australia assumed the British concept of *terra nullius*.⁴ Meaning that land in Australia was devoid of ownership, therefore, the settlers implemented policies of cultural genocide, and dispossession of Aboriginals from their land. An assimilation process into the white culture was racist, because the British race claimed to be the superior culture. This practice gave rise to the stolen generation (Collard, 2000, pp. 22-23; Pattel, 2007, p. 11).

The transgenerational effects of the loss of land, culture, and language are still being felt today by indigenous youth. The overwhelming evidence of the social, emotional well-being and mental health (SEWBMH) of indigenous youth is seen in their lack of self-esteem and determination towards life (Kelly, et al, 2009, p. 2-3). Wilkes (2000, pp. 519-522) says, “the Aboriginal people will live with the psychological scars that tend to be passed on in families. These experiences recur during incidents of denial, oppression, injustice, racism, fear, anger, bitterness, and anxiety”. Kelly, et al (2009, p. 7) suggest that, according to the Kessler Scale, untreated anxiety and depression would develop into emotional and psychological difficulties over time. Kelly, et al (2009) also says the World Health

³ See Appendix 2:2 for the explanation of “macro” and “micro”.

⁴ See Appendix 2:3 for the explanation of “*terra nullius*”.

Organisation also agrees that psychological distress has major social implications on the quality of individual and community life.⁵

DISTINCT EFFECTS ON THE COMMUNITY AND FAMILY

The intergenerational impacts on indigenous youth today come from parents, who were denied of the role of proper parenting in their own culture (MNCP, 2001, cited by the Australian Institute of Criminology Report, p. 1). The cohesiveness of family and community well-being was put into disarray when families were dispersed in the middle of the night and transported into new country, among new people, under strict rulers. The people were disempowered, through a loss of the sense of belonging and responsibility. This is obvious in the current socio-economic and cultural situation of the indigenous peoples in general (Altman, 2000, pp. 1-2; 2010, pp. 1-3; Booth and Carol, 2005).

The disempowerment of the fundamental basis of human survival, such as, self-determination and freedom of expression, in own context, through the process of cultural, economic, and social dispossession and alienation, are the determinant factors of the risky, irresponsible behaviour of indigenous youth (Australian Institute of Criminology, AIOC, 2010, pp. 1-3; Collard, 2000, pp. 22-23; Dudgeon, et al, 2000, pp. 27-30; Garvey, 2000, pp. 34-35).⁶

Unlike Australia's strong socio-economic culture,⁷ there is a scarcity of economic and social capital among indigenous communities (AIOC, 2010, p. 2; Kelly, et al, 2009, pp. 12-15). Altman (2000, pp. v-vi) argues that the continual generating of distrust and disunity between family units and communities, which results in violent conflicts, abuse of children, and factions among families and communities, creates a volatile environment, which hinders the prospering of economic and social capital.

⁵ See Appendix 2:5 for WHO explanation of "social emotional well-being".

⁶ See Appendix 2:6 for effects of forced assimilation and dispossession.

⁷ See Appendix 2:7 for how economic and social indicators result in indigenous youth risky behaviour.

According to Fitzgerald (2001, p. 310, cited in AIOC, 2010, p. 2-3), there is no communal resilience and cohesion, due to the lack of proper coaching and support for children from parents and other guardians. Children had to be removed from parents to be institutionalised, either in a mission or in foster homes, because indigenous race, culture, and traditions were regarded as wicked and evil (Wilke, 2000, p. 520). It was unfavourable for human development (Crawford, p. 6). The loss inflicted on the children (between 30,000 to 100,000) was traumatic, and many remain untreated (Wilson, 1997, cited by Homel, 1999, p. 8).

The AGAIC Report (2010, pp. 2-3) does reveal the disadvantaged communities' culture of high levels of alcohol and drug consumption, and petrol sniffing, has immense influence on individual youth as well. There are reports of gang fights, stress and anxiety, low levels of resilience, and poor coping skills, and suicide, which the community is helpless to alleviate (Joudo, 2008, pp. 1-2).

