

VACCHO

Culture + Kinship Program Evaluation





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Culture + Kinship Program Evaluation

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A handwritten signature in black ink, appearing to read "Ben Carpenter".

Signed

Mr Ben Carpenter
Chief Executive Officer
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Sovereignty was never ceded.

Executive summary

The *Culture + Kinship* program has been established by the Victorian Aboriginal Community Controlled Health Organisation (VACCHO) to improve the health and wellbeing of First Nations people. To do so, *Culture + Kinship* has focused on Culture and Community as key drivers of First Nations' health and wellbeing. As part of this, VACCHO funded four Aboriginal Community Controlled Organisations (ACCOs) to develop and implement programs that focus on meaning and purpose, safety, connection, belonging and identity.

The ACCOs represented in this report are:

- Budja Budja Aboriginal Co-operative, which delivered a series of camps for primary and secondary aged students focused on education and activities about Aboriginal Culture ('Budja Budja')
- Goolum Goolum Aboriginal Co-operative, which implemented a possum-skin workshop for local women and Elders ('Goolum Goolum').
- Moogji Aboriginal Council East Gippsland, which purchased, and made improvements to, a property, and use the property as a gathering and healing place for Community.
- Rumbalara Aboriginal Co-operative, which ran a First Nations healthy lifestyle workshop for local young adults.

Budja, Goolum Goolum and Rumbalara were funded directly from a *Culture + Kinship* grant. Moogji was funded under a different funding stream that had a similar focus.

Methodology

This report provides an approach to evaluation that aims to integrate the SROI methodology with Aboriginal and Torres Strait Islander ways of knowing, being and doing. This was achieved through extensive use of Yarning, a First Nations cultural process that involves the exchange of information through storytelling. Kowa's Impact Yarn and Value Yarn processes draw on this rich cultural history as a way of conversing with Aboriginal communities about the impact of a particular program or initiative.

The Impact Yarn approach works across four key stages: Co-design; training and harvesting yarns; centring and amplifying moments; and First Nations lens and thought leadership. Through this process, First Nations Communities are encouraged to share their stories of impact, which are then verified with Elders and community members through Value Yarns.

These methodologies are underpinned by OCCAAARS, a conceptual framework for researching, evaluating and designing First Nations programs, initiatives and organisations based on principles of First Nations Data Sovereignty (FNDSov). OCCAARS principles were embedded throughout our processes by handing ownership and control of the data collection to Communities, by drawing on the Community voices during Impact Yarning and Value Yarning processes, and iteratively relaying back any analysis or findings to Community for verification and validation that we were representing their voices in a self-determined way

Results

This SROI analysis has shown that the *Culture + Kinship* program has produced significant value for its stakeholders, returning a social value of **\$8.29** for every dollar invested.

\$8.29:\$1.00

Outcomes valuation = \$2,775,596

Input costs = \$335,066

This value was experienced by three stakeholder groups – Community members, ACCOs and the Government. Community members experience the most value followed by Government. The relative value for each stakeholder is shown in Table 1 below.

Table 1 Summary of value created for each stakeholder

Stakeholder	Number of stakeholders	Value per stakeholder	Total Valuation after discounts	Per-cent of total
Community members	397	\$5,679	\$2,254,697	81%
Government	1	\$394,029	\$391,110	14%
ACCO	2	\$6,4894	\$129,789	5%
		Total	\$2,775,596	100%

Evaluation findings

The Culture + Kinship program is delivering positive outcomes

Community Members experience value through **reconnecting with both Culture and Country**, and in doing so, experience a range of **positive health and wellbeing outcomes**. The Culture + Kinship program created opportunities for participants to explore and celebrate their Aboriginal identity in a positive and affirming context as opposed to the racism and discrimination they may have experienced elsewhere. By participating in this program, and **connecting with Culture**, they gain **more pride in their culture, a stronger sense of identity** and the opportunity to gain **cultural knowledge and skills**. By **caring for Country** and working together to collectively solve problems, Community members **experience self-determination** that leads to **increased educational prospects** and **economic prosperity**. By **connecting with their community** in a cultural context, participants experience **increased mental health** and **increased self-confidence**.

ACCOs experience value through gaining an opportunity to work with the Community to **create learning and sharing opportunities**. Program participants are excited to share their positive experience with their friends and family which leads to **more people in the Community knowing about their ACCO**.

Government experiences value as a result of Community members **making proactive health choices** and **enabling Aboriginal communities to self-determine health, wellbeing and safety**.

Centring Cultural knowledge and skills transmission increases positive health outcomes

The degree of focus on cultural knowledge and skills transmission varied between each program. We observed higher levels of social value being generated in programs where connecting with Culture was a core element of program design. The two programs that generated the highest SROI values, Moogji and Goolum Goolum, strongly centred Culture in their program design. The other two programs included

Cultural activities to a lesser degree and, while delivering social value to their stakeholders, did so at a lower level than the other programs.

These findings indicate that future programs that centre Cultural activities, or provide other activities in a cultural context, will deliver a higher level of social value and, consequently, wellbeing to their Communities.

Self-determination in program design and delivery are key drivers in creating social value

The degree of self-determination that ACCOs had in designing the programs and the relative agency of participants were factors driving the creation of social value. Programs that were designed and delivered by facilitators with strong links to their Community were able to produce a higher level of social value. This is most likely due to designers having a deeper understanding of the Community's specific context and being able to design the program to meet their specific needs.

The two highest valued programs provided participants with a high degree of agency in carrying out their activities: All outcomes for Moogji flowed from ownership of the property and the ability to carry out traditional Cultural stewardship activities on Country while the Goolum Goolum possum skin cloak workshops provided participants with a high level of independence in problem solving and task setting.

These observations provide evidence that future iterations of Culture + Kinship programs are likely to deliver more value to their Communities by contextualising them to meet their specific needs. Furthermore, providing participants with the agency to collectively problem solve and adapt activities to meet their needs is likely to deliver higher value outcomes.

Recommendations

First Nations leadership and self-determination

The Heathy Communities project has demonstrated the necessity of First Nations Leadership in delivering health programs that address Community needs in a way that is targeted, considered and effective.

Given this, future Culture + Kinship projects must continue to be led by local First Nations leaders and their Community. Funding agencies should create the conditions for this to occur by providing long-term and flexible funding for these programs.

Centring Culture, Country and Community

The Culture + Kinship pilot demonstrates that initiatives that centre Culture, Country and Community can be highly effective in improving health and wellbeing outcomes for First Nations people. A focus on the spiritual, Cultural and emotional health of participants can help address the underlying trauma of marginalisation and dispossession that is the root cause of much unhealthy behaviour and choices.

Future programs should ensure that they provide participants with meaningful opportunities to build long-term connection with Culture, Country and Community. Doing so would deliver a higher level of social value and, consequently, wellbeing to their Communities.

Place-based approaches

Future Culture + Kinship programs should provide opportunities for different, place-based, programs at different scales to ensure that the needs of the Community are met through their direct and active engagement. Effective place-based approaches are multisectoral and have a long-term focus.

As such funding for Culture + Kinship should come from multiple arms of government and other funders, acknowledging the inputs and benefits beyond health. Doing so would create a wider financial base and more sustainable model into the future.

Social capital

The creation of social capital and Community connection will be vital to ensuring the success of future Culture + Kinship programs. However, building these connections requires time and multiple opportunities for Community members to come together.

As such, programs and projects that facilitate coordination and regular collaboration between Community members should be given funding priority over those that may involve once-off or intermittent contact.

Empowering evaluation through Yarning

This report has demonstrated that it is possible to synthesise Western and First Nations methodologies to produce an evaluation that meets the requirements of all stakeholders. Specifically, the Impact Yarning process has proven to be a highly effective approach to understand, capture and report on the outcomes and impact of the program, in a way that upholds First Nations Data Sovereignty (FNDSov) and centres Aboriginal ways of knowing, being and doing.

VACCHO should investigate further opportunities to use, and adapt, Impact Yarns should be explored in the future, to understand the impact of Culture + Kinship initiatives and to support the evolution of the program.

Long term, flexible funding to drive self-determination

Communities need long-term and flexible funding models to realise the full benefit of health and wellbeing programs that centre Connection to Culture, Country and Community. Long-term programs provide participants with the ability to engage with their Culture and Community on their own terms in their own time. The underlying effects of trauma and dispossession that drive unhealthy behaviours cannot be addressed in one intervention, no matter how positive.

Self-determination means not having to go back and ask for funding every year. The funding model should provide sufficient funds and an appropriate structure to allow for a journey towards healing and health.

VACCHO as an enabler of First Nations Data Sovereignty

The Culture + Kinship program provides an example of how the principles of FNDSov can be applied successfully in mainstream evaluations by using the Impact Yarning methodology. Impact Yarns empower Communities to engage with evaluation by removing barriers to participations and addressing concerns how data will be used.

VACCHO should continue to use Impact Yarning as an evaluation tool for future Culture + Kinship programs and advocate for their use more broadly. Investing in technology and resources to simplify the process of evaluation for ACCOs will free up their resources for frontline work.

Collecting data

As this was a forecast SROI, we recommend collecting data against the identified participant and ACCO outcomes. This will support any future evaluative SROI and also support impact management. This could include:

- Data on number of participants

- Impact Yarns with participants to confirm the extent to which outcomes were achieved and whether there were any new outcomes
- Additional focus on the valuation of outcomes relating to connection, which we noted above, may be overvalued due to the lingering impact of COVID-19 lockdowns in Victoria

Glossary

The following definitions are used in this report:

Term	Definition
Aboriginal	A broad term that groups nations and custodians of mainland Australia and most of the islands, including Tasmania, Fraser Island, Palm Island, Mornington Island, Groote Eylandt, Bathurst and Melville Islands.
ACCO	Aboriginal Community Controlled Organisation.
Activity	An action or effort undertaken which is intended to create change for beneficiaries.
Attribution	An assessment of how much of the outcome was caused by the contribution of other organisations or people.
Beneficiary	People, organisations or entities that are intended to experience change as a result of the activity. Note – beneficiaries are key stakeholders.
Benefit period	The period beyond the intervention that benefits last.
Country	When Country is used in this report with a capital C, we are referring to the intimate relationships First Nations people have with the traditional lands and environment in its entirety. Country is also about ancestral, cultural, spiritual and social connections to that land. Country is a place of learning. Connection to Country is a core part of First Nations people's identity. Country in these contexts must always start with a capital C.
Culture	When Culture is used in this report with a capital C, we are referring to the traditional lands, languages, stories, expressions, ways of living and identities of First Nations people. There are many First Nations Cultures in Australia. Culture in these contexts must always start with a capital C.
Deadweight	An assessment of what would have occurred anyway, in terms of achievement of outcomes, in the absence of the intervention/activity.
Distance travelled	The extent, degree or intensity to which a beneficiary or stakeholder experiences progress towards an outcome or group of outcomes.
Displacement	An assessment of how much of the change is a net benefit (i.e. a new change) or simply the movement of change from one place to another or the offsetting of one change for another.
Drop off	The rate at which outcomes deteriorate over time.
Elder	An Elder is someone who is recognised within their Community for their cultural knowledge, wisdom and contribution to the Community. They are highly respected and are responsible for making decisions within and speaking on

Term	Definition
	behalf of the Community. Age alone does not make someone an Elder. Elder must always start with a capital E as a sign of respect.
First Nations	A term used when referring to Aboriginal and Torres Strait Islander Cultures and identities as a whole.
Financial proxy	Social value is calculated by placing a financial value on the quantified change commensurate with the degree of change experienced by stakeholders. These financial values are known as financial proxies.
FNDSov	First Nations Data Sovereignty. This is the right of First Nations peoples to govern the collection, ownership and application of data about Indigenous communities, peoples, lands, and resources
Impact	The total sum or effect of change caused by an organisation, program or activity. This factors in critical aspects such as deadweight, drop off, attribution, contribution, displacement, etc.
Intended impact	A statement of the future impact that the program or activity intends to create.
Indicators	The ways of knowing an outcome is occurring or has occurred, and to what extent.
Kinship	Kinship is an Aboriginal and Torres Strait islander concept of family relationships that forms a network of social relationships and a form of governance. The kinship system provides a support network with defined roles within the extended family that links people through duty and care.
Materiality	Information is material if its omission has the potential to affect the readers' or stakeholders' decisions. Materiality requires a determination of what information and evidence must be included in the accounts to give a true and fair picture, such that stakeholders can draw reasonable conclusions about impact.
Measure	The qualitative or quantitative data that is sought to test whether the outcome is occurring and to what extent it is occurring.
Mob	'Mob' is a term identifying a First Nations Community or group linked to a particular place or Country. Mobs are generally larger than families but are based on family links through common ancestry. Connection to mob underpins First Nations identities, as First Nations groups are culturally collectivist. This means First Nations people think of themselves in terms of their affiliation with Community, thereby contrasting with individualism.
OCCAAARS	Principles of FNDSov, being Ownership, Control, Custodianship, Accessibility, Accountability to First Nations, Amplify the voice of the Community, Relevant and reciprocal, Sustainability self-determining.

Term	Definition
Outcome	The change that occurs for stakeholders from an activity. An outcome can be positive or negative, intended or unintended, direct or indirect, long-term or short-term, social, environmental or economic.
Outcome incidence	The proportion or number of people in the stakeholder cohort group experiencing the outcome.
Output	The quantities or scale associated with an activity (e.g. number of people who took part in a program).
Program logic	A logic model that illustrates the causal flow of activities through to impact. Program logics are presented in table or linear form. A more in-depth program logic that explores the value flow in more detail is called a 'benefit pathway', a 'value chain' or a 'results chain'.
Results	Results are the outputs, outcomes or impact of activities.
Social Return on Investment (SROI)	SROI is a framework for measuring and accounting for the broader concept of social value. It tells the story of how change is being created for the people and organisations that experience or contribute to it, by identifying and measuring social outcomes. Monetary values are then used to represent those outcomes.
Stakeholder	People, organisations or entities that either experience change as a result of the activity that is being analysed or contribute to the change taking place.
Theory of change (ToC)	A theory of change tells the story of how stakeholders are impacted by an activity, program or initiative.
Torres Strait Islander	'Torres Strait Islander' is a broad term grouping the peoples of at least 274 small islands between the northern tip of Cape York in Queensland and the south-west coast of Papua New Guinea.
Traditional Owners	Traditional owners are the group of Aboriginal people who have 'primary spiritual responsibility' for sacred sites on a piece of land, and who are entitled by Aboriginal tradition to hunt and gather on that land.
VACCHO	Victorian Aboriginal Community Controlled Health Organisation

1. Introduction

1.1 Report overview

The Victorian Aboriginal Community Controlled Health Organisation (VACCHO) has engaged Think Impact and Kowa Collaboration (Kowa) to evaluate its approach to improving the health and wellbeing of Aboriginal communities – what it has called Culture + Kinship.

The evaluation ran from February – October 2022. It consisted of two elements: a developmental evaluation and a forecast social return on investment (SROI) analysis. The developmental evaluation ran from February to August 2022. The SROI process built on this and ran to October 2022. This report presents the findings of the forecast SROI.

The report's primary audiences are the Victorian Community Controlled Health Organisation (VACCHO) and the various Aboriginal Community Controlled Organisations (ACCOs) involved in the Culture + Kinship program. Secondary audiences include government organisations and other funding bodies. Tertiary audiences include those interested in learning more about valuing social impact and Aboriginal-led evaluation approaches, and ways to improve the health and wellbeing of First Nations Communities.

1.2 Purpose of this analysis

This forecast SROI analysis was completed to:

- quantify the flow-on health and wellbeing effects of centring Culture and Kinship in health prevention and promotion program
- demonstrate the value of ACCOs' holistic and culturally responsive model-of-care in order to advocate for long-term, self-determined sustainable funding for programs and initiatives like Culture + Kinship, within the context of Outcomes-Based Funding
- demonstrate the benefits of the ACCO model beyond just health, enabling VACCHO to expand and diversify its funding sources.

1.3 VACCHO

VACCHO is the peak body for Aboriginal health and wellbeing in Victoria – the only one of its kind – with 32 ACCOs as members. VACCHO members support over 25,000 Aboriginal people in Victoria. Taken together, ACCOs are the largest employers of Aboriginal people in Victoria.

In addition, VACCHO supports a broad range of health prevention and promotion sectors, including:

- tackling Indigenous smoking
- population cancer screening
- eye health
- ear health
- nutrition
- sexual health
- social and emotional wellbeing

VACCHO's guiding principles draw on the importance of Culture and Kinship and embody the principles of self-determination for Aboriginal peoples. VACCHO acknowledges that Culture and Kinship are fundamental to Aboriginal people's health and wellbeing, and commits to embedding, promoting, and

celebrating Aboriginal ways of knowing, being and doing across all their activities. VACCHO is committed to:

- doing more to leverage the health and healing benefits of Culture and Kinship.
- putting relationships first and collaborating with their partners to maximise impact.
- celebrating and embracing the diversity and authenticity of all their Community members.
- helping translate health and wellbeing evidence into practice to achieve health outcomes for the next generation.

VACCHO is funded primarily by Commonwealth government and Victorian state government grants.

1.4 About the report authors

Think Impact, in partnership with Kowa Collaboration, conducted this SROI.

Think Impact is a social impact consultancy working to create positive change for business, government, philanthropy and the community. Think Impact helps organisations understand, communicate, and transform the impact of their work. Think Impact has one of the most experienced SROI teams in Australia. Given the scale of the initiative a team from Think Impact worked on the project, which was driven by the lead analyst and author of this report. The supporting team had two accredited SROI practitioners and additional and additional analyst to assist with stakeholder engagement and verification.

Kowa Collaboration ('Kowa') specialises in First Nations evaluation, facilitation, advocacy and change-making in Australia. The organisation combines Traditional ways of knowing, being and doing with decolonised methodologies to meaningfully change the narrative for First Nations peoples in impact measurement, evaluation and learning. Kowa is founded on sovereignty – that First Nations communities, organisations and peoples have the right to articulate, drive and measure our own success; and have been experts in our practice since time immemorial.

Kowa means 'Purpose' in Awabakal language. Kowa was founded and based on Awabakal Country, and the vision and language application was authorised by Elders who shared a vision for Aboriginal-led changemaking and sovereignty.

Kowa supported this project via implementation of the Impact Yarning process and through bringing a First Nations lens to the analysis and recommendations.

2. Context

2.1 Aboriginal Health and Wellbeing

The connection that First Nations communities have to Country is well documented. Aboriginal and Torres Strait Island people see themselves as one part of Country and as embedded within it. This connection has been developed over thousands of years and is fundamental to First Nations' Cultural practices (Burgess 2019; Kingsley 2013; Salmon 2019; Schultz 2017).

'Country' is a multi-layered concept with a wider conceptualisation than just 'land'. It includes the air, water, stories, social and cultural norms, and the interactions between human beings and species of flora and fauna (Kingsley 2013).

This deep connection to Country is also a crucial component of First Nations' health and wellbeing. As with their understanding of Country, Aboriginal conceptualisations of health and wellbeing are multi-faceted. These conceptualisations go beyond freedom from sickness to also encompass healthy and interdependent relationships between families, Communities and Country. It focuses on spiritual, cultural and emotional health as much as it does on physical (National Aboriginal and Torres Strait Islander Health Council 2003). These connections are demonstrated conceptually in Figure 1. This holistic approach contrasts to Western medical discourses, which instead prescribe treatments for specific diseases.



Figure 1 Aboriginal social and emotional wellbeing (McCartney 2020)

Many Indigenous Australians experience significantly poorer health outcomes than non-Indigenous people. These health inequities must be seen within a broader socio-political context that includes colonisation, systemic racism, assimilation and forced removal of people from their families and lands. Indeed, the ongoing act of colonisation and forced separation of Aboriginal Communities from Country and Community is increasingly being recognised as a factor in understanding Aboriginal health and wellbeing (Axelsson, Kukutai & Kippen 2016). Indigenous Communities experience significantly poorer health and wellbeing outcomes compared to other population groups. For instance, in 2015 – 2017, life expectancy was 71.6 years for Aboriginal and Torres Strait Islander males, which is 8.6 years less than their non-Aboriginal counterparts. The gap for females was 7.8 years (Australian Government 2020, p. 78). Likewise, Aboriginal and Torres Strait Islander people experience poor mental health at rates higher than non-Aboriginal people. Deaths from suicide are almost double; intentional self-harm 2.7 times as high; and a rate of high or very high psychological distress 2.4 times as high.

In Australia, these issues have been compounded by lockdowns as a response to the COVID-19 pandemic. As part of this, Aboriginal communities have seen diminishment in their access to health care services and their ability to be with Community (Follent et al 2021). While limited data is currently available on the direct effects of this, it is reasonable to assume that this has compounded the mental health challenges faced by Aboriginal people.

These health inequities must also be seen within a broader socio-political context that includes colonisation, systemic racism, assimilation and forced removal of people (Axelsson, Kukutai & Kippen 2016). Since the arrival of European settlers in the late-18th century, Aboriginal and Torres Strait Islander peoples have been subject to continuing acts of extreme marginalisation. This has included dispossession, genocide and structural racism. Ongoing patterns of trauma and violence have resulted in the loss of language and Culture. It has also alienated Australian First Nations' peoples from their Country (Dudgeon et al 2021). These acts have compromised the capacity of Aboriginal communities to connect to Country, Culture and Community – relationships that go back thousands of years.

Research has demonstrated the ways in which re-creating connection to Country, Culture and Community can enhance health and wellbeing outcomes for Aboriginal and Torres Strait Islander Communities. Reconnecting First Nations people to Culture, Country and Community has been associated with improvements in educational outcomes, increases in employment levels and reductions in specific risk-taking behaviours. It has also been shown to improve dietary choices and frequency of exercise (Maclean et al 2019; Burgess 2019; Schultz 2017).

