



Reducing young women's offending through improved service delivery in human services and the Youth Justice System

Report for Anglicare

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Community partners



YOUNG WOMEN'S VOICES: REDUCING YOUNG WOMEN'S OFFENDING THROUGH IMPROVED SERVICE DELIVERY IN HUMAN SERVICES AND THE YOUTH JUSTICE SYSTEM

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About the project

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¹ “Mob” refers to a group of Aboriginal or Torres Strait Islander people associated with a particular place or Country (Australian Indigenous HealthInfoNet 2022). It is generally used by Aboriginal and/or Torres Strait Islander people (Australian Indigenous HealthInfoNet 2022); it was adopted in this study at the behest of Aboriginal and/or Torres Strait Islander members of the research team and Steering Committee on the grounds that it would be most appropriate for Aboriginal and/or Torres Strait Islander young women participants.

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Disclaimers

The views expressed in this report do not necessarily represent any official views of Youth Justice NSW.

This report cannot be considered as either endorsed by the Department of Justice WA or an expression of the policies or view of the Department.

The views expressed in this research report do not necessarily reflect the views of the State of Queensland.

The views expressed in this research report do not necessarily reflect the views of the Department of Human Services SA.

PART I: PURPOSE OF THE PROJECT

Young women's contact with justice and welfare agencies has increased rapidly across Australia and the world, creating a crisis that is costly and harmful, especially for young Aboriginal and/or Torres Strait Islander women. Pathways into these systems are gendered; but the systems were designed to address the needs of young male offenders. This project therefore aimed to discover how these systems could be better designed to improve outcomes for Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women (ie those young people who identify as young women). In this project, micro-narratives from Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women, and Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander service providers were captured in order to identify patterns in how the complex systems of youth justice and human services operate for young women. The project used a novel approach that gives young women a voice in how statutory and community-based services and programs can enhance their service provision in the welfare and justice sectors to better meet the needs of young women.

It is hoped that the presented results in this manner will provide the clearest picture to policymakers and service providers who support young women involved in the youth justice ecosystem.

BACKGROUND

The contact of young women with the criminal justice system has increased rapidly and profoundly over the past 50 years across Australia (Armytage & Ogloff, 2017; Carrington, 2006, 2013) and globally (Schliehe, 2014; Sharpe, 2012). In Queensland, the number of young women in youth detention more than tripled between 2011-12 and 2015-16 (Childrens Court of Queensland, 2016) while in NSW, the ratio of young women to young men appearing before the NSW Children's Courts for criminal matters narrowed from 1:14 in 1960 to 1:4 in 2012 (Carrington, 2013).

Young women are not well-served by the agencies that comprise the youth justice system (YJS). Indeed, the YYS especially is profoundly masculine (Cunneen et al., 2015), its policies and practices are mostly developed for young males (ACT Human Rights Commission [ACTHRC], 2011; Chesney-Lind & Sheldon, 2014), and the needs of young women are often considered as an afterthought (ACTHRC, 2011). This is a

serious concern because young women's pathways into the criminal justice system are different from young men's, involving significantly higher levels of childhood abuse, post-traumatic stress disorder, mental health problems, family dysfunction, and self-injurious behaviour (Connecticut Juvenile Justice Alliance, 2017; Schliehe, 2014; Shepherd et al., 2013). Consequently, outcomes for young women who have contact with the youth justice ecosystem are typically poor, characterised by poverty, victimisation, dysfunctional relationships, poor parenting, substance misuse and poor health (Bright et al., 2011). This is especially the case for particular cohorts of young women in contact with the youth justice ecosystem, such as young women experiencing homelessness. As Aboriginal and/or Torres Strait Islander young women are over-represented in the youth justice ecosystem, documenting their unique experiences was one key focus of the *Young Women's Voices* project.

The urgent need to provide better services for the ever-expanding cohort of young women in trouble with the law has been identified in a number of reviews of youth justice services in the ACT (ACTHRC, 2011), Victoria (Armytage & Ogloff, 2017), NSW (Noetic Solutions, 2010), Western Australia (Western Australia Office of the Inspector of Custodial Services, 2013) and the Northern Territory (White & Gooda, 2017) as well as nationally (Australian Children's Commissioners and Guardians, 2016). However, research has rarely considered young women's experiences of both the youth justice and human services systems, positioning them as an unlikely 'source of ideas and innovation' (Trivasse, 2017, p. 21). Yet these are the services and supports that play an important role in framing and shaping the way that young women interact with the system in the longer term. It is timely that their experiences of the youth justice ecosystem are gathered, both to identify effective preventative strategies, but to also address a crucial, underpinning point: if young people do not feel valued or listened to, they rapidly become disengaged from interventions imposed on them (Trivasse, 2017, p. 21).

The *Young Women's Voices* project addressed this gap by documenting the perspectives of Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women in contact with the youth justice 'ecosystem' (the interrelated community and organisational entities with which young women engage in various ways before, and in parallel with, their exposure to the justice system, including human services organisations like Anglicare). The project aimed to make recommendations to governments and other agencies towards shaping a better

system for service delivery to improve outcomes for Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women who come into contact with this ecosystem. In doing so, it aims to address a social policy problem identified as critical and urgent, and aims to yield interventions that may contribute to a reduction in the immense economic and social costs associated with this problem. The research was guided by two research questions:

1. How do Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women in contact with the youth justice ecosystem experience systems that were developed for young men?
2. How could these systems produce better outcomes to support Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women to live thriving, offence-free lives in the community?

Every young woman's story is different, bringing different values, expectations and life experiences to their view of the service delivery experience. An innovative approach was adopted to ensure that the research captured the nuances and unexpected facets of this complex experience.

The project aimed to contribute to the reduction of contact of young women involved with the YJS, especially Aboriginal and/or Torres Strait Islander young women, and improve outcomes for young women. It is hoped that this may in turn contribute to the reduction of the socio-economic costs of ineffective responses to young women. The project's findings may benefit a wide range of end-users from government and non-government service providers across related sectors (eg child protection, education, homelessness) by providing the first insight into how services for at-risk Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women can produce better outcomes.

METHODOLOGY

INTRODUCTION

The research project used an innovative mixed methods approach, collecting both qualitative and quantitative data via an online survey tool. To collect the data, three surveys were developed for two participant groups: young women involved in the youth justice ecosystem (ie a separate survey for young women involved in statutory Youth Justice services and for young women involved in community services); and service providers from the youth justice ecosystem. The surveys aimed to document young women's (ie those who identify as young women eg trans* young women) and service providers' experiences with the youth justice ecosystem to answer the following broad research questions:

1. *How do young women in contact with the youth justice ecosystem experience systems that were developed for young men?*
2. *How could these systems produce better outcomes to support young women to live thriving, offence-free lives in the community?*

THE SENSEMAKER® TOOL

The innovative approach for this project involved adopting a theoretical 'complexity' framework known as 'Cynefin', that is supported by a complementary software tool called SenseMaker® (<https://thecynefin.co/sensemaker/>). This approach was successfully used as a basis for the Youth Voices pilot project in co-production between university-based researchers and Anglicare organisations in 2017 (see www.anglicaresq.org.au/youthvoices).

Complexity theory explores the dynamic nature of large-scale relational networks and the ways in which patterns of behaviour can be discerned, in retrospect, within a context of ever-changing circumstance (Snowden & Boone, 2007). The SenseMaker® tool, its design informed specifically by complexity theory and the Cynefin framework, is pattern detection software that relies on the use of a large number of micronarratives from a diverse range of participants to make sense of fragmented realities, to distil patterns and enable relevant and informed action. The innovation of the Cynefin/SenseMaker® methodology lies in its ability to provide meta-analyses of qualitative data that bridge the gap between case studies and large-sample quantitative survey data (Walter et al., 2018).

In complex social policy areas such as youth justice and human services, policy and practice are widely acknowledged to be ongoing and iterative rather than static (Eppel et al., 2011). As such, the problems generated can rarely be solved by traditional methods, which typically seek to respond to systemic problems using linear, cause-and-effect thinking (Stevens & Hassett, 2007). 'Solving' one issue often reveals or creates other, more complex, dilemmas. Complexity approaches, such as Cynefin, thus move away from a reductionist focus on elements of systems, as they assume that system components affect one another in complex ways, and that the impacts of systems are greater than the sum of their parts (Cairney & Geyer, 2015).

The Cynefin framework is specifically designed to produce common understandings of the lived experiences of users in complex systems in order to improve service delivery and client outcomes. The framework comprises four domains that help people to make sense of and analyse situations, and take action in contextually appropriate ways: obvious, complicated, complex, and chaotic (Snowden & Boone, 2007). The complex domain, of most relevance to this project, refers to those issues and environments in which there are many interacting agents and variables (eg detainees, health episodes, changing family circumstances), uncontrolled by any directing entity. Patterns exist, but they are unpredictable, and evidence often supports contradictory hypotheses or actions (Mark & Snowden, 2017). Thus, young women's growing prevalence in the justice system is a complex issue because of the myriad variables to which young women are exposed from early childhood and the countless different ways individuals respond to such influences, the uncertainty of any policy or action achieving the desired outcome when combined with those responses, and the fact that current evidence is insufficient to provide any overarching 'solution' to the issue.

Making sense of complex issues requires addressing these challenges. A key premise of the Cynefin framework is that participants in a complex system are the experts in their own lives and are thus best placed to interpret their own experiences (Hogaric, 2016; Mark & Snowden, 2017). The Cynefin approach therefore transfers some of the power away from the 'experts' who traditionally produce knowledge, to become a shared process of sense-making grounded in the real-life experience of and interaction with participants (Ens, 2015; Mark & Snowden, 2017). Adopting 'Cynefin' and using the SenseMaker® tool for this project was the ideal approach to ensure the voices of young women would be prioritised in all aspects of the research, from

research design through to analysis, interpretation and communication of results. This ensured their perspectives were central to the entire research process.

In this project, micro-narratives from young women and service providers were captured in order to identify patterns in how the complex systems of youth justice and human services operate for young women, what outcomes emerge from the 'interaction between agents, the rules they follow, and their environment' (Cairney & Geyer, 2015, p. 6), and how these outcomes might be improved to better meet young women's needs, and in turn foster healthier and safer communities.

The data were captured using the SenseMaker® instrument, which is specifically designed with three elements. The first element involves participants generating a micro-narrative in response to a co-designed stimulus question. In the *Young Women's Voices* project, the stimulus question for young women asked '*Think about a memorable experience that you or someone you know has had with this service in the last 12 months. What would you share?*'. The question is deliberately non-directive and non-hypothesis-promoting (Mark & Snowden, 2017, p. 85). This allows participants to share experiences of particular significance to them, rather than what they think the researcher wants to know. An example micro-narrative, provided by a participant in the *Young Women's Voices* project about a memorable experience was: "*My case manager always listens without judgement and always try to help and gets things sorted out for me.*"

The second element, 'signification', allows participants to analyse their own story against jointly identified themes. The 'signification' process further supports the gathering of diverse perspectives by uniquely enabling participants to visually self-interpret their data (Hogaric, 2016; Mark & Snowden, 2017). Participants interpret their own narratives through clarification questions that use widgets referred to as 'triads', 'dyads' or 'stones' against a set of co-designed themes (Van der Merwe et al., 2019). The use of widgets captures nuances in participant's experiences that traditional surveys cannot convey.

Triads: A triad widget is a triangle with labelled corners that describe different values associated with those themes, derived from relevant literature and theory, requiring the participant to consider different values "in relative tension to each other" (Ens, 2015, p. 97). For example, in the *Young Women's Voices* project, one of the themes related to 'support'. The question posed to young women was '*In the story shared,*

the best help and support came from:'. The associated values at each point of the triad were: 'Youth Justice staff'; 'Youth workers' or 'People outside the system (such as family, carers, Mob, friends, community or kin)' (see Figure 1). Participants respond by positioning the dot marker in the triad based on how strongly they feel each concept is applicable to their own narrative (Ens, 2015).

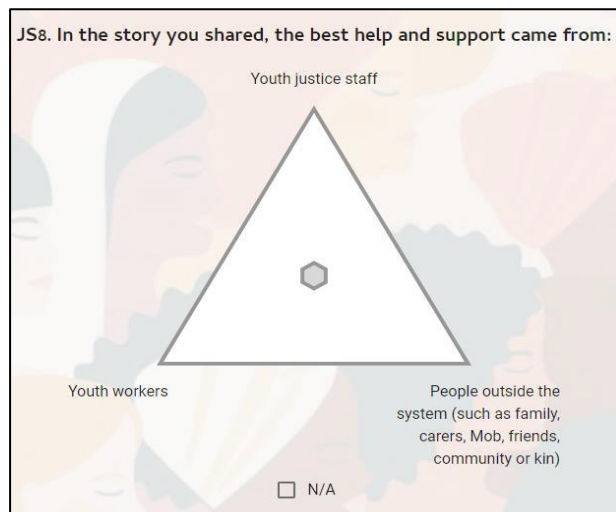


Figure 1. Example of a Triad from the Young Women's survey

Dyads: A dyad widget consists of a slider to indicate the relative strength of a belief, concept, outcome or quality along a continuum between two opposing extremes (Van der Merwe et al., 2019). An example from the *Young Women's Voices* project was '*In the story you shared, the space for the young woman was ...*'. The opposing ends were 'Not at all safe' and 'Too over-protective and controlling' (see Figure 2). Here, participants move the dot along the slider to where best fits their own narrative (Van der Merwe et al., 2019).

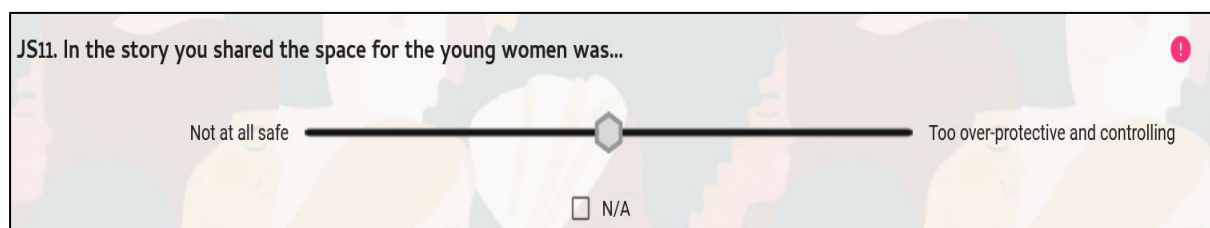


Figure 2. Example of a Dyad from the Young Women's survey

Stones: A stone widget works similarly to a dyad, however, is used for relative comparison of two or more elements that uses the same continuum, and therefore reveals how participants perceive the same issue (Van der Merwe et al., 2019). The marker, ie stone, is represented by a number that corresponds to an element. An

example from the *Young Women's Voices* project, implemented in the Service Providers' survey only was 'The training provided by your sector for Aboriginal and/or Torres Strait Islander young women to support your work with these young women is...'. The opposing ends were 'Non-existent' and 'Over the top'. The stones were represented as: 1) Cultural safety training; and 2) Trauma-informed care. Participants place the stone on the axes that gives meaning to them (Van der Merwe et al., 2019).



Figure 3. Example of a Stone from the Service Providers survey

As increasing numbers of participants analyse their experiences, patterns start to form around the placement of the dot markers. Because participants conduct the initial analysis of their own stories, the risk of interpretative bias introduced by the researchers is much reduced.

The third element involves a series of demographic and other questions that individually or in combination enable the data to be explored through different lenses. In addition to basic demographic data (eg *What state or territory are you in?*), some of these 'lenses' relate to the experience itself (eg *Was the experience you shared:* 'Really good'; 'Good'; 'Not good or bad'; 'Bad'; 'Really bad'; 'Don't know or unsure'). Others relate to gender differences (eg *If the story you shared was about a young man rather than a young woman, would their experience be:* 'Better'; 'The same'; 'Worse' or 'Don't know or unsure'); treatment; and confidence about the future. These questions enable participant stories and signification to be represented visually for the whole participant cohort, or for a wide cross-combination of subsets, eg the state or territory they reside in, or a particular age group (eg 15 year olds). These rich data provide the basis for a second stage of analysis, discussed below in Data Analysis.

SURVEY DEVELOPMENT

Survey instruments were developed for two participant groups: 1) young women; and 2) service providers. The surveys were carefully designed via an extensive and thorough process involving multiple layers of feedback.

YOUNG WOMEN'S SURVEYS

The design of the research project including the surveys was based on and builds on the *Youth Voices* pilot project. The research team (comprised of two university-based Chief Investigators, four Anglicare Partner Investigators (PIs), an Indigenous PhD student and a Research Coordinator) first met with two Directors from the Complexability team to discuss the SenseMaker® instrument and design. Complexability is an organisation that specialises in facilitating real-world research projects with service users based on complexity theories, and in training and supporting researchers using the Cynefin framework and SenseMaker® instrument (www.complexability.com.au).

To inform the design of the surveys, the research team initially conducted a detailed review of literature and relevant theory. Next, the research team met for a two-day workshop to develop and co-design the survey instrument based on *Youth Voices* pilot project. This led to the development of two surveys for young women: one for young women involved with a statutory Youth Justice service; and one for young women in contact with a community service. The surveys followed the same format; however, the wording was tailored specifically for either Youth Justice or community services.

Following the initial design of the surveys, feedback was sought from the Project Steering Committee. The project had oversight by a Steering Committee, predominantly Aboriginal and/or Torres Strait Islander women with extensive experience working in the youth justice ecosystem, and four young women with lived experience in the youth justice ecosystem (most of whom identified as Aboriginal and/or Torres Strait Islander or Māori).

Next, feedback was sought from Speech Pathologists at QUT and the Brisbane Youth Detention Centre (QLD) to ensure age-appropriate language. Following a substantial iterative process, the surveys were reviewed by the Complexability team prior to adapting them to the online versions.

The final versions of both Young Women's surveys comprised 23 questions (see Appendix 1 – Youth Justice service; and Appendix 2 – Community Service). However, the survey for young women involved with a statutory Youth Justice service asked an additional question at the start (*Which youth justice service are you involved with? 1) Detention or 2) Other ...*). Both surveys covered: 5 open-ended questions; 2 single-choice questions (selecting only one answer from a list) with the option to add text, eg *Tell us more*; 1 multiple-choice question; 4 triads; 6 dyads; and 5 demographic questions. The first two qualitative questions were essential to answer (*Think about a memorable experience that you or someone you know has had with this service in the last 12 months. What would you share?*, followed by *If this story was made into a movie, what would the title be?*). The remaining qualitative questions and all quantitative questions were optional to answer. Demographic questions included: location, where you are from, age, gender, and cultural background. The survey took an estimated 10-15 minutes to complete.

If young women identified as Aboriginal, Torres Strait Islander, or both Aboriginal and Torres Strait Islander, a further subset of 7 questions, co-designed by the project's Steering Committee and Indigenous doctoral student, were asked that covered: 4 multiple-choice questions, 2 dyads (1 with the option to add text, eg *Would you like to share anything about this?*), and 1 open-ended question. The questions included both qualitative and quantitative components and were optional to answer (see Appendix 3). These additional questions took an estimated 5 minutes to complete.

SERVICE PROVIDERS SURVEY

The Service Providers survey followed a similar format to the 'young women's' survey (see Appendix 4). Terminology was changed to reflect the Community services sector and some questions not relevant were omitted. The draft survey was reviewed by the research team Anglicare PIs who provided feedback and additional questions relevant to the Community services sector. This ensured questions were focussed to answer the second research question: *How could these systems produce better outcomes to support young women to live thriving, offence-free lives in the community?*. Feedback was also sought from the Project Steering Committee.

The final version of the Service Providers survey comprised 22 questions that covered: 3 open-ended questions; 3 single-choice questions (selecting only one answer from a list, eg *If the story you shared was about a young man rather than a young woman,*

would their experience be: 1) better; 2) the same; or 3) worse); 2 multiple-choice questions; 2 triads; 7 dyads; 2 stones; and 3 demographic questions. Additionally, 6 questions included the option to add text (ie *Please tell us more*). The first question was essential to answer (*We're interested in learning more about young women's experiences in your service. Please share a memorable experience you have had with a young woman (ie anyone who identifies as a young woman) in your service (without identifying details) in the past 12 months*). The remaining qualitative questions and all quantitative questions were optional to answer. Demographic questions included: location, gender, and cultural background. The survey took an estimated 10-20 minutes to complete.

Final versions of all surveys were submitted to the Queensland University of Technology (QUT) University Human Research Ethics Committee (UHREC) and the Aboriginal Health & Medical Research Council (AH&MRC) Human Research Ethics Committee (HREC) for ethics approval. Additionally, surveys for the statutory Youth Justice sector (ie one for young women and one for Service providers/staff) were also subject to extensive review as part of the process of obtaining approval from state and territory statutory youth justice agencies.

SAMPLING

The research adopted non-probability sampling, as there is no available sampling frame for young women in contact with the youth justice ecosystem (Silvia, 2020). The sampling methodology could best be described as a combination of purposive (as participants were specifically targeted due to their experience of contact with or working within the youth justice ecosystem), and convenience (as in some contexts such as youth detention centres, participants were drawn from those available and willing to participate on a given day) (Gray, 2018).

YOUNG WOMEN

ELIGIBILITY CRITERIA

Young women were eligible to participate in the project if they met following criteria:

- Currently serving a supervised statutory Youth Justice order in the community (on bail or sentenced); or in detention (either serving a sentence or on custodial remand); or involved in community services or programs for young

people at risk of criminal justice involvement, including those experiencing homelessness, substance misuse, family dysfunction and/or other issues linked to a heightened likelihood of criminal justice system contact; and

- Aged 13-21 years*; and
- Have the capacity to understand the purpose and requirements of the survey, and be able to voluntarily agree to take part; and
- Willing to take part.

* To note: Due to jurisdictional policies, young women under the supervision of Youth Justice New South Wales (NSW) and Department of Justice Western Australia (WA), were required to be 16 years and over to participate in the project.

EXCLUSION CRITERIA

Young women were excluded from participating in the project if they had more than a mild intellectual disability or cognitive impairment (ie could not understand what taking part in the survey would entail).

Young women with mild cognitive impairments and/or intellectual disability were eligible to participate if they met the criteria outlined above and had relevant supports.

SERVICE PROVIDERS

ELIGIBILITY CRITERIA

Service Providers were eligible to participate in the project if they met the following criteria:

- Currently working with young women involved with the youth justice ecosystem (ie under the supervision of the statutory Youth Justice agency or with a relevant Anglicare or other relevant community-based service or program); and
- Aged 18 years or over; and
- Have the capacity to understand the purpose and requirements of the survey, and be able to voluntarily agree to take part; and
- Willing to take part.

RECRUITMENT

YOUNG WOMEN UNDER THE SUPERVISION OF A STATUTORY YOUTH JUSTICE SERVICE

Following research approvals from Youth Justice NSW, Department of Justice WA, Department of Human Services South Australia (SA), Territory Families, Housing and Communities Northern Territory (NT) and Department of Youth Justice QLD, invitations to recruit young women involved with a statutory Youth Justice service (in detention or under Community Orders) were distributed via email to the relevant staff contact person. The email included a flyer for young women, designed from the Participation Information Sheet (see Appendix 5), which staff were asked to distribute to young women who met the study's eligibility criteria. If young women expressed interest in the project, they were advised of the date of the site visit by QUT researchers (the Research Coordinator and Aboriginal/Maltese Research Assistant) who would be available to assist them to complete the online survey if required.

Due to time limitations at the Brisbane Youth Detention Centre in Queensland, staff offered to continue data collection for a short period of time, using the hard copy version. Staff were emailed paper versions of the survey together with a guideline for data collection for Youth Justice staff (similar to Appendix 6).

YOUNG WOMEN IN CONTACT WITH COMMUNITY SERVICES

To recruit young women in contact with community programs or services, the Anglicare PIs worked with Anglicare organisations in their respective states or territories to coordinate site visits by the QUT researchers. Service Providers were also offered the option to be trained as data collectors. This involved the QUT researchers explaining the project and going through the survey with the staff (either in-person or online). A guideline for data collection for Service Providers was provided to those organisations who chose this option (see Appendix 6). Overall, this was the preferred option by many Service Providers as they had established relationships with their female clients, and it was often difficult for young women to attend the sites when the QUT researchers were conducting the fieldwork.

In states and territories where minimal site visits were confirmed, the Research Coordinator spoke to community organisation staff and/or Youth Justice staff to obtain details of community organisations that may be interested in the project. In

those instances, contact was made via email or phone. This often resulted in meeting with Managers or staff only (in-person or online) to discuss the project and survey, with the intention that staff speak to young women in their services about participating in the project.

SERVICE PROVIDERS

To recruit Service Providers who work with young women, Youth Justice research offices, Anglicare PIs and Anglicare Australia distributed invitations via email to staff in their networks. The Research Coordinator also followed up by emailing service providers and staff. The email invitation included an outline of the project, purpose of the survey, and Participation Information Sheet (see Appendix 7). To open the opportunity to a wider range of Service Providers, announcements were placed on social media, ie 'X' (formerly Twitter) via 'QUT Centre for Justice' and LinkedIn.

DATA COLLECTION

YOUNG WOMEN'S SURVEY

Data were collected from young women (ie those who identify as young women eg trans* young women) from five states and territories: New South Wales, Western Australia, South Australia, Queensland, and Northern Territory, between September 2023 and March 2024. The QUT researchers were able to visit some Youth Justice sites, and various Anglicare and community services that support young women (see Appendix 8).

Young women completed the survey either independently or with assistance from one of the researchers* or support staff if requested. This was necessary in some cases due to limited literacy. As such, the young women completed the survey either directly on an iPad on which the survey had been loaded; by dictating answers to a researcher or support staff; using their mobile phone (this was only an option for those young women not in detention); or in a few instances, in hard copy. (*Note: The Anglicare Southern Queensland PI assisted with the visit to the Youth Detention Centres in South East Queensland.) Staff at the Brisbane Youth Detention Centre in Queensland continued to collect data using the hard copy version for one week following the QUT researchers' visit. Hard copies were emailed to the research team and entered online.

SERVICE PROVIDERS SURVEY

The Service Providers survey was open between September 2023 and April 2024. Service providers completed the survey online using their mobile phone, laptop, or on iPads during the QUT researchers' site visit.

DATA ANALYSIS

Data analysis occurred in three stages:

1. First, survey participants engaged in a process of signification, or self-analysis of their own stories while completing their survey. This created patterns in the responses that are discernible through the SenseMaker® software. Further patterns were generated through the application of demographic and other lenses to the data.
2. Following data collection, two collaborative workshops (one online and one in-person) were held with a diverse range of stakeholders from relevant non-government organisations and government departments, and young women (total n=23). The workshops were professionally facilitated by consultants from Complexability. The purpose of the workshops was to invite attendees to interpret preliminary findings from the surveys. Participants were provided with a sample of key data outputs (ie visual representations of patterns and narratives from the data) and asked discuss their own interpretations - eg *'this could reflect XXXX'* or *'here is an innovative way to respond to XXXX'*, and record these on Post-it notes. The workshops were structured to ensure that researchers' priorities and understandings did not take precedence over or influence participants' own interpretations of the data. In this regard, participants' voices were privileged as experts in the process of meaning-making.
3. All data collected from the surveys was initially stored on the SenseMaker® platform, where data could be downloaded in the form of charts, triads, dyads, stones and text. The survey data was exported from SenseMaker® as an MS Excel file. Basic descriptive statistics were calculated to capture participant demographics.

ETHICAL CONSIDERATIONS

HUMAN RESEARCH ETHICS APPROVAL

The research project received Human Research Ethics Approval from the Queensland University of Technology (QUT) University Human Research Ethics Committee (UHREC) (Approval No: 3716). To ensure the cultural safety of the project and as a requirement for some Youth Justice jurisdiction processes, Human Research Ethics approval was received from the Aboriginal Health & Medical Research Council (AH&MRC) Human Research Ethics Committee (HREC) (Approval No: 1959/22).