EFFECTS ON INDIVIDUALS

The defluctive⁸ and denial practices only encourage inferiority complexes to dominate in the lives of indigenous youth. They were made to shun their own culture, and are too emotionally and physically weak to exploit their own space (Garvey, 2008, pp. 12-13). The confusion, self-hatred, and bitterness seem to linger on in different degrees today. The policies and processes of successive governments have continued to deny the right of indigenous peoples to their own identity as Aborigines. Their socio-economic, physical, emotional, and spiritual well-being were haphazardly promoted in their cultural context, and its effects on individuals are huge today (Australian Human Rights Commission, AHRC, 2010, pp. 1-2; Adermann and Campbell, 2007, pp. 34-35).

Prior to European contact, indigenous people lived and survived the hard difficult, harsh land for many centuries, hunting and gathering food, and were in control of their lives (Hanson, 2009, pp. 1-3). In contrast, today many indigenous youth are more dependent on social welfare. Many have

⁸ See Appendix 2:4 for the explanation of the defluctive processes.

very little control over their own lives, and have a domineering sense of worthlessness, helplessness, and hopelessness that frustrates the youth. Therefore, they resolve to inflict pain and suffering in their individual lives, and in families and the community (*Indigenous Youth Strategy*, Stewart, et al, 2004, pp. 162-163).

Suggestions to forget about the impacts of the atrocities committed on the indigenous people, and to question the legitimacy of the identity of many of the indigenous youth by non-indigenous people, as reported in The Australian Human Rights Commission, TAHRC (2003, pp. 1-2) would be ridiculous. To dispose of the past would be an attempt to ignore contemporary indigenous youth's social and emotional well-being and mental health – SEWBMH. According to WHO,⁹ (cited by Kelly, et al, 2009, pp. 6-8) indigenous SEWBMH encompasses, grief, loss, racism, trauma, and abuse, domestic violence, substance misuse, family breakdown, discrimination, adversity, poverty, etc. These are said to be the effects of intergenerational traumatic experiences.

SOME MAIN NEEDS AND CONCERNS

Understanding the historical impacts (Buckingham, nd, p. 13) of intergenerational traumatic influences on the contemporary social emotional well-being of indigenous youth (McCalman, et al, 2006, pp. 13-14), according to Collard (2000, p. 21-22), helps counsellors to better understand and provide contextual deterrents and support in the risky practices of contemporary indigenous youth. The following trends are prevalent among indigenous communities, both in the remote outback towns and in the cities (Stanley, et al, 2002, pp. 3-4; Sutton, 2001, pp. 125-129).

ABUSE OF ALCOHOL, AND SUBSTANCE USE

Abuse of alcohol, substance use, and violence are prevalent. There is a lack of mentors and role models in communities for young people to follow, or on which to model their lives. A lack of life skills makes youth vulnerable to risky sexual practices, like: use of pornography and

⁹ See Appendix 2:9 for explanation of “social emotional well-being”.

prostitution, resulting in sexual health issues (Western Australian Aboriginal Sexual Health Strategy, 2005-2008).

HOMELESSNESS

The rate of indigenous youth leaving home is overwhelming, due to a constant experience of violent and abusive conflict in their families. There seems to be a power struggle between parents and youth, in terms of who should be in control of their lives. Often the parents, without much understanding of the crises and issues the youth face, reject their children by viewing them as rebellious.

The vulnerable kids get caught in many risky behaviours, the resulting hatred causes them to work against all levels of authority, such as, the family, the community, institutions, schools, and the government (Reese, et al, 2000, pp. 64-65).

SEXUAL VIOLENCE AND INDECENT SEXUAL PRACTICES

Child sexual assault, mainly on young girls, or on boys, is one of the painful emotional and psychological experiences the youth go through. Often the pain and suffering of sexual violence is prolonged, as it is difficult to share openly about it, because of the fear of ridicule and stigma by the community (Lay, 2006, pp. 15-16). Therefore, the youth, especially girls, feel worthless, abused, and used by people, whom they trust, and to whom they are very close (Stafford, 2006, pp. 1-2). So, whatever they inflict their bodies with, it doesn't matter.

The risky behaviours are in response to social disparities, and the deeply-buried hurt and hatred towards themselves and others, who betrayed their trust (Australian Crime Commission, ACC, nd, pp. 39-40). For instance, poverty, HIV/AIDS, and other are STIs, are strongly linked among youth. The social inequalities of low income and unemployment exposes indigenous youth to risky sexual experiences (Western Australian Aboriginal Sexual Health Strategy, 2005, p. 12-13).