Despite this, there have been limited efforts to embed First Nations' connections to Country and Community into primary health interventions (Vallesi, 2018; Kingsley, 2015; Schultz, 2017). Concepts like social and emotional wellbeing are rarely considered as part of public health interventions for Aboriginal people (Schultz 2017). Likewise, Cultural elements – including connection to Country – are often ignored (Lovett, 2020).

2.2 The Culture + Kinship program

2.2.1 Overview

Given the set of circumstances outlined in the previous section, VACCHO has piloted the Culture + Kinship program. Overall, the aim of Culture + Kinship is to continue developing the body of evidence that Culture, Country and Community play a significant role in improving health and wellbeing outcomes for First Nations people in Victoria.

For VACCHO, Culture + Kinship represents an extension of primary and secondary prevention that aligns with existing health interventions, including cancer screening and smoking cessation. The pilot was therefore designed to allow ACCOs to have choice and flexibility to base programming on local priorities.

ACCOs were encouraged to focus on a range of different topics that encompass holistic health and wellbeing.

To develop the pilot, VACCHO:

- undertook a scoping review of literature to understand best practice in health promotion for Indigenous Communities worldwide.
- provided funding to ACCOs with innovative models built around Culture and Connection.
- developed a monitoring, evaluation and learning plan to test the hypothesis that delivering health promotion programs founded on Culture and Connection improves health seeking behaviours.

To achieve these aims, VACCHO has funded several ACCOs to design and implement health promotion programs that are self-determined, local and culturally driven. Drawing on principles of First Nations self-determination in health prevention and promotion, the programs focus on meaning and purpose, safety, connection, belonging and identity.

Each ACCO determined their project aims and objectives without any specifically agreed outcomes. This was done with the intention to change the approach towards these kinds of programs. Rather than funders prescribing outcomes, Communities involved in the program decided how their money would be used.

2.2.2 Aboriginal Community Controlled Health Organisations

ACCOs are organisations established for and by Aboriginal Communities as part of the movement for self-determination. They are governed by the local Aboriginal community through their board and constitution. ACCOs use local, cultural knowledge to design and deliver public health programs to their communities.

In addition, ACCOs provide a range of health and social services to the surrounding Community. These services often include Aboriginal Health Practitioners and General Practitioners, allied health services, family services (e.g. kindergartens, maternal child health, etc.) and social & emotional wellbeing services. ACCOs also provide community programs, such as community gardens, cultural practices and justice services. These are generally for Aboriginal people. Some ACCOs also offer these services to non-Aboriginal people.

The ACCOs funded under Culture + Kinship are:

- Budja Budja Aboriginal Co-operative, located on the lands of the Djab Wurrung people (near Halls Gap)
- Goolum Goolum Aboriginal Co-operative, located on the lands of the Wotjobaluk, Wergaia, Jupagalk, Jaadwa and Jadawadjali people (near Horsham)
- Rumbalara Aboriginal Co-operative, located on the lands of the Yorta Yorta people (in Mooroopna).
- Moogji Aboriginal Council East Gippsland in Orbost¹.

Program descriptions are provided in section 3.1. **Error! Reference source not found.**

The ACCOs that participated in the pilot had previously been involved in a consultation process for Diabetes Victoria's Aboriginal *Life!* program, which focused on preventing type 2 diabetes, heart disease and stroke in Aboriginal Communities. The consultation highlighted the need for an Aboriginal self-determined program that had a greater focus on embedding Culture and Kinship into the development and delivery to prevent negative health outcomes.

¹ Moogji is located on contested land.

Although all ACCOs involved in the consultation process were engaged to participate in the pilot, it was narrowed down to three with the capacity to build a program and deliver within the pilot phase. Each ACCO determined their own program outcomes and narrative which was based around the needs of specific cohorts of the Community (e.g youth, Elders). Moogji was funded under the Department of Health's Bushfire Recovery Grants program, which had a similar degree of flexibility to support self-determined approaches. Likewise, the Bushfire Recovery Grants focused on connection to Community, Country, Culture to improve First Nations' health and wellbeing. Thus, it was valuable and appropriate to include Moogji as part of the evaluation.

3. Report scope

This forecast SROI analysis was completed to satisfy the following objectives:

- understand the nature and scale of the value that is being created in the early stages of the initiative's implementation.
- inform decisions over the course of Culture + Kinship to maximise the value created by the initiative.

This report is also intended to illustrate the potential value that will be created as the Culture + Kinship Initiative rolls out to multiple sites, using the value of the four projects assessed as a baseline.

The following section outlines the activities conducted by the four ACCOs that piloted Culture + Kinship initiatives.

3.1 Culture + Kinship

3.1.1 Budja Budja

The team at Budja Budja had identified Aboriginal and Torres Strait Islander youth in the Community as having fractured relationships with Kin, Country and other youth groups. The idea of Gariwerd Youth Connections was to bring the children together through camps and have them reconnect on Country and participate in Cultural activities.

The camps focused on improving health and wellbeing of the youth and providing a space for the children to reconnect to Country and Culture through activities like cultural dance, art, storytelling, ceremony and sport.

Budja Budja delivered four camps during November and December 2021. This included three-day camps for children aged 5 – 11 years and one overnight camp for children aged 12 – 17. Over 50 young people participated in the camps.

Budja Budja is also working in partnership with the local schools and a Koori Wellbeing Worker. The purpose of this is to support the Aboriginal children and their families to build community, share cultural knowledge and strengthen relationships to create stronger, healthier pathways for youth.

3.1.2 Goolum Goolum

The team at Goolum Goolum wanted to connect young families to Elders in surrounding communities to participate in a cultural activity, taught by Elders. Goolum Goolum had identified that many young mothers in the community were not connected to Elders and feeling isolated.

To do this, Goolum Goolum designed and delivered a Culture and Connection workshop. The workshop focused on gathering and connecting through art and cultural practices to design and create a possum skin cloak each for two rural Victorian communities - Horsham and Stawell.

Held on a weekly basis, young mothers and pregnant women gathered to learn how to make possum skin cloaks from their female Elders. Every community has a different way of making possum skin cloaks. Each member of the group burnt their story into a skin to represent their journey and Cultural knowledge. The cloaks will be used for future community events and ceremonial events by future female leaders in the Community.

The workshops ran with two groups – one in Horsham and the other in Stawell. Approximately 15 women were involved in workshops across the two sites.

3.1.3 Rumbalara

The team at Rumbalara had been wanting to re-engage with youth through a Cultural program for several years. COVID-19 had negatively impacted many young people's social and emotional wellbeing and social awareness. It had also resulted in isolation and disconnection from Community and peers. Culture + Kinship provided support to initiate and implement the Ngalmi Yapaneyepuk program for youth and young adults in Community.

The program focused on re-engaging Aboriginal youth and young adults in the Community and improving their social and emotional health and wellbeing. It does this by strengthening participants' connection to Culture and Kinship through a series of workshops that follow a healthy lifestyles program outline.

Each workshop focuses on different areas of healthy eating, mental health and wellbeing and movement or exercise. The program was delivered through a First Nations lens, weaving in cultural activities, traditional cooking and games delivered by Wanyara. The program was also designed to encourage improved engagement with both Elders in the community and the ACCO to support the participants to improve health seeking behaviours.

3.1.4 Moogji

After the devastating bushfires in the Snowy Mountains surrounding Orbost, Moogji was one of six Aboriginal Organisations to receive bushfire recovery funding. For Aboriginal people the damage to Country from the fires was a personal and spiritual injury, not merely 'property' damage. They spoke of needing much healing due to the damage to the Spirit of the land, which is intrinsically linked to personal wellbeing. For example, losing birds leads to the loss of songs and stories, and the birdlife needs to be restored for this part of wellbeing to be restored.

As part of this funding, Aboriginal Culture and Healing was recognised as a key element of recovery. This was run concurrently with a focus on the built environment, the natural environment, the economy and wellbeing. This funding provided Moogji and the Community an opportunity to buy land back and create a healing property on Country for mob – particularly those affected by the bushfires.

Moogji purchased approximately 50 acres in the Snowy Mountain region outside of Orbost and Cann River. The property was what was needed to build Community health and wellbeing and story. The vision for the healing property, as determined by the Community, is to ensure Aboriginal Victorians in fire-affected areas are supported to flourish through the practice of Cultural knowledge systems that inform their physical, mental and spiritual health.

On Country, Community are growing native trees, local bush tucker and medicinal plants (all propagated through the onsite nursery). Native yam was one of few plants to survive the fires and thus lines the property. A cultural trail, local Indigenous sculptures and a dance circle have all been built on the property in the past year. These are all part of the united vision of the Community, which is to build a foundational healing and growing place for all Community to benefit.

3.2 Funding for Culture + Kinship

Budja Budja, Goolum Goolum and Rumbalara were funded directly from a Culture + Kinship grant. This money was repurposed funding from the Aboriginal Life program.

Table 2 outlines the funded amounts for Budja Budja, Goolum Goolum and Rumbalara.

Table 2 Culture + Kinship funding amounts

ACCO	Total
Budja Budja	\$61,425
Goolum Goolum	\$56,860
Rumbalara	\$10,638

Moogji received \$414,285 in funding over two years under the Department of Health's Bushfire Recovery Grants program, which had a similar degree of flexibility to support self-determined approaches. Likewise, the Bushfire Recovery Grants focused on connection to Community, Country, Culture to improve First Nations' health and wellbeing. This funding commenced in July 2020 and was used to fund the activities on the Moogji property. For the purposes of this analysis the \$207,143 of funding allocated to 2021 was used.

Moogji's funding from VACCHO is outlined in Table 3.

Table 3 Moogji Bushfire Recovery Grant funding

ACCO	2020	2021 (this analysis)	Total
Moogji	\$207,143	\$207,143	\$414,285

3.3 Timeframes

Culture + Kinship programs ran from October 2021 to July 2022. Moogji ACCO purchased their land in October 2020. The analysis for Moogji will be for the activities carried out on the land from July 2021 to July 2022. Table 4 shows the dates for each stage of the program

Table 4 Culture + Kinship program timelines

ACCO	Stage 1	Stage 2
Budja Budja	Day 'Camps' Monday 8 Nov 2021 Friday 26 Nov 2021 Monday 6 Dec 2021 Overnight Camp 9 – 10 December 2021	Cultural Activities with Gariwerd Youth Monday 3 May – Friday 9 July 2022
Goolum Goolum	Weekly Workshops Thursday 14 October 2021 – Thursday 16 December 2021	Weekly Workshops Thursday 3 March 2022 – Thursday 8 July 2022

ACCO	Stage 1	Stage 2
Rumbalara	N/A	Weekly Workshops Thursday 14 April 2022 – Thursday 2 June 2022
Moogji	Property purchased, infrastructure development and Cultural activities commenced in October 2020	Infrastructure development and Cultural activities ongoing

4. Methodology

This chapter describes the methodology of the evaluation. As part of this, it demonstrates how our SROI methodology was integrated with a First Nations research paradigm.

4.1 Social return on Investment (SROI)

Social Return on Investment (SROI) is a framework for measuring and accounting for the broader concept of social value. It tells the story of how change is being created for the people and organisations that experience or contribute to that change. It does this by identifying and measuring social outcomes. SROI seeks to understand all types of value – social, economic and environmental – and represent this in a language widely understood by funders, investors, policy makers and decision makers.

SROI is an approach that draws on well-established methodologies in economics, accounting and social research, for example net present value and stakeholder engagement. It is underpinned by eight principles which ensure that the analysis understands the changes that take place and the additional value that has occurred through the activities being delivered. The principles are:

1. Involve stakeholders
2. Understand what changes
3. Value the things that matter
4. Only include what is material
5. Do not over claim
6. Be transparent
7. Verify the result
8. Be responsive.

‘Be responsive’ is a new principle of social value added in 2022. At the time of writing, there was a standard attached to this principle, but no *assurance* standards. We have taken this principle into account throughout our analysis by reflecting on what the implications of our findings are for future program design and impact management.

An SROI calculation provides an indication of cost effectiveness, by comparing the investment required to deliver the activities with the value of the outcomes experienced by all beneficiary stakeholders. Social value is calculated by placing a financial value on the quantified change using what are known as *financial proxies*. Financial proxies represent the value being experienced by the stakeholder in monetary terms. They are determined in accordance with the financial valuation methods approved by Social Value International.

The value of the outcomes represents ‘additional value’ that would not have occurred in the absence of the activities being analysed. Value is deducted where outcomes would have happened anyway (deadweight), are attributable to other actors (attribution), or have displaced other outcomes (displacement).

The values calculated, although expressed in monetary terms, do not equate to a financial return. The values represent the size of the value and the relative scale of different outcomes, so that economic, environmental and social outcomes can be understood using a common unit of measurement.

A breakdown of the SROI calculation is depicted in Figure 2. The definitions of these terms are provided in the glossary at the start of the report.

$$\text{SROI} = \frac{\text{Total present value of outcomes}}{\text{Total investment in activities}}$$

Where:

Present value of an outcome = Number of stakeholders x outcomes incidence x financial proxy x benefit period – [deadweight, attribution, displacement] x discount rate

Outcomes incidence = the degree of change reported by stakeholders

Figure 2 SROI calculation breakdown

4.2 First Nations research

4.2.1 Conflicting paradigms

A key challenge with conducting an SROI on a program designed for First Nations communities is the ‘bringing together’ of Western and Aboriginal research. Indeed, there are fundamental differences between Western and Aboriginal understanding of knowledge generation, research approaches and the individual’s place within it – what has been called a ‘research paradigm’.

Aboriginal research paradigms emerge from a fundamental understanding that knowledge is relational and shared. Like Aboriginal understanding of Country, it is holistic in its approach, highly contextualised and recognises nuances and difference between people and groups. In contrast, positivist Western research paradigms reduce phenomena to their constituent elements, seek to understand mechanisms and aim at establishing general claims to truth.

Traditional SROI analyses risk reproducing Western research paradigms (Tuhiwai-Smith 2012) and thereby further marginalising Aboriginal ways of Knowing (epistemology), Being (ontology) and Doing (methodology). Considering this, the methodology for this SROI was designed to uphold an Aboriginal research paradigm.

The main technique through which this was done was Yarning. Yarning is an Australian First Nations’ cultural process that involves the exchange of information through storytelling. It is a fundamental aspect of Aboriginal ways of knowing, being and doing. Yarning draws on this rich cultural history as a way of conversing with Aboriginal communities about the impact of a particular program or initiative.

The outputs of Impact Yarns can be in any form, including rich media like video, artwork, stories or songs. This allows First Nations people to respond in ways meaningful to them and recognises Aboriginal ways of knowing, being and doing. This approach was also useful to gather feedback from the young children who participated in the Budja Budja Youth Impact camps who may have faced barriers participating in formal interview processes.

There were two forms of Yarning undertaken in this project: Impact Yarns and Value Yarns. These methodologies are described in more detail in sections 0 and 4.4.3.

4.2.1.1 First Nations data sovereignty

Western research paradigms have also isolated Aboriginal people from the control and production of data about them (Tuhiwai-Smith 2012). This has produced incomplete data that supports constructions of Aboriginal and Torres Strait Islander peoples as ‘the problem’. It has also marginalised Australian First

Nations worldviews and meant that Aboriginal people have been denied the benefits and insights that often emerge from good quality data practices (Mayi Kuwayu 2022).

To counter this situation, both the Impact and Value Yarns were supported by the OCCAAARS framework (Trudgett et al 2022). This is a conceptual framework for researching, evaluating and designing First Nations programs, initiatives and organisations. It is based on principles of First Nations Data Sovereignty (FNDSov). Importantly, it recommends eight principles to support FNDSov:

1. Ownership
2. Control
3. Custodianship
4. Accessibility
5. Accountability to First Nations
6. Amplify the voice of the Community
7. Relevant and reciprocal
8. Sustainability self-determining.

OCCAAARS provides a starting point for grassroots First Nations governance structures to adapt, design and enact FNDSov. Communities can use this to start determining what accountability looks like. The flexibility provides space for context, acknowledging the heterogeneity of Aboriginal knowledge systems and relationship with their lands, waters and seas. The phases of genuine co-design are incorporated to help this process.

OCCAAARS principles were embedded throughout our processes by handing ownership and control of the data collection to Communities, by drawing on the Community voices during Impact Yarning and Value Yarning processes, and iteratively relaying back any analysis or findings to Community for verification and validation, to ensure we were representing their voices in a self-determined way. This report and all data utilised to develop it is accessible and usable by all Community members.

4.3 Synthesising First Nations research with SROI

With reference to the concepts and methodologies outlined in the previous section, the typical SROI process was modified to better incorporate First Nations ways of knowing, being and doing. Figure 3 provides a visual overview of the modification in this report. More details on each stage are provided in the following sub sections.

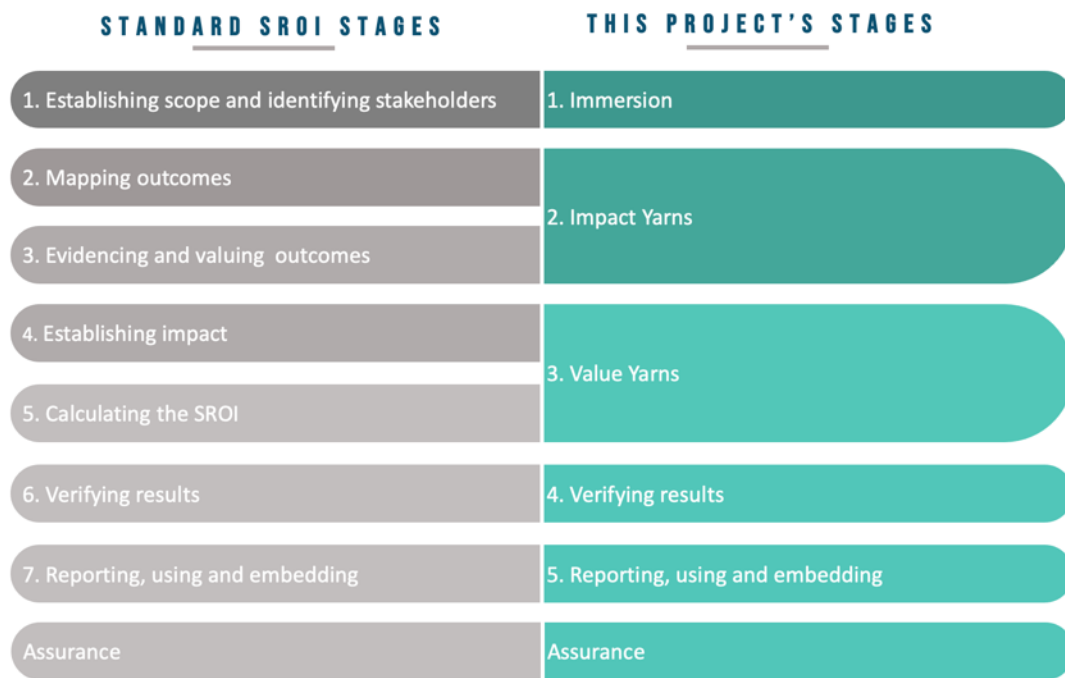


Figure 3 A synthesised methodology

4.4 Detailed methodology

4.4.1 Immersion

4.4.1.1 Establishing scope

The initial scope of the evaluation was determined through a series of meetings with VACCHO in February and March 2022. While there was a desire to include all ACCOs conducting Culture + Kinship pilot programs that were willing and able to participate, the number of participating ACCOs was narrowed down to Budja Budja, Goolum Goolum and Rumbalara. While Moogji was funded outside of the Culture + Kinship program, it was chosen for inclusion as it had a similar Culture and Country-centred approach to health and wellbeing.

A fifth ACCO – Njernda Aboriginal Corporation – was funded. However, extraneous circumstances meant that it could not deliver its program before this report was finalised. VACCHO and Think Impact would both like to acknowledge the work and efforts of Njernda staff in designing their project approach.

As the initiatives were in very early stages there was minimal documentation to review. As such, it was determined that the best way to establish the scope of the activities would be to commence stakeholder engagement.

4.4.1.2 Identifying and valuing inputs

VACCHO verified the funding amounts that were provided to each ACCO and how much was spent. We then asked about non-financial contributions to the initiatives or ACCO contributions. With the exception of Moogji, there was no material contributions outside of the Culture + Kinship funding provided by VACCHO.

4.4.1.3 Identifying material stakeholders

In accordance with the SROI Principle 1: Involve stakeholders, the perspective of the stakeholders who experienced change has driven this analysis. In accordance with SROI Principle 4: Materiality, change is seen as material if it is both **relevant** to the stakeholders or activities and **significant** enough in the context of the total social value created.

Initial stakeholders for each ACCO were determined in consultation with VACCHO. Kowa then facilitated a process of stakeholder mapping with each of the ACCOs to determine the material stakeholders. Three ACCO participants attended each one. This represented all of the key initiative organisers and facilitators. The most relevant stakeholders were mapped near the centre of the circle as pictured below in Figure 4.