As *Young Women's Voices* focused on a vulnerable cohort, several key issues required particular ethical consideration. Some of these were: consent; confidentiality; Aboriginal and/or Torres Strait Islander peoples as participants; and are discussed below.

CONSENT

As the survey was hosted online, the approach for young women to provide their consent was implied consent. This was the case for the majority of young women. For some young women, surveys were completed in hard copy. In these instances, young women provided their consent by ticking the box to commence the survey (see process below), completing the survey, then submitting it to a support staff member. Overall, the processes were the same whether online or in hard copy. That is, young women who chose to participate in the survey were informed in writing on the opening page of the online survey in age-appropriate plain language about the project and that:

- Participation is entirely voluntary; and
- Participants are entitled to not answer some questions and/or withdraw from completing the survey at any stage prior to clicking 'Submit'. Once submitted it is not possible to withdraw, due to the anonymity of the data provided.

Participants were required to provide their consent twice. The first time participants provided their consent was to start the survey, by clicking on a box in the 'Consent' section. Young women who clicked on this box indicating their willingness to proceed were considered to have consented. At the end of the survey, young women were asked: a) If they were happy with their responses and would like to submit their survey; or b) wished to check their responses; or c) changed their mind and did not want to

be part of the survey. Participants were required to click the 'Submit' button to submit the survey, therefore, providing their consent a second time. If participants did not click on this button, the survey was not submitted or saved.

A waiver of parental consent was sought for young women. In previous research with young people in contact with the youth justice ecosystem (Cross et al., 2015; Ellem & Richards, 2018; Richards, 2020; Richards et al., 2017; Richards & Ellem, 2019), young people aged 14 years and above have been deemed sufficiently mature to consent to participate in research on the grounds that:

1. Young people in contact with the youth justice ecosystem are often more mature and experienced than their peers, having faced challenging circumstances and navigated systems such as child protection, out-of-home care etc;
2. This group of young people is typically estranged from their parents and/or may have relationships with their parents/guardians characterised by dysfunction, violence, abuse and/or neglect;
3. Seeking parental consent under these circumstances may harm the young person (Martijn & Sharpe, 2006; Rosenthal et al., 2018); and
4. While this group of young people is often excluded from research because of the difficulties of obtaining parental consent, they are precisely the group whose views can best shape effective practice and underpin better outcomes (ACTHRC, 2011, p. 37). Requiring parental consent would result in the exclusion of many young people from the project - an outcome that the researchers believed would be very problematic.

In the current study a waiver of parental consent was sought for all young women (aged 13-21 years) on the same grounds. Ethics approval for the waiver of parental consent was given by QUT HREC and the AH&MRC NSW, and three Youth Justice departments, ie Department of Human Services SA, Territory Families, Housing and Communities NT and Department of Youth Justice QLD. However, the waiver of parental consent was not supported by Youth Justice NSW and Department of Justice WA. In these states young women were required to be 16 years or over to provide their own consent.

CONFIDENTIALITY

No participant contact details were asked for or required on the SenseMaker® platform. Therefore, all project data were de-identified from the point of collection. There were no links to IP addresses or emails. All data collected were anonymous, and the individual concerned was in control of what to input.

ETHICAL CONSIDERATIONS SPECIFIC TO ABORIGINAL AND/OR TORRES STRAIT ISLANDER PARTICIPANTS

As Aboriginal and/or Torres Strait Islander young women are significantly overrepresented in the statutory Youth Justice system (AIHW, 2020), it was critical that the project captured the voices of this cohort of young women. Therefore, to ensure the project met the aims of the research project and the *National Health and Medical Research Council* (NHMRC) guidance, the design of the project took into consideration the protocols and the six core values of Spirit and Integrity, Cultural Continuity, Equity, Reciprocity, Respect and Responsibility discussed in the NHMRC guidance *Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders*.

The research team initiated several strategies. At the outset of the project, all Anglicare partners met with their organisations' respective Aboriginal and/or Torres Strait Islander Cultural Liaison Advisors to draw on their collective expertise.

The project recruited a female Indigenous PhD student to co-conduct the fieldwork, and to write a thesis that informed the main project in capturing the voices of young Aboriginal and/or Torres Strait Islander women in the youth justice ecosystem. The Indigenous student contributed important cultural knowledge to the project, helped design the survey, and instigated the development of an Indigenous Data Sovereignty framework to underpin the project. Following her Confirmation, the PhD student took a Leave of Absence to pursue full time employment and may continue her thesis in the future. To ensure the continuation of cultural safety of the project, an Aboriginal Research Assistant was employed to co-conduct the fieldwork, ensuring that Aboriginal and/or Torres Strait Islander young women were given the option of engaging with an Aboriginal and/or Torres Strait Islander or non-Aboriginal and/or Torres Strait Islander researcher.

To further elaborate on the Indigenous Data Sovereignty framework, the Indigenous PhD student led the research team in developing a framework that would underpin the project (see Appendix 9). Indigenous Data Sovereignty for this project was defined as “The right of Indigenous peoples to determine the means of collection, access, analysis, interpretation, management, dissemination and reuse of data pertaining to the Indigenous peoples from whom it has been derived, or to whom it relates. Indigenous data sovereignty centres on Indigenous collective rights to data about our peoples, territories, lifeways and natural resources” (Kukutai & Taylor, 2016; Snipp, 2016). Indigenous Data was understood to refer to “Any information or knowledge that is about Indigenous peoples and may impact the lives of Indigenous peoples and communities” (Walter et al., 2018).

The Indigenous Data Sovereignty document created by the research team for this project outlined the commitment of the research team to Indigenous Data Sovereignty, intentions of the project, and to ensure that data collected from this project, and the findings and outputs, will benefit Indigenous young women, families and communities.

Consistent with the participatory framework and methodology of this research project and our ongoing commitment to co-design and co-analysis, a Project Steering Committee was established that consisted predominantly of Aboriginal and/or Torres Strait Islander young women who have experience of the youth justice ecosystem; and Aboriginal and/or Torres Strait Islander women who work in the youth justice ecosystem (ie statutory Youth Justice, human and community services). The Steering Committee contributed to the co-design of the surveys; provided insights from the data interpretation workshop; and provided networks to assist with promotion, communication and dissemination of project findings. Members of the Project Steering Committee were paid an Honorarium in recognition of their expertise and time.

As stated above, these strategies implemented by the research team aimed to ensure the cultural safety of the project and to meet Human Research Ethics Approval by the QUT UHREC and the AH&MRC HREC.

PARTICIPANTS

YOUNG WOMEN

Overall, a total of 99 surveys were completed by young women in contact with the Youth Justice ecosystem. Of these, 52 young women were involved with a statutory Youth Justice service (in detention or under Community orders); and 47 young women were in contact with a Community service program (see Table 1). Just over half the young women lived in Queensland (52%, n=51), with smaller proportions located in Western Australia (21%, n=21), South Australia (11%, n=11), Northern Territory (9%, n=9) and New South Wales (7%, n=7).

More than half the young women identified their cultural background as Aboriginal and/or Torres Strait Islander', specifically 'Aboriginal' (45%, n=45), 'Torres Strait Islander' (2%, n=2) or 'both Aboriginal and Torres Strait Islander' (11%, n=11). Close to a third identified their cultural background as 'Other Australian' (19%, n=19), or 'Another cultural background' (Cambodian; Dutch; Malawian; Māori; Persian; Polynesian, Tongan; Samoan Australian; and Scottish/Chinese) (11%, n=11). Young women were aged between 13 and 21 years inclusive, with the mean age of 16.73 years and median age being 17 years.

Table 1. Demographics of young women who participated in the Young Women's Voices project

Demographics of young women who participated in the Young Women's Voices survey			
	Youth Justice Service	Community Service	Total
	52	47	99
Gender			
Female	52	47	99
Non-binary	0	0	0
Trans* female	0	0	0
I use another term	0	0	0
Don't want to say	0	0	0
Cultural Background			
Aboriginal	27	18	45
Torres Strait Islander	2	0	2
both Aboriginal and Torres Strait Islander	9	2	11
Other Australian	9	10	19
Another cultural background	5	6	11
Don't want to say	0	11	11
State			
Northern Territory	1	8	9
New South Wales	7	0	7
Queensland	36	15	51
South Australia	4	7	11
Western Australia	4	17	21
Age			
13	2	1	3
14	9	4	13
15	11	4	15
16	12	3	15
17	14	10	24
18	3	9	12
19	1	4	5
20	0	1	1
21	0	11	11

SERVICE PROVIDERS

Overall, a total of 80 surveys were completed by Service Providers. There was almost an equal split of service providers in the Community Services/Social Services/Social Welfare sector (51%, n=41) and service providers/staff in the statutory Youth Justice sector (49%, n=39) (see Table 2). The majority of service providers were female (75%, n=60); one-fifth were male (20%, n=16) and 2 were non-binary.

Almost two-thirds of service providers identified their cultural background as 'Other Australian' (64%, n=51), with smaller proportions identifying as 'Another cultural background' (e.g. Dutch, English, Irish, Italian, Māori, Pasifika, Polish, Samoan, Sudanese, and Tongan) (18%, n=14), and 'Aboriginal' (15%, n=12).

Just over a third of service providers lived in Queensland (35%, n=28), followed by around a fifth who lived in Northern Territory (20%, n=16), Western Australia (18%, n=14) and NSW (15%, n=12). A smaller proportion lived in South Australia (10%, n=8) and 2 lived in the Australian Capital Territory (ACT). (While statutory Youth Justice approval for the project was not obtained in the ACT, one of the Anglicare PIs was located in the ACT and thus recruited a small number of Community service providers.)

Table 2. Demographics of Service Providers who participated in the Young Women's Voices project

Demographics of Service Providers who participated in the Young Women's Voices project			
	Youth Justice Sector	Community Services Social Services Social Welfare	Service Providers Total
	39	41	80
Gender			
Female	29	31	60
Male	9	7	16
Non-binary	0	2	2
I use another term	0	0	0
Prefer not to say	1	1	2
Don't know or unsure	0	0	0
Cultural Background			
Aboriginal	6	6	12
Torres Strait Islander	0	0	0
both Aboriginal and Torres Strait Islander	0	0	0
Other Australian	29	22	51
Another cultural background	2	12	14
Don't want to say	1	1	2
Don't know or unsure	1	0	1
State			
ACT	0	2	2
Northern Territory	5	11	16
NSW	12	0	12
Queensland	13	15	28
South Australia	3	5	8
Western Australia	6	8	14

PART II: SURVEY RESULTS FROM YOUNG WOMEN INVOLVED WITH A COMMUNITY SERVICE PROGRAM ACROSS AUSTRALIA

Part II of the report presents the survey results from young women involved with a Community service program across Australia, organised into two sections. Section One presents the survey data from Aboriginal and/or Torres Strait Islander young women who were involved with a Community service program across Australia. Section Two presents the survey data from non-Aboriginal and/or Torres Strait Islander young women who were involved with a Community service program across Australia. All written responses are presented in their original, unmodified form. However, each response was screened, and any mentioned names were redacted.

DEMOGRAPHICS

Overall, 47 young women were involved with a Community service program (like Anglicare, Foyer, etc) across Australia. Young women identified their Cultural background as Aboriginal (38%, n=18), 'Other Australian' (21%, n=10), 'Another cultural background' (Cambodian; Dutch; Malawian; Polynesian, Tongan; Samoan Australian; and Scottish/Chinese) (13%, n=6), or both Aboriginal and/or Torres Strait Islander (4%, n=2). Close to a quarter of the young women (23%, n=11) selected 'Don't want to say'.

More than a third of the young women were located in Western Australia (36%, n=17) and in Queensland (34%, n=16) (see Table 3). Smaller proportions of young women were located in the Northern Territory (17%, n=8) and South Australia (15%, n=7).

The young women ranged in age from 13 and 21 years. The highest proportions were aged 21 years (23%, n=11), 17 years (21%, n=10) and 18 years (19%, n=9). Smaller proportions of young women were aged 14 years, 15 years and 19 years (all 9%, n=4), 16 years (4%, n=2) and one each were aged 13 years and 20 years.

Table 3. Demographics of young women involved with the Community Services sector

Demographics of young women involved with the Community Services sector from the Young Women's Voices survey			
	Aboriginal and/or Torres Strait Islander young women	Non-Aboriginal and/or Torres Strait Islander young women	Total
	20	27	47
Gender			
Female	20	27	47
Non-binary	0	0	0
Trans* female	0	0	0
I use another term	0	0	0
Don't want to say	0	0	0
Cultural Background			
Aboriginal	18		18
Torres Strait Islander	0		0
both Aboriginal and Torres Strait Islander	2		2
Other Australian		10	10
Another cultural background		6	6
Don't want to say		11	11
State			
Northern Territory	8	0	8
New South Wales	0	0	0
Queensland	7	8	15
South Australia	3	4	7
Western Australia	2	15	17
Age			
13	1	0	1
14	2	2	4
15	3	1	4
16	2	1	3
17	5	5	10
18	3	6	9
19	1	3	4
20	0	1	1
21	3	8	11

SECTION ONE: ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN INVOLVED WITH A COMMUNITY SERVICE PROGRAM ACROSS AUSTRALIA

This section presents the survey results from the 20 young women who identified as Aboriginal (90%, n=18) or both Aboriginal and Torres Strait Islander (10%, n=2) and were involved with a Community service program (like Anglicare, Foyer, etc) across Australia (see Table 3).

DEMOGRAPHICS

Of the 20 Aboriginal and/or Torres Strait Islander young women who were involved with a Community service program, more than a third were located in the Northern Territory (40%, n=8), and in Queensland (35%, n=7) (see Table 3). Smaller proportions were located in South Australia (15%, n=3) and Western Australia (10%, n=2). The young women were aged between 13 and 21 years. The proportions were fairly split across most age groups, with the highest proportion of young women aged 17 years (25%, n=5), followed by 15 years, 18 years and 21 years (all 15%, n=3), then 14 years and 16 years (5%, n=2) and one each were aged 13 years and 19 years.

YOUNG WOMEN'S EXPERIENCES WITH THIS SERVICE

In line with the Sensemaker® methodology, young women were asked to provide an opening micro-narrative. They were asked: "Think about a memorable experience that you, or someone you know, has had with this service (ie Community or Youth Justice) in the last 12 months. What would you share?".

Next, young women were asked to think of a movie title for the experience/story they shared. They were asked "*If this story was made into a movie, what would the title be?*". While all Aboriginal and/or Torres Strait Islander young women gave their consent to participate in the survey, three-quarters (n=15) consented to sharing their specific experience in research outputs such as this report. The following experiences, from the 15 Aboriginal and/or Torres Strait Islander young women who provided consent, have been obtained from the survey platform in their original, unmodified form. (Note – Movie title is first, followed by the experience.)

Bad things gone good

They helped me move into an apartment and helped me spend my territory families allowance on furniture and other house goods. And also helped me get everything. Sometimes it was slow not Anglicares fault more territory families they wasn't really getting anything done I had to call the children's commissioner just to get payments approved plus I had to ring them to get my house because territory families just left me with nowhere to stay as soon as I turned 18 knowing I had nowhere to stay. But the children commissioner and Anglicare was so helpful in the end I had everything I needed and now I'm relaxing with no stress.

Exploring dawin

Taking us out on outings

Group activities

They take young people out on group activities

Hungry and Dumb

I was having trouble at home. My dad was drinking lots and mum was hiding from him at another house, but i didnt know where. I didnt want to stay home because i didnt feel safe with all the drunk men and there was no food in the house. I went to my cousins house but no food there and no one home. i went up town and found my girl cousins. It was about 6 at night. Me and my cousins ran into a service station and grabbed a bunch of stuff and ran away. We ran across the road but police saw us and we dropped most of the stuff. We ran through the bush and then we saw a stolen government Toyota with kids driving, they stopped, and we jumped in. Police got after us again and spiked the tyres and we crashed. I jumped out while the Toyota was still moving and bashed my head on the door. I ran but police had dogs and i fell over as i felt dizzy.

They took us to the watchhouse, and the cell was all open with glass wall and all the police and other prisoners being bought in could see us. I wanted to piss but I was too scared. They couldn't find my mum and my dad was drunk. Anglicare found my mum in the morning and got her to police station so i could be interviewed. i got court and got put in diversion. Anglicare helped me get to diversion and made sure i went. They also helped mum so she could have more money so we had food at home

BBQ day

The barbecue that we all had together was amazing everyone was engaging in conversations and we were all getting to know each other

Helpful

Amazing. So helpful. Would recommend foyer

Late night drives

The workers takes us kids for late night drives.

My first pay check

A memorable experience that I have gone through on the last 12 months was landing my first job. In all that was a pretty stand out memory for myself

My life

Went with a worker to go explore some abandoned buildings the other day, was pretty fun.

My Support

Having fun with the support workers, they are really nice. I went to Mt cootha which was really great. They helped with getting us a house and furniture

Port Youth

The friends you made, new people you come across. New and Likely experiences

The Choking IV

My mum left me in Alice Springs and went back to Adelaide and went to jail. I got in a fight with my uncle and I called [my Youth Worker] from Anglicare who came and picked me up. I was getting choked out in the yard but my uncle stopped when [my Youth Worker] got there

Tiny PP Goes to Jail

My ex boyfriend beat me up and i had to go to court. Anglicare helped me when i had to speak to police and when he was at court. My ex boyfriend's family were threatening me and coming around to my house to smash it up so i would drop the charges

Way Out

St Margrets Homeless Shelter has been amazingly very helpful in so many ways to myself and others who I know of that have also been here

Young parents

Anglicare - Young parents program has made a great impact on me with the little time I have had with them. I'm currently pregnant. This program has helped me so far to apply for a homeswest house and are in the process of getting on priority. I know that they'll help me with more things along the way. I feel more hopeful for the future since attending Anglicare YPP.

YOUNG WOMEN'S REASON FOR SHARING THEIR STORY

To understand why young women shared their particular story, they were asked "Your reason for sharing your story is to ..". A list of 10 options were provided, of which they could choose as many options that applied to them (see Figure 4 below).

All Aboriginal and/or Torres Strait Islander young women answered this question. As shown in Figure 4, the most favoured reason, selected by two-thirds of the young women, for sharing their stories was to 'Tell other people what it's like' (65%, n=13). Next followed 'Tell other people about the good things' (40%, n=8), then 'Tell other people what I learned' (25%, n=5). One-fifth selected 'Say how I feel', 'Tell other people about the things that aren't so good' and 'Help other people' (all 20%, n=4). Fewer young women selected 'Don't know or unsure' (15%, n=3) and 'Protect other people' (10%, n=2). One young woman each selected 'Make other people laugh' and 'Other' (To let them know Anglicare is a great service and that territory families workers only work for money not for the kids and it's sad too see).

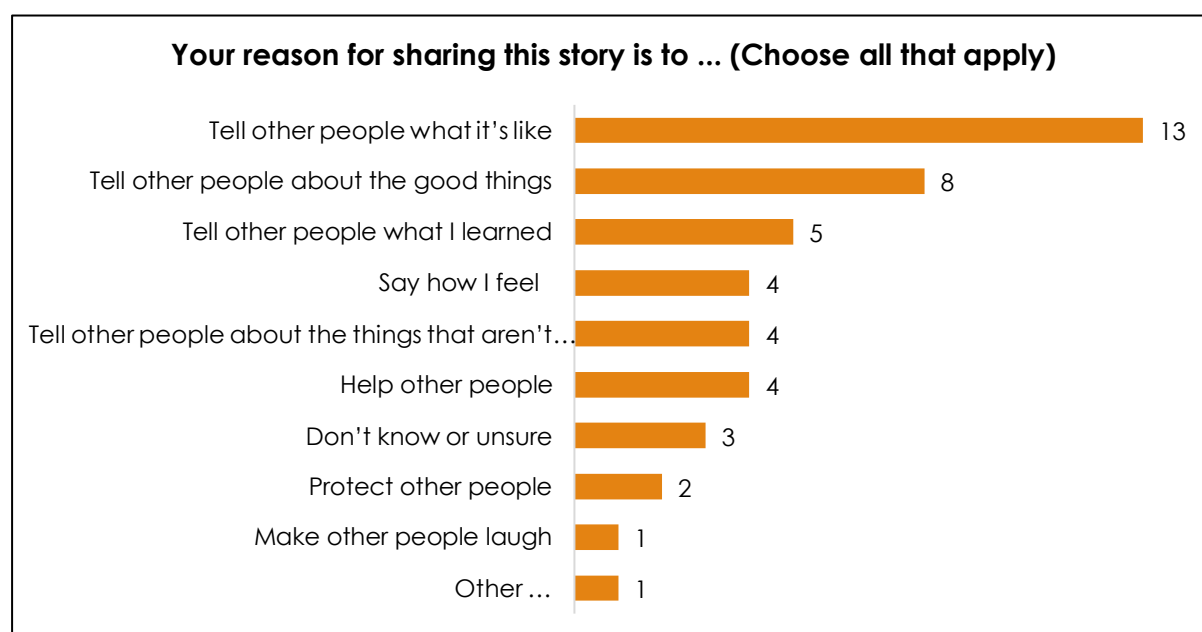


Figure 4. Reason for sharing story

YOUNG WOMEN'S FEELINGS ABOUT THEIR STORY

To understand what young women thought about their story and its overall emotional tone, they were asked “Was the story you shared ..”. A list of six options were provided in the form of emojis (see survey in Appendix 2), ranging from ‘really good’ to ‘really bad’, as well as ‘Don’t know or unsure’. Participants were asked to select one option.

All Aboriginal and/or Torres Strait Islander young women answered this question. Half the young women were positive about their story, selecting ‘good’ (40%, n=8) or ‘really good’ (10%, n=2) (see Figure 5). Close to a third were neutral in their response, selecting ‘not good or bad’ (25%, n=5) or ‘Don’t know or unsure’ (5% n=1). A fifth of the young women were negative about their story, selecting ‘bad’ or ‘really bad’ (both 10%, n=2).

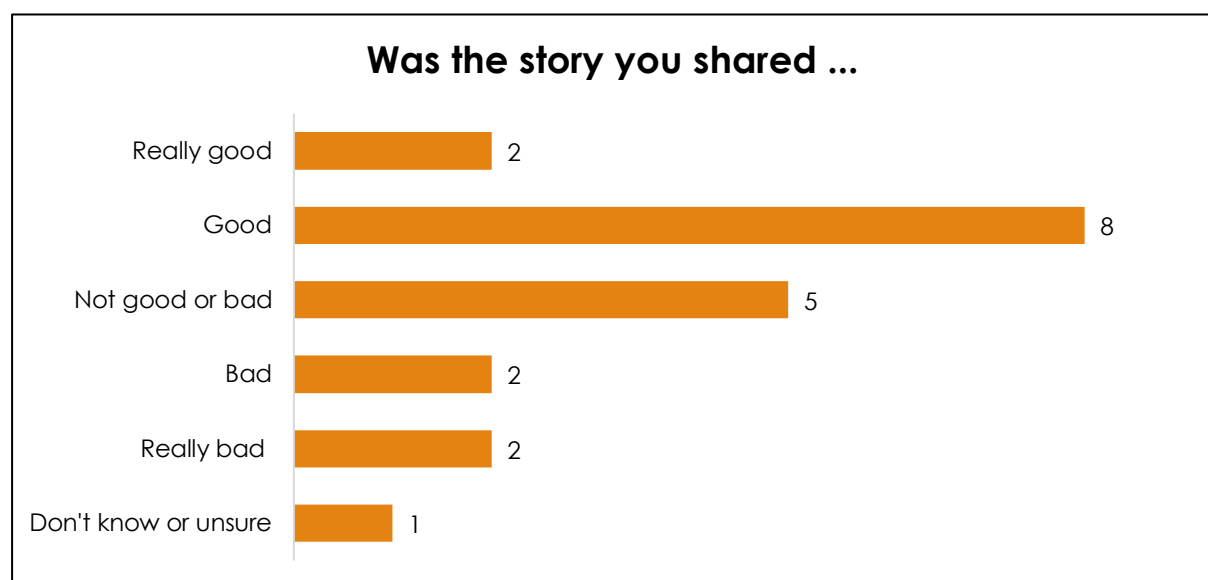


Figure 5. Thoughts on story shared

Next followed the option to “Tell us more”. Just over half the young women (55%, n=11) responded and provided the following comments:

- *Being in the system for most underage girls would be very hard to cope, specifically because of the age differences and just the background in general. I, myself have also been in and out and couching surfing at families for so long that lost myself a little bit, but with the help of St Margaret's Homeless Shelter, I have learnt so many possible things along the way. Because if you get the help you need you anything is possible.*
- *Does bare minimum*
- *Foyer is so helpful. Amazing with kids. Have lots of toys advice and help*

- *I had fun in Anglicare u turn program although they could have done a bit more*
- *It was a very nice day for a barbecue*
- *It was bad in the beginning but good in the end*
- *I've been to Mt Tamborine with anglicare. I've learnt how to cook meals and cakes and biscuits. Anglicare have helped my mum, sister and 2 brothers.*
- *Kids who live in the system are often treated with disrespect and when feelings are expressed they are often dismissed*
- *Most of the children who is in child safety are now involved in youth crime.*
- *One day I got taken out to the beach that a group of other people my age and we went fishing and have I bbq and we talked and made new friends*
- *Was bad that i got hit but was good he went to jail*

YOUNG WOMEN'S PERCEPTIONS OF GENDER DIFFERENCES

To understand whether young women perceive any gender differences in this service, they were asked “If the story you shared was about a young man rather than a young woman, would their experience be ..”. A list of four options were provided, ranging from ‘better’ to ‘worse’, as well as ‘Don’t know or unsure’.

All Aboriginal and/or Torres Strait Islander young women answered this question. Two-thirds of the young women (65%, n=13) thought their experience would be ‘the same’ if the story was about a young man (see Figure 6). One quarter selected ‘Don’t know or unsure’ (25%, n=5). A smaller proportion of young women thought their experience would be ‘better’ (10%, n=2). No young women thought their experience would be ‘worse’ if the story was about a young man.

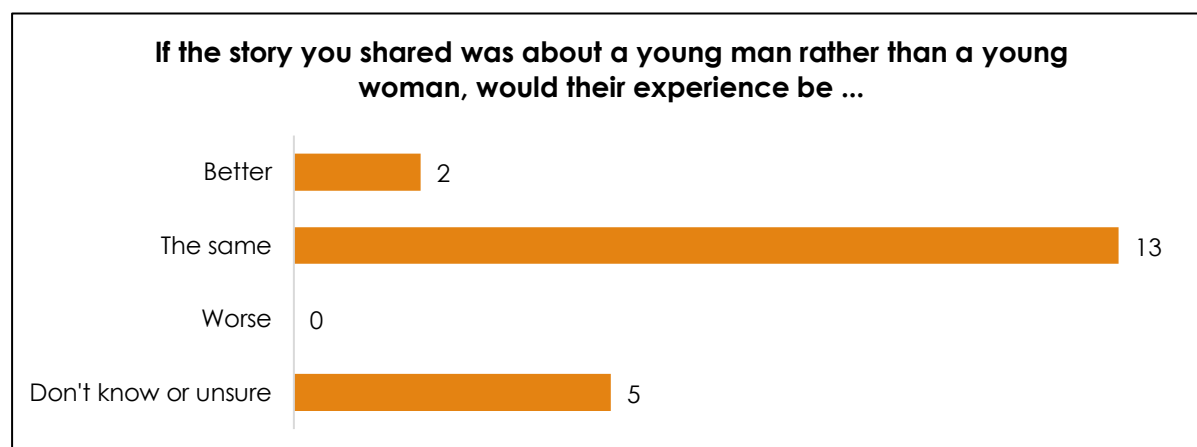


Figure 6. Responses if the experience would be different if it was about a man

Next followed the option to "Tell us more". Just over half the young women (55%, n=11) responded and provided the following comments:

- *Because the African careers know the boys and would share more stuff with them*
- *Boys and Girls are treated the same and get the same support*
- *Everybody has different outcomes and experiences*
- *I went out that night because i didnt want to get raped at home. Boys dont need to worry about that. Watch house would be better as boys can piss easy*
- *If the man was hit by the girl, the girls family wouldnt be harassing and making threats to the man to drop the charges because it wouldnt have gone to court. the man would have just beat the girl*
- *Idk most young people don't know what to do when services aren't listening to them but if it was a boy in my position he'll probably just give up and leave the service to be honest I just learned from don dale youth detention centre that the children commissioner helps you when territory families aren't listening to you or when they are not doing there job correctly*
- *It was a group for young man and women*
- *Me and my sisters were culturally impacted by being removed from our mum, my baby sister has grown up without any cultural connections or connections to her family.*
- *There were also males and females*
- *They treat everyone equally but if they had more activity's more people would ingage*
- *You really have to hit rock bottom to know your worth. For some/most men, women and underage teens it could take a very long time be able to see progress in so many things.*

RESPONSES TO TRIADS IN THE SURVEY

Triads/triangles were used as an interactive approach to answer the following four questions. The survey included the below instructions, followed by a demonstration of a triad (see Figure 7).