UNEMPLOYMENT

Social exclusion is viewed to be one major factor of unemployment that fuels indigenous youth risky behaviours (Altman, 2000, p. 8). However, Hunter (2000, pp. 1-2) argues that unemployment could not be solely responsible over other social or family crises. He suggests two factors that could be the possible cause, or consequence, of lengthy indigenous youth unemployment: social exclusion and scarcity of social capital.¹⁰

LEAVING SCHOOL EARLY

So much money is spent on educating children. Education is the passport for a better future for Australia (Howard, 2004, pp. 10-11). However, this view is not shared by the indigenous youth, with varied reasons, even though so much money and effort is invested to keep them at school. The programs, materials, and approaches to education are deemed to be foreign; therefore, the children are suspicious, fearful, and sceptical. This is especially true when there is racism and bullying.

SUICIDE

An increase in suicide rates among indigenous youth and young adults in rural communities relates to the loss of power and control over relationships (spouses or girlfriends). Successful self-harm among young (16-26 years old) is 25 percent of all the deaths reported in rural communities (Westerman and Vicary, 2000, pp. 72-76), where Stafford (2006, p. 1-2) asserts that suicide among young indigenous women is mostly related to sexual abuse.

Due to cultural sensitivity, Vicary and Andrew (cited by Westerman and Vicary, 2000, pp. 75-76) suggest that approaches in providing support or deterrent programs be streamlined to meet the need of the context. A homogenous approach would be too general.

¹⁰ See Appendix 2:11 for “social exclusion and social capital”.

PROPOSED RISK PREVENTIVE APPROACH

One of the challenges Australia faces is to bring to reality a healthy and risk-free indigenous youth. All support programs and initiatives have to be contextual to increase chances of indigenous youth owning them.

UNDERSTAND THE NATURE OF RISK

Amid the different approaches, Weinstein (1999) suggests that establishing rapport and trust, to create contextual understanding (Weinstein, 1999) of risk levels – medium and high risk – is important (Day, 2005, pp. 6-7).

The ecology of child developmental theory approach¹¹ would be ideal to encompass cultural and social factors, such as, social behaviour, language, specific learning needs, and learning styles (Adermann and Campbell, 2007, p. 40, citing Kearns, 2000). These factors would also address emotions, values, social pressures, environment barriers, and economic constraints that contribute to the risky behaviour of indigenous youth (Weinstein, 1999, p. 15).

FAMILY, COMMUNITY, AND GROUP

Youth, who have other support, become less vulnerable. They are in a better position to recover and engage in progressive developmental pathways, through support from other family members, church youth groups, or other youth development programs. Through these support systems, the youth acquire better life skills, and a positive outlook towards life in general.

The National Indigenous Youth Movement of Australia (NIYMA) suggests that indigenous youth need to know that their right to have a safe space to explore¹² and model right and positive relations, in order to grow into their fullest potential, is guaranteed. Indigenous youth must be engaged in socio-economic and spiritual well-being, and future career development pathways (Adermann and Campbell, 2008, pp. 8-9).

¹¹ See Appendix 3 for “ecology of child development theory”.

¹² See Appendix 2:10 for indigenous youths’ scepticism over any initiatives taken to help them develop.

USE SCHOOL

Some argue that giving more money, and developing good programs, would stop the negative trend of life, but, according to Bryant (2004), billions of dollars have been spent over the three decades, but nothing seems to change.

PEER-RELATED SKILLS TRAINING – USE OF MODELLING

Rather than giving them fish, teach them to fish. We don't tell them that they have a need, but let them find out what they need. We don't give them the answer, let them explore for themselves to find the answer. We don't do it for them, but we do it with them, and then allow them to do it themselves. The key here is walking alongside the youth (Homel, R., et al, 2000, p. 190; Fraser, 1996, pp. 354-355).

NEIGHBOURHOOD

Often the neighbourhood is riddled with alcohol and substance abuse. There is a need for multicultural competence, to learn from others to undo the negative influences the youth have been experiencing from other neighbours. Communication is key here. The understanding of skills, and emotional differences in interpersonal communication, help youth learn to develop attachments with pro-social peers or adults (Davidson, pp. 181-183; Fraser, 1996, pp. 354-355).