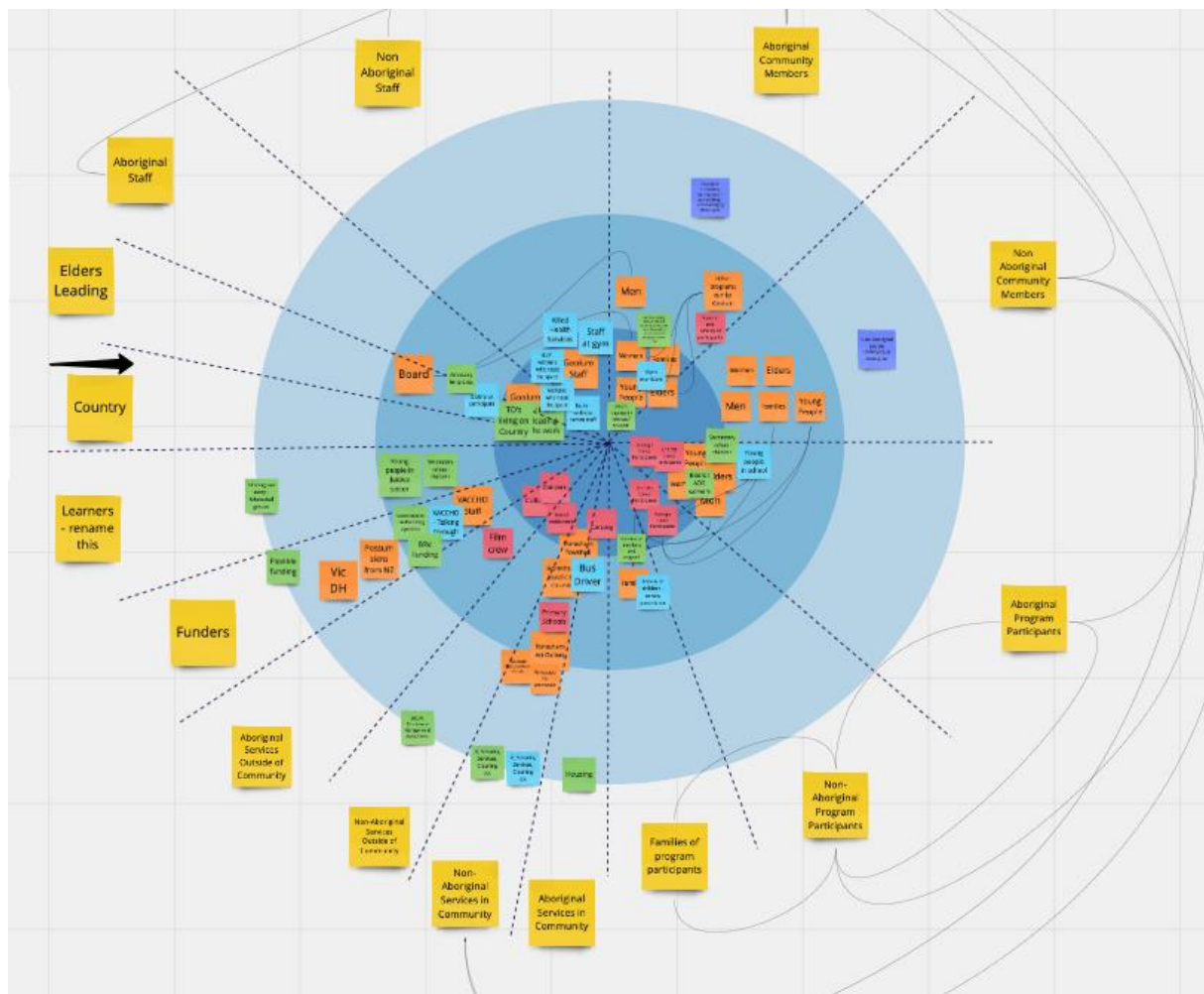


Figure 4 Stakeholder mapping output

Throughout the SROI process, we continued to consider issues of materiality for stakeholders and outcomes.

Program participants were determined to be the primary material stakeholders for every program. ACCOs were identified as material stakeholders for the Budja Budja and Goolum Goolum programs but not for Moogji and Rumbalara.

After stakeholder engagement, we determined the Victorian State Government, specifically the Department of Health (DH), to be a material stakeholder.

Engagement with these stakeholders was carried out outside of the Impact Yarns methodology, in the form of an online discussion with DH staff, VACCHO team members and Think Impact analysts.

The DH discussed the material outcomes they achieved through the implementation of the Culture + Kinship initiatives.

4.4.1.4 Subgroups and non-material stakeholders

We considered whether there were subgroups of participants experiencing significantly different outcomes. For example, we considered subgrouping “Participant (Child)”, “Participant (Elder)” and “Participant”. However, we determined that, based on the Impact Yarns data, their outcomes were not materially different to justify this:

- all of the Budja Budja stakeholders were children but the outcomes they experienced were not significantly different to those experienced by adult participants in other programs
- Elders were either contributors to the outcomes (Goolum Goolum) or experienced the same outcomes as other participants (Moogji).

Several non-material stakeholders were identified for the Budja Budja programs outlined in section 5.1.1. These included VACCHO as a funder and ACCO Staff. These stakeholders were determined to be not material as they were strongly contributing to the change, but not experiencing significant and relevant change themselves.

4.4.2 Impact Yarns

We decided to utilise an Impact Yarning process to engage the stakeholders. This process is community-led and enables wider engagement than would be possible if it were to be led by external practitioners. Kowa oversaw all phases of the Impact Yarn process to ensure cultural safety for Aboriginal participants.

The four phases of Impact Yarning are illustrated below in Figure 5.

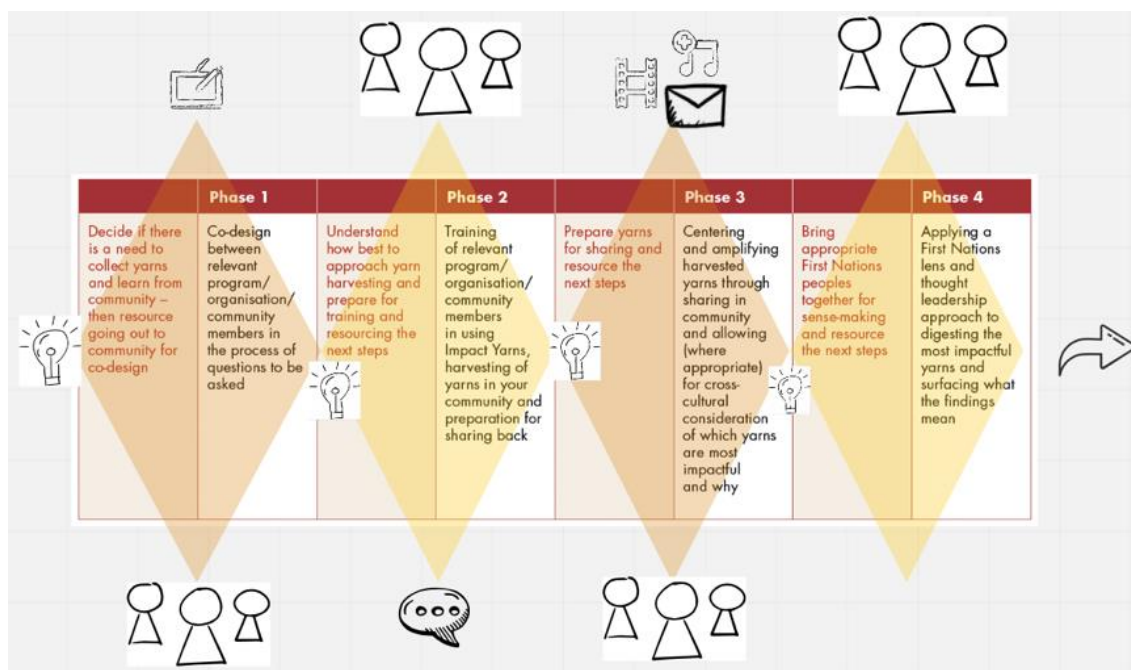


Figure 5 Impact Yarns Phases

Phase 1 commenced with confirmation that an Impact Yarns process would be useful in conjunction with the ACCOs. The ACCOs then participated in a co-design of the questions that would be used to centre the Impact Yarns. These questions were designed to align with the questions that Think Impact would typically ask in an SROI interview to identify outcomes, attribution and discount factors. A screenshot of part of this co-design process is below in Figure 6.

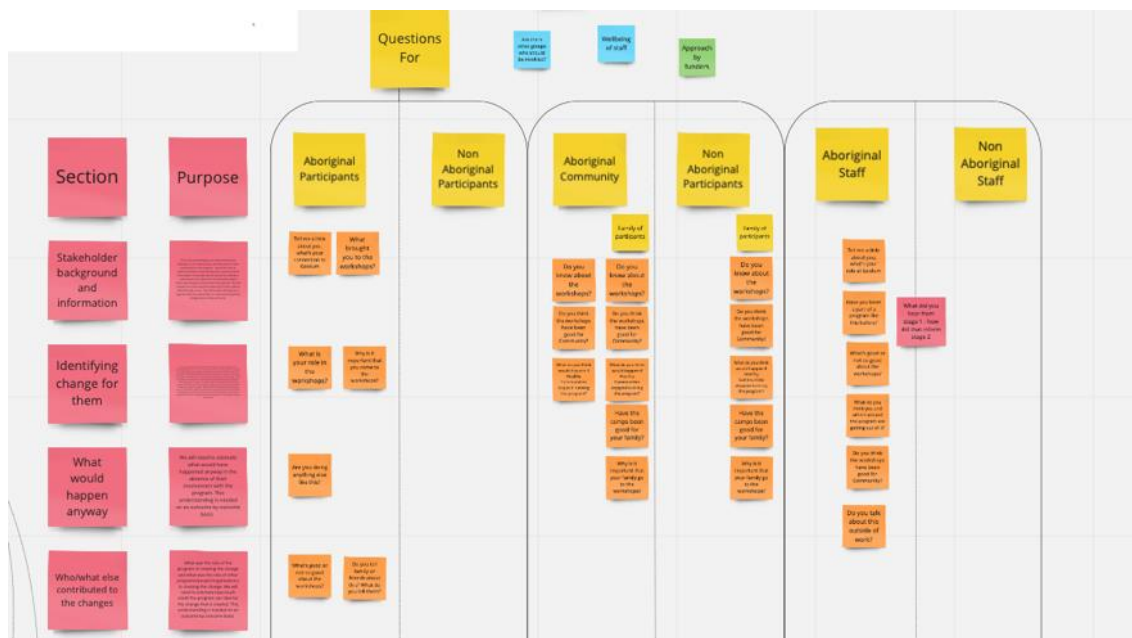


Figure 6 Screenshot of co-design process

Kowa then worked on designing a training session for Community members who would conduct the Impact Yarns and implemented this training (Phase 2). Kowa also developed an Impact Yarns resource especially designed for the ACCOs, based on the training that was delivered and what was going to be useful for Communities. This included the questions other stakeholders needed to be asked.

Community members collected the Yarns in a number of different formats, with a great richness to the data. Kowa facilitated 'sense making' sessions as part of Phase 4 to amplify the key moments and outcomes from a community perspective.

At this stage the Community, led by an SROI practitioner, determined the final material stakeholders and outcomes. These outcomes have formed the basis of the Impact Map for this SROI analysis. See Table 5 below for participant number of Impact Yarns.

Table 5 Impact Yarn participants

ACCO	IMPACT YARN PARTICIPANTS				
	Elders	Community members	ACCO staff	Country*	TOTAL
Budja Budja	7	36	1	-	44
Goolum Goolum	2	9	3 ²	-	14
Rumbalara	-	3	3	-	6
Moogji	3	1	1	6	11

4.4.2.1 Theory of change workshops

A theory of change workshop was held on 9 June 2022 with stakeholders from VACCHO and the Budja Budja, Goolum Goolum and Rumbalara ACCOs. The workshop was a reflective process focused on the stories of change for each ACCO's program. More specifically, the ACCOs were prompted to reflect on their experience of the Culture + Kinship program with reference to the following questions

- what were some of the challenges or complexities in your Community that your Culture + Kinship program was designed to address?
- what were the most important things to have happened in the program?
- what changes have you noticed that occurred?

Participant numbers from each ACCO are below in Table 6.

Table 6 Theory of Change workshop participants

ACCO	Number of participants	Notes
Budja Budja	2	Key organisers participated
Goolum Goolum	3	Key organisers participated
Rumbalara	2	Key organisers participated
Moogji	2	Key organisers participated

² Two of the ACCO staff who participated in the Impact yarn process were also Community members.

Responses from individual ACCOs to these questions were captured on post-it notes and placed on a template broken up into three components: beginning; middle; end. These templates were then used to develop an overarching theory of change for Culture + Kinship and benefit pathway diagrams for each ACCO. The benefit pathway diagrams show the chain of events from each ACCO's initiative to the outcomes that are valued.

The outcomes were validated by stakeholders during the Value Yarning process (described below in section 4.4.3.) by asking questions such as, 'Does this resonate with you?' and, 'Is there anything you would change?'. No changes were made to the outcomes as the stakeholders felt that they reflected the experience of the Community well.

A separate theory of change workshop was held remotely for stakeholders from Moogji. We asked the same questions. This enabled us to develop a theory of change for Moogji and identify the common themes with other ACCOs which tied into the overall theory of change.

4.4.3 Value yarns

To ensure that the process of establishing impact and gathering the information required to calculate the SROI was aligned with FNDSoV principles, a Value Yarn process was designed drawing on elements the Impact Yarn methodology.

The approach needed to align with principles of FNDSoV and Aboriginal research paradigms in that they provide First Nations stakeholders with sufficient ownership and control over all important decisions regarding value.

Furthermore, the long history of dispossession and appropriation of Aboriginal Country and Culture in Australia raises ethical questions for non-Aboriginal analysts attempting to put a value on things that are central to Aboriginal life. Therefore, a Culturally appropriate process needed to be developed.

Drawing on the design by Kowa and in consultation with VACCHO stakeholders, a Value Yarn process was developed that maintained community ownership and control of the process and worked to amplify the voice of the community. Each ACCO was provided with the resources to determine the relative values of the outcomes themselves, on Country.

In addition, we utilised an anchor and weighting approach that involved Community at each part of the process of determining the overall and relative value of each outcome. Finally, Think Impact staff travelled to each ACCO in turn to help community members interpret the results of the process and make sure that sufficient data was collected to determine appropriate discount factors. More specifically, this involved data collection on Country and several Value Yarn workshops.

4.4.3.1 On-Country data collection

On-Country data collection consisted of a voting system that allowed program participants to assign a relative value to each of the outcomes that were developed during the theory of change workshops. A sheet of stickers with each outcome printed on it, a number of small beads and an instruction kit for ACCOs and participants was sent to each ACCO.

ACCOs were asked to attach each outcome sticker to a container and encourage their community to vote for the outcomes that were most important to them. To vote, community members were given three beads and were asked to place a bead in the container that corresponded to their most important outcomes. Community members could choose the combination of different beads to place in the container. For instance, they could put more than one bead in a single container. As such, this approach provided an opportunity for Community members to communicate their clear preferences as to which outcomes are most valued.

Goolum Goolum, Rumbalara and Moogji ACCOs used this technique successfully with their communities. However, the process needed to be adapted for Budja Budja as the camp participants had returned to their home communities and were not present on Country to assign their beads. To ensure the data was collected, Budja Budja ACCO staff created a Facebook poll with a similar methodology but with the limitation that the children were only able to cast one vote. As such, the children were encouraged to vote for the most important outcome they experienced as part of participating in the program.

Participation figures for each ACCO are below in Table 7.

Table 7 Beads value game participation

ACCO	Beads value game participants numbers
Budja Budja	30*
Goolum Goolum	17
Rumbalara	16
Moogji	7

*Facebook poll

4.4.3.2 Value Yarn workshops

The second part of the Value Yarn process consisted of Think Impact staff travelling with VACCHO staff to Country for an in-person workshop with Community members. Firstly, we explained the accepted SROI valuation methodologies to the participants. We then looked at the data from the beads exercise together and verified that the relative valuations of the outcomes resonated with the group.

Through discussion with the group, we brainstormed options for a proxy for one of the key outcomes. ‘Connection with Community’ was identified as the key outcome that a proxy should be applied to as it was one of the common themes through each of the initiatives. This outcome was common to all ACCOs. Each ACCO gravitated toward using a revealed preference methodology. Think Impact SROI practitioners ensured that the proxy selection was aligned with SROI valuation methodologies.

Think Impact then input the anchoring proxy into a spreadsheet along with the data from the beads exercise so that the group could see what the relative valuations of the proxies would look like. This was a powerful moment when the Community members could see how their data input was coming together to value historically undervalued outcomes such as self-determination.

The most appropriate proxy to be used as anchoring was then agreed upon with the group. One of the limitations of the anchoring and weighting approach is that individuals may not agree on the value of an outcome, or the financial proxy assigned to it. This was not an issue as the proxies were drawn out of the Community during the Yarning process and had consensus.

Participation in the Value Yarn workshops, by ACCO is shown below in

Table 8.

Table 8 Value Yarn Participants

ACCO	On-Country Value yarn dates	Participants
Budja Budja	21 st July 2022	4
Goolum Goolum	22 nd July 2022	5
Rumbalara	26 th July 2022	3
Moogji	1 st August 2022	3

4.4.3.3 Determining proxies for ACCOs and government stakeholders

While the outcomes for ACCOs were valued alongside those for the Community, through conversations with VACCHO it was determined that it would be appropriate to use separate proxies to determine their value while maintaining their relative value compared to the participant outcomes. This was due to the ACCO being a single stakeholder receiving value as opposed to the multiple stakeholders receiving value in the participant outcomes. To determine these proxies, replacement valuations that were commensurate with the outcomes were used.

As government stakeholders did not participate in the Value Yarns process a separate process was undertaken to determine the value of their outcomes. A value of resource allocation technique was used to determine an appropriate value for the potential reduction in annual health spending for each program participant.

4.4.3.4 Calculating discount factors

To avoid overclaiming discount factors were applied to each outcome for program participants and ACCOs. Table 9 below outlines how these discount factors were determined.

Table 9 Discount factor calculations

Discount factor	How it was determined
Benefit period	<p>Questions asked during Impact Yarn Process when appropriate such as 'How long do you think these changes will last?'.</p> <p>Think Impact made estimates based on Impact Yarn data the length of each initiative and whether the outcomes were intrinsic or involved gaining skills and knowledge.</p> <p>Benefit periods were validated with ACCOs at validation workshops.</p>
Deadweight	<p>Questions asked during Impact Yarn Process when appropriate such as 'What other activities do you do that are similar?' and 'What would you be doing if this program didn't exist?'.</p> <p>Think Impact made estimates based on Impact Yarn data.</p> <p>Deadweight was validated with ACCOs at validation workshops.</p>
Attribution	<p>Questions asked during Impact Yarn Process when appropriate such as 'Who or what else helped you to achieve these changes?'.</p>

Discount factor	How it was determined
	<p>Think Impact made estimates based on Impact Yarn data and the funding allocations to each Culture + Kinship initiative made by VACCHO.</p> <p>Attribution was validated with ACCOs at validation workshops.</p>
Displacement	<p>Questions asked during Impact Yarn Process when appropriate such as 'Did anyone have to give up anything in order for you to participate?'.</p> <p>Think Impact made estimates based on Impact Yarn data practitioner judgement.</p>
Drop-off and duration	<p>Think Impact made estimates based on practitioner judgement, based on whether outcomes were intrinsic, extrinsic or functional. Functional outcomes are those that involve gaining a skill or knowledge and are deemed to have a longer duration and lower drop off than intrinsic and extrinsic outcomes.</p> <p>Please see Appendix C for more details of the duration and drop-off factors used.</p>

The specific factors used are available in the accompanying Value Map spreadsheet, available upon request.

4.4.3.5 Data limitations

Low levels of engagement for Value Yarns

To be successful the Value Yarn process needed a sufficient level of engagement from Community members to ensure the data gathered was valid. Based on previous experience working with Aboriginal stakeholders we anticipated we may not have sufficient time during this project to gain sufficient levels of trust to gain the levels of engagement we required.

To offset this risk, we adapted our process to increase the opportunities for stakeholders to review the analysis and provide meaningful feedback. This included

- providing an extended period for program participants to provide feedback
- carrying out an additional validation sessions with ACCOs
- providing ACCOs with a copy of the draft report for feedback

Impact of Covid-19 lockdowns on mental health

A number of participants mentioned that the activities provided a welcome change from the periods of self-isolation they experienced during the mandatory COVID-19 lockdowns. As such, it is possible that some of the activities involving social interaction were more highly valued than they would be had the pandemic not occurred. This factor was explored in the sensitivity analysis (Section 6.5) which showed that reducing outcome incidence for these outcomes would only have a minor impact on the overall SROI figure. However, we have advised VACCHO that future Healthy Community programs may not attain the same level of value for Community connection outcomes.

4.4.3.6 Valuing outcomes for Government stakeholders

In determining discount factors for Government stakeholders we took a more conventional approach. Through stakeholder interviews we determined appropriate values for outcome incidence, deadweight and displacement. Benefit period was set at one year to match the funding period and, as such, a drop-off discount was not required.

4.4.4 Verifying results

Once all the data from the Value Yarning process was gathered, it was possible to calculate a draft SROI calculation for each ACCO and the Culture + Kinship program overall. A series of validation sessions were held with VACCHO staff and each ACCO's staff who participated in the Yarning processes to validate the findings and explore their implications of the findings.

Budja Budja, Goolum Goolum and Moogji stakeholders confirmed the

- theory of change/ benefit pathway for each ACCO
- range of outcomes
- relative importance of the outcomes.

However, Rumbalara's stakeholders determined that the anchoring proxy did not fully capture the value to the Community. This proxy was adjusted accordingly and re-validated with the Community leaders.

Each ACCO reviewed the final SROI analysis and this report.

Following the Value Yarns process a sensitivity analysis was carried out to address the effect of the specific anchor proxies.

Two accredited SROI practitioners peer reviewed this report to ensure alignment with the SROI principles and accreditation standards.

Government outcomes and their relative values are being validated with government stakeholders at the time of writing, through a discussion session.

4.4.5 Reporting, using and embedding

Following the theory of change workshops, a developmental evaluation report was produced to provide VACCHO with a summary of the findings of the evaluation up to that point. This included a summary of the Culture + Kinship model, its overall theory of change as well as an outline of any emerging insights and recommendations. The developmental evaluation report was presented at the Australasian Evaluation Society conference in August 2022 with an accompanying presenting of the theory of change and Culture + Kinship program. Representatives from several of the ACCOs attended this conference and presented there as well.

The developmental report provided the underlying framework for this SROI analysis and opportunities to test the initial findings with key stakeholders. The developmental evaluation is available upon request.