Let's think about your story. The following triangles have something written at each corner. Can you put the marker on the corner that is most important to your story? When you put the marker closer to the corner, it means you think it's more important than the others. If all of the statements are equally important, the marker can be placed in the middle of the triangle. If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box (see the example GIF below).

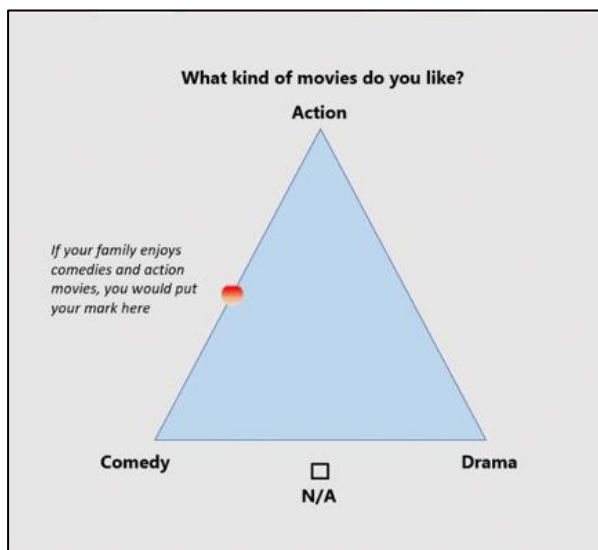


Figure 7. Example of a Triad from the survey

YOUNG WOMEN'S PERCEPTIONS OF CONNECTIONS WITH SUPPORT NETWORKS

To understand who young women seek support from, they were asked “*Could the story have been different if the young woman had a connection with ..*”. The three options for each corner of the triad were: 1) Family, carers, Mob, friends, community or kin; 2) Teachers/school; and 3) Youth workers/Counsellors. There was also the option of a ‘Not Applicable’ box underneath the triad (as per Figure 7 above). Seven participants selected the ‘Not Applicable’ box and were excluded from the Figures below.

Figure 8 shows a triad with dot responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=13), and Figure 9 shows a triad with the grouped section breakdown of the 13 respondents and percentages. The breakdown reveals that close to a third of these young women selected both ‘Family, carers, Mob, friends, community or kin’, and a combination of ‘Family, carers, Mob, friends, community or kin’ and ‘Youth workers/Counsellors’ (both 31%, n=4).

Overall, this suggests that for these young women, they believed their stories could have been different if the young woman had a connection generally with ‘Family, carers, Mob, friends, community or kin’.

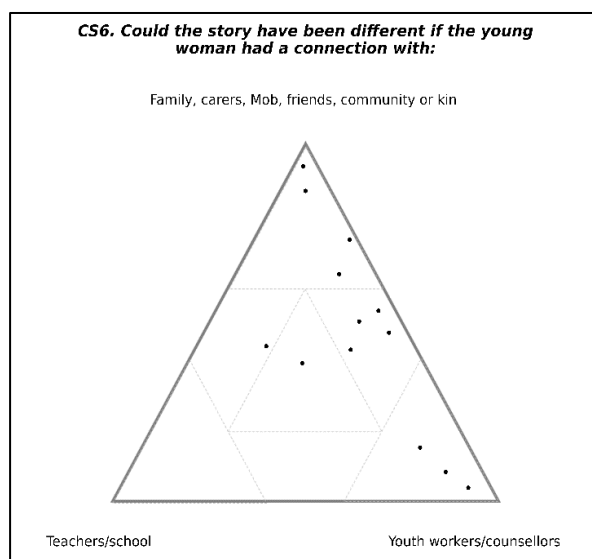


Figure 8. Triad showing responses and Mean

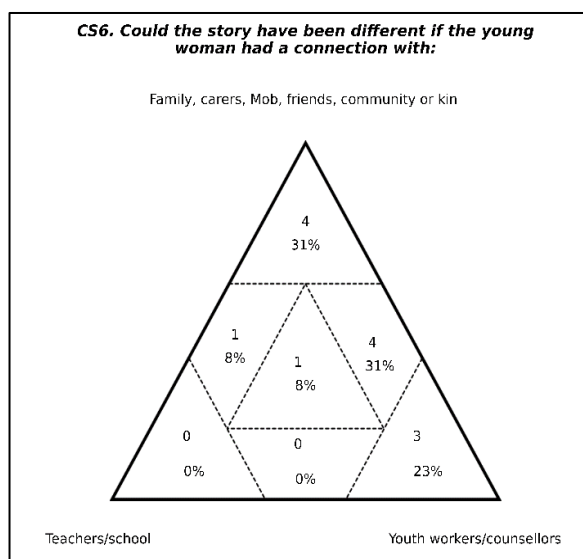


Figure 9. Triad showing number of responses and percentage

YOUNG WOMEN'S PERCEPTIONS OF SUPPORT NETWORKS

To understand who has supported young women, they were asked “*In the story you shared, the best help and support came from ..*”. The three options for each corner of the triad were: 1) Community service workers; 2) Youth workers; and 3) People outside the system (such as family, carers, Mob, friends, community or kin). There was also the option of a ‘Not Applicable’ box underneath the triad. Four participants selected the ‘Not Applicable’ box and were excluded from the Figures below.

Figure 10 shows a triad with dot responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=16), and Figure 11 shows a triad with the grouped section breakdown of the 16 respondents and percentages. The breakdown reveals that more than a third of these young women (38%, n=6) selected ‘Youth workers’, followed by ‘Community service workers’ (31%, n=5).

Overall, this suggests that for these young women, they perceived that in the stories shared, the best help and support generally came from ‘Youth workers’.

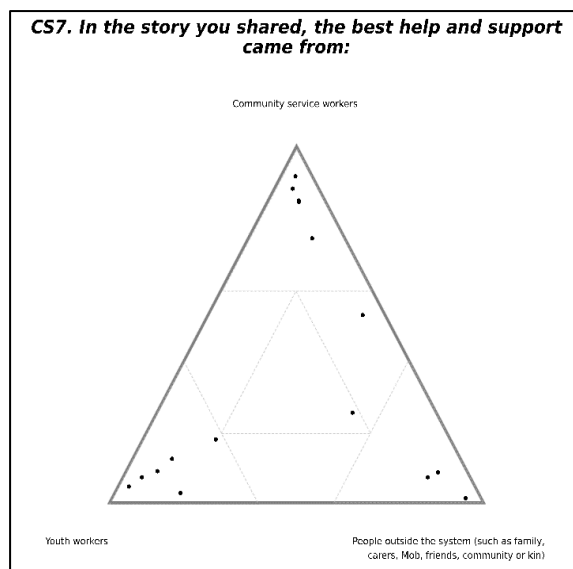


Figure 10. Triad showing responses and Mean

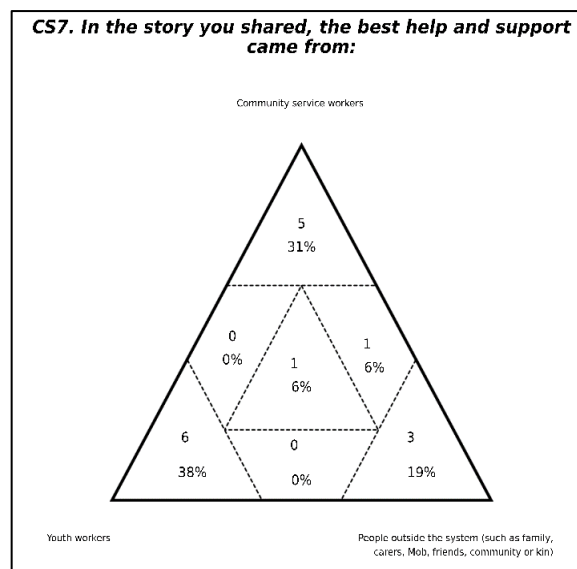


Figure 11. Triad showing number of responses and percentage

YOUNG WOMEN'S PERCEPTIONS OF CULTURAL DIFFERENCES WITH SUPPORT

To understand who young women perceive as being helped the most in this service, they were asked *"In the story you shared, this service mostly helped .."*. The three options for each corner of the triad were: 1) Aboriginal and/or Torres Strait Islander young women; 2) Non-Aboriginal and/or Torres Strait Islander young women; and 3) Any culture. There was also the option of a 'Not Applicable' box underneath the triad. Five participants selected the 'Not Applicable' box and were excluded from the Figures below.

Figure 12 shows a triad with dot responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=15), and Figure 13 shows a triad with the grouped section breakdown of the 15 respondents and percentages. The breakdown reveals most of these young women (80%, n=12) selected 'any culture'.

Overall, this suggests that in the stories shared, these young women perceived that this service mostly helped young women from 'any culture'.

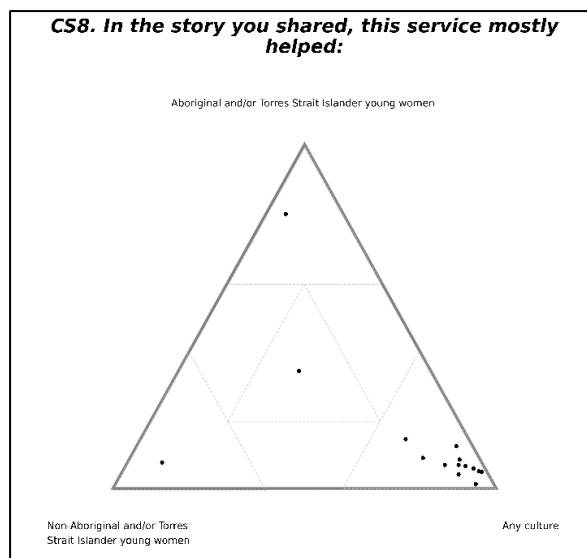


Figure 12. Triad showing responses and Mean

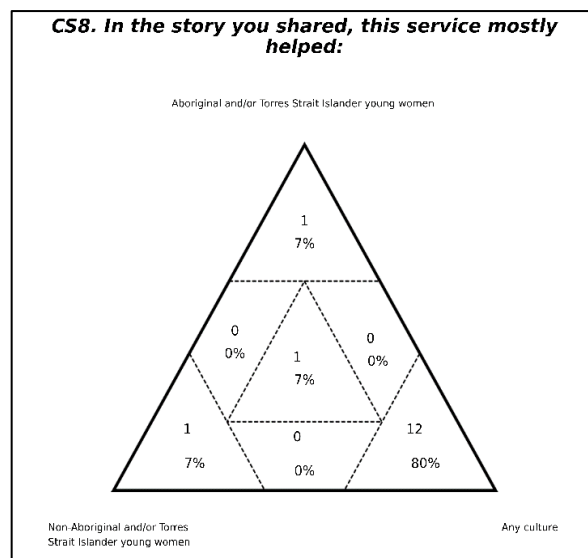


Figure 13. Triad showing number of responses and percentage

YOUNG WOMEN'S PERCEPTIONS OF DIFFERENTIAL TREATMENT

To understand whether young women perceive they are treated differently because of diversities, they were asked “*In the story you shared, was the young woman treated differently or unfairly because of their ..*”. The three options for each corner of the triad were: 1) Skin colour/background; 2) Gender; or 3) Other things (such as religion, mental health, disability or other personal things). There was also the option of a ‘Not Applicable’ box underneath the triad. Close to two-thirds of the young women (60%, n=12) selected the ‘Not Applicable’ box and were excluded from the Figures below. This suggests that in the stories shared, these young women perceived that the young woman was not treated differently or unfairly.

Figure 14 shows a triad with dot responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=8), and Figure 15 shows a triad with the grouped section breakdown of the 8 respondents and percentages. The breakdown reveals that just over a third of these young women (38%, n=3) selected a combination of ‘Skin colour/background’, ‘Gender’ and ‘Other things’ (such as religion, mental health, disability or other personal things), followed by ‘Gender’ (25%, n=2).

Overall, the results suggest that in the stories shared, these young women perceived that the young woman was treated differently or unfairly generally because of their ‘gender’.

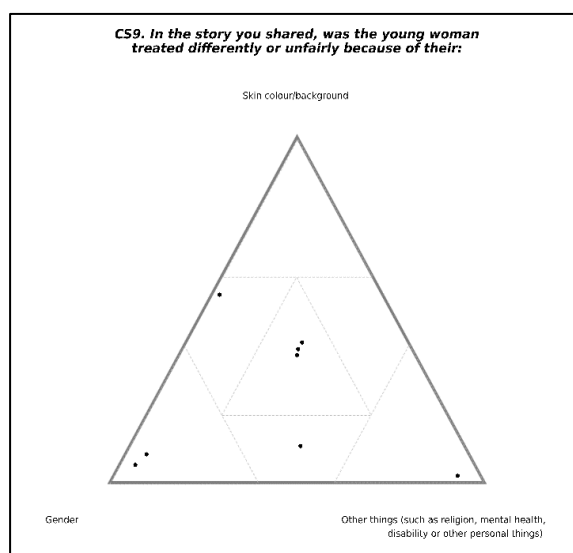


Figure 14. Triad showing responses and Mean

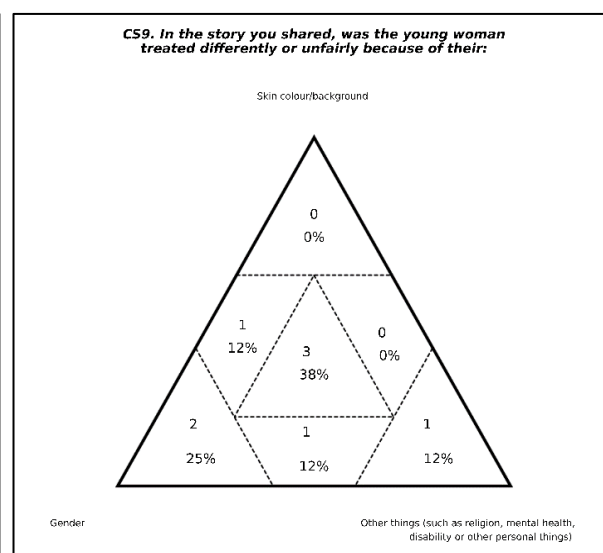
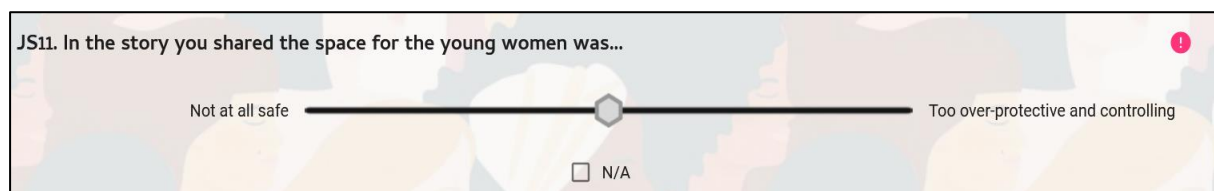


Figure 15. Triad showing number of responses and percentage

RESPONSES TO DYADS IN THE SURVEY

Dyads were used as an interactive approach to answer the next six questions (rather than using a Likert scale with distinct points) (see Figure 16). The survey included the below instructions:

Let's think about your story. The following lines are like a sliding scale with the extreme opposites at each end. Can you put the marker on the line where your story belongs? When you put the marker closer to one end, it means you think that statement is more about your story. If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box.



JS11. In the story you shared the space for the young women was...

Not at all safe ————— Too over-protective and controlling

☐ N/A

The image shows a survey question labeled JS11. The question is 'In the story you shared the space for the young women was...'. Below the question is a horizontal line representing a sliding scale. The left end of the line is labeled 'Not at all safe' and the right end is labeled 'Too over-protective and controlling'. A grey hexagonal marker is positioned in the middle of the line. Below the line, there is a checkbox followed by the text 'N/A'. The background of the survey interface is a blurred image of people.

Figure 16. Example of a Dyad from the survey

YOUNG WOMEN'S PERCEPTIONS OF SAFETY OF SPACE

To understand young women's perceptions about the safety of the space in their story, they were asked "In the story you shared the space for the young women was..". The extreme opposites for this question were: 'Not at all safe' and 'Too over-protective and controlling'. There was also the option of a 'Not Applicable' box underneath the dyad (as per Figure 16 above). Three respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 17 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=17). The blue dotted line highlights the arithmetic mean (AM=47), indicating the average of the 17 responses. Overall, this suggests that in the stories shared, these young women perceived that the space for the young woman was a little less than optimally safe.

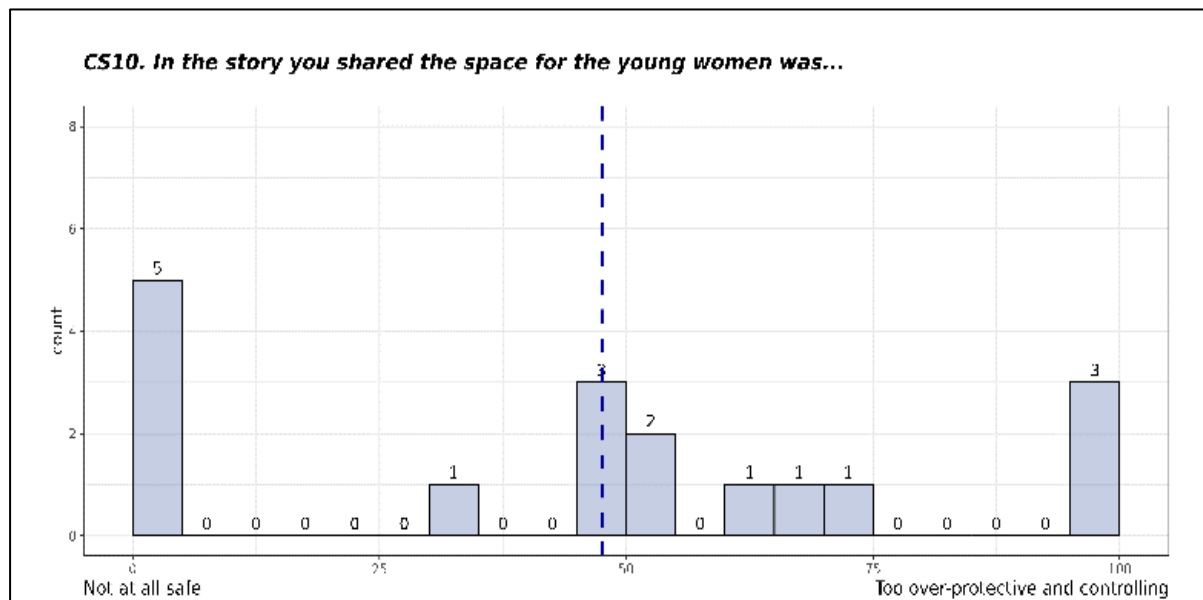


Figure 17. Responses regarding safety for young women

YOUNG WOMEN'S PERCEPTIONS OF SUPPORT

To understand young women's perception about the level of support provided to them, they were asked "In the story you shared, support for the young woman was ..". The extreme opposites for this question were: 'Non-existent' and 'Over the top'. There was also the option of a 'Not Applicable' box underneath the dyad. Three respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 18 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=17). The blue dotted line highlights the arithmetic mean (AM=56), indicating the average of the 17 responses. Overall, this suggests that in the stories shared, these young women perceived that support for the young woman was slightly above adequate.

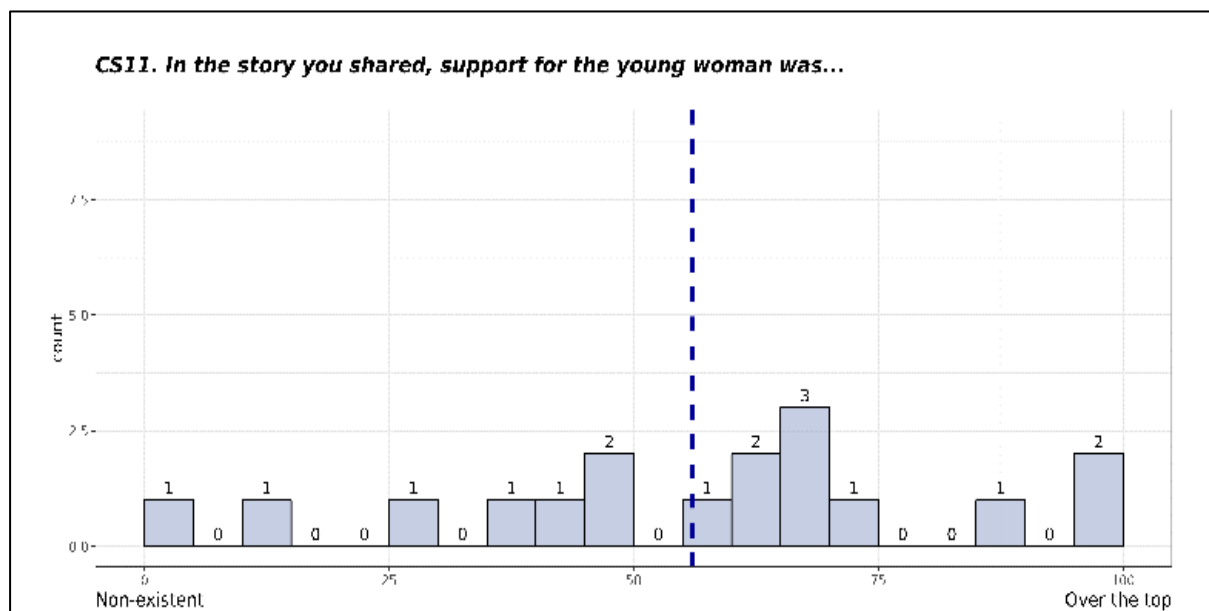


Figure 18. Responses regarding support for young women

YOUNG WOMEN'S PERCEPTIONS OF CONSIDERATION GIVEN TO THEIR PROBLEMS/ISSUES

To understand the degree to which the young women felt their problems/issues were given attention, they were asked “*In the story you shared, the young woman's problems/issues were ..*”. The extreme opposites for this question were: ‘Ignored’ and ‘Given too much attention’. There was also the option of a ‘Not Applicable’ box underneath the dyad. Five respondents selected the ‘Not Applicable’ box and were excluded from the Figure below.

Figure 19 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=15). The blue dotted line highlights the arithmetic mean (AM=52), indicating the average of the 15 responses. Overall, this suggests that in the stories shared, these young women believed the young woman's problems/issues were given adequate attention.



Figure 19. Responses regarding attention to young women's problems/issues

YOUNG WOMEN'S PERCEPTIONS OF GENDER-RESPONSIVE PROGRAMS OR SERVICES FOR YOUNG WOMEN

To understand young women's perceptions about programs or services specifically for young women, they were asked "In the story you shared, programs or services specifically for young women were ..". The extreme opposites for this question were: 'Non-existent' and 'Over the top'. There was also the option of a 'Not Applicable' box underneath the dyad. Seven respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 20 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=13). The blue dotted line highlights the arithmetic mean (AM=42), indicating the average of the 13 responses. Overall, this suggests that in the stories shared, these young women perceived that programs or services specifically for young women were less than adequate.

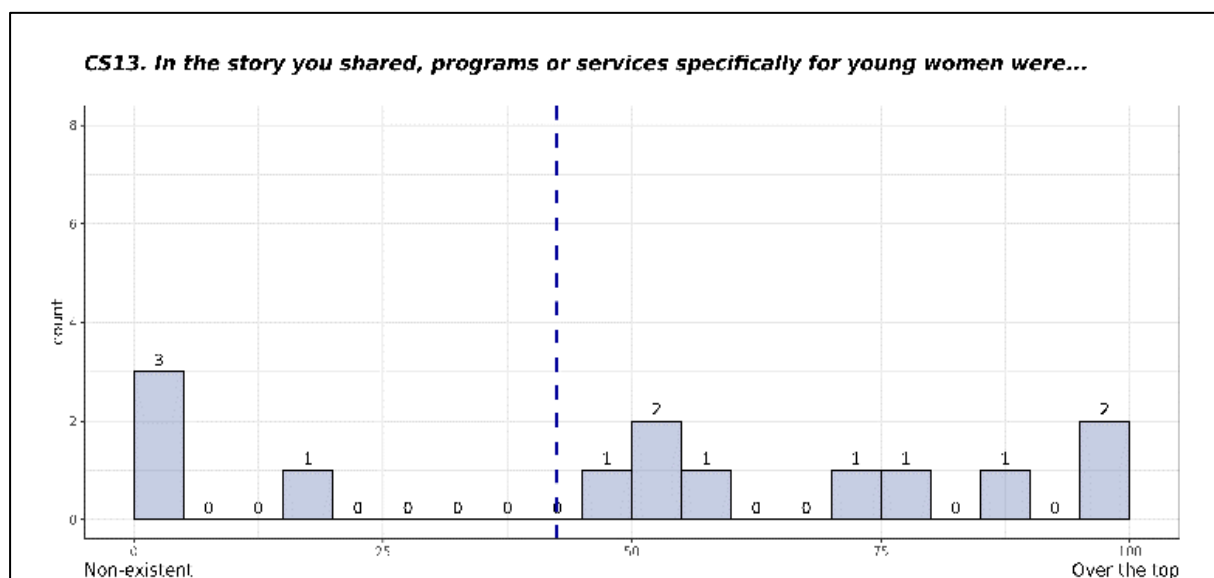


Figure 20. Responses regarding programs or services specifically for young women

YOUNG WOMEN'S PERCEPTIONS OF THIS SERVICE'S ABILITY TO WORK WITH MOB/PEOPLE FROM OTHER CULTURES

To understand young women's perceptions of the ability for this service to work with Mob/people from other cultures, they were asked *"In the story you shared, when working with Mob/people from other cultures, this service has .."*. The extreme opposites for this question were: 'No idea' and 'Intervened too much'. There was also the option of a 'Not Applicable' box underneath the dyad. Six respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 21 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=14). The blue dotted line highlights the arithmetic mean (AM=50), indicating the average of the 14 responses. Overall, this suggests that in the stories shared, these young women perceived that when working with Mob/people from other cultures, this service has intervened about optimally.