CONCLUSION/DISCUSSION

A review of the literature reveals that not many studies on the issue have been conducted recently. Early studies, however, suggested that far more needs to be done in this field. One of the challenges Australia faces is to bring social emotional well-being and mental health back to indigenous youth.

The risky behaviour of indigenous youth are many and multilayered. Effective diagnosis of the causes and effects in their risky behaviour is highly required, with sensitivity, with due respect to the values, beliefs, and worldviews that encompasses the unique ethnic people groups' communal needs.

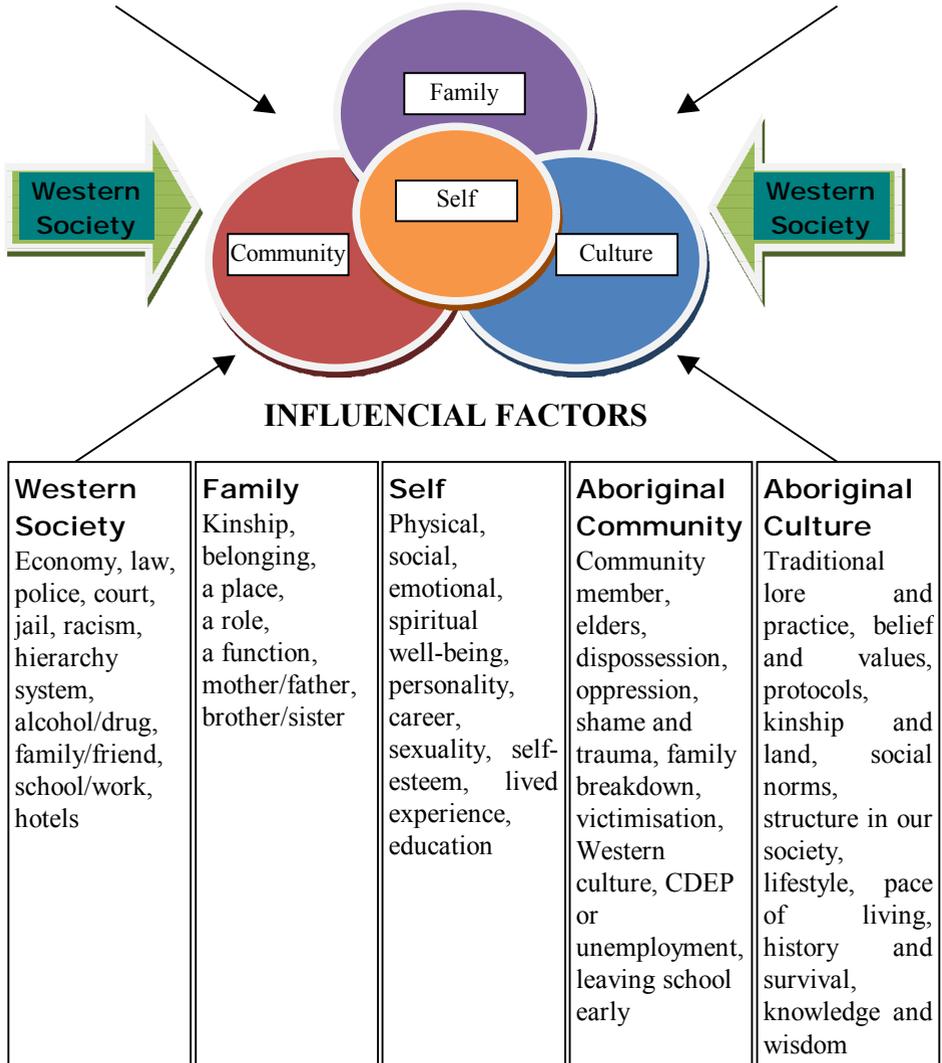
All preventive and support programs have to be contextual, to increase the participation levels of indigenous youth, to enhance the sense of participation, responsibility, and ownership. The challenge is to close the prevalent socio-economic and political disparities.

The suggested ecology of child development framework, with its support processes, is recommended, to bring to reality balanced, healthy, and strong indigenous youth, in their social and emotional well-being and mental health.