VACCHO intends to use the SROI report to demonstrate the value of ACCOs' holistic, culturally responsive model-of-care to advocate for long-term, self-determined sustainable funding for programs like Culture + Kinship within the context of outcomes-based funding. In addition, VACCHO intends to use the SROI as a key element in diversifying its funding sources by demonstrating the benefits beyond just health.

4.4.6 Assurance

Social Value International independently reviewed and assured this report to verify the calculations and findings and ensure the methodology was aligned with the principles of social value. VACCHO considered assurance of the SROI analysis as essential to demonstrate its credibility to stakeholders and funders and to reflect their commitment to measuring social impact effectively.

4.5 Alignment with social value principles

In adapting the methodology, care was taken to ensure that alignment with the eight principles of SROI analysis as set forth by Social Value International as shown in Table 10.

Table 10 Alignment with social value principles

Social Value Principal	How principles were applied to this analysis
1. Involve stakeholders	To meet the requirements of FNDSov, First Nations stakeholders were involved in each step of the evaluation process through the Impact Yarn, Value Yarn and verification processes.
2. Understand what changes	As part of the Impact Yarning process, theory of change diagrams for each ACCO and an overarching theory of change for the Culture + Kinship programs were codesigned with stakeholders. These diagrams helped inform the quantitative data collection tools used in the Value Yarn process to measure the extent of change.
3. Value the things that matter	The relative importance of each outcome was determined as part of the Value Yarn process. Enabling stakeholders to perform the valuation process themselves ensured alignment with the FNDSov principles of ownership and control of data collection by First Nations peoples.
4. Only include what is material	To ensure that only outcomes that were relevant and significant for stakeholders were included, multiple opportunities for verification and validation were incorporated into the evaluation process.
5. Do not overclaim	In an SROI analysis, it is important to ensure that the change being valued can be directly attributable to the activities of the program under analysis. Through the Impact and Value Yarn processes, care was taken to assess what change would have happened without the Culture + Kinship program, understanding if displacement has occurred and determining the input of other stakeholders. To take account of any limitations or assumptions within the data, sensitivity tests were conducted.
6. Be transparent	A core tenet of FNDSov is that data generated by, or relating to, First Nations people be readily available and accessible. To honour this, the report and value map have been designed to ensure that the methodology, calculations and valuations are readily accessible and understandable. This ensures accountability to First Nations stakeholders as well as providing readers with the ability to critique the logic of the SROI and ensure the work can be replicated in the future.

Social Value Principal	How principles were applied to this analysis
7. Verify the result	To ensure the SROI evaluation met the requirements of FNDSoV, stakeholders were consulted to validate and verify data and analysis at multiple points in the process. To ensure the evaluation was consistent with the social value principles and processes, the SROI was reviewed and assured by Social Value International, an independent body.
8. Be responsive	There is a clear set of recommendations provided in section Error! Reference source not found. which, if enacted, will support Culture + Kinship facilitators to manage for better impact.

5. The impact of Culture + Kinship

This report provides an analysis of the value of activities run by each ACCO and the Culture + Kinship initiative as a whole. This allows the relative value of each program to be compared and analysed to inform future initiatives. The SROI value for the Culture + Kinship program will consist of the sum of the inputs for each ACCO, the total value of the outcomes for each individual program and the value of the outcomes for government stakeholders for the whole program.

Section 5.1 provides more detail on the specific outcomes experienced by participants and ACCOs as a result of the Culture + Kinship activities. The outcomes experienced by government stakeholders are discussed in section 5.2. In section 0 the outcomes for all stakeholders are amalgamated to provide an overall theory of change for the Culture + Kinship program in the form of an illustration that draws on Indigenous symbolism and ways of knowing, being and doing.

5.1 Outcomes for program participants and ACCOs

5.1.1 Budja Budja

Material stakeholders for the Gariwerd Youth Connections camps were determined to be **program participants** and **ACCOs**.

Non-material stakeholders included **camp staff members** and **non-Aboriginal family members of camp participants**. While these stakeholders experienced some change as a result of the program it was not of sufficient scale and relevance to be determined material to the SROI.

One of the limitations of working with young children is that they are often not as confident or capable as adults in articulating their experiences through words. To account for this, the Impact Yarns for Budja Budja took the form of:

- paintings and drawings produced by camp participants
- photos and videos taken by ACCO staff during and after the camps
- feedback sessions for younger participants at their schools after the camps
- conversations with Aboriginal Elders.

The following outcomes were derived from the Impact Yarn materials provided and follow up conversations with VACCHO and ACCO staff. The wording of some of the outcomes was simplified for ease of understanding during the theory of change workshops outlined in section 4.4.2.1 above.

The benefit pathway diagram is shown below in Figure 7.

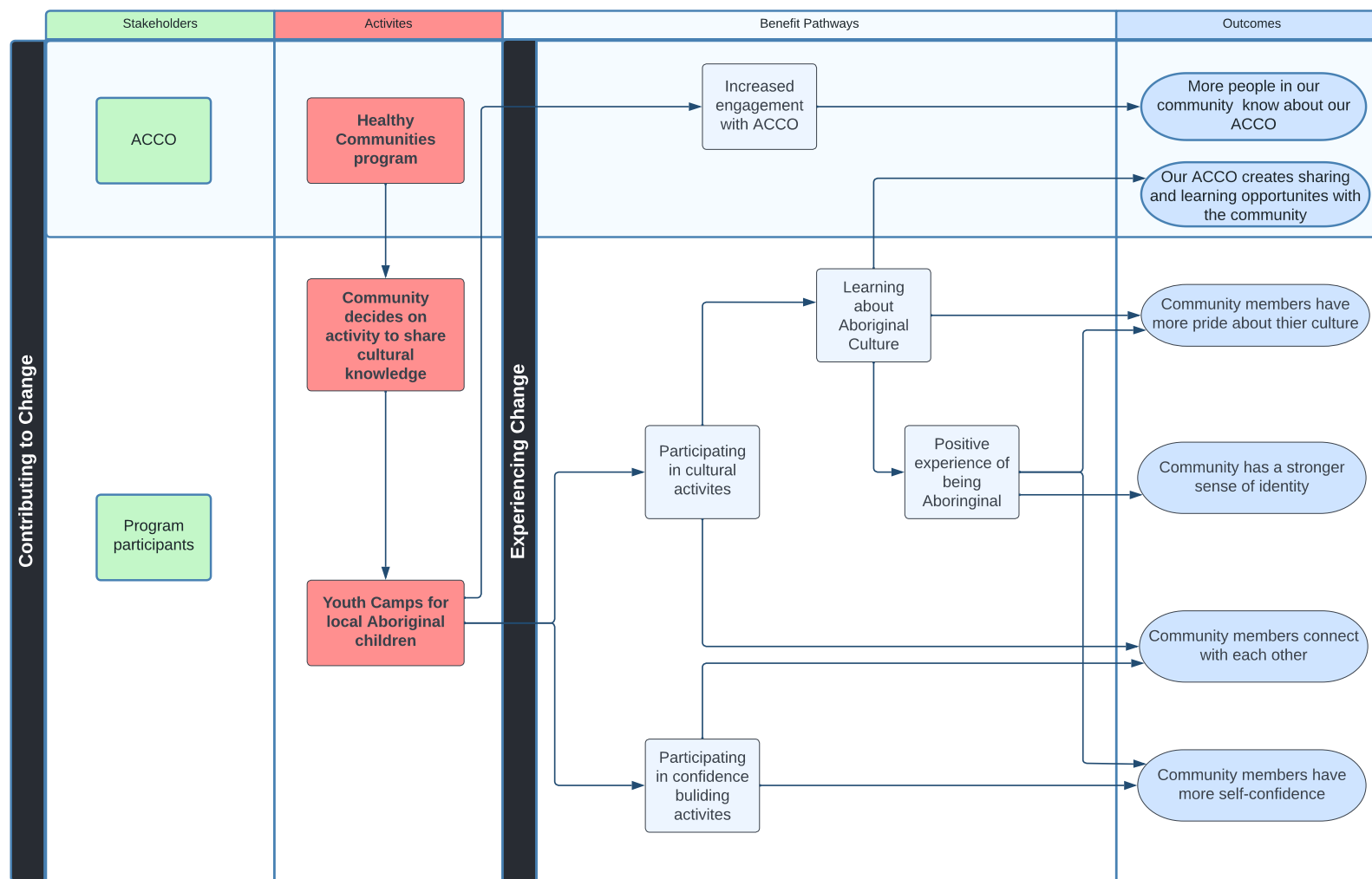


Figure 7 Budja Budja benefit pathway diagram

5.1.1.1 Outcomes for participants

Community members have more pride in their Culture

Those involved in the Impact Yarning process agreed that the camps are a positive and meaningful experience for the young people. It was also pointed out that the camps are an important way for Aboriginal and/or Torres Strait Islander youth to re-engage with and learn more about their Culture. One camp participant stated this succinctly in the following way:

'I love my Culture and I feel it's important for kids to learn it while they are young' – Camp participant

Some of the reported outcomes that emerged through these yarns include feelings of pride and a deeper connection to Community and Culture. As one camp participant stated:

'The thing I'm taking away from this camp is reconnection with Culture' – Camp participant

Several camp participants also reported learning new things. For these young people, this learning process was connected directly to increased feelings of pride in their Culture. One participant describes this as follows:

'Learning all this [cultural knowledge] makes me feel proud' – Camp participant

'Being able to see and hear what the kids learnt about was great! Being able to see their faces and how happy they were, it just made me feel like the work Budja Budja is doing is more important than ever, it's so important to teach Culture to our kids.' - Aboriginal Elder

When younger camp participants were asked 'Do you think it's important to learn about Aboriginal and Torres Strait Islander Culture', a majority of students surveyed at Stawell Primary School and Stawell West primary School answered affirmatively as shown in Figure 8 below.



Figure 8 Student responses to 'Do you think it's important to learn about Aboriginal and Torres Strait Islander Culture?'. Stawell West Primary (left) Stawell Primary (right)

When asked 'Would you like to do more Cultural activities?', a majority of students at both schools answered affirmatively as shown in Figure 9 below.

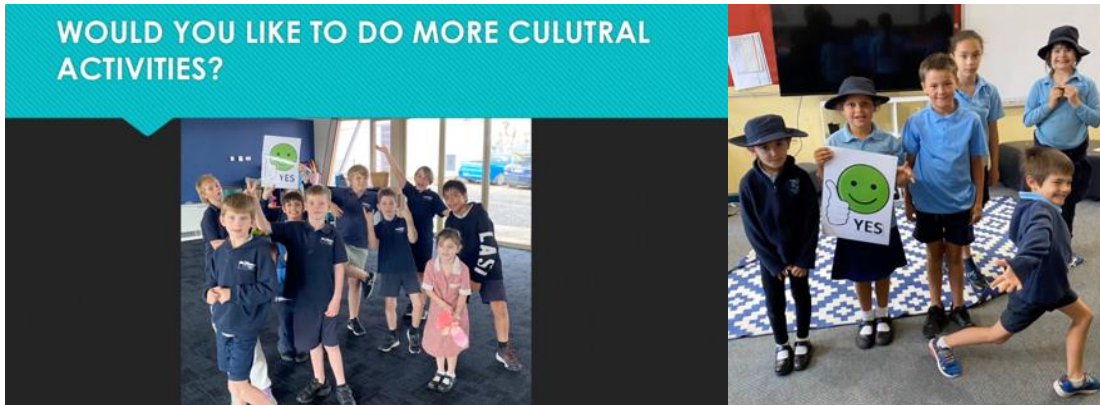


Figure 9 Student responses to 'Would you like to do more Cultural activities?'. Stawell West Primary (left) Stawell Primary (right)

Community members have more self-confidence

As a result of taking part in high ropes courses and archery at the Gariwerd Youth Connections camps participants expressed that they had increased confidence in their abilities. A montage of participants taking part in confidence building activities is shown in Figure 10.



Figure 10 Camp participants taking part in confidence building activities

Participants also expressed their increased pride that they feel in being Aboriginal. Several participants expressed this through the phrase '*be proud, no shame, respect*'. Figure 11 below shows this phrase incorporated into an Impact Yarn in the form of a drawing.



Figure 11 Impact Yarn indicating pride

When asked, all school students who were surveyed replied positively to the question 'Does learning about Culture make you feel proud to be Aboriginal and Torres strait islander?' as shown in Figure 12.



Figure 12 Student responses to 'Does learning about Culture make you feel proud to be Aboriginal or Torres Strait Islander?' Stawell West Primary (left) Stawell Primary (right)

Finally, an ACCO staff member summed up her perception of the value of the camps by providing the children with a positive experience of learning about their Culture:

'For children to have their first experience of identifying as Aboriginal as a positive experience is unique' – ACCO staff member

Community members connect with each other

A number of camp participants talked about the benefit of coming together to have fun and learn from each other:

'It's great to have all these Aboriginal people come together and to learn from each other'
- Camp participant

'We got to do fun stuff together'- Camp participant

Conversations with ACCO employees provided more insight into the value to the Community of bringing young Aboriginal people together in a cultural context:

'I think that these workshops are essential for the Community. There is a sense that connection is lacking in the Community of Gariwerd.³ There are very few Elders on this Country ... Learning and Culture have not been shared with young people due to this shortage and it is very much appreciated when Elders can come and speak with our youth'
- ACCO Employee

Another ACCO employee highlighted the importance of participants making connections with other First Nations youth who can relate to and understand the issues they are facing:

'[Building connections with each other] is particularly important and relevant for young First Nations peoples who often face barriers that include but are not limited to: Coming to terms with systemic racism, blatant and subtle racism, familial dysfunction and intergenerational trauma all whilst trying to navigate the general minefield of adolescence' - ACCO employee

Community has a stronger sense of identity

For some participants learning more about Aboriginal history and languages were significant:

'I learned that Aboriginal Culture is the oldest living Culture in the world' – Camp participant

'I also learned that there are hundreds of Aboriginal languages in Australia' – Camp participant

Some camp participants reported that learning more about Aboriginal instruments (e.g. didgeridoos) and weapons (e.g. boomerangs) was particularly meaningful, as they were previously unaware of the techniques and practices involved for these important Aboriginal cultural artefacts. This was described as follows:

'The didgeridoo was the coolest thing only because I don't know how to play it and don't really know people who know how to play it' – Camp participant

'What I liked about the cultural session was how he explained the weapons' – Camp participant

5.1.1.2 Outcomes for ACCOs

Our Aboriginal Community Controlled Organisation creates sharing and learning opportunities with the Community

Budja Budja shared images and videos of the camp with Elders and other Community members. Elders in particular appreciated Budja Budja's efforts to provide Elders with insights into the work that the ACCO was doing to have an impact on the young people in their Community:

³ Gariwerd is larger geographical area within which Budja Budja is situated

'Being able to see and hear what the kids learnt about was great! Being able to see their faces and how happy they were, it just made me feel like the work Budja Budja is doing is more important than ever, it's so important to teach Culture to our kids' – Elder

Or as another Elder described it:

'It was easy to get information [from Budja Budja] of what [the young people] learnt and you could see how much fun they had' – Elder

More people in the Community know about our Aboriginal Community Controlled Organisation

At the theory of change workshop, Budja Budja reported seeing increases in the number of local families engaging with other services after participating in the camps. This included referrals from the ACCO to services such as the Dental Van and Food Bank.

5.1.2 Goolum Goolum

Material stakeholders for the Goolum Goolum workshops were determined to be **program participants** and **ACCOs**.

Goolum Goolum's Impact Yarns were represented through:

- photos of the possum skin cloak workshop
- videos interviewing workshop participants.

The photos included images of people working on and the materials used to make the possum skin cloak. In the videos, workshop participants were asked several questions and their answers were recorded. The videos started with some factual or descriptive information about the participant and their involvement with Goolum Goolum, before moving onto more detailed discussion about the workshop and the impact it has had on participants.

The finished possum skin cloak is shown on display at a regional art gallery in Figure 13 below.



Figure 13 Possum skin cloak on display at the Horsham Regional Art Gallery.

The following outcomes were derived from the Impact Yarn materials provided and follow up conversations with VACCHO and ACCO staff. The benefit pathway for these outcomes is shown in Figure 14.

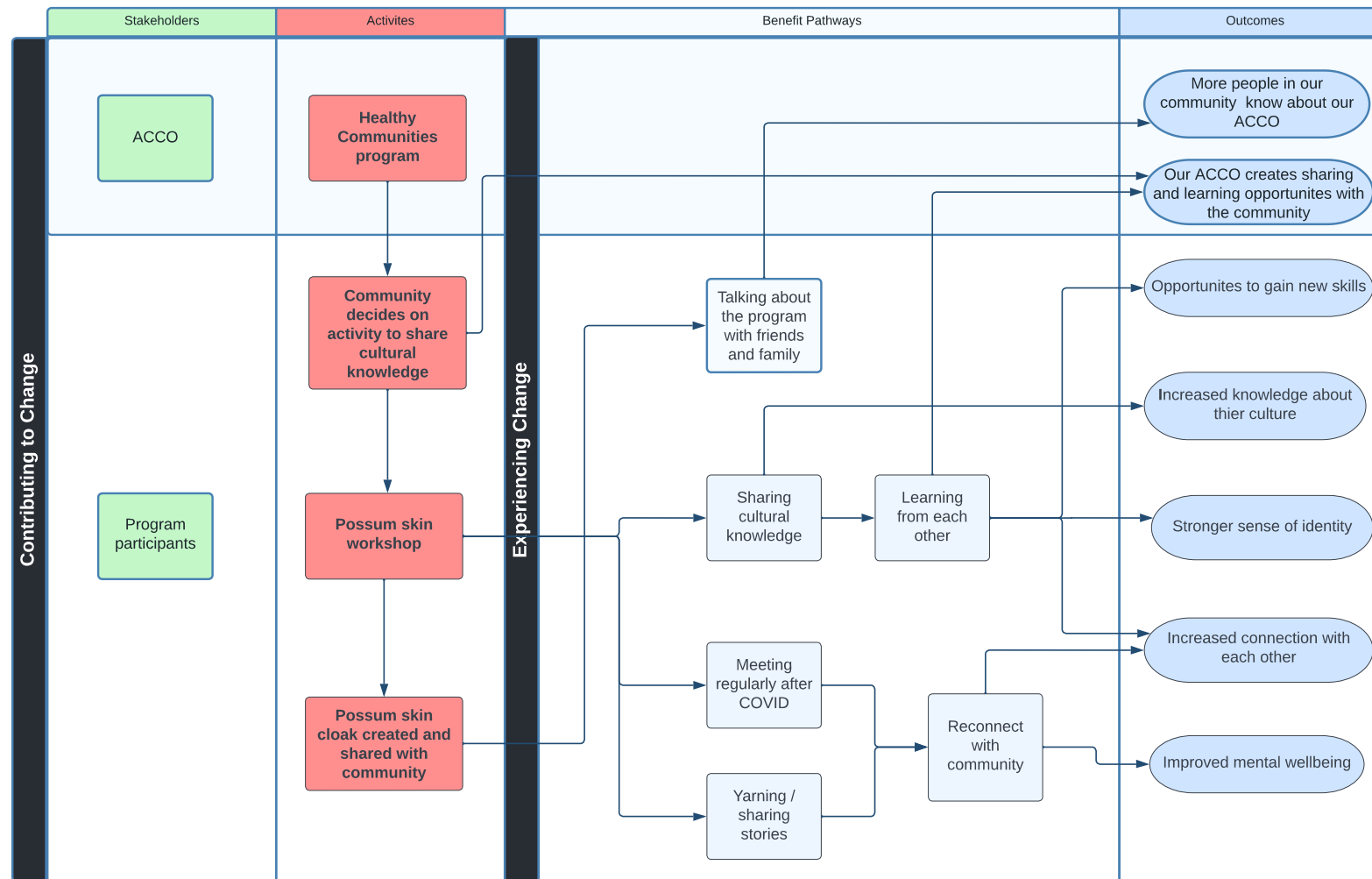


Figure 14 Goolum Goolum benefit pathway diagram

5.1.2.1 Outcomes for workshop participants

Community members connect with each other

All interviewees that participated in the Impact Yarns reported increases in Community connections as being a core outcome of their involvement in the possum skin cloak workshops. People felt real value in spending time with their family and the wider Community. This was closely related to the ability to have a yarn and relax with other Community members in the workshop. Participants also reported that spending time with other women was an important way in which the workshop enriched their life.

‘The workshop is Cultural connection and being with other women’ – Workshop participant

‘[What’s good about the workshop is that] it brings women together’ – Workshop participant

These connections were particularly significant given the isolation experienced due to COVID-19 and the resultant lockdowns. For some participants, the workshops represented a ‘steppingstone’ to reconnecting with the people around them.

‘The workshops are a steppingstone to doing things again’ – Workshop participant

‘[It’s great to be] getting back together with Community especially after COVID’ – Workshop participant

A number of participants were motivated to invite friends and family members to come along to the workshops and take part in the activity.

‘I tell my Mum about it and I brought my Mum and Nan’ - Workshop participant

‘[It was] good to tell family and spark others to come’- Workshop participant

The connections and friendship that were forged in the workshops were illustrated in Impact Yarn photos (Figure 15).



Figure 15 Participants building connections and friendships

Community has a stronger sense of identity

Participants in the workshops reported an increased sense of confidence, belonging and cultural identity as a result of being part of a program that provided a positive experience of indigeneity as this may not be something they have had before:

'It is always great to see Community come together; [the workshop] is a cultural activity that a lot of people haven't been a part of before' – Aboriginal Elder

Several participants mentioned the increase in confidence they gained from the opportunity to work with and learn from Aboriginal Elders **Error! Reference source not found..**

'She [Aboriginal Elder] pushed us to start [the cloak] gave us confidence' – Workshop participant

'[It] made it easier for others when she [Aboriginal Elder] shared her confidence' – Workshop participant

Program participants reported being empowered to share their knowledge and experience with their family:

'I talked to my sisters about it, about possum skins and their significance' – Workshop participant

'I talked to my sons and given them some knowledge they wouldn't have learnt anywhere else' – Workshop participant

Community members' mental wellbeing improves

Improvements in mental wellbeing was also a reported impact of the workshop. As part of this, people again referred to the COVID-19 lockdowns as being particularly detrimental to people's mental health. As one workshop participant described it, if the workshops didn't happen:

'People would be stuck at home in their own little world. That's where all the depression and mental health things, that is where it starts' – Workshop participant

Getting out of the house and being with other people was therefore considered both an important protective factor against deteriorating mental health, but also a way through which people could recover and heal from the pandemic.