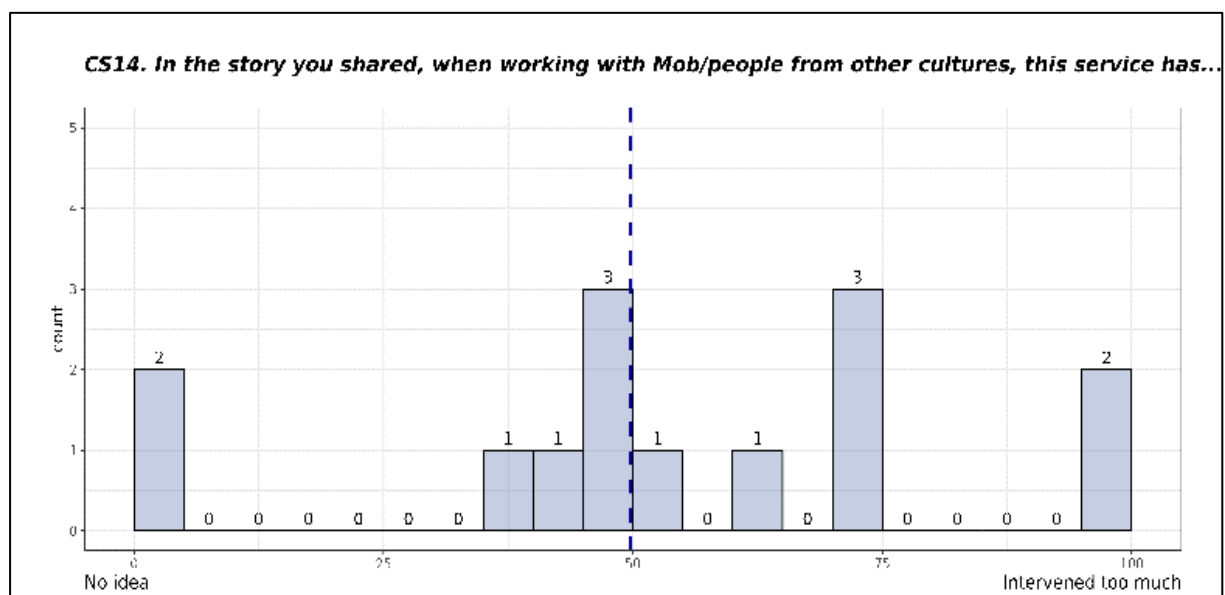


Figure 21. Responses regarding Community working with Mob/people from other cultures

YOUNG WOMEN'S PERCEPTIONS OF SUPPORT TO BELIEVE IN THE FUTURE

To understand young women's perceptions about how this service helps them believe their future looks, they were asked *"In the story you shared, this service helps young women believe their future looks .."*. The extreme opposites for this question were: 'Hopeless' and 'Unrealistically hopeful'. There was also the option of a 'Not Applicable' box underneath the dyad. Five respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 22 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=15). The blue dotted line highlights the arithmetic mean (AM=65), indicating the average of the 15 responses. Overall, this suggests that in the stories shared, these young women perceived that this service helps young women believe their future looks somewhat more than hopeful.

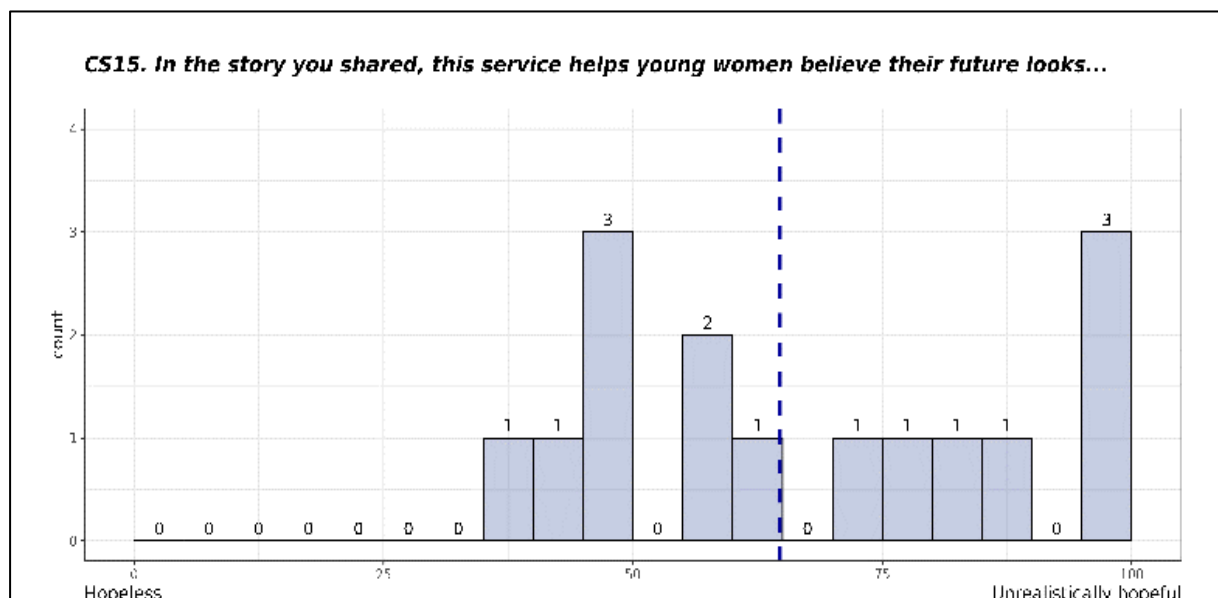


Figure 22. Responses regarding how Community helps young women believe their future looks

YOUNG WOMEN'S PERCEPTIONS OF HELPFUL PROGRAMS

To gain some insight from young women about programs that have been helpful, they were asked *"Think of a program that was helpful. What was good about this program?"*. Most Aboriginal and/or Torres Strait Islander young women (80%, n=16) responded and provided the following insights:

- *Anglicare moving on*
- *Anglicare YPP - What's good about this program is that it helps and support young women and their partners if there is one with anything relating to them and their family ranging from big to small.*
- *Anglicare, wuchop, Taihs,. They helped the most with my mums case for us and Anglicare and taihs has helped me and my sister the most.*
- *Foyer*
- *Foyer. Everything great experience*
- *Headspace, ACT FOR KIDS, CHYMS. They've helped a lot with mental health issues.*
- *Helped me stay at home and have food*
- *The Youth worker at Anglicare was only one who helped me. The Police just made it harder.*
- *Over all the youth workers, made me feel safe and comfortable*
- *Pancake day when someone came to help us with employment and teach us about it*
- *Questions like this were never asked growing so very helpful and understanding*
- *Stride was helpful involving mental health*
- *The knew how the courts worked. They were like my friend and helped me and protected me*
- *There was support around me.*
- *They helped me at my lowest and made sure I could get to where I wanted to be*
- *They helped me when no-one else would*

YOUNG WOMEN'S VIEWS TO IMPROVING SUPPORT FOR YOUNG WOMEN

To understand whether young women need more support from this service, they were asked *'Thinking about this service, is there anything that could better support young women?'.* Close to three-quarters of the Aboriginal and/or Torres Strait Islander young women (70%, n=14) responded and provided the following comments:

- *Explain things better to young people cause most young people wouldn't understand some of the things they say and do so they'll just go along with whatever*
- *Having a place we could go and hang out*
- *If they woke us up on time for school. Less male workers in a house for girl.*
- *I'm unsure, maybe a support sanctuary*
- *More support*
- *More toys*
- *No*
- *No*
- *No I think this program is great the way it is so far I've been in this.*
- *No it was good*
- *not having to go court with the man who beat you up*
- *Somewhere safe to sleep*
- *Stick it out until you get the help you need in order to move forward in your life because you do need to start somewhere*
- *When I'm feeling unwell, over whelmed then I'd like to be able to have some space and rest and not get in trouble for that*

YOUNG WOMEN'S ADVICE FOR OTHER YOUNG WOMEN COMING TO THIS SERVICE

To give young women the opportunity to offer some advice to other young women, they were asked “What do you think young women need to know before coming to this service?”. Half the Aboriginal and/or Torres Strait Islander young women (n=10) responded and shared the following advice:

- *Amazing so helpful*
- *If the worker isn't doing the job make a complaint don't just quit cause it makes it harder for the next young person the service would just keep getting away with not doing the right thing*
- *It can be hard to comply with court orders and programs*
- *It's a good help for someone in need*
- *It's very helpful*
- *Just that there worth it to stay strong*
- *know what they do, what they can and can't support within*
- *Most of the workers are male sometimes it's not safe.*
- *That it is a safe space*
- *That this service is a great support service.*

QUESTIONS SPECIFIC TO ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN

The survey asked young women about their cultural background. If young women identified as Aboriginal, Torres Strait Islander or both Aboriginal and Torres Strait Islander, a further subset of questions, co-designed with Aboriginal and/or Torres Strait Islander researchers and stakeholders, were displayed. This section presents the results from the questions specific to Aboriginal and/or Torres Strait Islander young women.

ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN'S PERCEPTIONS OF CONNECTION TO THEIR CULTURE

To understand Aboriginal and/or Torres Strait Islander young women's connection to their culture, they were asked "My connection to culture is ..". This question was presented as a Dyad. The extreme opposites for this question were: 'Non-existent' and 'Over the top'. There was also the option of a 'Not Applicable' box underneath the dyad (as per Figure 16 above). Three respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 23 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=17), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=57), indicating the average of the 17 responses. Overall, this suggests that these Aboriginal and/or Torres Strait Islander young women have quite a good connection to culture.

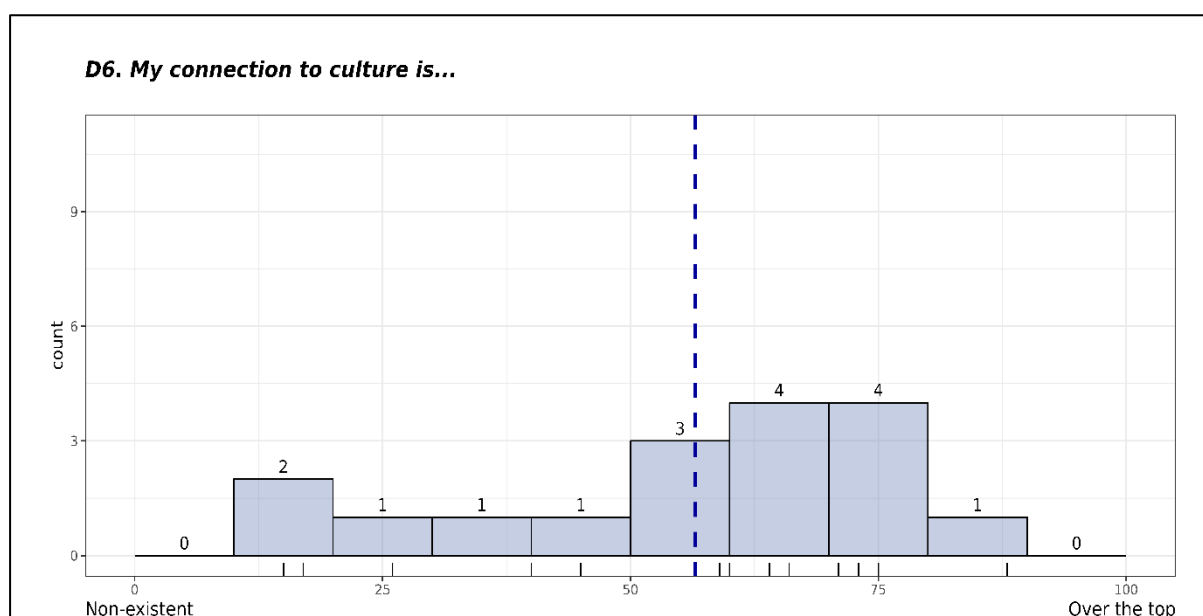


Figure 23. Aboriginal and/or Torres Strait Islander young women's connection to culture

ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN'S PERCEPTIONS OF LEARNING ABOUT THEIR CULTURE

To understand who best supports Aboriginal and/or Torres Strait Islander young women with their cultural learning, they were asked “If you want to know more about your culture, who would you go to?”. A list of eight options were provided and young women could choose as many options that apply to them. These were: Parent/s; Sister/s or Brother/s; Aunty/s or Uncle/s; Elders; Friends; Other; Don't know or unsure; or Not Applicable. One young woman selected 'Not Applicable' and was excluded from the Figure below.

The remaining Aboriginal and/or Torres Strait Islander young women (n=19) responded to this question. The most favoured option selected by close to two-thirds of respondents, as to who Aboriginal and/or Torres Strait Islander young women go to if they want to know more about their culture, was 'Parents' (63%, n=12) (see Figure 24). Next followed 'Aunty/s or Uncles' (58%, n=11), then 'Sister/s and Brothers' and 'Elders' (both 47%, n=9). Two young women selected 'Don't know or unsure', and one each selected 'Friends' and 'Other' (*Programs for my culture*).

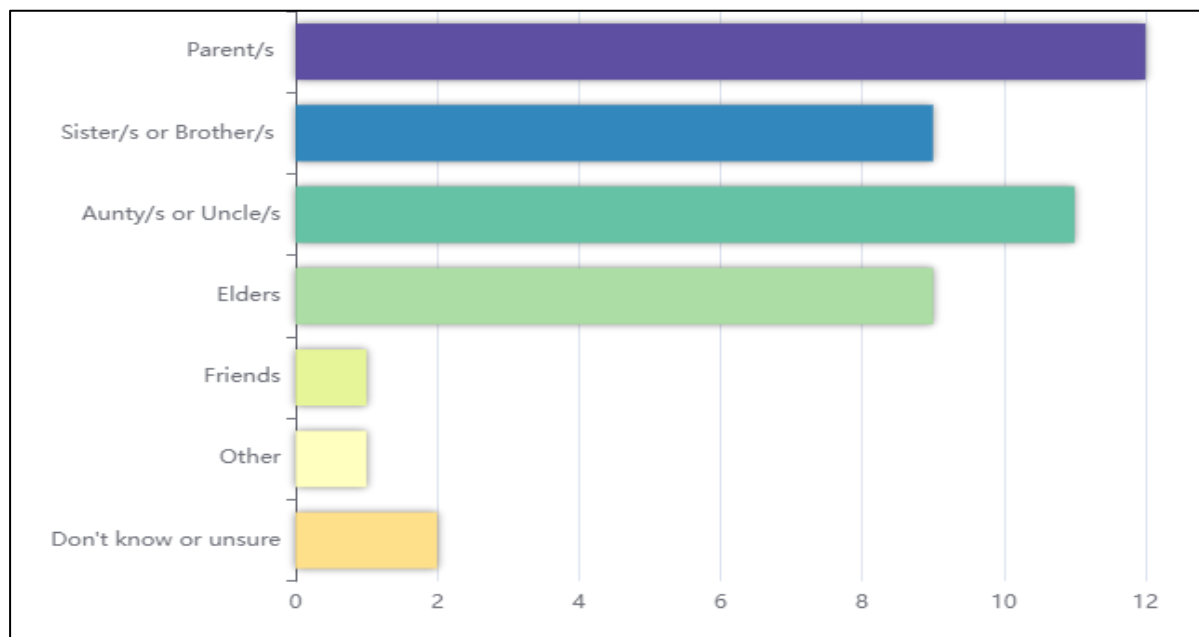


Figure 24. Responses of who Aboriginal and/or Torres Strait Islander young women go to when want to know more about their culture

ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN'S PERCEPTIONS OF THIS SERVICE HELPING WITH CONNECTION TO THEIR CULTURAL NEEDS

To understand if this service was helping Aboriginal and/or Torres Strait Islander young women connect to their cultural needs or areas, they were asked *"Do you think this service is helping you to connect to any of these areas?"*. A list of nine options were provided and young women could choose as many options that apply to them. These were: Body (physical health); Mind and emotions (you feel you can manage thoughts and feelings); Family and kinship; Community (support networks, access to community-controlled services eg ATSICHS); Culture (visits from Elders, cultural involvement); Country; Spirituality and Ancestors; Don't know or unsure; or Not Applicable. Two young women selected 'Not Applicable' and were excluded from the Figure below.

The remaining Aboriginal and/or Torres Strait Islander young women (n=18) responded to this question. The most favoured option selected as to the areas that this service is helping Aboriginal and/or Torres Strait Islander young women connect to was 'Mind and emotions' (you feel you can manage thoughts and feelings) (67%, n=12) (see Figure 25). Next favoured was 'Community' (support networks, access to community-controlled services eg ATSICHS) (61%, n=11), then 'Family and kinship' (56%, n=10). Fewer young women selected 'Body' (physical health) (33%, n=6), and 'Culture' (visits from Elders, cultural involvement) (11%, n=2), and one selected 'Don't know or unsure'. No young women selected 'Country' or 'Spirituality and Ancestors'.

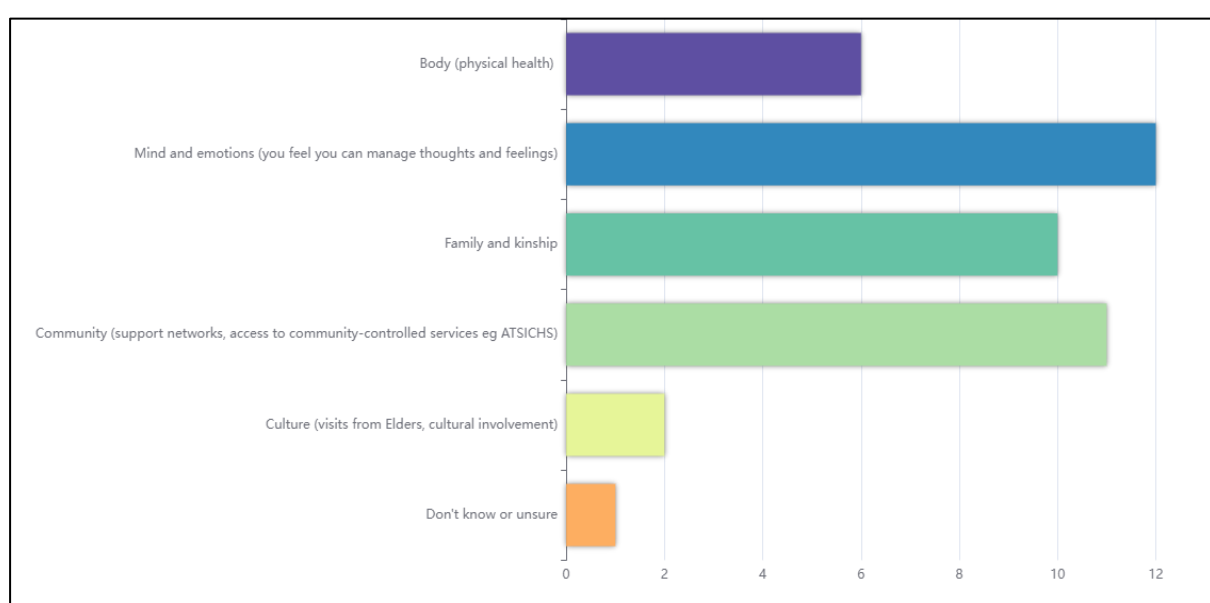


Figure 25. Areas that Community services are helping connections for Aboriginal and/or Torres Strait Islander young women

ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN'S PERCEPTIONS OF SUPPORT IN THE FUTURE

To understand what would keep Aboriginal and/or Torres Strait Islander young women most strong in the future, they were asked “*What would most keep you strong in the future?*”. A list of six options were provided and young women could choose as many options that apply to them. The options were: Culture; Connection; Myself; Other; Don't know or unsure; or Not Applicable. One young woman selected 'Not Applicable' and was excluded from the Figure below.

The remaining Aboriginal and/or Torres Strait Islander young women (n=19) responded to this question. Almost three-quarters selected 'Myself' (74%, n=14) as to what would keep them most strong in the future, followed by 'Connection' (53%, n=10) (see Figure 26). Fewer young women selected 'Culture' (16%, n=3); and one selected 'Don't know or unsure'.

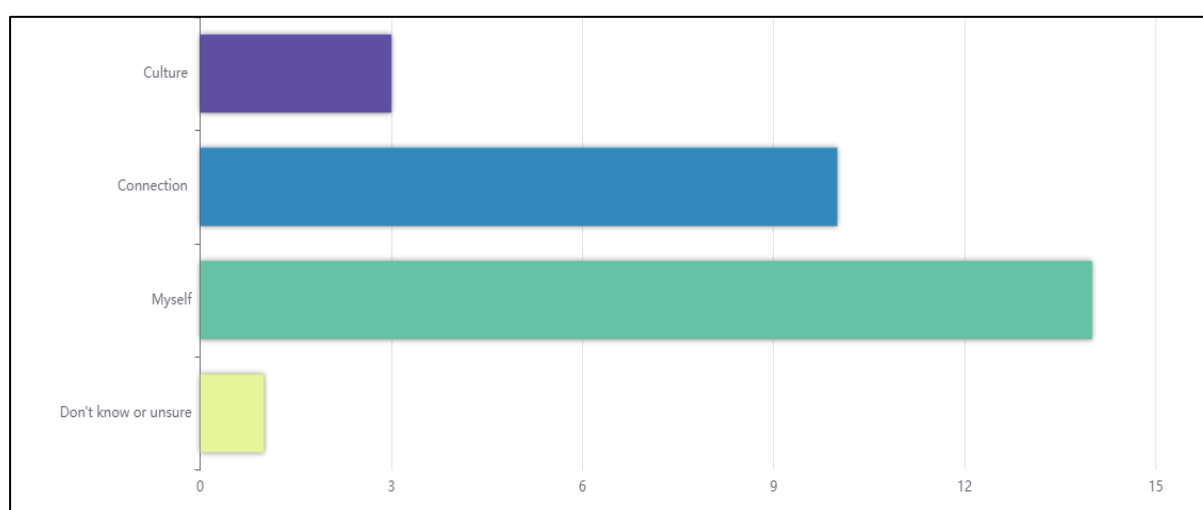


Figure 26. Responses what would keep Aboriginal and/or Torres Strait Islander young women strong in the future

ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN'S PERCEPTIONS OF SUPPORT IN THIS SERVICE

To understand what was helping Aboriginal and/or Torres Strait Islander young women feel supported in this service, they were asked “*Which of the following makes you feel supported in this service?*”. A list of nine options were provided and young women could choose as many options that apply to them. These were: The presence of Aunties/Uncles/Elders; Aboriginal and/or Torres Strait Islander youth workers; Aboriginal and/or Torres Strait Islander Community workers; Non-Aboriginal and/or Torres Strait Islander workers; Programs or services specifically for Aboriginal and/or Torres Strait

Islander young women; Programs that help you feel connected to culture; Other; Don't know or unsure; or Not Applicable. Two young women selected 'Not Applicable' and were excluded from the Figure below.

While the remaining Aboriginal and/or Torres Strait Islander young women (n=18) responded to this question, more than a third selected 'Don't know or unsure' (39%, n=7) (see Figure 27). Ultimately, the most favoured option selected as to what makes these Aboriginal and/or Torres Strait Islander young women feel supported in this service was 'Aboriginal and/or Torres Strait Islander youth workers' (33%, n=6). Next followed 'The presence of Aunties/Uncles/Elders' (22%, n=4). Three young women selected 'Other' and shared the following (*"Any workers that do their jobs and aren't just in it for the money"*, *"People who understand. Race don't matter"* and *"People who treat me nice"*). Two young women selected 'Aboriginal and/or Torres Strait Islander community service workers'; and one each selected 'Non-Aboriginal and/or Torres Strait Islander workers'; 'Programs or services specifically for Aboriginal and/or Torres Strait Islander young women'; and 'Programs that help you feel connected to culture'.

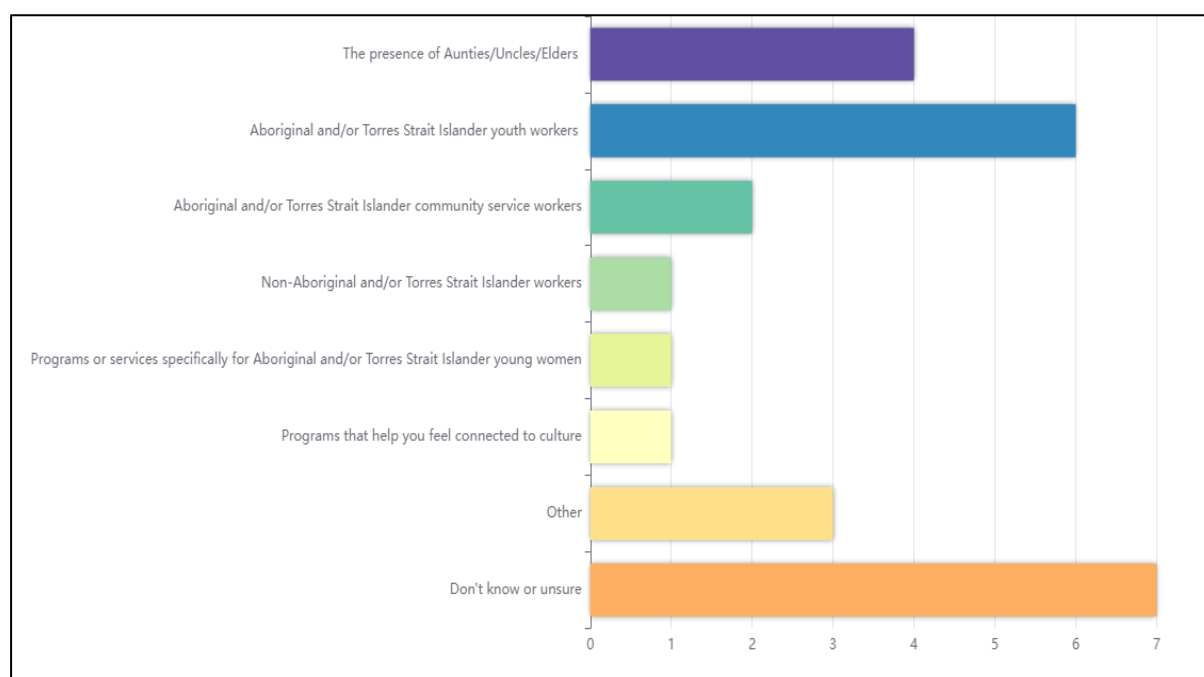


Figure 27. Responses what makes Aboriginal and/or Torres Strait Islander young women feel supported in Community

ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN'S PERCEPTIONS OF SUPPORT FOR THEM

To understand if Aboriginal and/or Torres Strait Islander young women felt supported by this service, they were asked “Support here for Aboriginal and/or Torres Strait Islander young women is ..”. This question was presented as a Dyad. The extreme opposites for this question were: ‘Non-existent’ and ‘Over the top’. There was also the option of a ‘Not Applicable’ box underneath the dyad. Two respondents selected the ‘Not Applicable’ box and were excluded from the Figure below.

Figure 28 shows the grouped responses from the remaining Aboriginal and/or Torres Strait Islander young women (n=18), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=58), indicating the average of the 18 responses. Overall, this suggests that these young women perceived that support in Youth Justice for Aboriginal and/or Torres Strait Islander young women is slightly above adequate.