<i>Acronyms</i>	
ACC	Australian Crime Commission
AGIOC	Australian Government Institute of Criminology
AHRC	Australian Human Rights Commission
MNCP	Memmott and National Crime Prevention
NIYMA	National Indigenous Youth Movement of Australia
NTA	National Training Authority
SEWBMH	Social Emotional Well-being and Mental Health
TAHRC	The Australian Human Rights Commission
WHO	World Health Organisation

APPENDIX 1

Illustration 1. Factors Influencing Indigenous Youth at Risk (Patel, 2007, p. 5).



APPENDIX 2: EXPLANATIONS OF WORDS AND PHRASES

1. **Reasons for indigenous youth taking risks by leaving school early** (NTA, 2001, p. 9).

- 1.1 *Positive school leavers* are children who leave school for jobs, or for other positive opportunities.
- 1.2 *Opportune leavers* are also those who leave, because it is an opportunity to earn a living in a job environment.
- 1.3 *Circumstantial leavers* leave due to social circumstances, such as, lack of family support, breakdown of family support, breakdown of social networks, peer rejection, parenting or family problems.
- 1.4 *Discouraged leavers* are those who are discouraged, with no interest with learning, due to their low performance, and seeing no success in learning. These high-risk youth have unrealistic goals.
- 1.5 *Alienated leavers* are those who are finding difficulty in social networking, always in isolation and withdrawn. This is also a high-risk youth category. They are unaware of other options.

2. **Macro and Micro levels of social influences in indigenous youth.**

The macro-level of social impact imposed upon indigenous youth involves the social policy systems of consecutive governments that were imposed to suppress and deny the rights of indigenous people. At the micro-level influence, it is the choices described by Reese, et al, 2000, pp. 62-64.

3. **Terra Nullius** is a Latin phrase meaning, “a land belonging to no one”, which, therefore, the colonial invaders assumed, with arrogance, when they came into the Great South Land to grab it, without any regard for the indigenous people with 500-strong tribes,

who had inhabited this land for thousands of years – between 40,000 to 70,000 (Collard, 2000, pp. 22-23).

4. **The deflective process is one of changing course when coming into contact with another object.** It also directs people's attention away from a subject or an issue. It is also a forced alteration of plans, or a way of being, to someone else (*Encarta English Dictionary*). The forced removal of indigenous youth from their land and community was a calculated process to alienate the indigenous race and culture (Homel, et al, 1999, pp. 8-9).
5. **The WHO explanation of SEWB** is “continuing anxiety, insecurity, low self-esteem, social isolation, and lack of control over work and home life, have powerful effects on health. Such psychological risks accumulate in life, and increase the chances of poor mental health and premature death. For brief periods, this does not matter, but, if people feel tense too often, or the tension goes on for too long, they become more vulnerable to a wide range of conditions, including infections, diabetes, high blood pressure, heart attack, stroke, depression, and aggression” (Kelly, 2009, pp. 6-8).
6. **The effects of dispossession and forced assimilation programs** on indigenous communities and families are: the breakdown of traditional laws and systems of governance in society; demeaning, and rejection of indigenous religious practices and spirituality; deprivation of an economic base, social structures, and controls, including child rearing practices; imposing of a negative socio-political status and removing rights, responsibilities, personal freedom, and social autonomy; breaking down of traditional gender roles; marginalising indigenous males; exploitation of indigenous labour and denial of wages; and racism, denial, and degrading of indigenous people as second-class people (Garvey, 2000, pp. 34-35).
7. **Negative socio-economic indicators of indigenous youth risky practices** arise from a lack of a viable economic generating base,

and a low level of economic earning abilities, with a high unemployment ratio among indigenous youth. A lack of long-term job prospects leads to high dependency on welfare support, poor overcrowded housing conditions, no proper housing plans or programs, low education and literacy levels, and poor physical and mental health. Life expectancy is very short, with high infant-mortality, violence, and self-inflicting practices.