'I think it's a great program. A lot of us are shy and lack confidence. We need to get out of our shell and get out there'. - Workshop participant

'Doing this program has given me a lot more [cultural] knowledge' – Workshop participant

Community members know more about their Culture

Another outcome to emerge from the Impact Yarns was learning more about First Nations' Culture. Almost everyone interviewed reported that they had never been involved in making a possum skin cloak before.

'Doing this program has given me a lot more [cultural] knowledge' – Workshop participant

Several people reported that a key outcome was learning this skill and being able to share that knowledge with others. This was particularly the case given that there had been a loss of this kind of

knowledge in the Community for some time. For one participant, sharing of Culture was closely connected to feelings of pride or joy:

'Seeing people smile and talk about their Culture and different experiences' – Workshop participant

Or as another explained it:

'To see everyone connecting together through something so culturally important ... we don't see enough of this kind of thing' – Workshop participant

Several participants expressed their pride in their creation through Impact Yarn photos (Figure 16).



Figure 16 Workshop participants with the possum-skin cloak

Community members gain new skills

Finally, several participants reported that learning new skills and problem solving together were important outcomes from the workshop. When asked what they thought they and other participants were getting out of the program they responded:

'Learning how to stitch and the process' – Workshop participant

'Learning something new' – Workshop participant

Several participants happily posed with their stitching practice for Impact Yarns as shown in Figure 17.



Figure 17 Workshop participants showing off their creations

5.1.2.2 Outcomes for ACCOs

Our Aboriginal Community Controlled Organisation creates sharing and learning opportunities with the Community

Goolum Goolum ACCO was keen to show the Community that they are a part of the Community, with accountability back to Community and reciprocal obligations. This was articulated as an outcome of “creating sharing and learning opportunities with the Community”. This was an important outcome as it lays the foundations of trust between the ACCO and Community. In the past, the Community had seen the ACCO as only doing something for them if there was something they wanted out of Community. This event was seen as the ACCO doing something without asking for anything in return.

“When we used to hold BBQs for Community to connect, people would say, ‘What’s the catch?’. We needed to create opportunities for Community without asking them for something.” – ACCO Manager

More people in the Community know about our Aboriginal Community Controlled Organisation

Goolum Goolum highlighted that, since the possum skin cloak workshop, several women had accessed at least four other woman-focused services that were run by the ACCO. Likewise, Goolum Goolum’s profile also increased through winning the Cultural Heritage Award at the Keep Australia Beautiful Sustainable Communities Awards. Finally, the cloak was exhibited in the Regional Gallery at the Horsham Town Hall.

5.1.3 Moogji

Program participants were the only material stakeholders identified for the activities carried out at Moogji over the period analysed.

Moogji’s Impact Yarns were represented through notes from conversations with several Elders in the Community, as well as a series of photos of the ways in which the property has been developed (Figure 18).



Figure 18 Growing seeds on Moogji's property

The following outcomes were derived from the Impact Yarn materials provided and follow up conversations with VACCHO and ACCO staff. The wording of some of the outcomes was simplified for ease of understanding during the theory of change workshops outlined in section 4.4.2.1 above.

The benefit pathway for Moogji is shown in Figure 19Figure 19 below

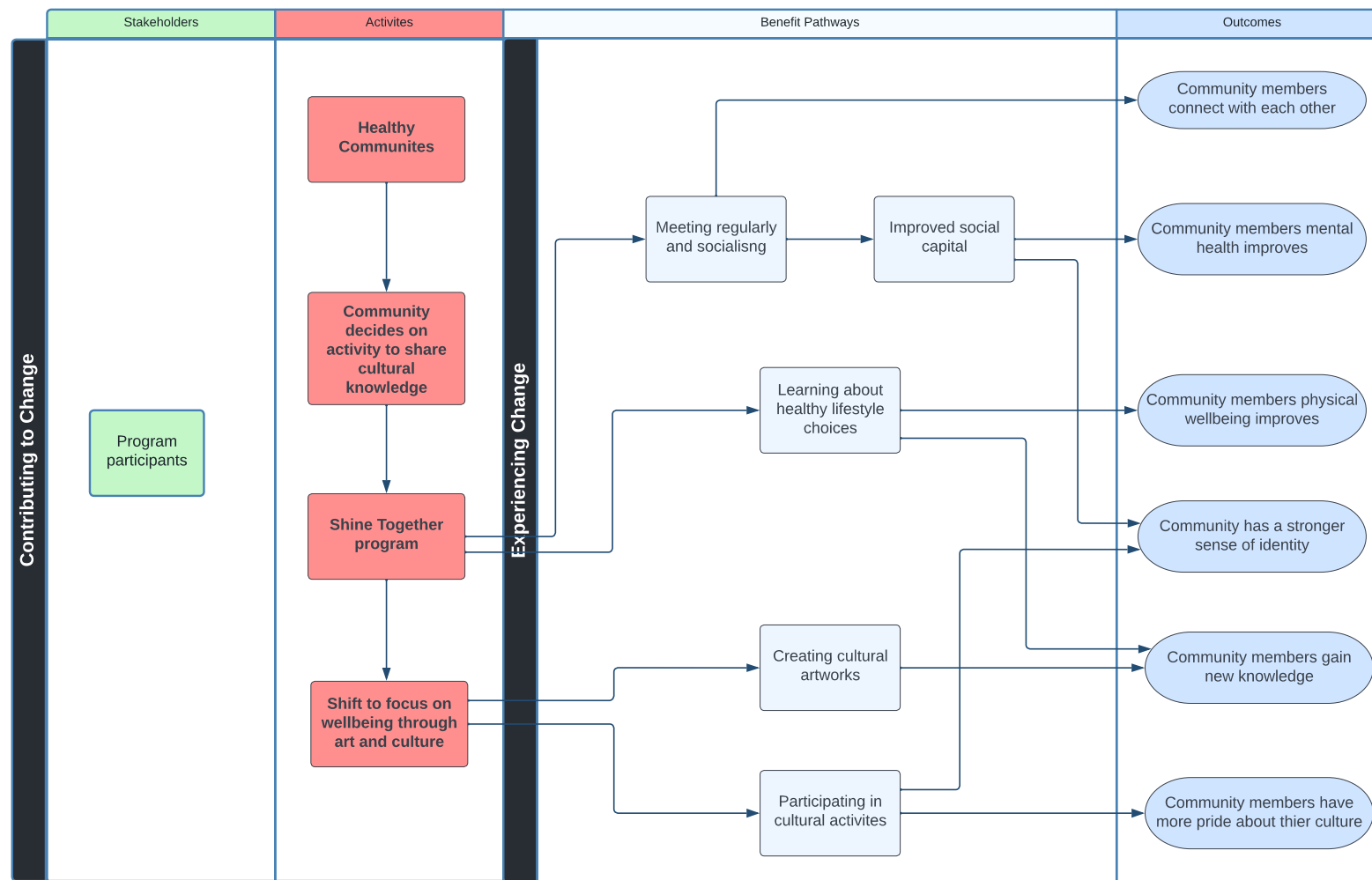


Figure 19 Moogji benefit pathway diagram

Community has more opportunity to care for Country

The Impact Yarn process produced several examples of Community's increased ability to care for Country and care for self through working and gathering on the property. Spending time on Country was reported to create a sense of safety for Community.

First, Community members were able to collect local seeds and store them in containers in the hot house. These were then sorted in trays and sprouted before being cared for in the open air. These plants were then sold to the bushfire regeneration program. The yam seedlings are of particular significance – the Community were able to save them from the bushfires, propagate them and subsequently planted them near the border of the property for protection (Figure 20).



Figure 20 Native yams grown on the property

Second, the paths that flow around the front of the property tell a local story. For instance, a path was created on the property to represent the beginning of a Torres Strait Island headdress (Figure 21). This linked to a separate (raised) area that will eventually be a water feature and sitting area within a representation of a whale. The whale story holds deep Cultural significance to the local people.



Figure 21 Path representing a Torres Strait Island headdress

Finally, a local artist built statues on the property. These were created from used parts of machinery that were used to fight the fires (Figure 22). The statues reflect the impact of the fires on both the Country and its people. This property creates a sense of Community and Country healing together.



Figure 22 Sculpture built from firefighting equipment

The strong bonds that First Nations people have to Country were embodied in the property:

'This property gives us belonging, it's like a light at the end of the tunnel saying that we're nearly there. If this wasn't here, there would be souls displaced. Our home is not just our roof, it's the land and water, that's our home' – Aboriginal Elder

We aren't allowed to be on Country so this property has allowed us to create our own piece of Country, where we can just be us and do things our way. This place has gotten us through the cloudy bit and we can see the light at the end of the tunnel now.' Aboriginal Elder

Community members' mental wellbeing improves

Interviewees drew a direct connection between Country – in the form of the property – and Community's wellbeing.

'This property is what was needed for us to create our own wellbeing within our own Community' – Aboriginal Elder

Related to this were reported improvements in the self-esteem and confidence of Community members.

'In the teams we have working here, we're seeing more confidence and self-esteem. They are talking in a way they haven't before. They have realised how important they are to us' – Aboriginal Elder

Finally, the property was reported as having a direct impact on the mood, disposition and behaviour of Community members when there:

'You see some of our team who were angry when they started, now they're getting around happy from connecting with Country, connecting with one another on Country' – Aboriginal Elder

Community can freely meet its economic, social and cultural needs

A strong theme emerging from the Impact Yarns was the feeling of self-determination that owning the property provides. Being able to meet their own needs on their own terms was a source of pride within the Community. This was contrasted with the frustration of attempting to navigate the Western system:

'We need to escape their definition of cultural and wellbeing. Everything that we want to do always has to be a project. We have to take our ideas and constantly change them to meet certain criteria and by the time we see the project out it's so far from what the idea initially was, it takes away our sense of ownership.' – Aboriginal Elder

'I don't understand how all this funding comes into our communities but we don't see it. This is who we are, we are known as timber people, good divers, at the forefront of weaving, it's our Culture, but we're not able to access the economics through these industries. There's extra pressure on black fellas getting money, you get the feeling that there's more conscious efforts being made, past systematic racism'. - Aboriginal Elder

Or, putting it succinctly:

'It's hard to become a player if you're not part of the system.' - Aboriginal Elder

The Impact Yarns provided evidence of how this self-determination is being manifested on the property through the collection and cultivation of traditional food and medicinal plants which are collected from Country around the property and propagated from seed on site (Figure 23).



Figure 23 Medicinal plants gathered from Country around the property

One Elder felt that the property could evolve to provide a greater level of service to the Community:

'This property is what was needed for us to separate service from the Medical Service, to have our own space here to use as a hub for all of the other things that can be run out of here and take the focus off us just being a medical service.' – Aboriginal Elder

Another Elder felt there were opportunities to utilise the land to create a space for reconciliation with 'mainstream' (non-aboriginal) people on their own terms:

Through having this property we are creating awareness in the wider community. We want mainstream families to be safe and happy, this property can play a huge role in that. Mainstream families can come out here and learn the way we connect with land, how understanding, respect, reconciliation is created. Through genuine ongoing relationships not one-off weeks controlled by government'⁴— Aboriginal Elder

Community's economic prosperity increases

Self-determination was also seen as relating to the economic freedom of the Community. Interviewees linked the property to the economic development of the Community, which included the direct employment of Community members:

'Having this property, we can become an economic force in this Community ... we have gone from a little garden shed to a \$100,000 hot house' — Aboriginal Elder

'We have 70% Aboriginal workforce, and if they're not black fellas some have married into the Aboriginal Community here. There's 37 employed here, we have more black fellas working here than anyone else in town' — Aboriginal Elder

Impact Yarn photos displayed the infrastructure communities' native seedling business which is the main source of employment on the property (Figure 24Figure 24).



Figure 24 Native seedling propagation at Moogji

Finally, one Elder highlighted the opportunities the economic activities on the property, could help Community members break free from dependency on welfare payments:

⁴ The Elder is referring to NAIDOC week, an annual one-week observance celebrating the history, Culture and achievements of Aboriginal and Torres Strait Islander peoples.

'We don't want to be welfare dependent, we're slowly changing our communities' mindset who are stuck in that trap to see things differently. This way of funding can change the opportunity we have to make a change in our Community.' - Aboriginal Elder

Community members' educational prospects increase

Economic prosperity was also related to the educational prospects of young people in the Community, particularly where education can be aligned with First Nations ways of knowing. Interviewees explained that:

'I see this property as providing education to the next generation, not the Western model but in the Traditional sense, allowing our kids to grow up with a place where they can come to connect with Country and learn without being dictated to' – Community member

Or as another Community member explained:

'For me this property means education, it's our connections, it's healing here' – Community member

Community members connect with each other

Participants in Moogji's Impact Yarn process reported that the property provided a focal point for the Community. This was considered to play a central role in sustaining a healthy and generative Community. It was also considered vital in nurturing the bonds between Community members:

'If we didn't have the piece of land, things would have fallen apart. You see Community coming together here instead of going into town' – Elder

'The most important thing to happen was the bringing of the Community together. It's like everyone is tucked up in one warm blanket' – Community Leader

Related to this point, interviewees reported that local Community members were returning to Country and reconnecting with each other:

'We're seeing cousins come here to spend time on Country and connect with one another. It's starting to be more than work, they're hanging around, more like a community. The other native title mob, they have come out to see what's going on here' – Elder

Finally, Moogji staff reported that non-Aboriginal school groups were arriving at the property to learn more about First Nations' Culture and Community, as well as what is happening on the property:

'We didn't have a space to connect, a space to have our own self-determination and our own healing. Everyone has input and is valued, we are not getting caught up in Native Title⁵ - everyone is Traditional Owners' – Community Leader

'We had our largest gathering [of children] ever at NAIDOC week – it gave people goosebumps seen the kids march' – Community Leader

⁵ The land on which Moogji is situated does not have official Native Title under the Native Title Act 1993.

5.1.4 Rumabalara

Program participants were the only material stakeholders identified for the Shine Together program.

Rumbalara's Impact Yarns were represented through:

- photos of people participating in the workshops
- artworks done by participants during the workshops
- interview notes.

The photos included images of people exploring First Nations' paintings and sculpture and participating in the various workshops (Figure 25). The interview notes asked participants to reflect on their experience of the workshop, focusing on what they thought worked and what improvements they would like to see made in the future.



Figure 25 Workshop participants engaging in a painting activity

Following participant feedback, a decision was made to increase the focus of the program to be more centred on creating cultural art.

The following outcomes were derived from the Impact Yarn materials provided and follow up conversations with VACCHO and ACCO staff. The wording of some of the outcomes was simplified for ease of understanding during the theory of change workshops outlined in section 4.4.2.1 above.

The benefit pathway diagram for Rumbalara is shown below in

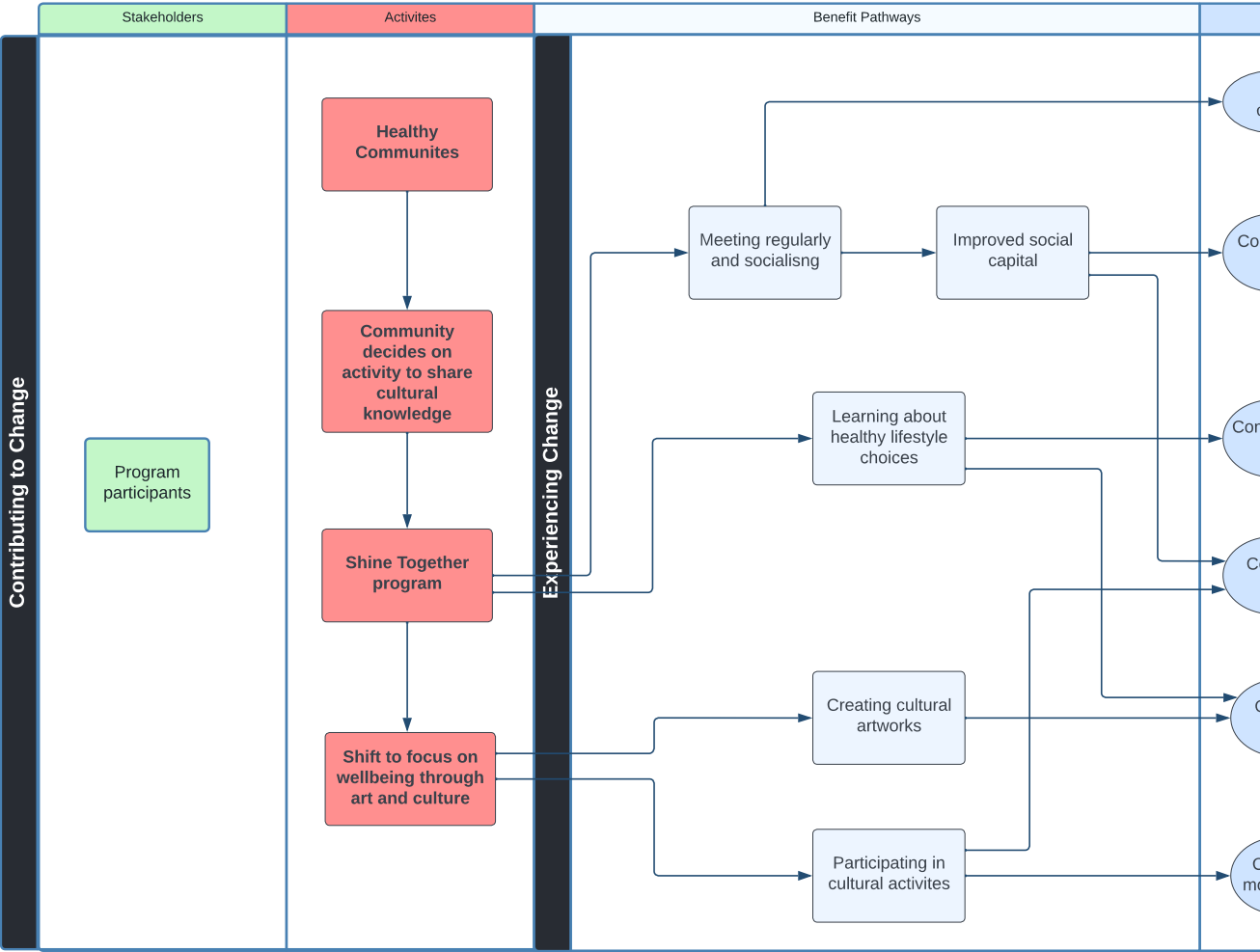


Figure 26.

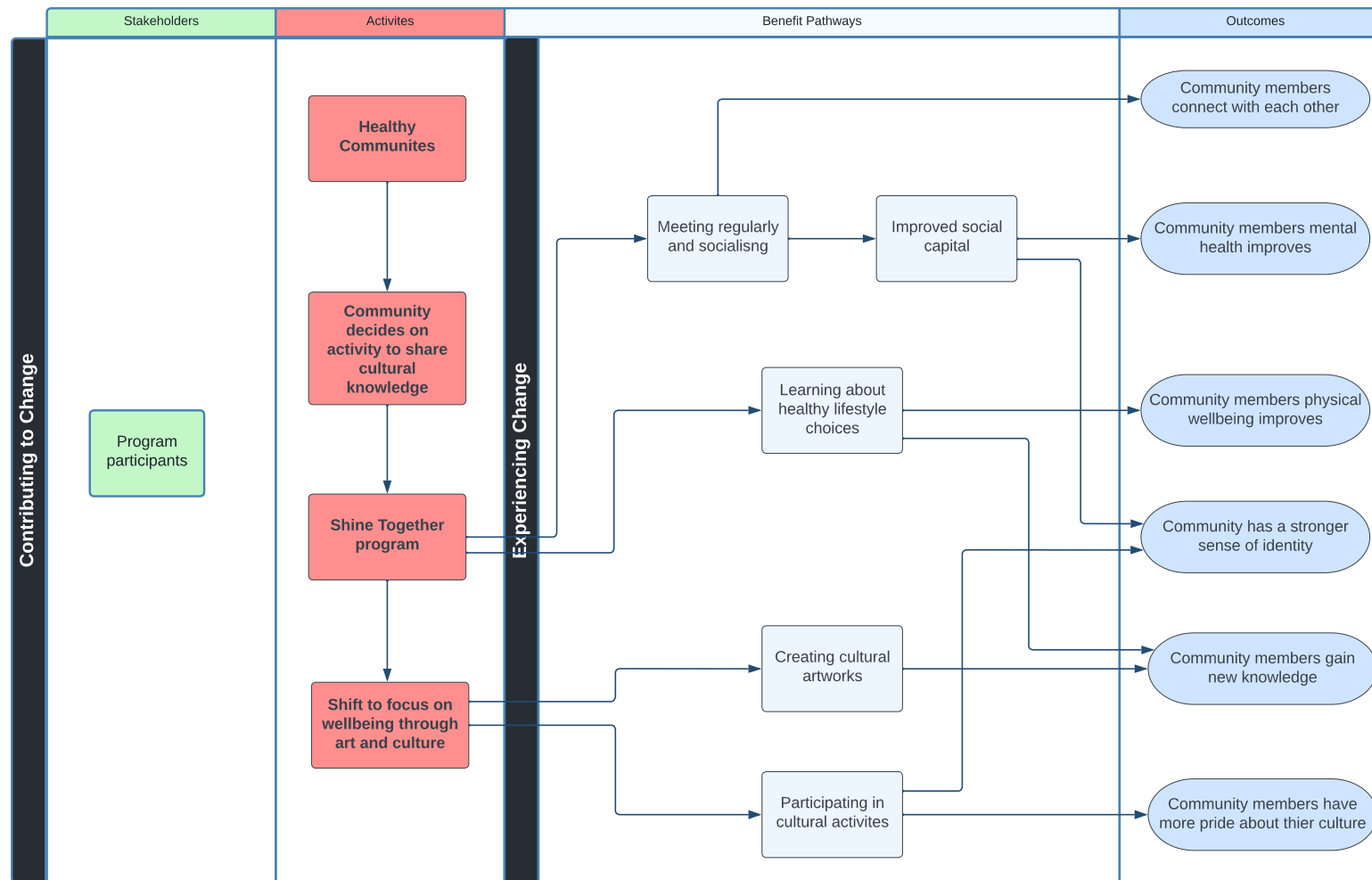


Figure 26 Rumbalara benefit pathway diagram

Community members connect with each other

For several participants, the workshops gave them an opportunity to meet other members of the Community and reconnect socially. One participant described the value of the workshop as being:

‘Getting out of the house and meeting new people’ – Workshop participant

Or as another described it:

‘Getting involved in activities in the Community’ – Workshop participant

ACCO staff felt that participants had broadened their social networks as a result of taking part in the program:

*‘I think [staff and Community] have made some valuable connections, have learned about healthy choices, reconnecting with Culture and Country and has been really important’
ACCO staff member*

‘We got good engagement from other Community members’ – ACCO worker

Community members’ mental wellbeing improves

Other participants linked Community connections directly to their mental wellbeing:

‘A chance to get out of my head and do something creative with company’ – Workshop participant

‘I would like to keep going because I enjoy having something to do with the day and be out of the house. It’s good for my mental health to be part of the program’ – Workshop participant

When asked what they would be doing if the program didn’t run several participants indicated that their mental health would suffer as a result:

‘I would be really bored, and I would miss talking to people. I get sick of doing the same thing’ – Workshop participant

‘I wouldn’t get out of bed otherwise’ – Workshop participant

Community members have more pride about their Culture

Participants were enthusiastic about the opportunity to learn about their Culture and express themselves artistically:

‘It was good to do some artwork and cultural stuff’ – Program participant

‘The art was good and the cultural activities were good’ – Program participant

Aboriginal cultural designs and symbols were very prominent in the artworks produced as shown in Figure 27



Figure 27 A selection of artwork produced during the program

Community has a stronger sense of identity

Participants worked together to write a statement to assert and celebrate their identity:

'I am Strong

I am important,

I am my ancestors wildest dreams

I come from a legacy of survival

AND I am the future of my people

I AM DEADLY⁶

This statement was written on a whiteboard and recited together at the start of every workshop as shown in Figure 28.