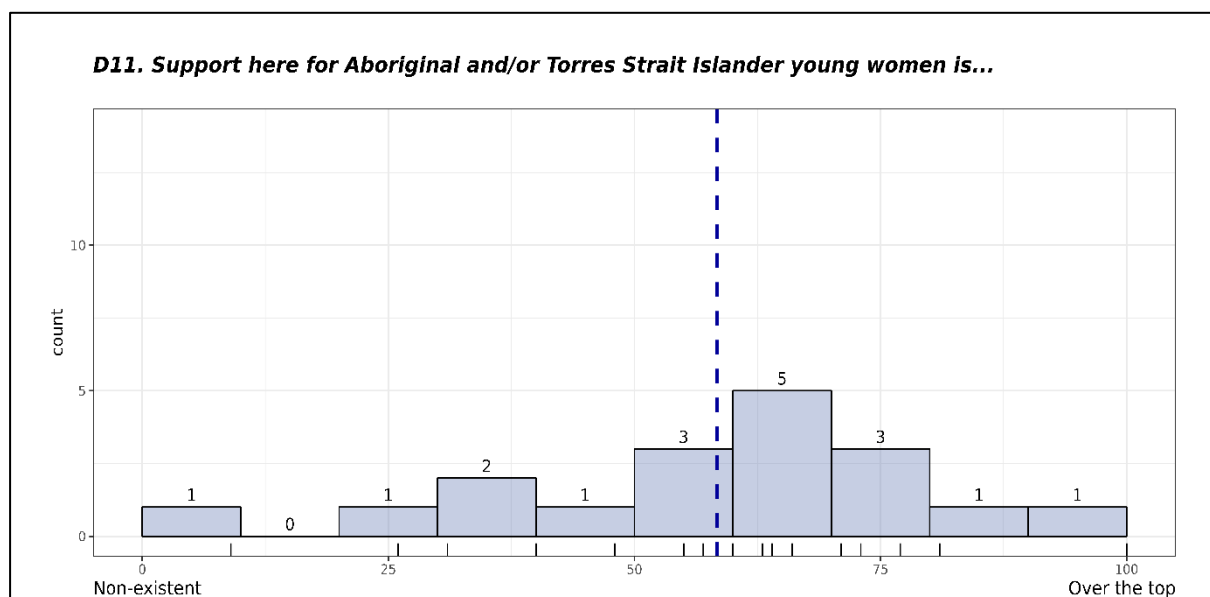


Figure 28. Responses about support for Aboriginal and/or Torres Strait Islander young women from Community services

The next question asked, “Would you like to share anything about this?”. One young Aboriginal and/or Torres Strait Islander young woman responded and provided the following comment:

- Sometimes it's hard to go to Aboriginal orgs. Because family is there or they want you to listen and obey people because they older than you. But they don't listen you your problems

ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN'S VIEWS ON FURTHER SUPPORT WHILE IN THIS SERVICE

To understand if Aboriginal and/or Torres Strait Islander young women required further support while in this service, the final question asked, *"Is there anything else you would like to share that could help you while you're involved with this service?"*. One young Aboriginal and/or Torres Strait Islander young woman responded and shared the following:

- *I would like the worker that is female and aboriginal to come do more shifts with me. I feel safe with her.*

SECTION TWO: NON-ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN INVOLVED WITH A COMMUNITY SERVICE PROGRAM ACROSS AUSTRALIA

This section presents the survey results from all 27 young women who were involved with a Community service program (like Anglicare, Foyer, etc) across Australia and identified their Cultural background as 'Other Australian' (21%, n=10), 'Another cultural background' (Cambodian; Dutch; Malawian; Polynesian, Tongan; Samoan Australian; and Scottish/Chinese) (13%, n=6) or selected 'Don't want to say' (23%, n=11) (see Table 3).

DEMOGRAPHICS

Of the 27 young women who were involved with a Community service program, more than half the young women were located in Western Australia (56%, n=15), close to a third were in Queensland (30%, n=8) and a small number were in South Australia (15%, n=4). The young women were aged between 14 and 21 years. The highest proportions were aged 21 years (30%, n=8), 18 years (22%, n=6) and 17 years (19%, n=5). A small number of young women were aged 19 years (11%, n=3), 14 years (7%, n=2) and one each were aged 15 years, 16 years and 20 years.

YOUNG WOMEN'S EXPERIENCES WITH THIS SERVICE

In line with the Sensemaker® methodology, young women were asked to provide an opening micro-narrative. They were asked: "Think about a memorable experience that you, or someone you know, has had with this service in the last 12 months. What would you share?".

Next, young women were asked to think of a movie title for the experience/story they shared. They were asked "*If this story was made into a movie, what would the title be?*". While all young women gave their consent to participate in the survey, the majority of young women (85%, n=23) consented to sharing their specific experience in research outputs such as this report. The following experiences, from the 22 young women who provided consent, have been obtained from the survey platform without revisions. (Note – Movie title is first, followed by the experience.)

A struggle without family

When I first moved into the building I was very anxious. But everyone there was so warm and inviting I felt a lot better about moving in.

Breaking up with my bestfriend.

I went on a camp and I had a really fun time. This was a service foyer provided. at the time I was struggling badly with bulimia, and I fainted in front of everyone. I was really embarrassed and didn't want any help. However the workers were really persistent in helping me. I had a really nice conversation about things I was struggling with. i about my mental health and the bullying I was experiencing at school. they were really empathetic and supportive.

Chance

Been at the mum and Bub unit in Subiaco they helped me out when I lost my partner to a 17 home wrecker and was homeless including own child and was moving houses to houses with friends and family and gone through therapy when though a lot of loss and had to change my life and my communication and who tick to talk too and just asking for help by professionals helped me out I was able to get housing but there are days I still miss having a house and a partner but not all days are forever they just pop up every once in a while and that's that makes it feel like forever but we can use the past as a reference to do better but not to define us or own future even what others say or do to us . Ps Centrelink should give mums/single more money because this is a full time job that doesn't get any or enough respect or validation and to change the stereo type and help supports for women in this life/industry and should have programs for mums to get easier child support/daycare and help with finding healthy relationships and they need to have programmes for men to stop being arrogant and have behaviour classes and learn to have relationships/with children that last longer/lifetime. There also should be better housing for mums and pets too but fortable.

cheering for success

in this service, i have become so comfortable with my social worker. she has always been a reliable and supportive person towards myself and i really appreciate her and all that she does. im going to have to say that the most memorable experience in this service that i have participated in has to be the camp that i was able to attend.

Fffj

When i first left the dcp and I got my files back and I found out they knew about my as and they didnt do anything

Double mirror

Youth link- Place was getting torn apart by a 20 something year old guy that was yelling and screaming. The cops were called. Put everyone from clients to staff on edge, yet he was welcomed back inside after 20 minutes? I felt and I noticed a lot of other peers around me felt unsafe and on edge. Is it not unfair to be put in that position when you are only there for help? Maybe a different organisation for people who are a danger to people around them? He was but they go out of their way to make do with a situation which is good but when it comes to high functioning people like myself, we seem to be viewed as someone who isn't in such need because I for one am not on any substances and as I said "High functioning" I get treated with not as much support or help because of that. That bar is low but for some of us, we get neglected more than you would think.

Gardening by the gallon

Myself using the communal garden and harvesting veggies we grow ourselves and getting to use them in home cooking.

Ghost in the System

When I was 17 I was involved with the Department of Child Services as I was a minor dealing with a case of sexual assault. My experience overall was moderate because I was delegated a female worker who made me feel comfortable and validated during the trauma of the initial interview. After some time I was unable to contact my worker despite still needing support (as the case was ongoing) and was not told why either. The inconsistency in DCP support was one reason I ended up closing the case because I felt like my assault was not bad enough to deserve attention or support.

Good timez

I get to hangout with my friends for a long time

Horse therapy

Horse whispering program. Changed my outlook on life

How to defeat your mother

Meeting and making friends, feeling supported

Safe nights services are under funded and supported

I hate men

Got recommended a service by a female worker that helped me

I not to sure

I've had huge support where I am located, especially from my case manager, she has offered my countless times of support with anything I need

Not family but there for me

My case manager always listen without judgement and always try to help and gets things sorted out for me.

Painting

When I was making a painting for my mum

Playgroup

Doing playgroup helped me be a more confident mum going there every Monday and meeting young mums having a laugh and understanding each others struggles with being a young mum though I know so many other young mums then don't know how to get into groups and don't have much support

The fortress

Had an awful time of it with centrelink. It's an impenetrable fortress that never gets easier to understand. I had to go on Centrelink when I was pregnant and am currently still using them. Luckily the workers I've encountered when I go into Centrelink have been really kind and helpful to me so far. One annoying thing tho was finding out I didn't need a birth certificate for me to get payments for my son. I only needed the proof of birth to get payments which I didn't know and neither did any of my social workers. And when I finally lodged my claim they took nearly 3 months to approve it and get my actual payments correct. I also think the amount of money they provide is less than adequate. When I was pregnant and was too sick to work I had to go on jobseeker payments. After rent I had \$150 to live off so I had to go back to escorting which I hated. I hope to get a job as soon as my son is old enough for daycare and never have to deal with Centrelink again. Respectfully 🥰 coz I'm still grateful to have received something rather than nothing. Even if it's fuck all money lol.

Story of an eggshell

Assistance with accommodation, QPS interview support and other support with appointments.

the hearth

We often have community dinners, but a couple months ago we had a big dinner (more like a feast, honestly) with people from the community (residents and staff) cooking and eating together, creating an environment that was so warm and welcoming and felt like home, hope, comfort, and was really something special and beautiful.

To Better Work Placements

The experience with work placements for young women and young mums

Experience of someone I know. She isn't a mum, but she's been looking for a job for 2 years. Being young and having epilepsy, no one allows her but will allow a man with the same medical issue

Two steps forward

I have been living in community housing with Anglicare for almost a year now. I had previously been homeless before being able to move in and it has really helped me to get back my feet. I catch up with my case manager on a regular basis to keep me motivated and accountable to move towards my goals. I have also been learning so much from the various activities that are available. For example, the finance workshops have been really helpful for learning how to budget, what services are available to be, and how to make long term goals. I have also been participating in the cooking and craft activities which have taught me many valuable skills and have helped me to better socialise and open up and move on from being in survival mode for so long. I also really appreciate participating in the music lessons and have found it really therapeutic.

When they stood together

A memorable experience would be when was able to communicate what I or my friends would like to see in the future in terms of events or opportunities and see them come to fruition and the ability to host this so events ourselves if - wanted making the service very accommodating And personalising like art sessions, sound healing, movie nights, cooking session, just community and gre individual growth enhancing. Here with foyer/Anglicare

Uncooked

Receiving support from case managers and Seeing them go out of their way to help me

YOUNG WOMEN'S REASON FOR SHARING THEIR STORY

To understand why young women shared their particular story, they were asked "Your reason for sharing your story is to ..". A list of 10 options were provided, of which they could choose as many options that applied to them (see Figure 29 below).

All young women answered this question. As shown in Figure 29, the most favoured reason selected by two-thirds of the young women for sharing their stories were to 'Help other people' (67%, n=18), followed by 'Say how I feel' and 'Tell other people what it's like' (both 44%, n=12). Next followed 'Tell other people about the good things' (30%, n=8), 'Tell other people what I learned' (26%, n=7), 'Tell other people about the things that aren't so good' (22%, n=6) and 'Make other people laugh' (19%, n=5). Two young women selected 'Protect other people'. One young woman each selected 'Don't know or unsure' and 'Other' ("You can get though this").

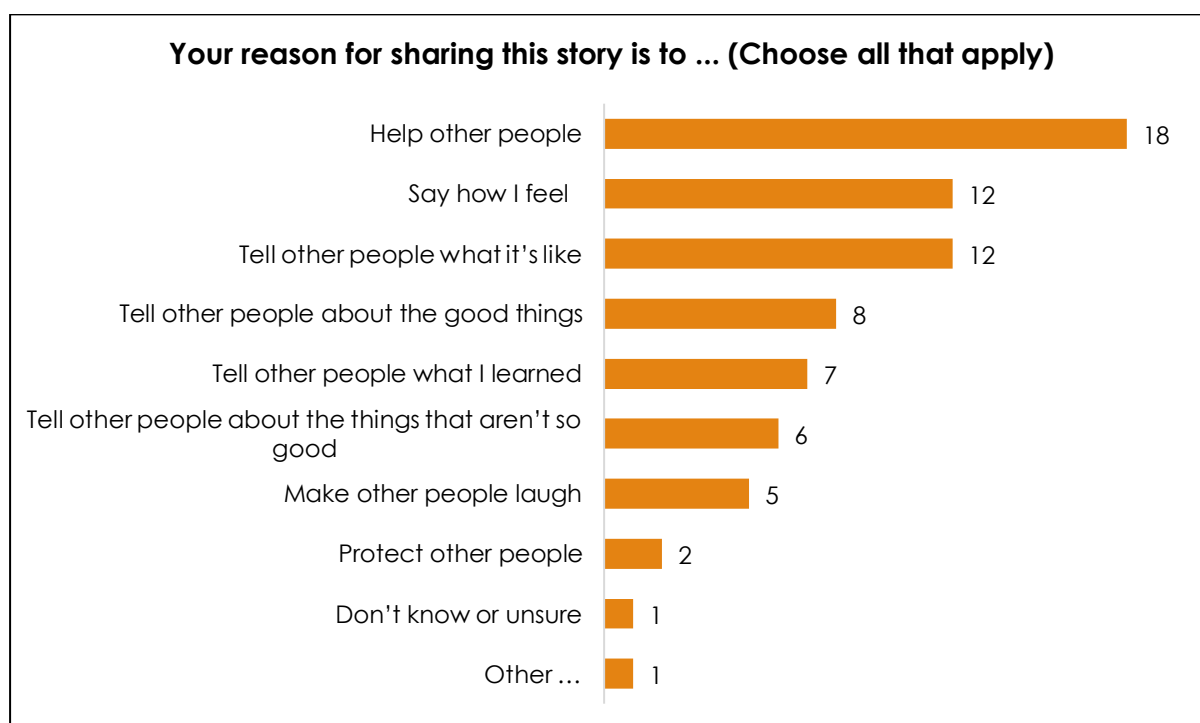


Figure 29. Reason for sharing story

YOUNG WOMEN'S FEELINGS ABOUT THEIR STORY

To understand what young women thought about their story and its overall emotional tone, they were asked “Was the story you shared ..”. A list of six options were provided in the form of emojis (see survey in Appendix 2), ranging from ‘really good’ to ‘really bad’, as well as ‘Don’t know or unsure’. Participants were asked to select one option. All young women answered this question. Three-quarters of the young women were positive about their story, selecting ‘really good’ (56%, n=15) or ‘good’ (19%, n=5) (see Figure 30). Around a fifth were neutral in their response, selecting ‘not good or bad’ (11%, n=3) or ‘Don’t know or unsure’ (7% n=2). Two young women were negative about their story, each selecting ‘bad’ or ‘really bad’.

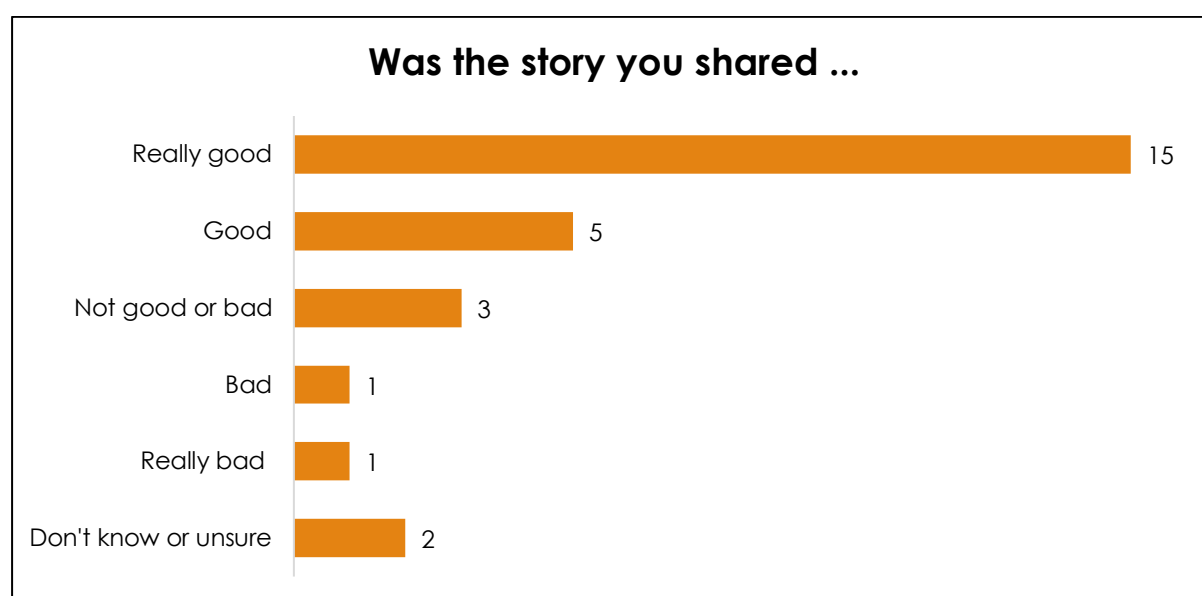


Figure 30. Thoughts on story shared

Next followed the option to “Tell us more”. Just over half the young women (52%, n=14) responded and provided the following comments:

- *Basically, my story started in a not so good place but it has been trending upwards since being able to access these services.*
- *Currently going to volunteer in Jerusalem in a month and then moving in with my mum while I’m away this I will be away for 3 months*
- *Hard to tell the story when I find it easier with voice text instead .*
- *I could go on and on about how unfair the system treats clients and how unconventional it is. At the end of the day though you really have to find the right resources, time and place, mood, to your advantage. Manipulation gets you places. Money talks. The runt gets nothing. Speak up, make yourself know.*

- *I just felt so at home and like I belonged like I haven't anywhere else in a long time; it filled my heart and my soul to the brim.*
- *I was homeless. Anglicare provided one week motel accommodation, then share accommodation later at hostel and now linked with Tenancy course.*
- *i've learned to love myself and to control my anger and emotions when it comes to me becoming violent*
- *It felt really nice to be heard and supported about my issues.*
- *Made a painting for my aunt and It got destroyed*
- *Made me come out of my depression*
- *My favourite worker was cool*
- *They should of cared more*
- *To better work placements for young women, it can be more fair. If you're going to allow a man into a work placement who has a medical history, why make it different for a women. To better work placements for young mums, they can have children friendly areas in the building. Some mums aren't able to work to provide for the family because they can't work due to daycare fees being extremely high. Most mums struggle to work to provide and be more financially stable because 95% of work placements aren't children friendly.*
- *We talk and hang out*

YOUNG WOMEN'S PERCEPTIONS OF GENDER DIFFERENCES

To understand whether young women perceive any gender differences in this service, they were asked “If the story you shared was about a young man rather than a young woman, would their experience be ..”. A list of four options were provided, ranging from ‘better’ to ‘worse’, as well as ‘Don’t know or unsure’.

All young women answered this question. More than half the young women (56%, n=15) thought their experience would be ‘the same’ if the story was about a young man (see Figure 31). Close to a third selected ‘Don’t know or unsure’ (30%, n=8). A smaller proportion of young women thought their experience would be ‘better’ (15%, n=4). No young women thought their experience would be ‘worse’ if the story was about a young man.

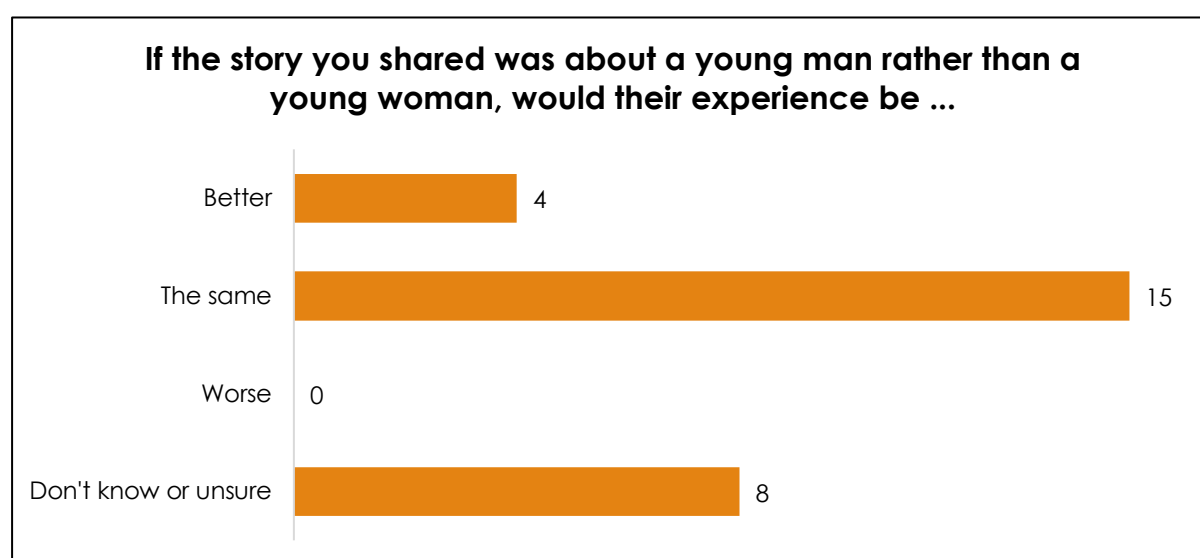


Figure 31. Responses if the experience would be different if it was about a man

Next followed the option to “Tell us more”. Just over half the young women (52%, n=14) responded and provided the following comments:

- *Bc it's kinda the same*
- *Horses can help anyone*
- *I am not sure exactly how my story would have been different other than that I probably would have had access to other opportunities. I guess I also had opportunities in the fact that I am a young woman and I was supporting my mum and little sibling which I did end up leveraging a bit to garner support that may have been more difficult to get otherwise. In that respect, I did have a bit of an advantage but I also feel that that should not have had to have been the case.*

- *I have speculated situations and these organisations and the young men are far better off than women. Crazy. The government is pathetic, and they're trying to take out our right to get abortions because the birthing rate is low? Why not support the younger generation you have today to be a better version and make a difference instead of a bunch of unfortunate, uneducated, homeless kids?*
- *i love*
- *i think being left to your own devices at freshly 18, whether female or male, would be equally challenging when you don't have that "family" structure or support system around you.*
- *I think it depends on the person individually*
- *I think it's worse depending on one's situation. Coz the amount of money you receive as a single independent person from Centrelink is not enough to live off. When I was pregnant and couldn't work a normal job because of my health issue the money I received on jobseeker was not enough. But as a parent I now receive a lot more money, even tho I still struggle I don't have to hustle all the time.*
- *I was cooking boild eggs as the water started to overflow I turned off the stove and cleaned up with some towels .*
- *It's just about people.*
- *Men experience eating disorders as well, I feel that the workers would treat them the same. L*
- *Not only would gender cause a difference in experience, but I suppose individual engagement and feelings about the service matter as well; I can't say if others value this community in the same way.*
- *Same recommendations would've been offered to males*
- *To society, men still are known as hard workers or are always reliable because it's a man's job to work. There's still a lot of stereotyping when it comes to work placements. Women don't have it fair, whether we are healthy to work, we have a medical history or have children.*

RESPONSES TO TRIADS IN THE SURVEY

Triads/triangles were used as an interactive approach to answer the following four questions.

YOUNG WOMEN'S PERCEPTIONS OF CONNECTIONS WITH SUPPORT NETWORKS

To understand who young women seek support from, they were asked "Could the story have been different if the young woman had a connection with ..". The three options for each corner of the triad were: 1) Family, carers, Mob, friends, community or kin; 2) Teachers/school; and 3) Youth workers/Counsellors. There was also the option of a 'Not Applicable' box underneath the triad (as per Figure 7 above). More than a third of the participants (37%, n=10) selected the 'Not Applicable' box and were excluded from the Figures below.

Figure 32 shows a triad with dot responses from the remaining young women (n=17). The blue dot highlights the arithmetic mean, indicating the average of the 17 dot responses. Overall, this suggests that for these young women, they believed their stories could have been different if the young woman generally had a connection with 'Youth workers/Counsellors'.

Figure 33 shows a triad with the grouped section breakdown of the 17 respondents and percentages. The breakdown reveals that close to half of these young women selected 'Family, carers, Mob, friends, community or kin' (41%, n=7), followed by Youth workers/Counsellors' (29%, n=5).

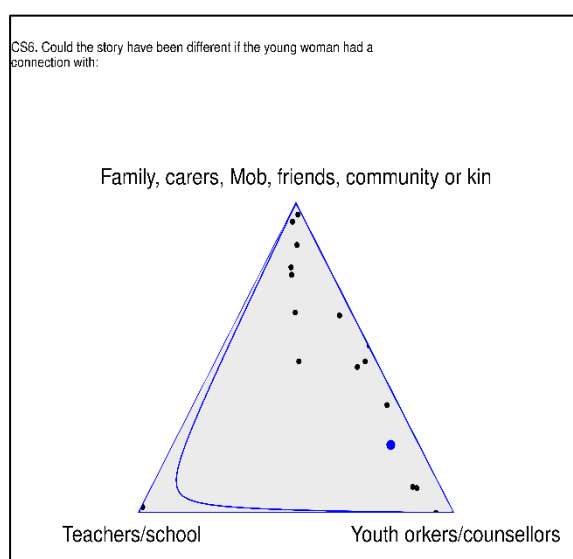


Figure 32. Triad showing responses and Mean

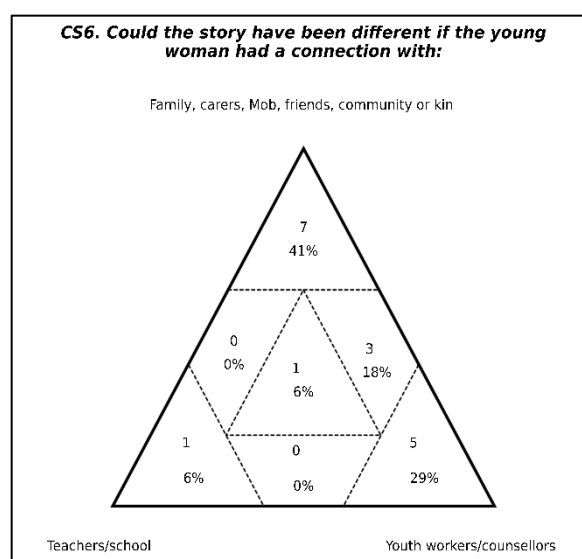


Figure 33. Triad showing number of responses and percentage

YOUNG WOMEN'S PERCEPTIONS OF SUPPORT NETWORKS

To understand who has supported young women, they were asked *"In the story you shared, the best help and support came from .."*. The three options for each corner of the triad were: 1) Community service workers; 2) Youth workers; and 3) People outside the system (such as family, carers, Mob, friends, community or kin). There was also the option of a 'Not Applicable' box underneath the triad. Four participants selected the 'Not Applicable' box and were excluded from the Figures below.

Figure 34 shows a triad with dot responses from the remaining young women (n=23). The blue dot highlights the arithmetic mean, indicating the average of the 23 dot responses. Overall, this suggests that for these young women, they perceived that in the stories shared, the best help and support generally came from 'Youth workers'.

Figure 35 shows a triad with the grouped section breakdown of the 23 respondents and percentages. The breakdown reveals that almost a third of these young women (30%, n=7) selected 'Youth workers', followed equally by 'Community service workers', and a combination of both "Youth workers' and Community service workers' (22%, n=5).

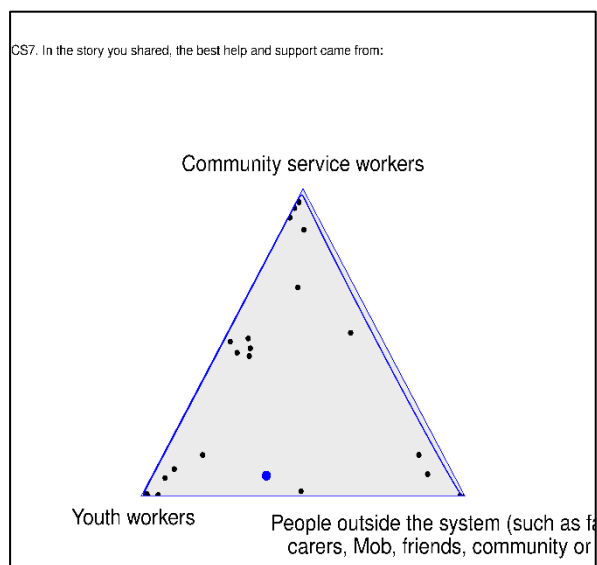


Figure 34. Triad showing responses and Mean

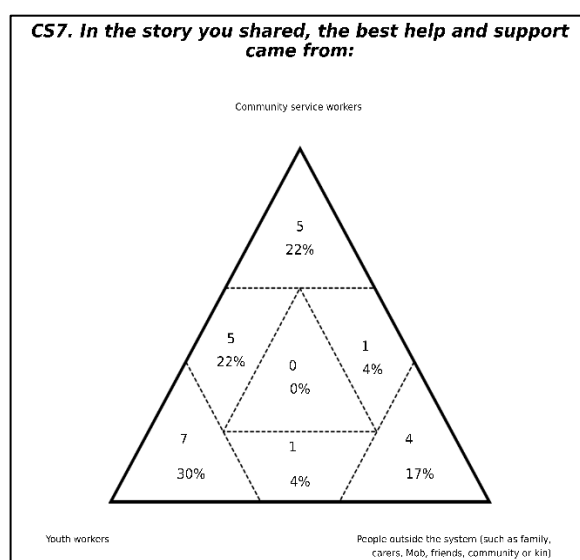


Figure 35. Triad showing number of responses and percentage

YOUNG WOMEN'S PERCEPTIONS OF CULTURAL DIFFERENCES WITH SUPPORT

To understand who young women perceive as being helped the most in this service, they were asked *"In the story you shared, this service mostly helped .."*. The three options for each corner of the triad were: 1) Aboriginal and/or Torres Strait Islander young women; 2) Non-Aboriginal and/or Torres Strait Islander young women; and 3) Any culture. There was also the option of a 'Not Applicable' box underneath the triad. Five participants selected the 'Not Applicable' box and were excluded from the Figures below.