8. **A battler is someone who does it tough in life**, “who struggles continually and persistently against heavy odds”. It could be someone who is hard working, but at a subsistence level, such as, the indigenous people who were relegated to such levels of livelihood as cutting wood for the kitchen, milking cows, and cleaning. They would rise as early as 5 pm, and finish as late as 8 pm (*Macquarie Dictionary*, 2006, p. 61-62; Wilkes, 2000, pp. 520-521).
9. **Social, emotional well-being and mental health** is the combination of two concepts. Mental health, according to WHO, is a state of well-being, whereby one is aware of his/her own abilities to be able to cope with the normal stresses of life. Secondly, social, emotional well-being is more than mental ability. SEWB recognises the value of connecting to the land, culture, spirituality, ancestry, family, and community, and how this affects the individual. Social and emotional well-being issues can cover unresolved grief and loss, trauma and abuse, domestic violence, separation from family, substance abuse, family breakdown, cultural dislocation, racism, discrimination, and social disadvantage (Kelly, et al, 2009, p. 6).
10. **The impact of colonisation upon indigenous Australians** brought a socio-cultural impact that was massive. The loss of indigenous cultural identity, dispossession from the land, assimilation programs, which disempowered people from engaging in competitive economic activity, resulting in a dependent, welfare culture, where there was racism, poverty, and a decline in indigenous health. These are the major determining factors for the

sceptical responses by indigenous Aboriginal and Torres Strait Island peoples to programs and projects (Hanson, 2009, p. 1-3).

11. **Social exclusion and social capital** are affected by “multiple deprivations, resulting from a lack of personal, social, political, or financial opportunities” (Hunter, 2000, p. 2). Just as economists associate poverty with disparity in equity distribution, social exclusion denotes a lack of social participation, lack of social integration, and lack of power (Room, 1995, cited by Hunter). Social exclusion is a state that develops from prolonged social isolation and deprivation. Unemployment means a loss of income, poverty, lack of support, and limited relationships with family, friends, and the community at large. The unemployed may be excluded from social circles, because they don’t have the defining qualities of social inclusion (Hunter, 2000).

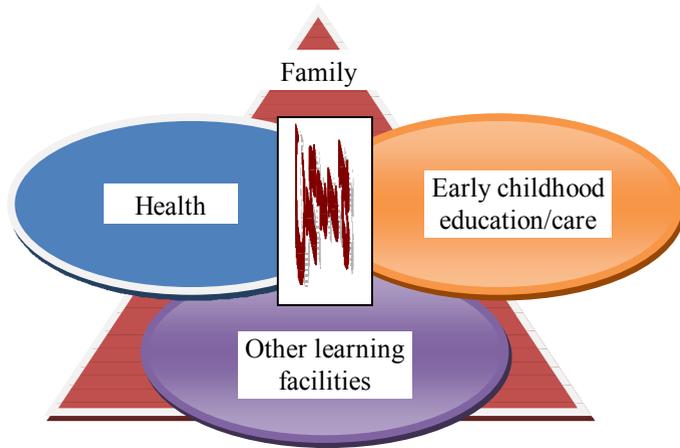
Social capital is the reserve of social trust, norms, and networks, people draw on to solve common problems. These include civic engagements, associations, sports clubs, and cooperatives, which are essentials of social capital. The all-embracing quality allows for more community participation and cooperation for mutual benefit (Hunter, 2000, p. 4). This makes physical capital more productive, and enhances the amount of finance and information readily available to individuals. Sharing of equipment and rotating credit generates pools of finance. Job seekers find jobs quickly through networks.

APPENDIX 3: THE ECOLOGY OF CHILD DEVELOPMENT

“Child development is a process of progressive interaction between an active child and the persons, objects, and symbols in its immediate environment. To be effective, the interaction must occur on a fairly regular basis over extended periods of time” (Bronfenbrenner, 1998, p. 996).

- (a) The child is the centre in this model.

- (b) The child conditions, and is conditioned, by his or her context.
- (c) The family plays a very important role in influencing the child's emotional and psychological development. The extended family include early care, education, health care, and other community facilities, which enhance learning, such as, a library and play ground.



- (d) Modelling helps the child to experience, through practice, appropriate ways to behave, and the quality of time spent together, and the process in what is done together “is the primary engine of human development”.
- (e) Networking with different group settings continues mutuality, and re-enforces expectations of growth in the child, or the youth.
- (f) Other areas, like the laws of the country, work environments for parents, etc., do play an important role in shaping the life of the child, or client.

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