⁶ Deadly is an Aboriginal English word meaning excellent, amazing or really good.

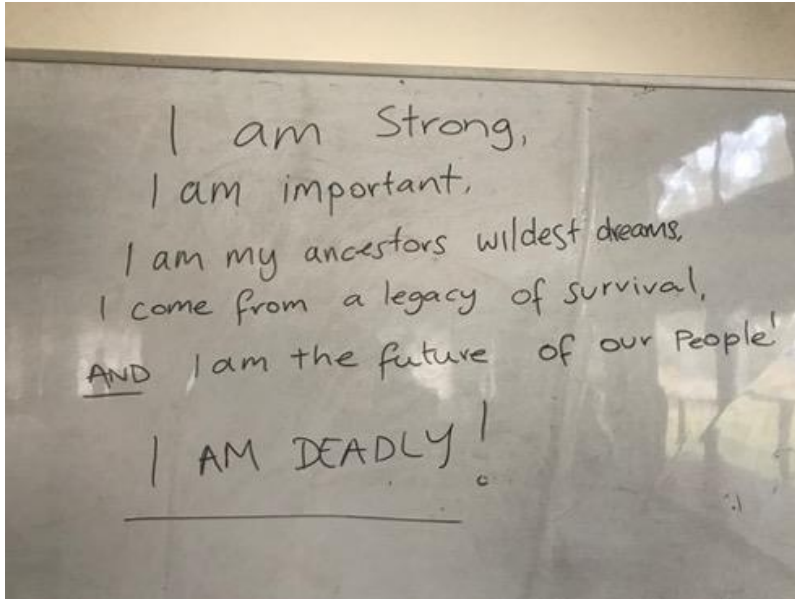


Figure 28 Rumbalara affirmation of identity.

For one participant the program inspired them to learn more about their Culture:

'I get motivation out of the program to socialise more and learn about my Culture' – Workshop participant

Community members' physical wellbeing improves

A small number of stakeholders reported that a key benefit of the program was learning more about different lifestyle options that would support their physical wellbeing.

'I think those involved (staff and Community) have learned about healthy choices' – ACCO staff member

'My Fitbit makes me want to do exercise and get my steps in' – Workshop participant

Community members gain new knowledge

The other main reported benefit from Rumbalara's workshops was learning about First Nations' Culture. This was closely related to connecting with Country. This was reported by several stakeholders:

'... reconnecting with Culture and Country and has been really important' – ACCO staff member

Participants also described the value they gained from learning about healthy eating and cooking:

'I learnt about the sugars and fats that we're eating' – Workshop participant

This was also expressed through an Impact Yarn photo showing the relative sugar content of a range of drinks (Figure 29).



Figure 29 Impact Yarn photo showing the relative sugar content of a range of drinks

Participants also reported gaining healthy cooking skills:

'[There was] good information on healthy choices [and] how to cook a healthy meal' – Workshop participant

5.2 Outcomes for government stakeholders

Through a conversation with stakeholders from the DH, a number of outcomes were identified. These were then cross-referenced against relevant government documents provided by VACCHO to determine the policy outcomes most relevant to Culture + Kinship. The benefit pathway for government stakeholders is shown in Figure 30:

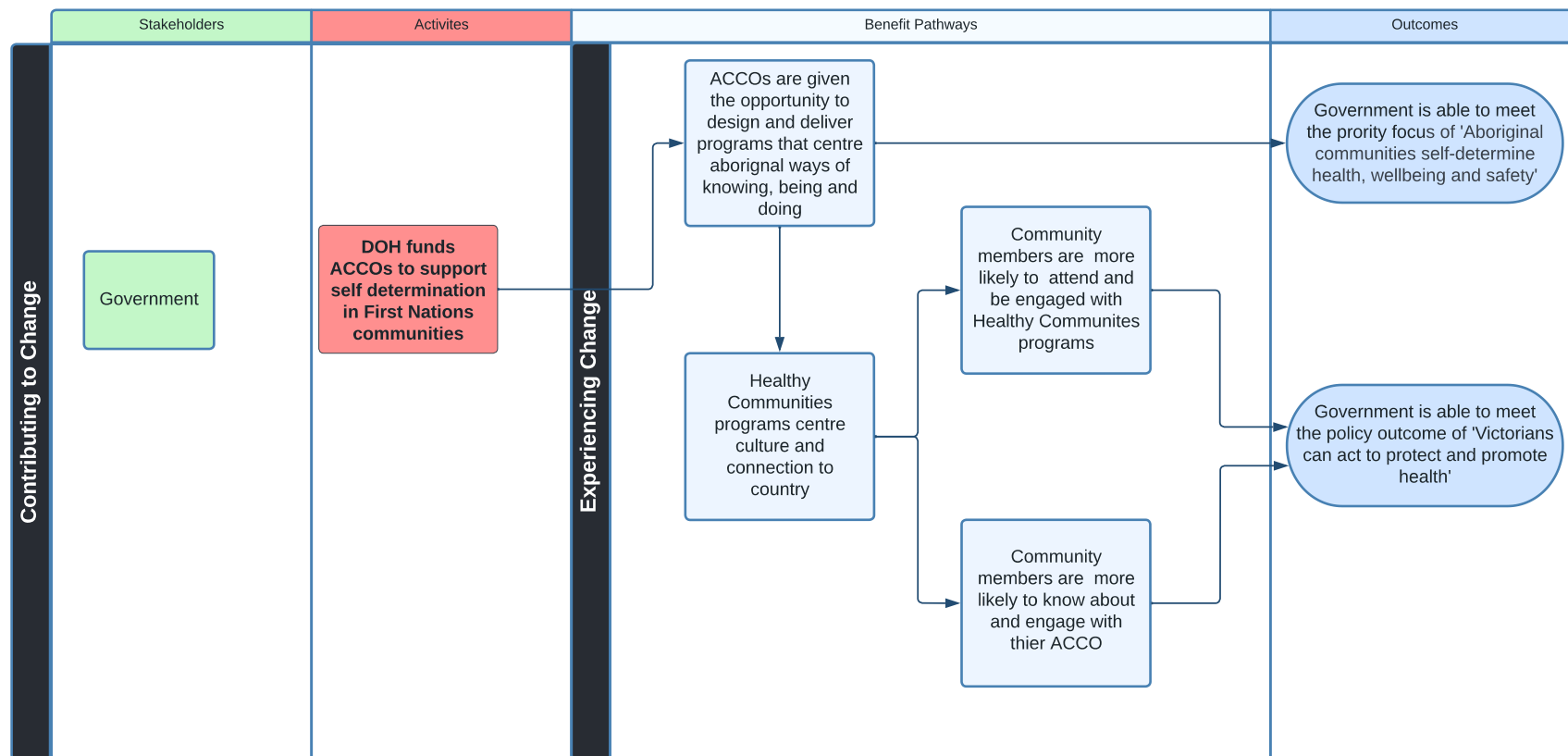


Figure 30 Government stakeholder benefit pathway

Government is able to meet the policy outcome of 'Victorians can act to protect and promote health'

The *Victorian public health and wellbeing outcomes framework 2016* outlines the Victorian State Government's priority objectives for improving public health and wellbeing in Victoria. A key outcome in the framework is 'Victorians act to protect and promote health' which includes indicators to increase healthy eating, reduce obesity rates and decrease levels of smoking and harmful alcohol and drug use.

However, government stakeholders expressed concern that many of the strategies that are currently being deployed to address this outcome are not sufficiently focussed on encouraging health seeking behaviour:

'We've had all these disease-focussed investments and we were missing something important about health seeking behaviour and health literacy' – DH Employee

The high level of engagement for most of the programs, as well as an increase in participants and Community members engaging with the ACCOs is evidence that Culture + Kinship is effectively helping to meet this policy objective by encouraging health seeking behaviour.

Government is able to meet the priority focus of 'Aboriginal Communities self-determine health, wellbeing and safety'

Korin Korin Balit-Djak 2017 provides an overarching framework for the health, wellbeing and safety of Aboriginal Victorians between 2017 and 2027. A core principle underpinning all of the domains of the framework is an acknowledgement that enabling Aboriginal self-determination is vital to improve its health, wellbeing and safety outcomes.

However, there is a conflict between the principles of self-determination and the often highly restrictive and controlled funding systems and processes within government bodies:

'We have very fixed ways of funding in the department [that] limits our ability to think outside the box' – DH Employee

'We've had a commitment to self-determination [but] we have struggled to find ways to enact that' – DH Employee

By putting the design and delivery of the Culture + Kinship program in the hands of each ACCO and their Communities without restrictions on how the funding was used has assisted DH in its objectives towards Aboriginal self-determination that is supported by appropriate funding models.

5.3 Culture + Kinship theory of change

Figure 31 provides a visual theory of change for the Culture + Kinship program as a whole that draws on Indigenous symbolism and ways of knowing, being and doing. This theory of change was developed for Indigenous stakeholders and is intended as a conceptual framework for understanding how value flows from cultural activities to health and wellbeing outcomes. Please note that the outcomes presented in this art were developed independently of the SROI process and are not the outcomes assessed in this SROI analysis.

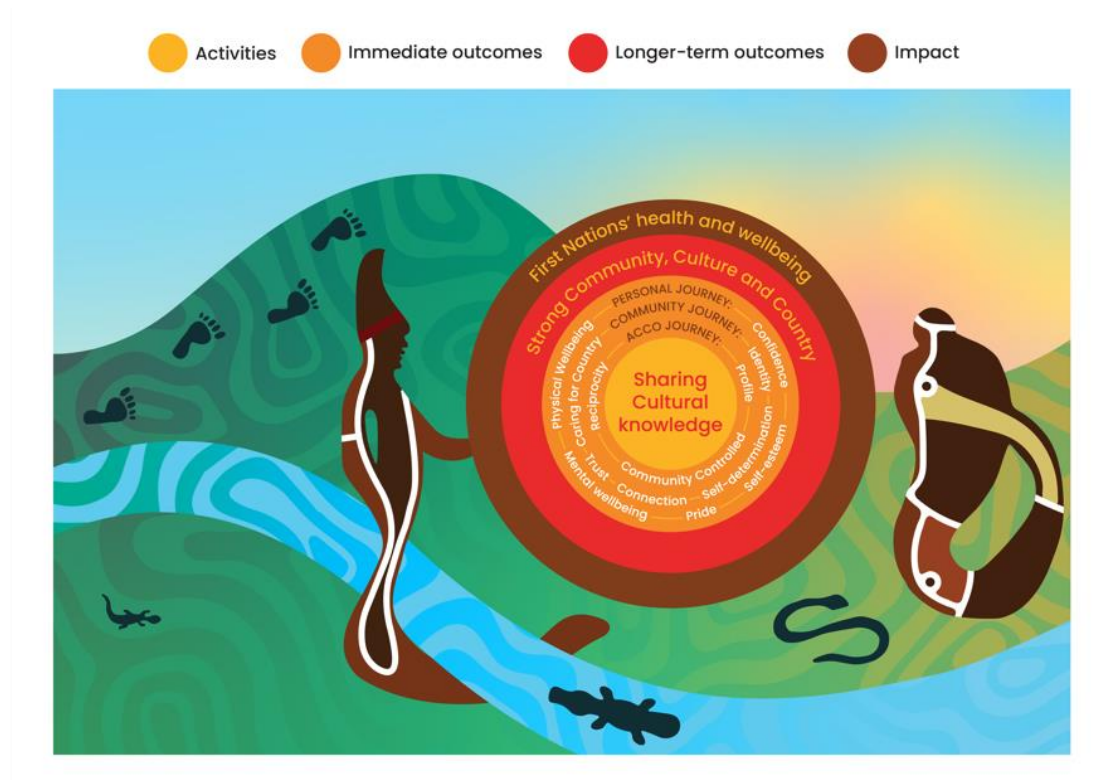


Figure 31 Culture + Kinship visual theory of change

All elements of the theory of change have been drafted as concentric circles. This is in recognition of the importance of circles in First Nations' art and Culture. According to Kalkadoon & Nunukul man and Lecturer in Aboriginal History, Colin Jones, circles represent many things in Aboriginal and Torres Strait Islander Culture. Often, they represent people coming together (for instance, around a campfire) (Jones 2013). In the context of this theory of change, the concentric circles represent people coming together to connect about Community, Culture and Country.

Circles can also represent the passage of time. Typically, Western concepts of time are frequently represented in a linear form – as moving from left to right. This is more akin with typical program logic models, in which programmatic activity 'moves' from the left of the model to the right. The theory of change for Culture + Kinship above has thus been represented as circles to better align with First Nations' concepts of time as circular.

Likewise, the colours chosen also have significance for the way in which we can conceptualise the theory of change for Culture + Kinship. Each 'level' of the theory of change is represented as follows:

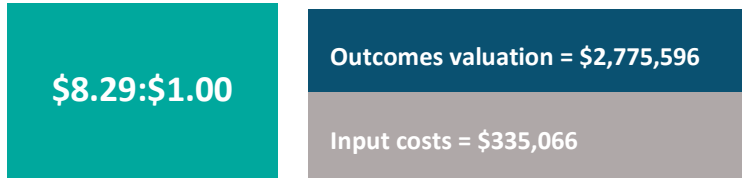
- the yellow circle is the programs activities.
- the orange circle is the immediate outcomes
- the red circle represents longer-term outcomes
- the brown circle is the impact of the program overall.

Yellow, orange and red have been chosen as representative of the colours of fire. In this sense, the circles are symbolic of a campfire as a meeting point for Community. The choice of brown is representative of the connection between Country and First Nations' health & wellbeing.

The landscape and figures in the theory of change are also of significance to the First Nations ACCOs that contributed to its development – the mountains represent the Gariwerd (Grampians) which are of significance to Budja Budja & Goolum Goolum Communities. Likewise the river represents the Murray River (Dungala), near Rumbalara, and the Snowy River, located around Orbost (Moogji). The footsteps ascending the mountain represent each individual's journey, while the Elders on either side of the theory of change represent sharing of intergenerational and Cultural knowledge.

6. SROI results

The data collected from Impact has indicated that for every dollar invested in Culture + Kinship, **\$8.29** of social value was created.



6.1 Summary of investment

For Rumbalara, Budja Budja and Goolum Goolum the entirety of the Culture + Kinship pilot initiative activities was funded by VACCHO. Funding amounts are outlined in Table 11 below.

Table 11 Culture + Kinship funding by ACCO

ACCO	Total
Budja Budja	\$61,425
Goolum Goolum	\$56,860
Rumbalara	\$10,638

There were no other inputs, and this was checked with both VACCHO and the ACCOs.

Moogji received \$414,285 in funding over two years under the Department of Health's Bushfire Recovery Grants program, which had a similar degree of flexibility to support self-determined approaches. Likewise, the Bushfire Recovery Grants focused on connection to Community, Country, Culture to improve First Nations health and wellbeing. This funding commenced in July 2020 and was used to fund the activities on the Moogji property. For the purposes of this analysis the \$207,143 of funding allocated to 2021 was used as we have assessed outcomes due to one year of activity on the property.

Moogji's funding from VACCHO is outlined in Table 12 below.

Table 12 Moogji Funding

ACCO	2020	2021 (this analysis)	Total
Moogji	\$207,143	\$207,143	\$414,285

6.2 Outcomes for each stakeholder group

Culture + Kinship creates value for three stakeholder groups: **Community members**, **Government** and **ACCOs**. A summary of the valuation by stakeholder group is shown in Table 13.

Table 13 Summary of value created for each stakeholder

Stakeholder	Number of stakeholders	Value per stakeholder	Total Valuation after discounts	Per-cent of total
Community members	397	\$5,679	\$2,254,697	81%
Government	1	\$394,029	\$391,110	14%
ACCO	2	\$6,4894	\$129,789	5%
		Total	\$2,775,596	100%

- **Community members** experience **81 per cent** of the total social value – the greatest social value of all stakeholder groups. The majority of Community members' value comes from outcomes relating to **mental health (26 per cent)**, **connection to Community (21 per cent)** and **connection to Country (16 per cent)**.
- **Government** experiences **14 per cent** of the total social value. The majority of Government's value comes from **meeting the policy outcome of 'Victorians can act to protect and promote health' (65 per cent)**.
- **ACCOs** experience **five per cent** of the total social value. The majority of ACCOs' value comes from **creating sharing and learning opportunities with the Community (75 per cent)**.

6.2.1 Outcomes for Community members

The following sections provide a summary of the social value experienced by Community members who participated in each program. The data is segmented by ACCO.

6.2.1.1 Budja Budja

Table 14 shows the relative social value for each outcome experienced by Budja Budja Community members who attended the Gariwerd Youth Connections camps. The greatest value for these participants came from increased pride about their Culture (37 per cent), increased self-confidence (27 per cent) and increased opportunities to connect with each other (24 per cent).

Table 14 Social value experienced by Budja Budja Community members who participated in the program

Outcome	Number of stakeholders	Value per stakeholder	Total Valuation after discounts	Per-cent of total
Community members have more pride about their Culture	55	\$4,004	\$99,099	38%
Community members have more self-confidence	55	\$3,575	\$70,085	27%

Outcome	Number of stakeholders	Value per stakeholder	Total Valuation after discounts	Per-cent of total
Community members connect with each other	55	\$3,146	\$62,291	24%
Community has a stronger sense of identity	55	\$1,573	\$31,145	12%
		Total	\$260,842	100%

6.2.1.2 Goolum Goolum

Table 15 shows the relative social value for each outcome experienced by Goolum Goolum Community members who participated in the possum skin cloak workshops. The greatest value for these participants came from increased opportunities to connect with each other (24 per cent), a stronger sense of identity (20 per cent) and increased mental wellbeing (20 per cent).

Table 15 Social value experienced by Goolum Goolum Community members who participated in the program

Outcome	Number of stakeholders	Value per stakeholder	Total Valuation after discounts	Per-cent of total
Community members connect with each other	52	\$2,970	\$83,398	24%
Community has a stronger sense of identity	52	\$2,475	\$69,498	20%
Community members' mental wellbeing improves	52	\$2,475	\$69,498	20%
Community members know more about their Culture	52	\$2,228	\$62,548	18%
Community members gain new skills	52	\$1,238	\$58,138	17%
		Total	\$343,080	100%

6.2.1.3 Moogji

Table 15 shows the relative social value for each outcome experienced by Moogji Community members who participated in cultural and economic activities on Country. The greatest value for these participants came from increased mental wellbeing (32 per cent), more opportunities to care for Country (23 per cent) and the self-determination derived from the Community freely meeting its economic, social and cultural needs (20 per cent).

Table 16 Social value experienced by Moogji Community members who participated in the program

Outcome	Number of stakeholders	Value per stakeholder	Total Valuation after discounts	Per-cent of total
Community members' mental wellbeing improves	275	\$17,736	\$518,532	32%
Community has more opportunity to care for Country	275	\$12,899	\$ 377,114	23%
Community can freely meet its economic, social and cultural needs	275	\$10,212	\$ 318,452	20%
Community members connect with each other	275	\$7,524	\$263,980	16%
Community members' educational prospects increase	275	\$2,687	\$73,328	5%
Community's economic prosperity increases	275	\$2,687	\$73,328	5%
		Total	\$1,642,733	100%

6.2.1.4 Rumbalara

Table 16 shows the relative social value for each outcome experienced by Rumbalara Community members who participated in the Shine Together program. The greatest value for these participants came from increased opportunities to connect with each other (26 per cent), more pride about their Culture (22 per cent) and improved mental wellbeing (18 per cent).