Figure 36 shows a triad with dot responses from the remaining young women (n=22). The blue dot highlights the arithmetic mean, indicating the average of the 22 dot responses. Overall, this suggests that in the stories shared, these young women perceived that this service mostly helped young women from 'any culture'.

Figure 37 shows a triad with the grouped section breakdown of the 22 respondents and percentages. The breakdown reveals most of these young women (82%, n=18) selected 'any culture'.

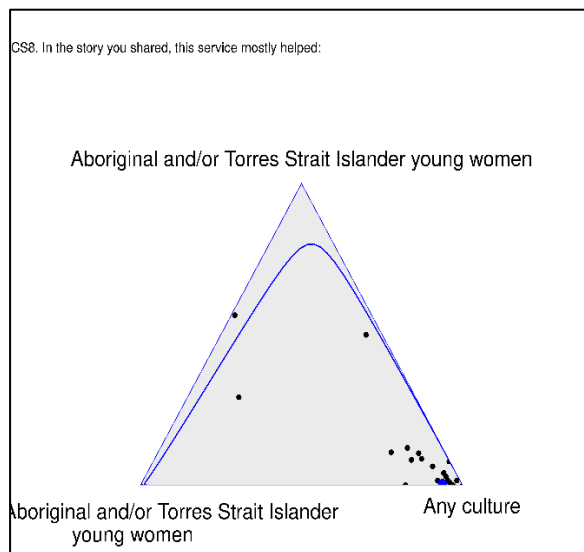


Figure 36. Triad showing responses and Mean

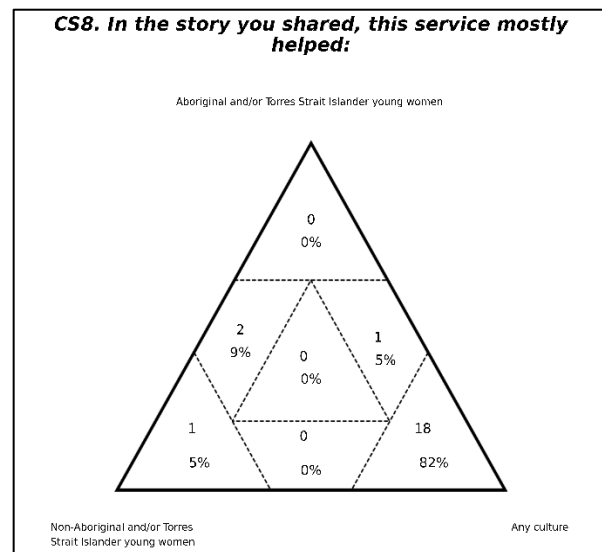


Figure 37. Triad showing number of responses and percentage

YOUNG WOMEN'S PERCEPTIONS OF DIFFERENTIAL TREATMENT

To understand whether young women perceive they are treated differently because of diversities, they were asked “*In the story you shared, was the young woman treated differently or unfairly because of their ..*”. The three options for each corner of the triad were: 1) Skin colour/background; 2) Gender; or 3) Other things (such as religion, mental health, disability or other personal things). There was also the option of a ‘Not Applicable’ box underneath the triad. More than half the young women (55%, n=16) selected the ‘Not Applicable’ box and were excluded from the Figures below. This suggests that in the stories shared, these young women perceived that the young woman was not treated differently or unfairly.

Figure 38 shows a triad with dot responses from the remaining young women (n=11). The blue dot highlights the arithmetic mean, indicating the average of the 11 dot responses. Overall, the results suggest that in the stories shared, these young women perceived that the young woman was treated differently or unfairly generally because of their ‘gender’ and ‘Other things’ (such as religion, mental health, disability or other personal things).

Figure 39 shows a triad with the grouped section breakdown of the 11 respondents and percentages. The breakdown reveals that close to half of these young women (45%, n=5) selected ‘Other things’ (such as religion, mental health, disability or other personal things), followed equally by ‘Gender’; a combination of ‘Gender’ and ‘Other things’; and a combination of ‘Gender’, ‘Other things’ and ‘Skin colour/background’ (all 18%, n=2).

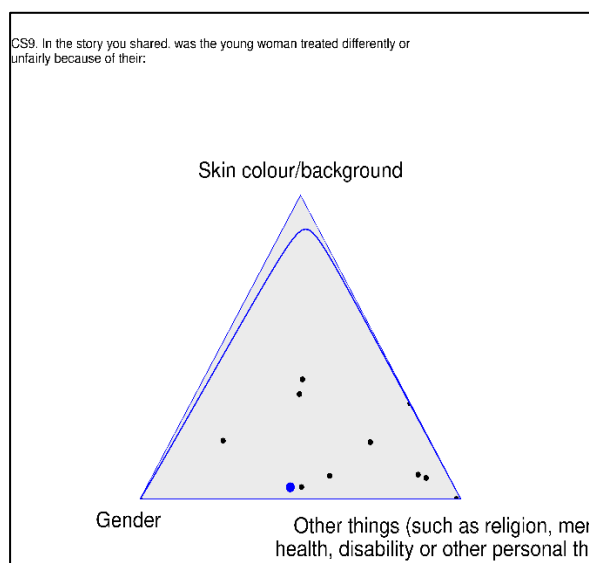


Figure 38. Triad showing responses and Mean

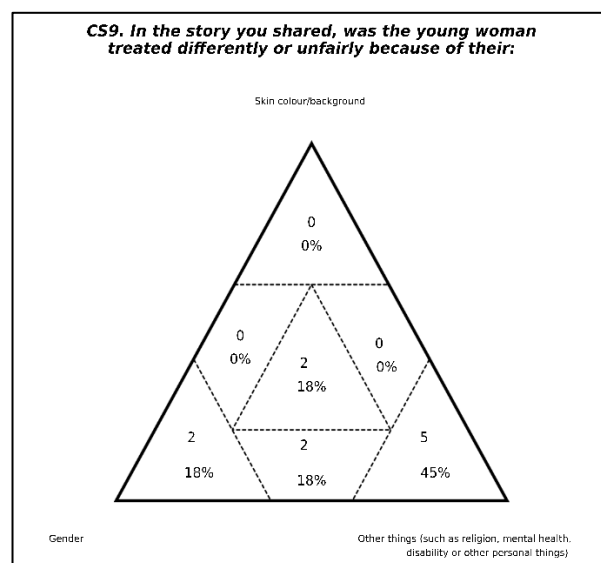


Figure 39. Triad showing number of responses and percentage

RESPONSES TO DYADS IN THE SURVEY

Dyads were used as an interactive approach to answer the following six questions.

YOUNG WOMEN'S PERCEPTIONS OF SAFETY OF SPACE

To understand young women's perceptions about the safety of the space in their story, they were asked *"In the story you shared the space for the young women was.."*. The extreme opposites for this question were: 'Not at all safe' and 'Too over-protective and controlling'. There was also the option of a 'Not Applicable' box underneath the dyad (as per Figure 16 above). Eleven respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 40 shows the grouped responses from the remaining young women (n=16). The blue dotted line highlights the arithmetic mean (AM=38), indicating the average of the 16 responses. Overall, this suggests that in the stories shared, these young women perceived that the space for the young woman was somewhat less than optimally safe.

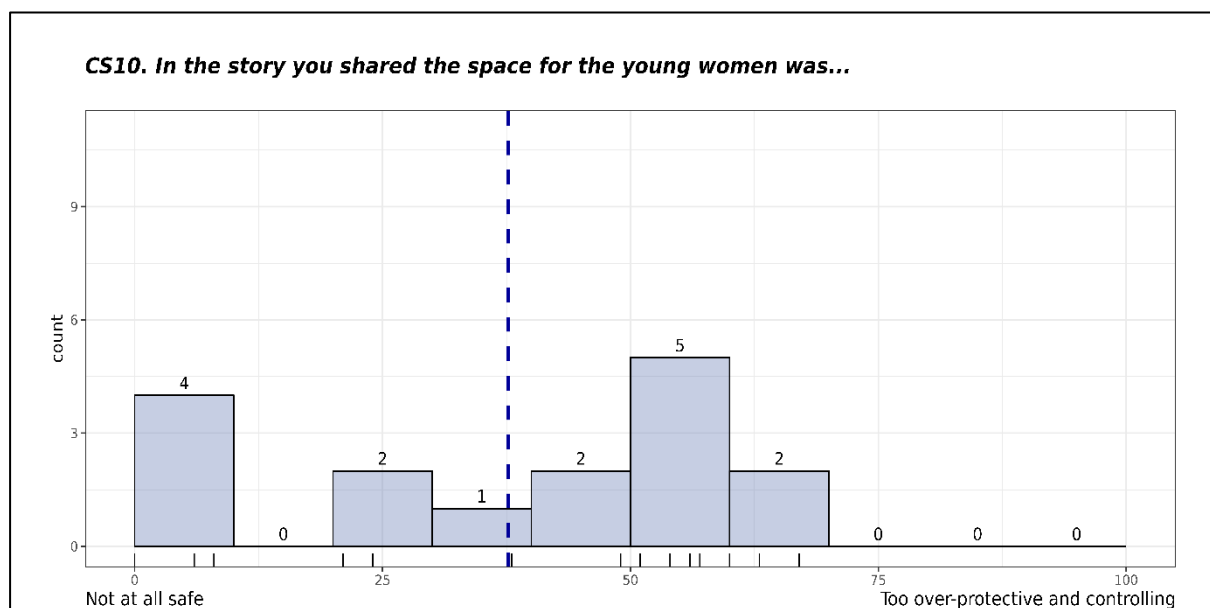


Figure 40. Responses regarding safety for young women

YOUNG WOMEN'S PERCEPTIONS OF SUPPORT

To understand young women's perception about the level of support provided to them, they were asked "In the story you shared, support for the young woman was ..". The extreme opposites for this question were: 'Non-existent' and 'Over the top'. There was also the option of a 'Not Applicable' box underneath the dyad. Five respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 41 shows the grouped responses from the remaining young women (n=22). The blue dotted line highlights the arithmetic mean (AM=49), indicating the average of the 22 responses. Overall, this suggests that in the stories shared, these young women perceived that support for the young woman was about adequate.

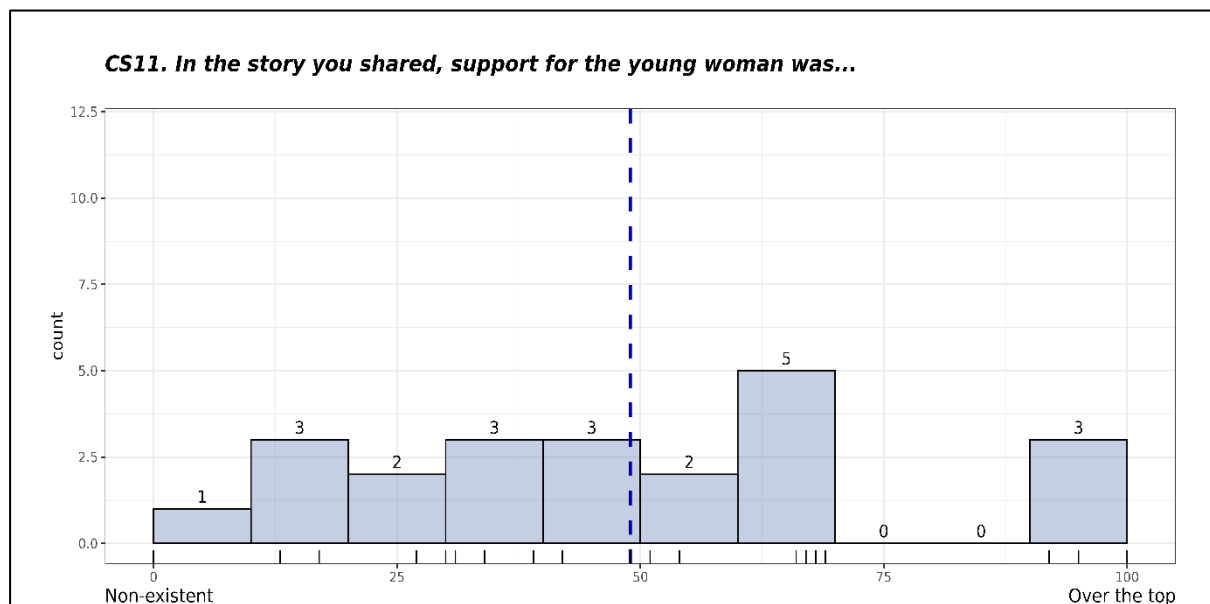


Figure 41. Responses regarding support for young women

YOUNG WOMEN'S PERCEPTIONS OF CONSIDERATION GIVEN TO THEIR PROBLEMS/ISSUES

To understand the degree to which the young women felt their problems/issues were given attention, they were asked “*In the story you shared, the young woman's problems/issues were ..*”. The extreme opposites for this question were: ‘Ignored’ and ‘Given too much attention’. There was also the option of a ‘Not Applicable’ box underneath the dyad. Seven respondents selected the ‘Not Applicable’ box and were excluded from the Figure below.

Figure 42 shows the grouped responses from the remaining young women (n=20). The blue dotted line highlights the arithmetic mean (AM=40), indicating the average of the 20 responses. Overall, this suggests that in the stories shared, these young women believed the young woman's problems/issues were given a less than optimal level of attention.



Figure 42. Responses regarding attention to young women's problems/issues

YOUNG WOMEN'S PERCEPTIONS OF GENDER-RESPONSIVE PROGRAMS OR SERVICES FOR YOUNG WOMEN

To understand young women's perceptions about programs or services specifically for young women, they were asked “*In the story you shared, programs or services specifically for young women were ..*”. The extreme opposites for this question were: ‘Non-existent’ and ‘Over the top’. There was also the option of a ‘Not Applicable’ box underneath the dyad. Seven respondents selected the ‘Not Applicable’ box and were excluded from the Figure below.

Figure 43 shows the grouped responses from the remaining young women (n=20). The blue dotted line highlights the arithmetic mean (AM=55), indicating the average of the 20 responses. Overall, this suggests that in the stories shared, these young women perceived that programs or services specifically for young women were slightly above adequate.

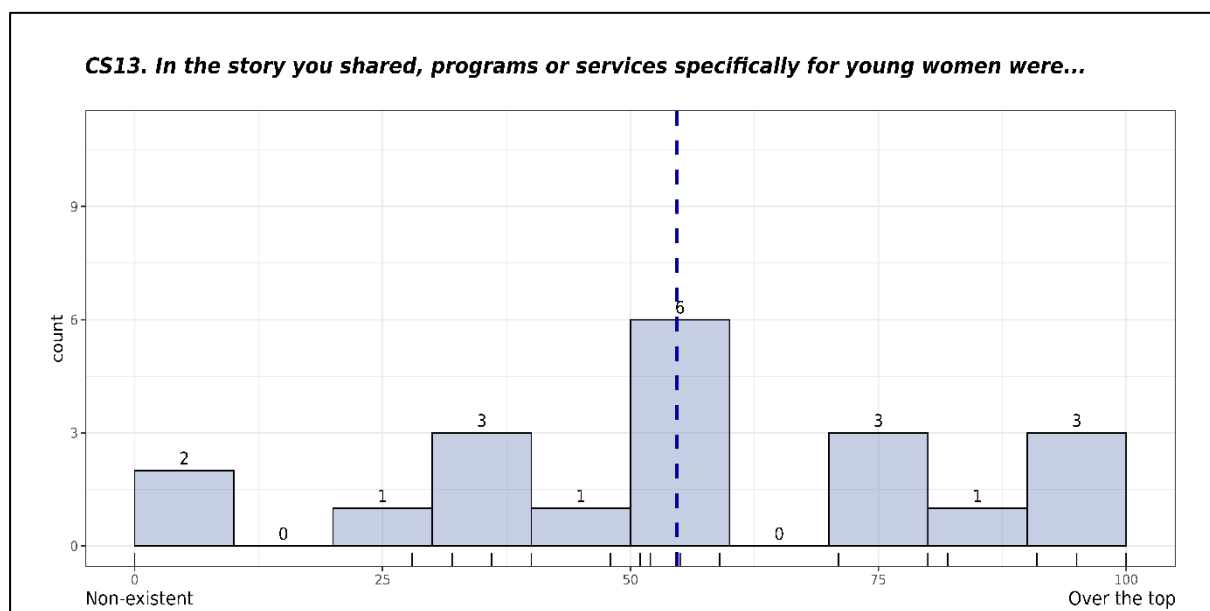


Figure 43. Responses regarding programs or services specifically for young women

YOUNG WOMEN'S PERCEPTIONS OF THIS SERVICE'S ABILITY TO WORK WITH MOB/PEOPLE FROM OTHER CULTURES

To understand young women's perceptions of the ability for this service to work with Mob/people from other cultures, they were asked *"In the story you shared, when working with Mob/people from other cultures, this service has .."*. The extreme opposites for this question were: 'No idea' and 'Intervened too much'. There was also the option of a 'Not Applicable' box underneath the dyad. Thirteen respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 44 shows the grouped responses from the remaining young women (n=14). The blue dotted line highlights the arithmetic mean (AM=50), indicating the average of the 14 responses. Overall, this suggests that in the stories shared, these young women perceived that when working with Mob/people from other cultures, this service has intervened about optimally.

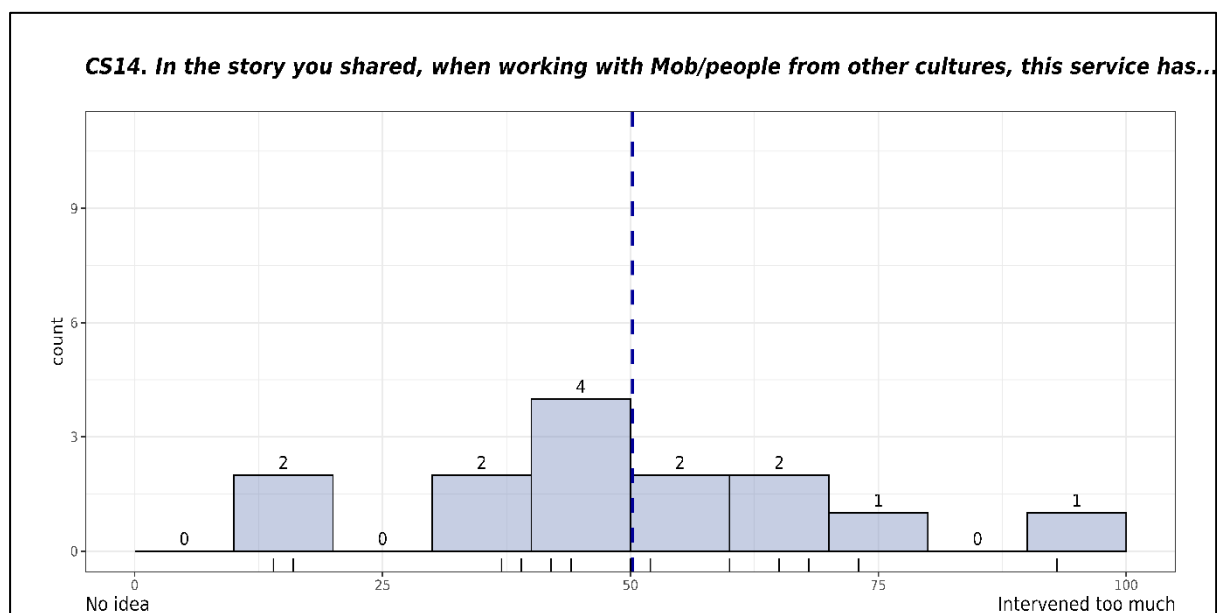


Figure 44. Responses regarding Community working with Mob/people from other cultures

YOUNG WOMEN'S PERCEPTIONS OF SUPPORT TO BELIEVE IN THE FUTURE

To understand young women's perceptions about how this service helps them believe their future looks, they were asked *"In the story you shared, this service helps young women believe their future looks .."*. The extreme opposites for this question were: 'Hopeless' and 'Unrealistically hopeful'. There was also the option of a 'Not Applicable' box underneath the dyad. Six respondents selected the 'Not Applicable' box and were excluded from the Figure below.

Figure 45 shows the grouped responses from the remaining young women (n=21). The blue dotted line highlights the arithmetic mean (AM=54), indicating the average of the 21 responses. Overall, this suggests that in the stories shared, these young women perceived that this service helps young women believe their future looks quite hopeful.

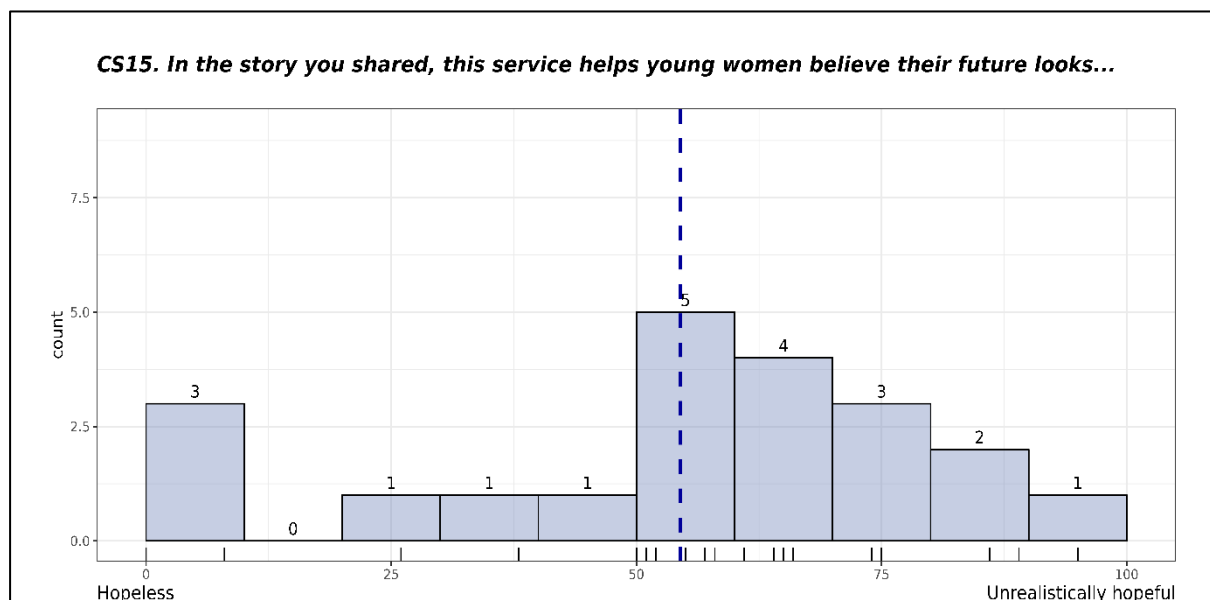


Figure 45. Responses regarding how Community helps young women believe their future looks

YOUNG WOMEN'S PERCEPTIONS OF HELPFUL PROGRAMS

To gain some insight from young women about programs that have been helpful, they were asked *"Think of a program that was helpful. What was good about this program?"*. More than two-thirds of the young women (70%, n=19) responded and provided the following insights:

- Assurance and hope
- everything
- Head space because they didn't make me feel like it was my fault

- Helped get grants for furniture
- Horse whispering program, helped with my depression
- I love the activities and community workshops that are available to residents and everything I have learned from them 😊
- 'Mum and Bub unit subiaco
- Newbies Night. Having new people introduce themselves and talk was a good ice breaker to the building.
- Outreach programs of YSP - mentoring and connection
- Painting, it helped me express it more
- Reliable, easy to engage no shame
- Safe nights, hay street. Queens gardens up to 20 women. 10 nights and 2out. Need referrals. 18 min. Need to lock up stuff. Not safe.
- Salvos, donation of pots, plants ect.
- St Margaret's. Shit hole but at least it's a place to stay. Some staff shouldn't be working with kids. Look into that, ask for young people feedback please! Help us!
- The program was known as youth ops. It's a program for school children.it was great because try supported everyone no matter their background.
- The young mums and buns group was good because I feel lost and not sure what to do but the group helped me feel more confident being a young mum and to get into routine and it was helped me and my baby lots
- This programs helps with building a future making sure you are living comfortably, having enough income to support yourself, helping you find the right job etc.
- Women's health, specifically nurturing families was very helpful. Also CPFS have been good to me. Both these services help me to try stay on my feet, protect my child and keep myself safe. Providing me with practical things I needed like nappies to rocking chairs. Giving me kind and helpful case managers and linking me in with services.
- working with my post care worker from relationships australia has been good. he's helped me find accomodation as well as helping me with setting up what i needed in my house.

YOUNG WOMEN'S VIEWS TO IMPROVING SUPPORT FOR YOUNG WOMEN

To understand whether young women need more support from this service, they were asked 'Thinking about this service, is there anything that could better support young women?'. Three-quarters of the young women (74%, n=20) responded and provided the following comments:

- *Actually set women up for success instead of failure*
- *being able to walk at night without being afraid*
- *Education, job, Centrelink, IDs*
- *Extend length of program*
- *Extend safe nights. Contactable 24 hours. need more funding. Run thru Mission Australia. Safety. Space for young women . Need women to staff these services. Not men*
- *Free period products,*
- *Give people safer family's and where to get help and to speed up and edgecat what's healthy or not normal and help for mums*
- *Homes for people that age out of their service*
- *I don't think so*
- *I think it is really important to have more awareness about these services and that they are available to people. A lot of the time, people don't know that there are services that can be of such a great help to support those who are most vulnerable and I think that needs to change. Especially in terms of housing situations and the difficulty there is in finding and accessing support services. As well as how to get to a place where you don't have to operate in survival mode and actually heal from hardships.*
- *i think that if DCP was to continue working with and supporting the young people after they turn eighteen with funding accomodation that the young people involved would definitely benefit from it and their mental health would not be so bad.*
- *If they could find good case workers to work up north and in the Pilbara that would be good. Although my experience was good all my girlfriends who've used these services up north ways have had horrible times with them. And they wind up feeling completely alone with no help. I'd like for them to have the same experience as I've had and not be scared of social workers or CPFS.*

- *Letting it be more known for young mums and also include support while they pregnant as that time can be really challenging*
- *Making it fair for women.*
- *Maybe more sessions like this for women to discuss, bonds, and get questions with answers to the adulthood of being a woman?*
- *More guidance*
- *No*
- *one to one mentoring and assistance*
- *Take away food when we are out*
- *Too many things that head office doesn't care about. And I KNOW.*

YOUNG WOMEN'S ADVICE FOR OTHER YOUNG WOMEN COMING TO THIS SERVICE

To give young women the opportunity to offer some advice to other young women, they were asked "What do you think young women need to know before coming to this service?". Almost half the young women (48%, n=13) responded and shared the following advice:

- Ask for help and do what works for you and give it a try.
- Be confident in yourself and learn how to do stuff yourself
- Be prepared for anything and everything.
- Depending on where u live and your specific situation you may have different experiences. I had a great experience but sometimes u may not be so lucky. I definitely think these services are worth going through and trying because they can be extremely helpful. Don't be scared to ask for help.
- Don't dress nice, and wear shoes!!
- Don't be shame and ask all you need
- Goal setting
- I think you need to have an open mind and try new things - participating in the activities available have been soooooo incredibly helpful for me (especially mentally and emotionally).
- just be yourself
- Knowing what its all about
- That they aren't going to be treated fairly to a man. Man are known as more reliable and hard working, they don't take into account that is women are the same as well if we are given the chance. That if your a mum, your most likely going to be turned down from a job
- That we are safe and sexual harassment is not tolerated.
- To not be scared of asking for help

PART III: SURVEY RESULTS FROM SERVICE PROVIDERS INVOLVED IN THE COMMUNITY SERVICES SECTOR ACROSS AUSTRALIA

Part III of the report presents the survey results from 41 service providers involved in the Community sector (ie Community Services, Social Services or Social Welfare) across Australia. Due to the small number of respondents, results have not been broken down by state or territory in this section to maintain participant confidentiality. All written responses are presented in their original, unmodified form.