Table 17 Social value experienced by Rumbalara Community members who participated in the program

Outcome	Number of stakeholders	Value per stakeholder	Total Valuation after discounts	Per-cent of total
Community members connect with each other	15	\$1,208	\$6,116	26%
Community members have more pride about their Culture	15	\$1,029	\$5,210	22%
Community members' mental wellbeing improves	15	\$850	\$4,304	18%
Community has a stronger sense of identity	15	\$761	\$3,851	16%
Community members' physical wellbeing improves	15	\$268	\$2,274	8%
Community members gain new knowledge	15	\$268	\$2,287	10%
		Total	\$ 23,565	100%

6.2.2 Outcomes for Government

Table 18 shows the relative values for each outcome experienced by Government as a result of the Culture + Kinship program as a whole. The ability to meet the policy outcome of 'Victorians can act to protect and promote health' was the most valuable (66 per cent) outcome experienced by Government.

Table 18 Social value experienced by Government

Outcome	Total Valuation after discounts	Per-cent of total
Government is able to meet the policy outcome of 'Victorians can act to protect and promote health'	\$253,906	65%
Government is able to meet the priority focus of 'Aboriginal communities self-determine health, wellbeing and safety'	\$137,203	34%
Total	\$391,110	100%

6.2.3 Outcomes for ACCOs

Culture + Kinship creates value for Budja Budja and Goolum Goolum ACCOs. The following sections provide a summary of the valuation of outcomes for each of these ACCOs.

6.2.3.1 Budja Budja

Table 18 shows the relative values for each outcome experienced by Budja Budja ACCO as a result of running the Gariwerd Youth Connections camps. The sharing and learning opportunities created by the camps were the most significant change (80 per cent) experienced by the ACCO.

Table 19 Social value experienced by Budja Budja ACCO

Outcome	Total Valuation after discounts	Per-cent of total
Our Aboriginal Community Controlled Organisation creates sharing and learning opportunities with the Community	\$49,581	82%
More people in the Community know about our Aboriginal Community Controlled Organisation	\$10,935	18%
Total	\$60,786	100%

6.2.3.2 Goolum Goolum

Table 19 shows the relative values for each outcome experienced by Goolum Goolum ACCO as a result of running the possum skin cloak workshops. The sharing and learning opportunities created by the camps were the most significant change (80 per cent) experienced by the ACCO.

Table 20 Social value experienced by Goolum Goolum ACCO

Outcome	Total Valuation after discounts	Per-cent of total
Our Aboriginal Community Controlled Organisation creates sharing and learning opportunities with the Community	\$47,132	68%
More people in the Community know about our Aboriginal Community Controlled Organisation	\$21,870	31%
Total	\$69,002	100%

6.3 Calculating the value for outcomes

The long history of dispossession and appropriation of Aboriginal land and Culture in Australia raises ethical questions for non-Aboriginal analysts attempting to put a value on things that are central to Aboriginal concepts of self and being. As understanding the value of a Country and Culture centred approach to health and wellbeing is the central purpose of this evaluation, an appropriate and culturally sensitive process needed to be developed.

In consultation with Kowa, we determined that an anchor and weighting approach would be appropriate and that the process should be carried out on Country to ensure FNDSoV principles were adhered to. As part of the Value Yarn process, participants were asked to consider which outcome would be used as an anchor. This anchor outcome was then assigned a financial proxy through the Value Yarns process and used to calculate the value of other outcomes according to the relative weightings determined by stakeholders.

Through discussion with the group, we brainstormed options for a proxy for one of the key outcomes. 'Connection with Community' was identified as the key outcome that a proxy should be applied to as it was one of the common themes through each of the initiatives. This outcome was common to all ACCOs. However, at Moogji, the group decided to use their most highly valued outcome of 'Community members' mental wellbeing improves'. Think Impact explained the accepted financial valuation methodologies that could be used to develop a proxy. Each ACCO gravitated toward using a revealed preference methodology. Think Impact SROI practitioners ensured that the proxy selection was aligned with SROI valuation methodologies.

Think Impact then input the anchoring proxy into a spreadsheet along with the data from the beads exercise (or the Facebook poll in Budja Budja's case) so that the group could see what the relative valuations of the proxies would look like. This was a powerful moment when the Community members could see how their data input was coming together to value historically undervalued outcomes such as self-determination.

The most appropriate proxy to be used as anchoring was then agreed upon with the group. One of the limitations of the anchoring and weighting approach is that individuals may not agree on the value of an outcome, or the financial proxy assigned to it. This was not an issue as the proxies were drawn out of the Community during the Yarning process and had consensus.

For the programs where stakeholders had identified material outcomes for ACCOs (i.e. Budja Budja and Goolum Goolum), these outcomes were included in the Value Yarn process to determine their relative weighting compared to outcomes for Community members. These weightings were then used to determine appropriate proxies to represent their value.

6.3.1 Anchor outcome and weightings for Community members and ACCOs

6.3.1.1 Budja Budja

Stakeholders determined that the most appropriate anchoring proxy for the Gariwerd Youth Connections initiative would be something that related to travelling somewhere to connect with Community. Two potential anchor proxies were identified:

1. A trip to the Garma cultural exchange event in the Northern Territory. This proxy was equivalent to the cost of a ticket to the festival plus travel costs to get there. This was determined to be valued at **\$3,146**.
2. A Birthright trip to Israel for young people of Jewish descent. This proxy was equivalent to the cost of attending the program and travel. This was determined to be valued at **\$20,000**.

After calculating the relative values of each outcome using these anchor proxies stakeholders felt the Garma proxy was the most appropriate. The relative weightings for each outcome and the value per participant calculated as a result are shown in Table 21.

Table 21 Budja Budja anchor and weighting values

Outcome	Votes	Percentage weighting	Value per participant
Community members have more pride about their Culture	10	1.25 (+25%)	\$4,004
Community members have more self-confidence	9	1.13 (+13%)	\$3,575
Community members connect with each other	8	1.00 (100%)	\$3146
Community has a stronger sense of identity	4	0.50 (-50%)	\$1,573
Our Aboriginal Community Controlled Organisation creates sharing and learning opportunities with the Community	4	0.50 (-50%)	\$1,573
More people in the Community know about our Aboriginal Community Controlled Organisation	1*	0.50 (-79%)	\$393

Challenges and limitations

The process developed for determining the relative value of each outcomes was dependant on stakeholders being able to vote in person. The participants of the Gariwerd Youth Connections camps travelled from around the surrounding area to attend. This, and their young age which made independent travel difficult, meant they were not able to easily return to Budja Budja to vote in person.

To ensure a sufficient level of engagement with the process, the ACCO created a Facebook poll and sent it to participants and/or their teachers or guardians. One of the limitations of a Facebook poll is it only allows one vote to be cast in total. This is contrast to the Value Yarn voting game where participants can allocate a total of three votes to one or more outcome. However, the level of response for the Facebook poll was high (30 respondents) compared to the other voting methods (an average of 13 respondents). As such, we felt that the greater volume of responses compensated for the limited options for voting and that the weightings were valid.

6.3.1.2 Goolum Goolum

Stakeholders considered two different outcomes to be their anchor:

3. The 'Community members connect with each other' outcome was seen to be equivalent to travelling together to a netball carnival. This proxy would include the cost of travel, accommodation, training and childcare for the event. This was determined to be valued at \$2,970.
4. The 'Community members gain new skills' outcome was seen to be equivalent to completing a basic vocational training certification. This proxy was equivalent to a Certificate IV in vocational skills. This was determined to be valued at \$900.

After calculating the relative values of each outcome using these anchor proxies stakeholders felt the netball carnival was most appropriate. The relative weightings for each outcome and the value per participant calculated as a result are shown in Table 21.

Table 22 Goolum Goolum anchor and weighting values

Outcome	Number of beads	Percentage weighting	Value per participant
Community members connect with each other	12	1.00 (100%)	\$2,970
Community has a stronger sense of identity	10	0.83 (-17%)	\$2,475
Community members' mental wellbeing improves	10	0.83 (-17%)	\$2,475
Community members know more about their Culture	9	0.75 (-25%)	\$2,228
Our Aboriginal Community Controlled Organisation creates sharing and learning opportunities with the community	7	0.61 (-39%)	\$1,802
Community members gain new skills	5	0.41 (-59%)	\$1,238
More people in the Community know about our Aboriginal Community Controlled Organisation	3	0.23 (-77%)	\$693

6.3.1.3 Moogji

Stakeholders felt that the highest value outcome, ‘Community member’s mental wellbeing improves’ should be the anchor. Given that the main activities that Community members carry out on Country to improve their mental health involve working with plants (horticulture and gathering medicinal plants), stakeholders decided that working two weeks every month for a year on an organic farm would be an appropriate proxy. This was determined to be valued at \$17,736

The relative weightings for each outcome and the value per participant calculated as a result are shown in Table 22.

Table 23 Moogji anchor and weighting values

Outcome	Number of beads	Percentage weighting	Value per participant
Community members’ mental wellbeing improves	7	1.00 (100%)	\$17,736
Community has more opportunity to care for Country	5	0.73 (-27%)	\$12,899
Community can freely meet its economic, social and cultural needs	4	0.58 (-42%)	\$10,212
Community members connect with each other	3	0.42 (-58%)	\$7,524
Community members’ educational prospects increase	1*	0.15 (-85%)	\$,2687
Community’s economic prosperity increases	1*	0.15 (-85%)	\$2,687

6.3.1.4 Rumbalara

Stakeholders felt that the highest value outcome ‘Community members connect with each other’ should be the anchor. During the initial Value Yarns process stakeholders felt that the connections they gained were equivalent to what they would gain through regular recreational activities with friends. Using government data on the average weekly spend on recreational activities a total value of **\$529** for the eight weeks of the program was determined to be appropriate.

However, through verification conversations with ACCO staff it was determined that program participants had gained more value from the program than they would from simply participating in social activities. We needed a proxy that reflected the cultural element of the connections and the fact that some of these connections led to tertiary education opportunities or other health services. It was more akin to the value derived from having a social network,

As such, we researched a new anchoring proxy to reflect this additional value. A proxy based on the value of enhanced social networks, sourced from the UK Social Value bank, was determined to be a better match. This was calculated to be equivalent to **\$1,208** for the eight weeks of the program. This was re-validated with the stakeholders.

The relative weightings for each outcome and the value per participant are shown in Table 24

Table 24 Rumbalara anchor and weighting values

Outcome	Number of beads	Percentage weighting	Value per participant
Community members connect with each other	13	1.00 (100%)	\$1,208
Community members have more pride about their Culture	11	0.85 (-15%)	\$1,029
Community members' mental wellbeing improves	9	0.70 (-30%)	\$850
Community has a stronger sense of identity	8	0.63 (-37%)	\$761
Community members' physical wellbeing improves	4	0.30 (-70%)	\$358
Community members gain new knowledge	3	0.22 (-78%)	\$268

6.4 Calculating outcome incidence

We sought to take a Community-led approach to calculating outcome incidence. Community determined that it would not be appropriate or useful to conduct a survey of participants regarding the degree to which outcomes were experienced. In consultation with Kowa and VACCHO, we developed a conversational approach to gathering evidence of the degree of change.

When we were on-Country, we asked representatives from each ACCO to Yarn on whether they thought 'Some', 'Most' or 'All' stakeholders experienced each outcome and then to back this up with examples.

This resulted in a table of rich data for each ACCO such as illustrated below in Table 24. The table shows whether 'Some', 'Most' or "All" stakeholders experienced the outcome and what the evidence is to support this. These tables formed the evidence base of the indicators that indicate the degree of change that has occurred for each outcome for participants.

Table 25 Rumbalara participant outcome incidence and indicators

	Some	Most	All
Community members connect with each other		Group conversations in workshops	
Community members have more pride about their Culture		Participation in Yorta-Yorta Woka was initially hesitant and become stronger Booklets, certificates, handbooks	
Community members' mental wellbeing improves		"I won't get out of bed otherwise" Reduction in depression	

	Some	Most	All
		Having a safe space	
Community has a stronger sense of identity		'I am Deadly' ⁷ All participants immersed themselves in experiences	
Community members' physical wellbeing improves		<ul style="list-style-type: none"> • Most participated in Fitbit competition • Bringing water and not energy drink 	
Community members gain new knowledge	Lifestyle knowledge: <ul style="list-style-type: none"> • Gained new knowledge from "Stirfry on a budget" activity 	Cultural knowledge: All experienced this, as it was tied to increased Pride and Identity outcomes.	

6.4.1 People who did not experience the outcomes in full

We also considered those who did not experience the outcomes and applied the following logic for each ACCO.

Budja Budja: All children who attended the camp attended for the full duration of the camp. Children who did not experience a particular outcome on the camps (as evidenced by a 'thumbs down') experienced *no* change. There was no evidence of negative outcomes for these children.

Goolum Goolum: People who did not experience the full outcome did not attend all of the workshops, but did attend some workshops. They experienced *some* of the outcome.

Rumbalara: People who did not experience the full outcome did not attend all of the workshops, but did attend some workshops. They experienced *some* of the outcome.

Moogji: People who did not experience the full outcome came to the property less frequently, but did attend some activities. They experienced *some* of the outcome.

⁷ Many Aboriginal people use the term 'deadly' to mean awesome, brilliant, strong (Victorian State Government 2022)

6.5 Sensitivity analysis

The SROI model has been developed applying the seven principles of the SROI methodology. In particular, where professional judgment has been required, a conservative approach has been used. However, any approach requiring judgement and assumptions carries the risk of errors in the data and findings. For this reason, a sensitivity analysis has been conducted to understand the influence that any variation in these inputs would have on the SROI model. The sensitivity analysis is a key mechanism for exploring the risks and impacts of over claiming. The full results of the sensitivity analysis are provided below.

There is potential that the ratio presented in this report is both over and underestimated. The variations explored would result in the ratio varying from **\$7.57** through to **\$12.49** for every \$1 invested. The variations include:

- **Alternative anchor proxies** – as part of the Value Yarn process alternative anchoring proxies were identified for Budja Budja, Goolum Goolum and Rumbalara. Using these alternative proxies would have resulted in the following changes to the overall SROI:
 - Using the alternative Budja Budja proxy would have raised the SROI to **\$12.49**
 - Using the alternative Goolum Goolum proxy would have decreased the SROI to **\$7.57**
 - Using the alternative Rumbalara proxy would have decreased the SROI to **\$8.24**
- **Influence of Moogji** – the inclusion of Moogji in the SROI has had a major impact on the SROI – Moogji accounts for 57% of the total inputs and 56% of the total social value. Deducting Moogji's inputs and social value from the SROI calculation would see an increase in the ratio to **\$9.00**.
- **Impact of Covid on outcome incidence** – it is possible that the outcomes relating to connecting with community and mental health are overvalued as a result of the social isolation that many people experienced during the Covid-19 lockdowns. That is, participants overvalued these outcomes as they were coming from a lower than usual baseline of social connection and mental health. Reducing the outcome incidence for outcomes in these areas would reduce the overall SROI to **\$8.14**
- **Attribution for ACCOs** – in determining the attribution for ACCO outcomes we assumed that the contribution of Elders and other volunteers could be quantified at 10%. However, it is possible that this contribution was undervalued. Raising the attribution to 15% reduces the SROI to **\$8.26**
- **Deadweight for government** – Government stakeholders reported that 'some' of the policy outcomes would have been achieved without the Culture + Kinship program. Based on this we assigned a deadweight of 50% to both of the outcomes for Government. However, it is possible that this was an underestimation and that more outcomes would have been achieved. Increasing the deadweight to 75% reduced the SROI to **\$7.70**
- **Drop-off for functional outcomes** – we have assumed a moderate drop off for the two functional outcomes in the analysis, assuming that the majority of the skills and knowledge gained would be retained over the long term. However, it is possible that this was an overestimation. Increasing the drop-off to 50% for these outcomes reduces the SROI to **\$8.26**
- **Displacement** – displacement was not material factor for any proxy, so a sensitivity analysis was not completed.

7. Discussion

7.1 SROI result and analysis

This SROI analysis has shown that the Culture + Kinship has produced significant value for its stakeholders, returning a social value of **\$8.29** for every dollar invested. The most significant outcomes for Community members are shown in Table 26.

Table 26 Highest value outcomes for program participants

Outcome	Social Value	Percent of total value
Increased mental health	\$592,000	21%
Increased Community connection	\$453,000	16%
Increased self-determination	\$415,000	15%
Increased ability to care for Country	\$377,000	14%

It should be noted that the lingering effects of the Covid-19 Lockdowns may have had an impact on the high valuations for mental health and Community connection outcomes. As such, it is possible that future Culture + Kinship programs may not produce such high valuations for these outcomes.

Underlying the overall SROI figure of **\$8.29** was a significant amount of variation in the relative value return for each ACCO as shown in Table 26.

Table 27 Relative SROI valuations for each ACCO

ACCO	Social Value	Inputs	SROI
Moogji	\$1,624,733	\$207,143	\$7.84
Goolum Goolum	\$412,638	\$55,860	\$7.39
Budja Budja	\$324,107	\$61,425	\$5.28
Rumbalara	\$23,565	\$10,638	\$2.22

Examining the factors driving these variations in social value across each ACCO provides valuable insights into how future programs could be designed to maximise impact. Key elements identified as driving this variation are as follows:

- Centrality of cultural knowledge and skills transmission in the program
- Self-determination in program design and participant agency in delivery.

7.2 Centrality of cultural knowledge and skills transmission

The degree of focus on cultural knowledge and skills transmission varied between each program. We observed higher levels of social value being generated in programs where connecting with Culture was a core element of program design.

Since the arrival of European settlers in the late-18th century, Aboriginal and Torres Strait Islander peoples have been subject to continuing acts of extreme marginalisation. This has included dispossession, genocide and structural racism. Ongoing patterns of trauma and violence have resulted in the loss of language and Culture. It has also alienated Australian First Nations' peoples from their Country (Dudgeon et al 2021). These acts have compromised the capacity of Aboriginal Communities to connect to Country, Culture and Community – relationships that go back thousands of years.

The two programs that generated the highest SROI values, Moogji and Goolum Goolum, strongly centred Culture in their program design. Moogji's social value flowed from the ability of Community members to be able to carry out traditional Cultural practices, and other activities, on their own land and on their own terms. During Impact Yarning, Moogji Elders were very clear that none of the social value would have been created without the Community members being able to carry out the core cultural activity of connecting to Country.

Likewise, the Goolum Goolum program provided women from the Community with an opportunity to build social connections in the traditional relevant context of women's cultural work and artistic expression. All of the outcomes for this program were a direct result of Community members coming together to create a cultural artifact.

The other two programs included Cultural activities to a lesser degree. Budja Budja's Gariwerd Youth Connections program included several activities with a strong Cultural component, such as dancing, storytelling and the production of art. However, a significant element of the program consisted of traditional Youth Camp confidence building activities like high ropes courses and archery.

Rumbalara's program did not initially include a significant component of Cultural activities, instead choosing to focus primarily on health education. As result of participant feedback, Cultural activities were incorporated into the program after it had commenced. At least 40 per cent of all the value for this program was a direct result of these Cultural activities.

These findings indicate that future programs that centre Cultural activities, or provide other activities in a cultural context, will deliver a higher level of social value and, consequently, wellbeing to their Communities.

7.3 Self-determination in program design and participant agency

The degree of self-determination that ACCOs had in designing the programs and the relative agency of participants were factors driving the creation of social value.

7.3.1 Program design

Programs that were designed and delivered by facilitators with strong links to their Community were able to produce a higher level of social value. This is most likely due to designers having a deeper understanding of the Community's specific context and being able to design the program to meet their specific needs.

In addition, we noted that our ability to successfully engage with Community members for evaluation and validation activities was much greater when ACCO staff had established links with the Community and could leverage their social capital to encourage participation.

7.3.2 Participant agency

The two highest valued programs provided participants with a high degree of agency in carrying out their activities.

All outcomes for Moogji flowed from ownership of the property and the ability to carry out traditional Cultural stewardship activities on Country. Non-Cultural economic activities, like horticulture, were delivered in such way that they centred Community connection, learning and healing by providing disaffected and traumatised Community members with meaningful work and opportunities to build social connections. The value of economic and educational outcomes were expressed in terms of ability of the Community to carry them out on their own terms.

The Goolum Goolum possum skin cloak workshops provided participants with a high level of independence in problem solving and task setting. The program facilitators, supported by Elders, empowered participants to problem solve in a cultural context. Building social connections as part of working on shared tasks was a major generator of value for the program.

Opportunities for participants at the Budja Budja youth camps to exercise their self-determination were limited because of the highly structured nature of the program. However, we noted that Cultural activities that involved an element of self-expression (i.e. the Cultural/hip-hop dancing) were highly valued by participants.

Rumabalara participants demonstrated self-determination by modifying the program design to meet their needs. Their decision to incorporate more elements of Cultural art creation into the program likely led to the program generating a much higher level of social value than if the program had continued as planned. The facilitators' acknowledgement of participants needs and their willingness to adapt the program to meet them was a major contributor to the positive outcomes experienced by participants.

These observations provide evidence that future iterations of Culture + Kinship programs are likely to deliver more value to their Communities by contextualising them to meet their specific needs, Furthermore, providing participants with the agency to collectively problem solve and adapt activities to meet their needs is likely to deliver higher value outcomes.

8. Recommendations

As the field of social valuation grows and evolves there is an increasing recognition that just measure the social impact of an organisation is only the first step in the creation of a more sustainable and equitable world for all. The recent introduction of an eighth principle to the SROI standards, “Be Responsive”, reflects this by aiming to help organisations and practitioners use social value or impact data to make decisions in a way that will help achieve impact goals and optimise impacts on wellbeing for all materially affected stakeholder groups.

This SROI has clearly demonstrated that significant value is being created for First Nations stakeholders as a result of centring Culture, Country and Community in the Culture + Kinship program. By applying the findings of this evaluation VACCHO, and other organisations working to advantage indigenous self-determination, will be better able to design and implement programs that maximise positive changes in health and wellbeing for their stakeholders.

Based on the outcomes of this pilot, there are several considerations that will be important for the future success of Culture + Kinship programs:

- First Nations leadership and self-determination
- Centring Culture, Country and Community
- Place-based approaches
- Social capital
- Empowering evaluation through Yarning
- Long term, flexible funding to drive self-determination
- VACCHO as an enabler of First Nations Data Sovereignty
- Collecting data.

8.1 First Nations leadership and self-determination

The Heathy Communities project has demonstrated the necessity of First Nations Leadership in delivering health programs. More specifically, it has demonstrated how Aboriginal self-determination is a vital component in funding and designing programs that seek to benefit Aboriginal and Torres Strait Island people. Such an approach has allowed Culture + Kinship to respond directly to the Community need in a way that is targeted, considered and effective.

Given this, future Culture + Kinship projects must continue to be led by local First Nations leaders and their Community. This leadership should incorporate project design, delivery and decision-making. Doing so will ensure that projects can appropriately respond to their Community’s specific needs.

Funding agencies should create the conditions for this to occur by providing long-term and flexible funding for these programs. This enables sustained engagement and local decision making and increases the likelihood that the full impacts of the programs can be realised.

8.2 Centring Culture, Country and Community

The Culture + Kinship pilot demonstrates that initiatives that centre Culture, Country and Community can be highly effective in improving health and wellbeing outcomes for First Nations people. A focus on the spiritual, Cultural and emotional health of participants can help address the underlying trauma of marginalisation and dispossession that is the root cause of much unhealthy behaviour and choices. The Culture + Kinship program created opportunities for participants to explore and celebrate their Aboriginal identity in a positive and affirming context as opposed to the racism and discrimination they

may have experienced elsewhere. This is especially significant for younger participants who may be engaging with their Culture and Community for the first time.

The importance of connection to Country as an enabler of self-determination, as demonstrated by Moogji, is something that should be explored further in future programs. Having a space of their own where they can 'just be us and do things our way' has empowered the Moogji Community. This approach has significant potential above and beyond ensuring the ongoing wellbeing of individuals as evidenced by the comments from the Moogji Elder on the potential for using the space to engage in reconciliation with the wider local community.

Future programs should ensure that they provide participants with meaningful opportunities to build long-term connection with Culture, Country and Community. Doing so would deliver a higher level of social value and, consequently, wellbeing to their Communities.

8.3 Place-based approaches

Future Culture + Kinship programs should provide opportunities for different, place-based, programs at different scales. Place-based approaches ensure that the needs of the Community are met through their direct and active engagement. Place-based approaches support Community-identified priorities, value local knowledge and build upon social and cultural connections.

Culture + Kinship demonstrated that ACCOs that were able to facilitate approaches that responded to the participant's specific local circumstances. Centring connection with Culture, Country and Community in their programs, they were able to deliver significant health and wellbeing outcomes to their Communities.

There is opportunity for VACCHO to explore ways to deliver other health prevention initiatives as place-based models like Culture + Kinship.

Effective place-based approaches are multisectoral and have a long-term focus. As such funding for Culture + Kinship should come from multiple arms of government and other funders, acknowledging the inputs and benefits beyond health. Doing so would create a wider financial base and more sustainable model into the future.

8.4 Social capital

What is also likely to prove vital to the success of Culture + Kinship in the future is the creation of social capital. Indeed, there is strong support in the public health literature for the role of social capital in creating strong, lasting connections between Community members in ways that support health outcomes (Gillies 1998). This suggests that strong Community connections are built through the creation of strong networks that engender reciprocity and trust.

Strong connections between ACCOs and their Communities have also proven to be valuable in enabling effective evaluation of the Culture + Kinship programs. Being able to access honest and meaningful feedback on the effectiveness of programs is essential in enabling continuous improvement and greater alignment of interventions with Community needs.

What this means is that programs and projects that facilitate coordination and regular collaboration between Community members should be given funding priority over those that may involve once-off or intermittent contact. Funding programs that allow for regular interactions are likely to be better placed to generate stronger connections and thus increase social capital in Community.

8.5 Empowering evaluation through Yarning

This report has demonstrated that it is possible to synthesise Western and First Nations methodologies to produce an evaluation that meets the requirements of all stakeholders. Specifically, the Impact Yarning process has proven to be a highly effective approach to understand, capture and report on the outcomes and impact of the program, in a way that upholds FNDSoV and centres Aboriginal ways of knowing, being and doing. ACCO staff involved in the evaluation reported that the approach was received well by Community. This was further evidenced by the deep engagement of ACCOs and Communities throughout the process, leading to the development of a clear program theory of change.

The Impact Yarning methodology is sufficiently flexible to be adapted to other uses for evaluation. Value Yarns, developed for this evaluation, enabled the effective verification and valuation of outcomes while maintaining principles of FNDSoV and self-determination. Opportunities to use, and adapt, Impact Yarns, and Value Yarns should continue to be explored in the future, to understand the impact of Culture + Kinship initiatives and to support the evolution of the program.

8.6 Long term, flexible funding to drive self-determination

Communities need long-term and flexible funding models to realise the full benefit of health and wellbeing programs that centre Connection to Culture, Country and Community.

Long-term programs provide participants with the ability to engage with their Culture and Community on their own terms in their own time. The underlying effects of trauma and dispossession that drive unhealthy behaviours cannot be addressed in one intervention, no matter how positive.

Long-term funding enables ACCOs to run programs multiple times, providing learning opportunities that can be used to better adapt their delivery to meet the needs of their Communities. Programs need to be repeated again and again to ensure that improvements are established and sustained into the future. Building a healthy community is a journey, as illustrated by footprints traversing a mountain in the overarching theory of change.

Self-determination means not having to go back and ask for funding every year. The funding model should provide sufficient funds and an appropriate structure to allow for a journey towards healing and health.

8.7 VACCHO as an enabler of First Nations Data Sovereignty

The Culture + Kinship program provides an example of how the principles of FNDSoV can be applied successfully in mainstream evaluations by using the Impact Yarning methodology. Meeting the reporting requirements of mainstream evaluation processes often requires a specialised set of skills and knowledge that might not be present in all Communities. Furthermore, mainstream data reporting and data retention policies are often in conflict with the principles of FNDSoV. As such, Communities may not have the capability or capacity to diversify their funding sources, or may not be willing to share their data.

VACCHO should continue to use Impact Yarning as an evaluation tool for future Culture + Kinship programs and advocate for their use more broadly. VACCHO has an opportunity to enable greater use of Impact Yarning by ACCOs by making it easier to submit Impact Yarning material and match it to external evaluation frameworks. Providing ACCOs with a simple, centralised method of submitting Impact Yarns and other materials for evaluation would significantly reduce their reporting burden and free up resources for frontline work. Building a method for mapping Impact Yarns against mainstream evaluation frameworks would simplify the process of for ACCOs.

8.8 Collecting data

As this was a forecast SROI, we recommend collecting data against the identified participant and ACCO outcomes. This will support any future evaluative SROI and also support impact management. This could include:

- Data on number of participants
- Impact Yarns with participants to confirm the extent to which outcomes were achieved and whether there were any new outcomes
- Additional focus on the valuation of outcomes relating to connection, which we noted above, may be overvalued due to the lingering impact of COVID-19 lockdowns in Victoria.

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Appendix A Impact Yarn guides

The following document was provided to ACCOs as a guide for carrying out Impact Yarns with their stakeholders. This guide is based on the Impact Yarn methodology which can be accessed [here](#).



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VACCHO: Healthy Communities Impact Yarns

A guide for collecting Impact Yarns to support the SROI for
Healthy Communities

Victorian Aboriginal Community Controlled Health Organisation Inc. ABN 67 498 114 972 RTO No: 20739

Impact Yarns Overview

Collection of Yarns Process

There are many ways to collect Impact Yarns for your program/organization/community to amplify First Nations voices in what they believe is the most impactful change they have experienced. This booklet will guide you in the process of collecting yarns and works in conjunction with the Impact Yarns Tool.

Phase 1		Phase 2		Phase 3		Phase 4	
Decide if there is a need to collect yarns and learn from community – then resource going out to community for co-design	Co-design between relevant program/organisation/community members in the process of questions to be asked	Understand how best to approach yarn harvesting and prepare for training and resourcing the next steps	Training of relevant program/organisation/community members in using Impact Yarns, harvesting of yarns in your community and preparation for sharing back	Prepare yarns for sharing and resource the next steps	Centring and amplifying harvested yarns through sharing in community and allowing (Where appropriate) for cross-cultural consideration of which yarns are most impactful and why	Bring appropriate First Nations peoples together for sense-making and resource the next steps	Applying a First Nations lens and thought leadership approach to digesting the most impactful yarns and surfacing what the findings mean

Stakeholder Mapping & Planning

Person, contact details, demographics, who interviews, date, type, completed by.

Who are the stakeholders? (by stakeholder, or by persona)	Stakeholders	Question Planning	Identifying who is collecting
Employees / Community Groups			
Participants			
Workplaces / Employers			
Funders			
Community			

Scope

What?

Victorian Aboriginal Community Controlled Health Organisation is the peak body for Aboriginal health and wellbeing in Victoria – the only one of its kind – with 32 Aboriginal Community Controlled Organisations as Members. VACCHO Members support over 25,000 Aboriginal people in Victoria, and combined, are the largest employers of Aboriginal people in the State.

In addition, VACCHO supports the following health promotion sectors:

- Tackling Indigenous Smoking
- Population Cancer screening
- Eye Health
- Ear Health
- Nutrition
- Sexual health
- Social and Emotional Wellbeing
- Population Cancer Screening.

VACCHO's guiding principles draw on the importance of *Culture and Kinship* and embodying the principles of self-determination for Aboriginal peoples. As an Aboriginal organisation, we acknowledge that *Culture and Kinship* are fundamental to Aboriginal people's health and wellbeing, and commit to embedding, promoting, and celebrating Aboriginal ways of Being, Doing and Knowing across everything we do. This means we commit to:

- Doing more to leverage the health and healing benefits of *Culture and Kinship*.
- Putting relationships first and collaborating with our partners to maximise impact.
- Celebrating and embracing the diversity and authenticity of all our Community members.
- Helping translate health and wellbeing evidence into practice to achieve health outcomes for the next generation.

In line with VACCHO's new strategic plan, it is time to leverage the health wellbeing benefits of strong *Culture and Kinship* to improve a person's sense of wellbeing, before participation in health promotion. This will provide a foundation for people to want to make healthy lifestyle choices more actively. By having evidence to demonstrate the benefits of *Culture and Kinship*, we can support ACCO's to become sustainable and effective health promotion hubs.

Our aim for initiating *Healthy Communities* is to test the hypothesis that *Culture and Kinship* play a significant role in improving healthy behaviors and health outcomes for Aboriginal people in Victoria.

Who?

Aboriginal and Torres Strait Islander community, members and organisations. Some of the people that we can gain data from are below.

-

How?

We will be collecting evidence that responds to a series of questions relating to an individual's experience of impact through Healthy Communities (or other projects). Evidence can take many forms and we encourage yarn sharers to use which ever approach feels right for them, some suggestions are:

- Dance
- Video
- Photo Collage
- Song/Poem
- Drawing/ Artwork
- Written Testimonials or interview
- Self-Video
- Interviewer Video
- Any other methods

Impact Yarns Collection Instructions

1. Reach out to your storytellers
2. Describe the purpose of you reaching out: "VACCHO is collecting Impact Yarns to help test their social impact framework, by understanding how your life has changed in either good or bad ways through engagement with our program/service/ACCHO, we can learn more about what VACCHO and partners are doing now and can do in the future. A few questions sit at the heart of gathering your yarn, they can be responded to as individual questions or by providing your response as a reflection of all the questions. These yarns are important so that Community have a voice that is deeply embedded in VACCHO both looking back and looking forward. It is also important to note that all the Impact Yarns that are collected may be showcased for all community members and organisations to vote on which impact yarn was most significant to them."
3. Ask if the yarn sharer would like to participate.
4. If yes, describe the [ways on which the interviewee can participate](#). Based on the yarn sharer's choice, make sure you follow the [guide for each of the types of media \(page 3\)](#).
5. Explain that if the yarn shared chooses to participate via Zoom or Telephone, the yarn will be recorded for the purpose of transcription and sharing.
6. Explain that other media types can be recorded by the interviewee themselves. There is a section on Tips on how to do [video storytelling](#) and [Photo storytelling](#) in this booklet.
7. Once a media type is selected, you can get started straight away, or set up an appropriate time that suits them to collect their story
8. Make sure the yarn sharer has what they need for their media choice (IE. Paint, paper, computer, phone, internet access etc) – allow and support creativity. Reach out to VACCHO, Kowa or Think Impact if you have any questions

Getting set and collecting the story:

- Click on the media type below that your storyteller has chosen – check our helpful guides to make sure you have everything in place:
- [Interview by Zoom](#)
- [Interview by Phone](#)
- [Photo, artwork, or drawing](#)
- [Video](#)
- Song/Poem
- Written Testimonials

Script for conducting an interview:

- Acknowledgement
- Please state your name, day, date that the interview took place.
- “VACCHO is collecting Impact Yarns to help test their social impact framework, by understanding how your life has changed in either good or bad ways through engagement with our program/service/ACCHO, we can learn more about what VACCHO and partners are doing now and can do in the future. A few questions sit at the heart of gathering your yarn, they can be responded to as individual questions or by providing your response as a reflection of all the questions. These yarns are important so that Community have a voice that is deeply embedded in VACCHO both looking back and looking forward. It is also important to note that all the Impact Yarns that are collected may be showcased for all community members and organisations to vote on which impact yarn was most significant to them.”
- “If for any reason you feel uncomfortable at any time, we can stop, picking up again at a time you feel ready to do so”.
- “Do you still wish to go ahead?”
- Start with your questions.

During the interview:

- Be clear, concise and patient.
- Repeat questions if needed.
- Don’t rush, take your time.
- Last question should always be “Is there anything else that you would like to add?”

Post interview:

- Thank the storyteller for participating in the Impact Yarns and inform them that they can withdraw from it at any time prior to the publishing date.

Tips and handy hints for collecting yarns

Tips for conducting a Zoom interview:

- Sign into Zoom
- At the top, click on 'schedule a meeting'.
- Fill in the agreed date and time in the fields provided and be sure to give yourself at least 45 minutes to conduct the interview.
- In 'Meeting ID', make sure that you click on 'Generate Automatically'. Then click on 'Require meeting password' so that a password is provided for privacy reasons.
- In video, make sure that the Host and Participant are 'on'. In Audio, make sure that it is 'Both'. This means that their video and audio are all set up without any technical issues when the interviewee joins the meeting.
- In 'Meeting Option', click enable waiting room then click 'save'.
- Once it is saved, there will be a summary of your Zoom Meeting. In that summary, you will find a button that says, 'copy invitation', click that and email that copy to your interviewee. This will give them the date, time, and meeting ID along with the password.
- 5-10mins before the interview, sign into Zoom and click on meetings. Find the right meeting that you scheduled as there may be more than one (generally the one at the top of the list) and click 'start meeting'.
- Be sure to press record to gather data and transcribe.

Tips for conducting a phone interview:

- Be sure that there is no background noise.
- Be clear in your speech.
- Avoid using headphones as you need to record the interview. Loudspeaker

Transcription of Interviews

Interview Transcription is the process of documenting a conversation between two or more people. It is vital that a full and complete recording is provided along with a typed (transcription) copy of the interview. It requires listening skills, patience, and careful editing. An hour-long interview can take 6 to 7 hours, depending on your typing skill. Take enough time to transcribe to maintain accuracy.

1. Write the name of the interviewer, interviewee, time, date, and location, where it took place.
2. Interviews are generally in question-and-answer format. Play a small section at a time and type as you hear them. Repeat the recording as and when required. Include both questions as well as interviewee's answer.
3. Transcribe each word. Sometimes some words are not very clear, there you read the whole paragraph and make an intelligent guess. Put that into a bracket to show that it is your text, not from the original sources.

4. Insert a paragraph in between whenever an interviewee makes a new idea. Put a space in between each speaker. If needed, you can edit into more paragraphs in the final copy.
5. After finishing the initial draft, listen to the tape again. Read the transcribed interview at the same time. Do corrections, if necessary.
6. Now start editing. Spell out abbreviations and clear all punctuations.
7. Correct grammar and the content in the final copy.
8. Edit excessive use of verbal tics like “I mean”, “you know” etc. You can also edit ‘um’, ‘uh’ like fillers, which is a distraction while delivering a message of the total interview.
9. Check for the last time. Now it is ready to send.

Tips for photo, artwork or drawing story telling:

What should they take photographs of?

Their photos should be about them and their impact. Remember, they are unique and personal stories are the most compelling.

What can they use to take a photo?

They can use a camera, phone, ipad, tablet or computer.

How do they take good photos?

- Ensure you are in a well-lit position before taking your photo. If you are inside, use a flash.
- Ensure your photos are in focus and are not blurry.
- Ensure the frame is full when taking a photo – ensure the subject (for example; person) is in the centre of the frame.
- Always take your photos in portrait not landscape

How many photographs should they contribute?

You can enter as many as you like but we suggest you aim for 5-10 photos.

What format do they need to submit their photography?

We are flexible in terms of the image formats it accepts. Photography or graphics can be uploaded using JPG, GIF, PNG and BMP formats.

Size limit:

There is a limit of 10 MB for photographic uploads.

Tips for video story telling:

What should I tell the interviewee to video about?

Their video should be about them and/or their community about most impactful story. Something they'd experienced to change about the NCIE/Service stream. It must be non-fiction or an opinion piece.

What can they use to record their video?

They can use your phone, iPad, tablet or computer to video record.

How can they take a good video?

- Have a plan for your video before you start filming (this might be what they plan to say or the images they want to portray in their video).
- Ensure they are in a well-lit position before they start filming.
- Pick the right background – make sure they don't have anything or anyone they don't want on the film in their background.
- Avoid shaking video - make sure they keep the camera as stable as possible while filming.
- Ensure there is not much background noise and if they are speaking to camera they can be heard loud and clear.
- Ensure the frame is full when filming
- Always film in portrait, not landscape

How long should their video be?

Videos should aim to be around 3-5 minutes in length.

What format do they need to submit their video?

- We are flexible in terms of the video formats it accepts. The following formats are preferred:
MPEG (mp4, VOB, MPG, 3GP)
Microsoft (AVI, ASF, WMV)
Quicktime (MOV)
FLV (VP6 - newest version of FLV format)

Appendix B Value Yarns

The following documents were provided to ACCOs to facilitate the Value Yarning process:

- A cover letter providing an overview of the process (Figure 32)
- A set of instructions for completing the task (Figure 33)
- A set of labels to be affixed to containers for voting (Figure 34)

In addition a set of beads was sent to each ACCO to be used in voting.

The following images show the documentation for the Budja Budja Value Yarn process as a representative example of what was provided to each ACCO

Cover letter



VALUE YARN INSTRUCTIONS

Overview

VACCHO is currently working with Think Impact and Kowa to understand the impact of the *Healthy Communities* program. Think Impact has put together this pack to assist in understanding what impacts *Healthy Communities* has had on your Community.

Steps

This pack includes:

- Labels with each impact
- Participant instructions
- Tokens.

As part of this process, we are hoping that you could:

1. Attach each impact to a separate container (i.e., jar, plastic tub, etc.)
2. Place the containers and the participant instructions in a prominent and accessible location
3. Contact your Community to encourage them to vote on the impacts they think are most significant by placing a token in the relevant container.

The containers should be made available until the 21st of July.

All people voting should receive a maximum of three tokens. People can put more than one token in a container if they wish.

Voting is fully voluntary. We would like to receive as many responses as possible to represent the Community's experiences as accurately as we can.

More information

If there are any questions, please contact Marty Bortz at Think Impact (marty@thinkimpact.com.au)

Figure 32 Budja Budja Value Yarn cover letter

Instructions

WHAT DO YOU THINK IS MOST IMPORTANT?

Instructions

- Please take three tokens and place them in the container with the labels that you think are most important.
- You can put more than one token in the same container.

Figure 33 Budja Budja Value Yarn instructions

Labels

Community members have more self-confidence	Community members connect with each other
Community has a stronger sense of identity	Community members have more pride about their Culture
Our Aboriginal Community Controlled Organisation creates sharing and learning opportunities with the community	More people in the Community know about our Aboriginal Community Controlled Organisation

Figure 34 Budja Budja Value Yarn labels

Appendix C Enduring impact model

Drop off and duration for participant outcomes have been estimated drawing on Impact Yarns and the Enduring Impact Model which has been developed by Think Impact. The basis of the Enduring Impact Model is that for long-term change to occur, programs or services need to improve outcomes in the following three dimensions: intrinsic change, extrinsic change and functional change.

Drawing on the enduring impact principles, the following benefit periods and drop-off rates have been applied to the outcomes in the model.

Dimension of Enduring Impact	Benefit period	Drop off	Description
Intrinsic	1	0%	Intrinsic changes are changes in self in terms of areas such as confidence, identity, self-esteem etc. They tend to be more inward focus and are more volatile to situations. Therefore, the benefit period is generally short-term with a medium drop off.
Extrinsic	1	0%	Extrinsic changes are in networks, sense of belonging, community etc. They tend to be more outward focus and depend on contribution from others. Extrinsic outcomes are generally short-term with a medium drop off.
Functional	2	30%	Functional changes are in skills, knowledge, access to information etc. Functional outcomes are generally medium-term with a low drop off.

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