DEMOGRAPHICS

Of the 41 service providers involved in the Community services sector, three-quarters were female (76%, n=31), less than a fifth were male (17%, n=9), two selected 'non-binary' (5%) and one participant selected 'Prefer not to say' (see Table 2). Just over half the Community sector staff identified their cultural background as 'Other Australian' (54%, n=22), and close to a third identified as 'Another cultural background' (29%, n=12) (Dutch, English, Irish, Italian, Māori, Pasifika (x2), Polish, Samoan 685 BABY, Scandinavian/Scottish, Sudanese, and Tongan). Less than a fifth identified as Aboriginal (15%, n=6); and one participant selected 'Don't want to say'. More than a third of the Community sector staff were in Queensland (37%, n=15), one-quarter were in the Northern Territory (27%, n=11) and one-fifth were in Western Australia (20%, n=8). A small proportion were in South Australia (12%, n=5) and the Australian Capital Territory (5%, n=2).

SERVICE PROVIDERS' PERCEPTIONS OF YOUNG WOMEN'S EXPERIENCES WITH THEIR SERVICE

In line with the Sensemaker® methodology, service providers were asked to provide an opening micro-narrative. The statement read: "We're interested in learning more about young women's experiences in your service. Please share a memorable experience you have had with a young woman (ie anyone who identifies as a young woman) in your service (without identifying details) in the past 12 months."

While all Community sector staff gave their consent to participate in the survey, most (82%, n=34) consented to sharing their specific experience in research outputs such as this report. The following experiences from the 34 Community sector staff who gave their consent, have been obtained from the survey platform in their original, unmodified form:

- A 16year old got into an argument with her mother over having a male come over to the house they were staying in. The argument escalated and the young woman assaulted her mother with a wooden tray. The young woman was arrested, and the mother placed a DVO upon her daughter, meaning she could no longer stay at that address. The young woman started sleeping at various friends and family members houses, she also slept in abandoned buildings at times. She would also call the ambulance and say she was sick, so she could sleep at the hospital and get food. Our service assisted her with accessing Centrelink so that she was able to buy food, we attempted to get her into a youth refuge however she was not accepted due to not being engaged with school and the history of violence. The young woman was then assaulted by her ex-boyfriend, and he went to prison for an extended period. The young woman pretended to his family that she still wanted to be with him and stayed at his family's house while he was in prison. During this time the young woman went to court for the assault against her mother and was accepted into Youth Diversion and successfully completed it. Before the ex-boyfriend's release, the young woman was able to negotiate staying at a family members house as she was now getting her own money.
- A young female has been struggling with anxiety and anger for some time. We spoke about strategies and one of those strategies were meditation and affirmation. This young female did not even know what those two words meant. Once I explained them too her she became excited and keen to learn. So we went out and bought a diary and an affirmation book. In her diary is where she would start to write down her feelings for the day and also atleast one positive affirmations from the book we got until she became confident to think of some herself. This young woman has been doing this for approximately 2 weeks now and says it is really helping her feel calmer. We are now working meditation.
- A young women was sentenced to 14th months, we engaged in several sessions and she was granted parole after approx 8 months - despite our best efforts to transition back into community she struggled to keep conditions (curfew and drug use) and resulted in parole being revoked.

- A young woman who thrived in the crisis accommodation program, developed her already well honed independent living skill and graduated school was denied the opportunity to engage with the transitional accommodation program due to her self advocacy and highlighting areas of the transitional agreement which were unfair on residents and young people. Program coordinator disliked her ability to articulate her concerns and blocked her from pursuing transitional accommodation.
- a young woman getting locked up in an adult watch house and being stuck there
- As a volunteer youth mentor, I provided guidance and support to a 15-year-old girl, who had been assaulted by a group of her peers. In the aftermath of this traumatic event, I focused on creating a safe and trusting environment for her, allowing her to express her feelings and fears openly. Through consistent and compassionate mentoring, she gradually found the courage to seek help and connect with professional services that specialized in trauma and recovery. This process empowered her, restoring her confidence and helping her understand the importance of asking for help when needed. The outcome was a significant step forward in her healing journey, marking a pivotal moment where she reclaimed her sense of control and personal agency.
- Being able to take a young woman for driving lessons which helped them get their license and helped them move on to other opportunities.
- Drove a young woman home when she was released from the watch house.
- Engaged in programs to formed friendships and assisted the YP to address issues within their personal growth and well being. These programs help with holistic development which in turn helped curb criminogenic behaviours. Some of the programs were Shine Girl, Outlook and cultural cooking. The YP was able to gain self confidence, identify toxic relationships and learn ways to cope with day to day stresses that wasn't self destructive and damaging
- Engaging with young person to identify their culture and connect with family and friends. Assist young person with prevention in criminal activities report on a weekly basis.
- Helping A Young Woman through A tough family situation and finding safe housing

- *I have been working with a young woman for the last 5 years. Between the ages of 10 – 23 she has been in and out of the justice system; during her life has lived in 47 foster homes and there is a history of neglect, violence and drug and alcohol use. This young woman is highly intellectual yet cant break the cycle of justice system. Due to the trauma that she has experienced, it is a major battle getting her to believe she is better and worthy. Relationship is key and I have connected with her and she trusts that I am a consistent reliable person in her life. It has been hard as she feels obligated and loyal to her dysfunctional family. This loyalty is greater than any positive influences in life. The impact of trauma is great and it is hard to overcome. The young women just recently had a baby and is hopeful things will be different. I have been impacted by her story and am experiencing vicarious trauma, I find myself worrying about her often, because I am so embedded in their life.*
- *I have worked with a young female in the past who was referred to Anglicare by youth justice. I was able to meet with her and obtain consent forms as well as develop goals and what she would like support from our service. This young person was able to attend one of our programs called "Shine Program" that aims to build confidence, self esteem and a better self awareness of each young woman and their worth and value to the community. I was able to witness during the 5 weeks of this program the resilience of this young woman where she entered the room and had previously had an altercation with another young person who was also attending the program. With some support from staff she was able to walk back into the room and build a positive relationship with this other female. She also graduated and was able to publicly share a testimony of her experience of the Shine program.*
- *I have worked with a Young Female who was at time of referral 15. Its been a bit of a rollercoaster ride as she was always in Crisis. She has been with Anglicare IBI for about 1 year and a few Months. In the last 4 months has done a 360 change and has stayed consistent with staying on the straight and narrow.*
- *I supported a young female parent experiencing emotional distress related to domestic violence she had just encountered, within previous 30 minutes, instigated by her partner. The police officer was calm, non-judgemental.*

- *I worked with a young woman whose parents were engaged in family law proceedings while she was facing her own criminal charges in the youth justice system. This was a memorable young person for me as she had multiple systems involved and reported being a heavy marijuana consumer with no intent to change her habits.*
- *I've worked with a few young women who have had experience in detention centre's. One of the young girls I worked with realised she loved horses, so with help from our service, we were able to get her a volunteering job with horses and children.*
- *In engaging with a young women at risk of entering the youth justice system it was confirmed the importance of providing connection and engaging youth activities. These are provided in community spaces and deliver welcoming no cost activities in the local community that engage young people and connect them to mentors and support if needed. The young woman spoke highly of the program, (Youth Drop In Sport) and discussed feeling safe, getting a free meal and liking the workers who she could talk to about stuff. These activity programs in the community provide an engagement opportunity and link to further services if needed. They support young people and link them with workers and volunteers from the community who show they can be relied upon and provide consistent programs that builds trusted relationships.*
- *Most of the young women in our service would have very similar past experiences where they would experienced domestic violence. Most of the young women on the arrival to our service would feel scared, and closed off. I had one young mum who tried very hard to care for her and her child, she tried to provide nutritious meals, and make sure her child development was on track. She was 16 years old and her child was 2 years old at that time. She was a child herself at that stage, and she was still learning how to navigate through life. During her stay at our place, she was able to develop trust, and she went back to school and her child attended child care on regularly. Soon after that she got accepted to one of the community housing. After that she continued to attend school and she secured a job in her studding field. Her mental health improved and she has developed a great living skills.*
- *Was able to support a young lady to her antenatal appointments after many unsuccessful attempts.*

- one of the young people I support has experienced significant bullying at school and through conversations with the relevant stakeholders in her life such as her Child safety officer, her guidance officer and the young person, we have been able to support the child to build some positive resilience skills and the young person has successfully moved to another friendship circle. Since this move last term, the young person has experienced less bullying and feels more supported.
- Our young women can sometimes have experiences in detention along with never having been in detention but going to court or early intervention support. Some of our young women have told us in detention that they do not get to choose if they have birth control or not. They are told they must have birth control once they enter detention. Our young women tell us that they get only 2 pairs of underwear for their time in detention that are not new. We have been told that young women can miss out on things in the detention center because they are the minority group and often the focus is on supporting the majority in the center which is the males.

Our young women have experiences of worsening involvement until services like ours therapeutically case manage and seek to understand what is happening then help other systems know what is making it so hard to make changes. Many of our young women's outcomes improve with someone who can do longer term work that builds relationships and focuses on young people having a voice.

Many of our young women experience a significant lack of collaboration between justice systems and child protection. They are often labelled the problem instead of seeking to understand the trauma that may have been experienced within the family setting and why that leads into youth justice systems. There is often confusion for young people about being asked to take responsibility for offending when there is no support for creating restorative processes across the lifetime that encourage meaningful change.

- Supporting her understand the bail condition and requirement
- Working with a young person who was experiencing homelessness, we were able to secure stable accommodation, link her in with mental health services, education and training services and get her drivers license

- Our organisation had engaged with YW for support in sports activities, boxing. YW arrived and engaged in the boxing session. Immediately showing physical signs of relaxation, enjoyment, mindfulness, and fun. Author had discussed with YW how the activity went, YW responded with feeling great and had space to "not think about anything at home". YW had disclosed conflict at home with their parents and further stated they found an outlet.
- There are several memorable experiences that come to mind for me, however the most memorable over the past 12 months would have to be witnessing one particular young woman identify and excel at completing several long standing personal goals over a short period including advocating for herself to CPFS as a new carer to her niece and requesting further support and involvement from them, engaging in full time study for the first time, and obtaining her learners drivers license on her own.
- We had previously worked with a young person in care, who had begun having touch-points with Police. The young person had a history of regular inhalant use and absconding from placement, and was placing herself at considerable risk in the community.

The young person's earliest engagements with the IBI involved a lot of rapport building, though the young person was eventually able to engage in some small group programs. During these programs the young person was supported to develop critical life skills, navigate conflict, understand and form positive relationships, and improve her self-esteem.

The young person is no longer chroming, and has been stable in her placement. The young person is working towards a return to school.

- Working alongside a young woman in a domestic violence relationship. They had identified increased conflict within their relationship and presented with bruising. Due to continual conflict within the accommodation service, they were provided a non-renewal and required to exit the accommodation service. Although they were exited from the accommodation service, in the months leaving up there was intensive collaboration with involved supports to ensure that this young person would be well supported in the community.
- Young person with complex trauma history and periods of time in detention taking a leadership role within group work

- Young Mother, alcoholic, 4 young children, DFV situation, partner incarcerated, young woman now diagnosed with cancer. When working with this young woman, admiring her tenacity and capacity to work the difficulties to ensure her children's safety. She has little support apart from the agency. She is active in seeking care for her children when the inevitable happens (she is terminal status). She continues to address her alcoholism in positive ways, she has managed to fight the system and gain the DV Order that she so desperately needs for herself and her children. This young person has had to face court on charges herself for drunk driving and additionally having her children in the car at the time. To date, the children's long-term care has been arranged. The court process is complete, and she has taken the consequences with grace. She continues to participate in counselling for the alcohol issues and most days she is positive about her wins and that the children are going to be safe.
- young person involved in criminal activity, disengaged in school, AOD use and had disconnected with her family. The young person was referred to our Youth Diversion Program for the offences. I worked with the young person over 16 weeks in support with getting her supports needed and educating the young person on the dangers involved with committing such offences. Overtime, rapport was built, the young person gained confidence through understanding her own values. She learnt the connection between values, triggers, emotions and feelings, which had empowered her. The young person grew from strength to strength through mentoring, educational programs, including AOD, Stay Cool (anger management), Youth Justice Conferencing and giving back to the community through volunteering.
The young person reengaged in school, quit all AOD habits and is well on track to achieve her goal of becoming a lawyer and working with young people. Prior to completing the program, further referrals for supports were made for additional AOD counselling to assist the young person with staying on track. The young person, wants to help young people in the future to stay on the right path in the future. She is actively a great role model to her younger siblings.
- Young woman not engaging in any form of education chose to attend out program and attend all sessions

- Worked with a young girl who was up for murder charge, young girls partner had murdered their baby. Young girl was referred in staff worked with her as she was on home detention and going through court. Young person fell pregnant again and had to be looked after and informed she was unable to keep this baby due to her previous issue, young girl was dealing with a lot of emotional distress
- YP was initially disengaged from school, was homeless and identified in community as being at risk if offending. Once referred to our service, YP had been placed in a residential placement and engaged with us weekly. Through developing a great rapport with ASQ Caseworker, caseworker was able to pitch referral to other external programs. This YP completed a 5 week shine girl program, a 12 week horse whispering program and then a 15 week program called INTENT program for change. Once Child Saftey seen YP commitment to all the completed programs, which she had been referred to by us, they decided she was ready to re-enrol in school. YP has been to school every day this term and is doing so well there. YP has also joined skating weekly and participates in competitions which she has won. She has also been sponsored by 2 skating companies. On top of this YP was a chronic chromer and user of inhalants. She has stopped this all together. YP has not had any offences since being referred and categorised as high risk.

SERVICE PROVIDERS' PERCEPTIONS OF GENDER DIFFERENCES IN THE COMMUNITY SECTOR

To understand whether service providers perceive any gender differences in the Community sector, they were asked “If the story you shared was about a young man rather than a young woman, would their experience be ..”. A list of four options were provided, ranging from ‘better’ to ‘worse’, as well as ‘Don't know or unsure’.

All 41 Community sector staff answered this question. Half the Community sector staff (51%, n=21) thought the experience would be ‘the same’ if the story was about a young man (see Figure 46). A third of the Community Sector staff (32%, n=13) thought the experience would be ‘better’ if the story was about a young man, and a small proportion (17%, n=7) thought the experience would be ‘worse’ if the story was about a young man.

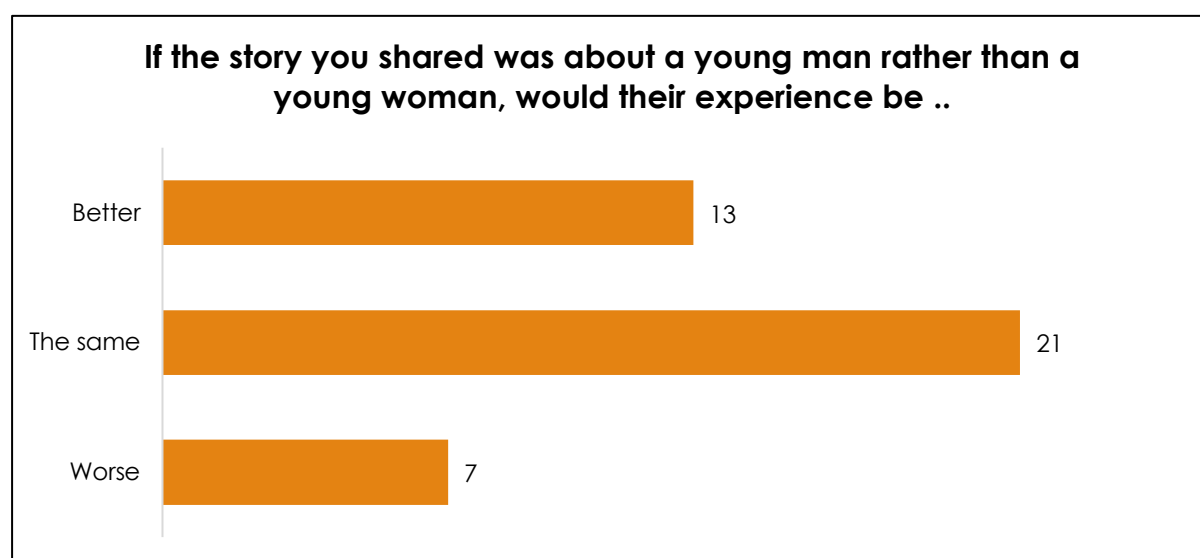


Figure 46. Responses if the experience would be different if it was about a young man

Next followed the option to “Please tell us more”. Almost three-quarters of the Community sector staff (73%, n=30) shared more about whether the experience would be different if the story was about a young man, including:

- *At times, police officers can be harsher on males than females. However, it is more likely a young women would be physically abused by their male partner.*
- *Besides the baby the story would be exactly the same.*
- *Bail accommodation - there is no bail/parole accommodation for women - Groups of disengaged children are male dominated - Many services don't continue post release / need to be assertive outreach based*

- After the assault, YW experienced profound psychological trauma that manifested in several distressing ways. The shame and humiliation were intensely magnified by the fact that the event was recorded and circulated among her peers. This violation of her privacy compounded her feelings of vulnerability and betrayal, deepening the emotional wounds.

YW also faced significant isolation from her peer group, which is often a crucial support network for adolescents. This isolation led to feelings of loneliness and abandonment, making her question her self-worth and place within her social circle. She struggled with trust issues, fearing further judgment or betrayal from those she once considered friends.

The combination of public humiliation and social isolation severely impacted her mental health, contributing to anxiety and depressive symptoms. She grappled with intrusive thoughts and flashbacks related to the assault, common signs of post-traumatic stress disorder (PTSD). The journey toward healing involved addressing these complex emotional responses, rebuilding her sense of safety, and reestablishing trust in relationships.

- I feel it would be the same for a young man although maybe the strategy of writing in a diary, could be said to write down a rap about his day instead. Also his positive affirmations could be decided by him.
- I firmly believe that providing equal opportunities and resources to young individuals who have experienced trauma can empower them to make positive changes and improve their lives.
- I'm actually not too sure because everyone's situation is different.
- In this situation, i believe the same response would be given to a male given it involved the best interests and care of an infant.
- It is possible had she been a man that the police wouldn't have made inappropriate remarks towards her.
- Just working with the individual and understanding their needs and being able to understand what helps the young person to provide them opportunities
- Males I have worked with have not had as much success abstaining from crime, or participating in external programs. They have also been less committed to achieving their goals.
- The programs are delivered to young people aged 10-17 and engage with both males and females.

- Potentially more opportunities for continued mentoring throughout their journey. There are more supports available to males than females in the NT, there is a lot more funding available to the male cohort.
- Program coordinator has a real soft spot for working with young caucasian men and will be inconsistent with her conditions for allowing young people entering transitional properties based on race and gender.
- Stories would be very similar although more likely that young women will experience violence within her intimate relationships va young man likely to be exposed to violence by his family and friends/peers
- there are a lot more male staff than female in the watch house and also in the justice system in general, I believe it's overwhelming for young women to be surrounded by adult males in a place like WH
- YW had referred to the organisation seeking support for education and employment. During the case management support plan, YW identified sports, education, and the workplace to be the main focus points. During engagement, YW also joined the boxing program. Now attends regularly, with all goals achieved and has graduated Year 10 and got an apprenticeship. YW further stated finding a positive outlet and connection to mob, as members of the boxing team (including coach, and pro boxer) are both indigenous.
- the father in this story didn't have to move out of the house, he didn't need to care for his/there child he continued to work. He doesn't pay child support as he works just enough to not pay.

The father/male in this family has not changed his behaviour in any way yet believes he has a right to see this child and control this young woman's movements by demanding she bring the child to see him or he will self harm. He also has a mother who believes the young woman is responsible for the abuse in this family

- The young woman had identified attempting to communicate boundaries with their partner as she was aware that it may impact her accommodation. Given the gendered power dynamics typically present in heterosexual relationships, the male partner had continued to perpetrate domestic violence. I would deem that the experience of a young man would be better in this circumstance due to the potential of having increased power to deter the partner from raising their voice/perpetrating violence in the accommodation.

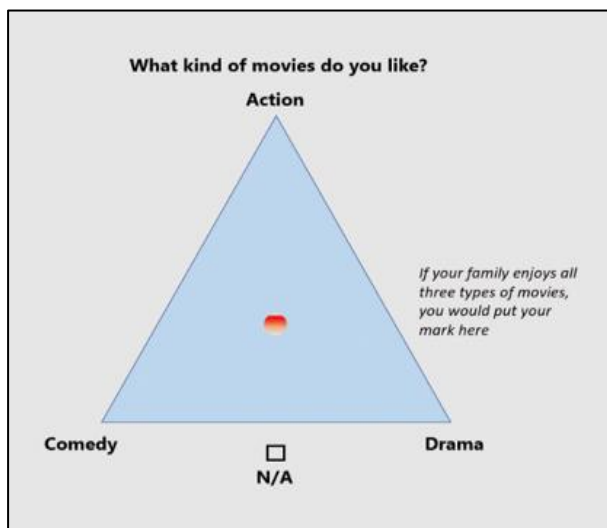
- *I don't think this example is gender related.*
- *The young woman had felt comfortable and safe being surrounded by the support and engaging in an activity. The young person had stated that she enjoyed her time but was able to be more expressive and open up about some of the challenges she was facing*
- *There were significant concerns for her safety as a young women sleeping rough, I feel the safety concerns would not have been as significant if it were a young man*
- *This young woman had the support of both of her parents despite them being involved in family court proceedings. I think if this young person was a man, there would be greater expectations and responsibility placed on him to change his behaviour.*
- *The young woman's younger brother has had girls at the house and the parents had not had an issue with it.*
- *Typically both sexes are faced with similar issues and require similar supports. Programs are tailored to the different sexes and what their individual needs are but basically the goals and outcomes that are being worked on are the same*
- *Worse because I have found when working with young men, they take longer to own their own behaviours and the input that they have on their circumstances. I also find that young men can often shift the blame to others. I find that young men have a false sense of bravado and that they don't take the responsibility of their children as their realm. Often young men have a more extensive criminal record.*
- *Young males are easily influenced with peers and substance abuse. They congregate in a larger groups with a negative outcomes.*
- *Young men don't have people making decisions about contraceptives and health like women do. Often young women are subject to the justice system idea of assessing mental health instead of seeking to understand trauma and life experiences and why we might be reacting this way.*
- *Young person experiencing neglect by a parent. Helped the person talk to father.*
- *Young women in our co-responder space typically engage more readily than males who have been referred via the same pathway.*

RESPONSES TO TRIADS IN THE SURVEY

Triads/triangles were used as an interactive approach to answer the following two questions. The survey included the below instructions, followed by a demonstration of a triad.

The following questions are triads. Thinking about the story you shared, place the marker in the triangle, closest to the statement that best relates to it. The closer the marker is to any of the corners, the more important that statement is to your story.

If all of the statements are equally important, the marker can be placed in the middle of the triangle. If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box (see the example GIF below).



Example Triad from the Service Providers survey

SERVICE PROVIDERS' PERCEPTIONS OF CULTURAL DIFFERENCES IN SUPPORT FOR YOUNG WOMEN

To understand who service providers perceive as being helped the most in the their sector, they were asked *"In the story you shared, your sector mostly helps .."*. The three options for each corner of the triad were: 1) Aboriginal and/or Torres Strait Islander young women; 2) Non-Aboriginal and/or Torres Strait Islander young women; and 3) Any culture. There was also the option of a 'Not Applicable' box underneath the triad (as per Figure 7 above). Three participants selected 'Not Applicable' and were excluded from the Figures below.

Figure 47 shows a triad with dot responses from the remaining Community sector staff participants (n=38). The blue dot highlights the arithmetic mean, indicating the average of the 38 dot responses. Overall, this suggests that in the stories shared, these Community sector staff perceived their sector mostly helped young women from 'any culture'.

Figure 48 shows a triad with the grouped section breakdown of the 38 respondents and percentages, with close to half of these Community sector staff (45%, n=17) indicating the same, followed by 'Aboriginal and/or Torres Strait Islander young women' (32%, n=12).

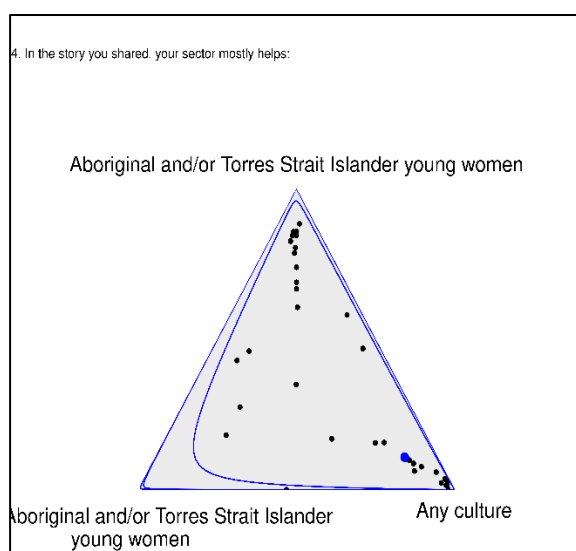


Figure 47. Triad showing responses and Mean

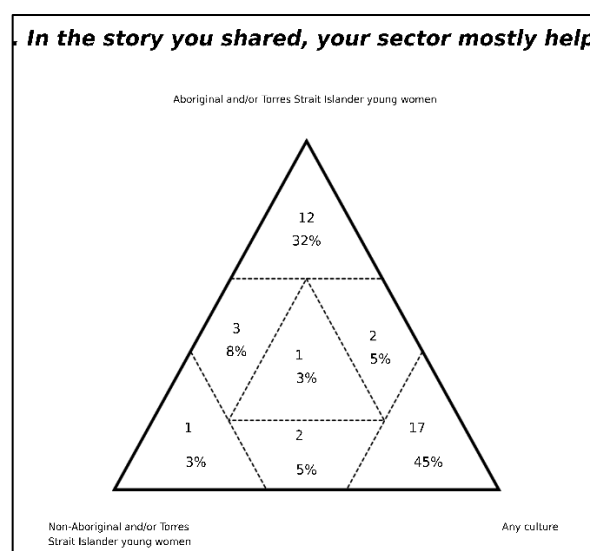


Figure 48. Triad showing number of responses and percentage

SERVICE PROVIDERS' PERCEPTIONS OF DIFFERENTIAL TREATMENT OF YOUNG WOMEN

To understand whether service providers perceive young women are treated differently because of various marginalities, they were asked *"In the story you shared, did the young woman experience .."*. The three options for each corner of the triad were: 1) Racism; 2) Sexism; or 3) Other discrimination (eg, disability, mental health). There was also the option of a 'Not Applicable' box underneath the triad. About a third of the Community sector staff (34%, n=14) selected 'Not Applicable' and were excluded from the Figures below. This suggests that in the stories shared, the young woman was not treated differently or unfairly.

Figure 49 shows a triad with dot responses from the remaining Community sector staff (n=27). The blue dot highlights the arithmetic mean, indicating the average of the 27 dot responses. Overall, this suggests that in the stories shared, most of these Community sector staff perceived that the young woman experienced 'Other' discrimination' (eg, disability, mental health) or 'Sexism'.

Figure 50 shows a triad with the grouped section breakdown of the 27 respondents and percentages, which shows that a quarter of these Community sector staff indicated young women experienced a combination of 'Other discrimination', 'Sexism' and 'Racism' (26%, n=7), closely followed by 'Other discrimination' (eg, disability, mental health) (22%, n=6), then 'Sexism' (19%, n=5).

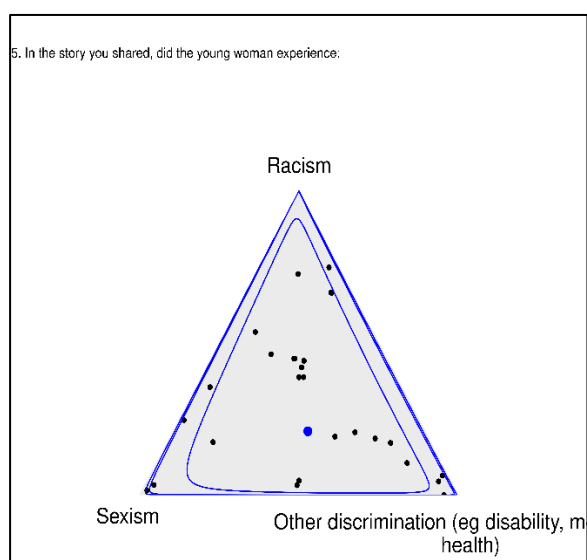


Figure 49. Triad showing responses and Mean

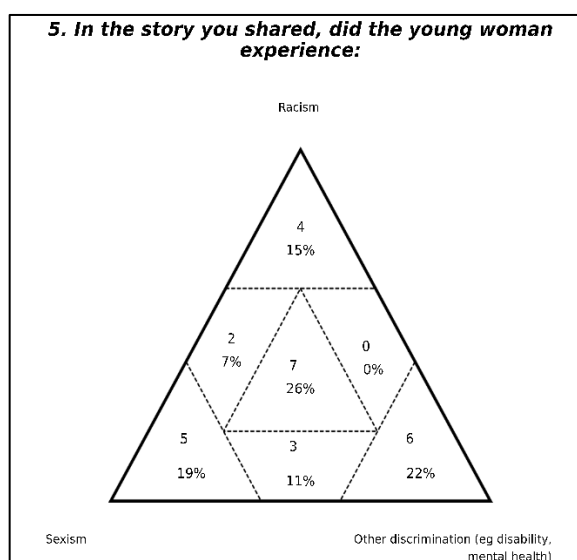


Figure 50. Triad showing number of responses and percentage

SERVICE PROVIDERS' PERCEPTIONS OF SUPPORT NETWORKS FOR YOUNG WOMEN

To understand who best supports these young women, service providers were asked “In the story you shared, the best help and support for the young woman came from ..”. This question had five options, so could not be presented as a triad. The five options were: 1) Human Services/Youth Justice sector staff (eg youth workers, correctional officers; 2) Family/carers/Mob/friends/community or kin; 3) Teachers/schools; 4) Other (please state); and 5) Don't know or unsure.

Figure 51 shows the responses from all Community sector staff, with close to two-thirds selecting ‘Human Services/Youth Justice sector staff’ (eg youth workers, correctional officers) (61%, n=25) as the best help and support for young women. Close to a quarter selected ‘Family/carers/Mob/friends/community or kin’ (22%, n=9). A small proportion selected ‘Other’ (activity providers, (ie basketball, skateboarding, youth drop in centre) and volunteers from community; Community services Anglicare NT and GAP (Grassroots Action Palmerston); Programs I have used before to support YP with anxiety etc; and support service youth workers) (10%, n=4); followed by ‘Teachers/schools’ (5%, n=2); and one participant selected ‘Don't know or unsure’.

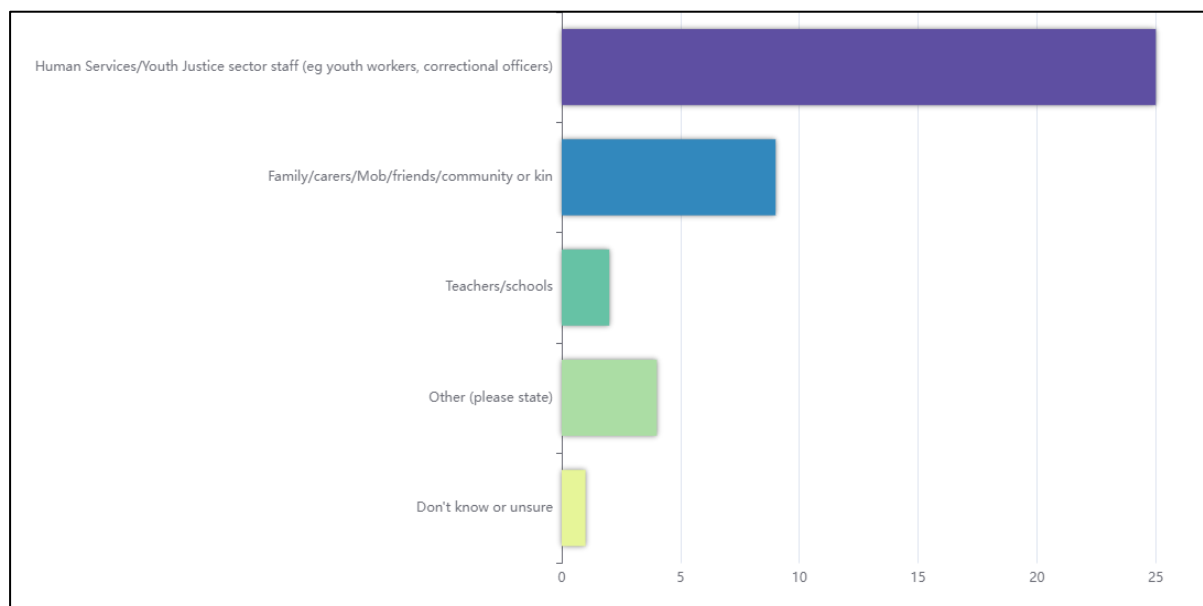


Figure 51. Responses for who best helps and supports young woman

RESPONSES TO DYADS IN THE SURVEY

Dyads were used as an interactive approach to answer six questions throughout the survey. The survey included the below instructions:

The following questions are dyads. Place the marker on each of the following scales in the position that best describes the story you shared. The closer the marker is to one end, the more important that statement is to your story. If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box.

SERVICE PROVIDERS' PERCEPTIONS OF SAFETY OF SPACE FOR YOUNG WOMEN

To understand service providers' perceptions about the safety of the space for the young woman in their story, they were asked “*In the story you shared, the space for the young woman was ..*”. The extreme opposites for this question were: ‘Not at all safe’ and ‘Too over-protective and controlling’. There was also the option of a ‘Not Applicable’ box underneath the dyad (as per Figure 16 above). Three respondents selected the ‘Not Applicable’ box and were excluded from the Figure below.

Figure 52 shows the grouped responses from the remaining Community sector staff (n=38), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=39), indicating the average of the 38 responses. Overall, this suggests that in the stories shared, these Community sector staff perceived that the space for the young woman was somewhat less than optimally safe.

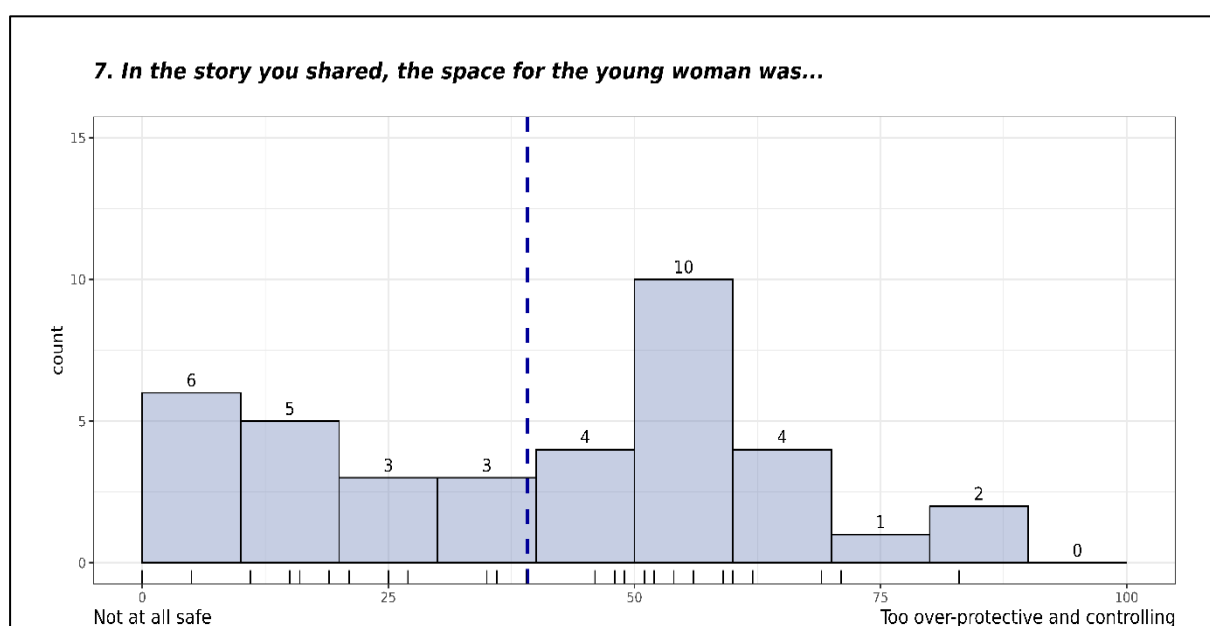


Figure 52. Responses regarding safety for young women

SERVICE PROVIDERS' PERCEPTIONS OF SUPPORT FOR YOUNG WOMEN

To understand service providers' perception about the level of support provided to young women, they were asked *"In the story you shared, support for the young woman was .."*. The extreme opposites for this question were: 'Non-existent' and 'Over the top'. There was also the option of a 'Not Applicable' box underneath the dyad. One respondent selected the 'Not Applicable' box and was excluded from the Figure below.

Figure 53 shows the grouped responses from the remaining Community sector staff (n=40), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=48), indicating the average of the 40 responses. Overall, this suggests that in the stories shared, these Community sector staff perceived that support for the young woman was a little less than adequate.

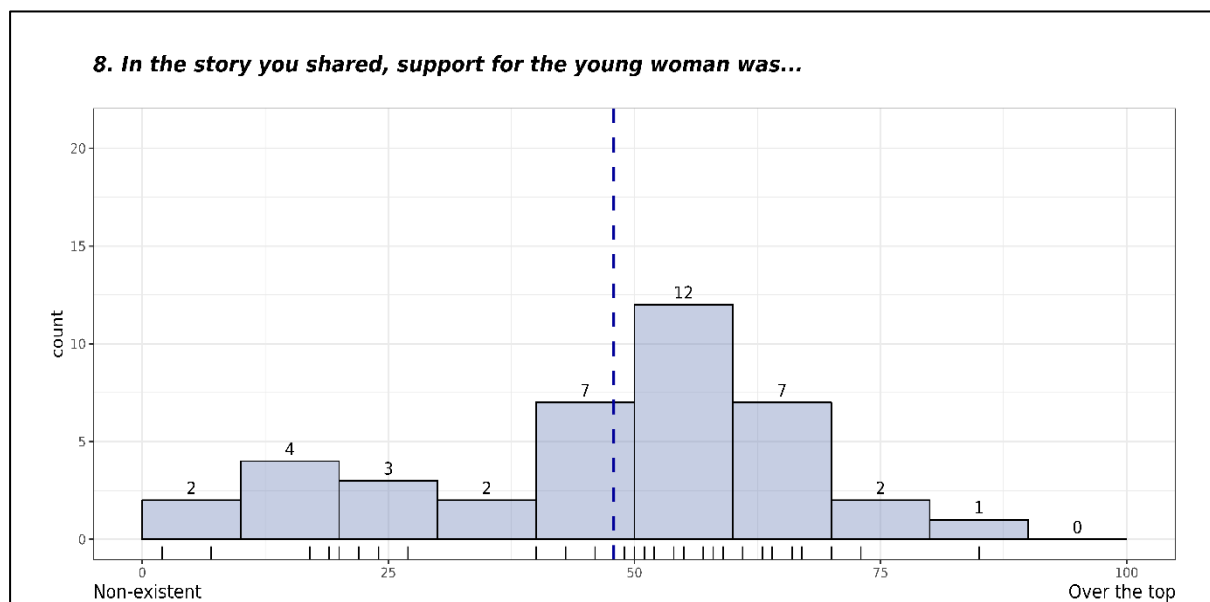


Figure 53. Responses regarding support for young women

SERVICE PROVIDERS' PERCEPTIONS OF SUPPORT FOR YOUNG WOMEN TO BELIEVE IN THEIR FUTURE

To understand service providers' perceptions about how their sector helps young women believe their future looks, they were asked *"In the story you shared, your sector helps young women to believe their future looks .."*. The extreme opposites for this question were: 'Hopeless' and 'Unrealistically hopeful'. There was also the option of a 'Not Applicable' box underneath the dyad. One respondent selected the 'Not Applicable' box and was excluded from the Figure below.

Figure 54 shows the grouped responses from the remaining Community sector staff (n=40), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=53), indicating the average of the 40 responses. Overall, this suggests that in the stories shared, these Community sector staff perceived that their sector helps young women believe their future looks hopeful.

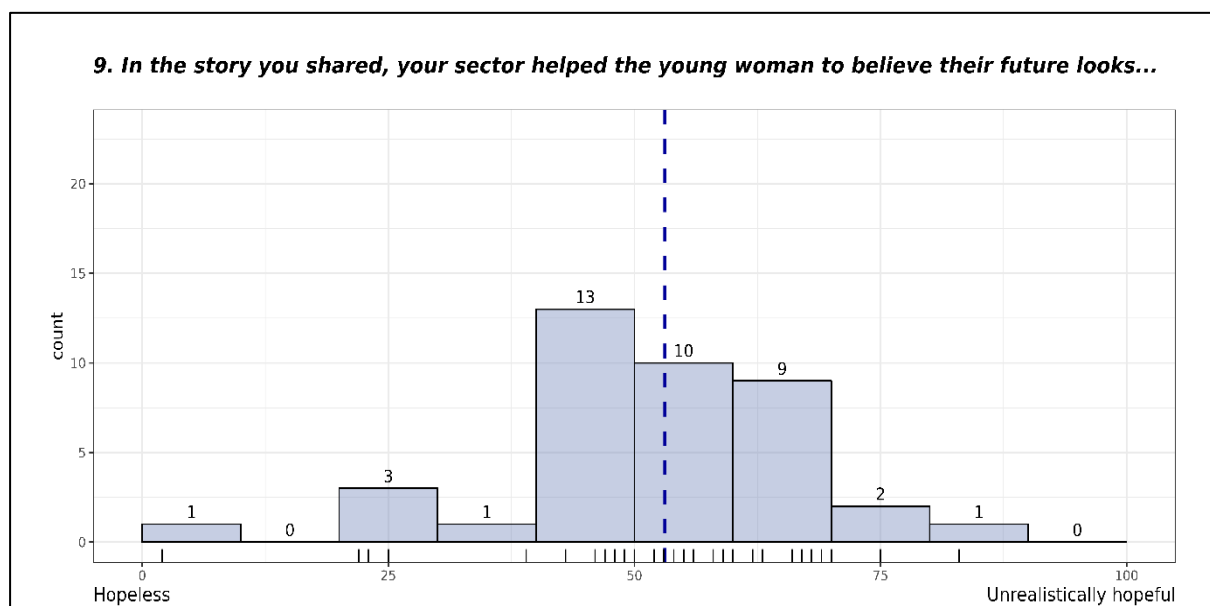


Figure 54. Responses regarding how the Community sector helps young women believe their future looks

SERVICE PROVIDERS' PERCEPTIONS OF GENDER-RESPONSIVE PROGRAMS FOR YOUNG WOMEN

To understand service providers' perceptions of whether their sector provides programs specifically for young women, they were asked “*The programs your sector offers for young women specifically are ..*”. The extreme opposites for this question were: ‘Non-existent’ and ‘Over the top’. There was also the option of a ‘Not Applicable’ box underneath the dyad, but no participants selected this option for this question.

Figure 55 shows the grouped responses all Community sector staff (n=41), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=40), indicating the average of the 41 responses. Overall, this suggests that these Community sector staff perceived that programs the Community sector offers for young women specifically are less than adequate.



Figure 55. Responses regarding programs for young women specifically

SERVICE PROVIDERS' PERCEPTIONS OF BARRIERS FOR YOUNG WOMEN TO PARTICIPATE IN PROGRAMS OR SERVICES

To understand service providers' perspectives about the barriers for young women to participate in programs or services that support them, they were asked: "In your service, what are the main barriers to young women participating in programs or services to support them?". The majority of Community sector staff (88%, n=36) responded to this question, and provided the following comments:

- A lack of services and programs aimed at young women is the biggest barrier
- As with many of those in our younger cohort at the moment, school/structured activities are limited and many of our client's peers are out of school during the hours where we may be likely to run a program. Many of our young people are very social, so unless their peers are engaging in the program, they're unlikely to attend. This occurs across Genders.
- Barriers - not within the program but they face are gaining employment if they have young children. Also limited education around healthy relationships which may perpetuate a lifetime cycle.
- Being in domestic violence relationships funding and resources to support young women
- Controlling partners
- DFV, poverty, language barriers, and culture
- Drugs and substance misused Domestic and family violence Homelessness
- Feelings of hopelessness, 'what's the point', family obligations, family influences, cultural Lore vs criminal law
- Finding a forever home or long term housing
- For the young women in my case load, some of the challenges are around their schedules already being quite busy and not having enough time to attend a program and others are due to carers not seeing the importance of the young women attending programs.
- Funding, available opportunities, very few mentors available to them outside of YDP. There is a massive need for yarning circles for young women. A safe place that is funded to provide education around building confidence, self-esteem, learning new skills and cultural programs which are passed down by elders. There currently are none in Darwin.
- Housing for young girls

- If they are unavailable for example enrolled into school or have a job. Also could be that they are very anxious as to what to expect when first coming along to a new group and withdraw.
- Lack of family support and encouragement from family and friends. Lack of understanding of how beneficial the programs will be. Peer influence
- Limited engagement
- No barriers for young women
- not having the problem-solving skills, prioritising needs and self-esteem to participate
- Our service is referral in only and a panel makes its choice about which referral proceeds. Young women can sit on the waitlist for some time until a spot opens up for support. Once young women are referred there is no barriers apart from regional (such as where you live can disqualify you from support)
- overloaded services minimal services in the area no transport to get to appointments. Having children in their care and no capacity to have them cared for when needing to attend appointments. Partners and or family members hindering capacity to gain assistance. social stigma self confidence
- Physical access, we are a very inclusive organisation and make access as easy as possible
- pregnancy, parenting
- Self confidence, Transport, Motivation, Social anxiety
- Support from family, encouragement, motivation Role modelling Transport and access Intellectual capacity Finances Understanding of the program and why this would help them
- Supportive family members, stable housing, DV within the family and partnerships
- The lack of specific programs for the young women
- The personal opinions of the program coordinator.
- their mental health, DV
- Their perception of certain supports for example, when asked if they would like support with mental health some may see this as a problem instead of an issue
- Their sleep schedule often means they sleep through our shift times. AOD use is sometimes prioritised. Many of the YP have high anxiety and find it difficult to engage in programs and be around people.

- There is no intervention for early signs of coercive control/DV- therefore the women may be in relationships that are preventing them from engaging with services. There needs to be research-based culturally appropriate assessments for this.
- There whereabouts often unclear. Also more likely to have caring responsibilities
- They don't necessarily have the choice on what YW they will be assigned too. No identified workers at our site.
- transportation to groups is only available via public transport many of the programs are not close to public transport
- trauma and confidence to attend promotion of programs
- Willingness to participate, other organisations already involved.
- Working alongside young people in an accommodation context, there are notable barriers to young women participating in programs due to maternal commitments. There are multiple young women who are single parents and facing increased barriers due to limited housing opportunities for small families.

SERVICE PROVIDERS' PERCEPTIONS OF DIFFERENCES IN BARRIERS FOR ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN

To gain some understanding from service providers if they perceive that barriers differ for Aboriginal and/or Torres Strait Islander young women, they were asked: "Are these barriers different for Aboriginal and/or Torres Strait Islander young women?". All Community sector staff responded to this question. Close to half selected 'Yes' (46%, n=19), and less than a third of these Community sector staff each selected 'No' (29%, n=12) or 'Don't know or unsure' (24%, n=10) (see Figure 56).

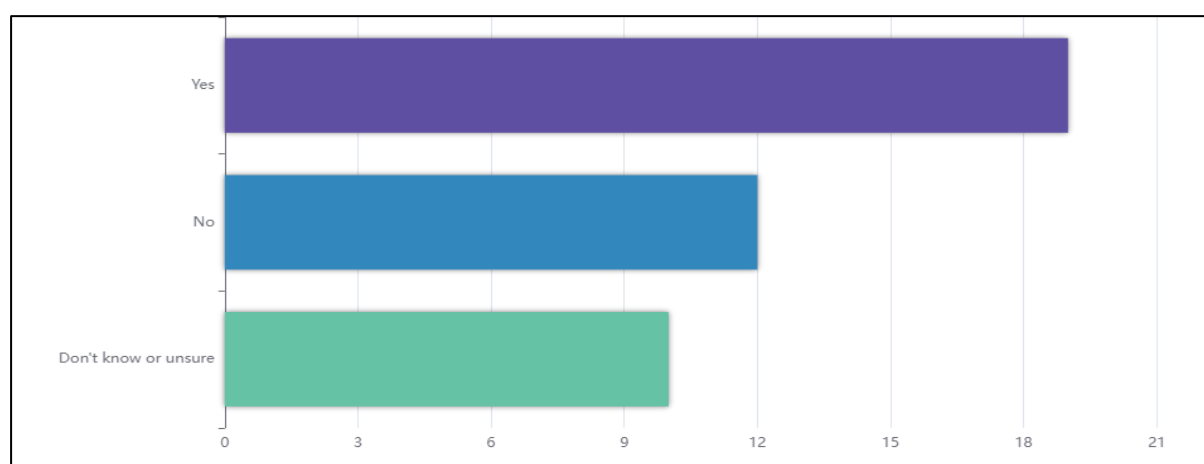


Figure 56. Differences in barriers for Aboriginal and/or Torres Strait Islander young women to participate in programs or services

Those who answered 'Yes' were asked "Can you tell us about these barriers?". The vast majority of those service providers (85%, n=16) answered this question and provided more detail, including the following comments:

- *A lack of culturally appropriate services, particularly for young women who have complex needs including trauma, substance use and mental health.*
- *Aboriginal and Torres Strait Islander young women have additional barriers due to having to cope with racism.*
- *Cultural obligation*
- *Even more obligations to family*
- *Family conflicts, housing issues, inter generational issues. Financial issues, lack of education, self worth.*
- *From my experience, a lot of programs are developed by white western scholars and do not tailor to the needs of aboriginal and torres strait islander people.*
- *Generational trauma, cultural stigma.*
- *Higher rates of poverty and disadvantage. Language barriers with English as a second language*
- *lack of support and access to services*
- *Language, transiency, not all services are ACO or partner with ACO*
- *Mistrusting of the system*
- *Notable stigma and familial expectations making it complex to obtain housing.*
- *Shame DFV issues - being stopped from gaining access. Hopelessness despondency depression fear*
- *Some YP face cultural issues such as shame being placed on them for being different and wanting to succeed. Systemic issues particularly towards government services such as child safety (not wanting to engage)*
- *The barriers seem to be consistent amongst a lot of young people however more strongly present for ATSI young women, especially support from family and community, having solid role models and people they acknowledge as supportive. Financial barriers are very common, ATSI will often place others needs above their own in terms of helping out friends and family first.*
- *The cultural barriers between groups and reluctance of Aboriginal and Torres Strait Islanders to engage with programs due to past experiences create barriers in engagement*

RESPONSES TO STONES IN THE SURVEY

Two blocks of questions were presented using 'Stones'. 'Stones' are similar to Dyads, as the answers involve the use of a bar with the extreme opposites at each end. However, Stones involve multiple similarly themed answers/statements that are represented by numbered 'buttons' (eg 1, 2) (see Figure 57 below). Participants place the button/s on the bar where they think the statement applies to them.



Figure 57. Example of 'Stones' from the survey

SERVICE PROVIDERS' PERCEPTIONS ON COMPARISONS OF THE NEEDS OF YOUNG WOMEN

In the first block of Stones questions, the question/statement read: *'For each of the groups below, place the button where you believe it sits ..'*. The extreme opposites for this question were: 'Absolutely Identical' and 'Entirely Unique'. There was also the option of a 'Not Applicable' box underneath.

Number 1 was represented as: *'The needs of young women compared with young men'*. Four respondents selected the 'Not Applicable' box and were excluded from the Figure below. Figure 58 shows the grouped responses from the remaining Community sector staff (n=37). The average of the 37 responses was 60, which suggests that these Community sector staff mostly perceived that the needs of young women are moderately unique compared with young men.

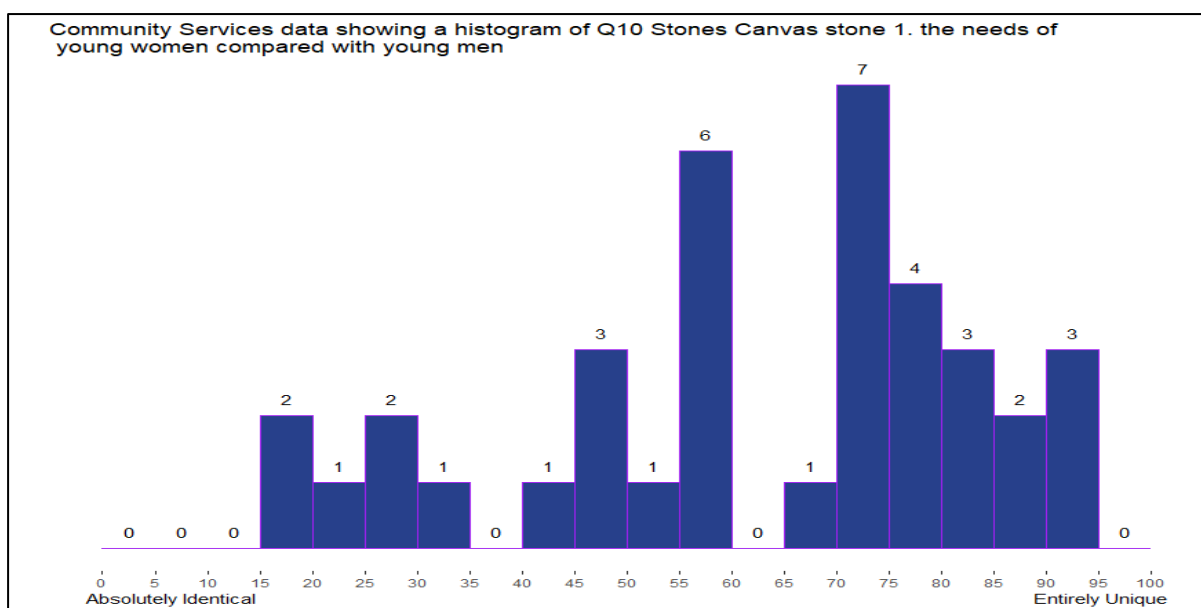


Figure 58. Perceptions of the needs of young women compared with young men

Number 2 was represented as: *'The needs of Aboriginal and/or Torres Strait Islander young women compared with Aboriginal and/or Torres Strait Islander young men'*. Four respondents selected the 'Not Applicable' box and were excluded from the Figure below. Figure 59 shows the grouped responses from the remaining Community sector staff (n=37). The average of the 37 responses was 60, which suggests that these Community sector staff mostly perceived that the needs of Aboriginal and/or Torres Strait Islander young women are moderately unique compared with Aboriginal and/or Torres Strait Islander young men.

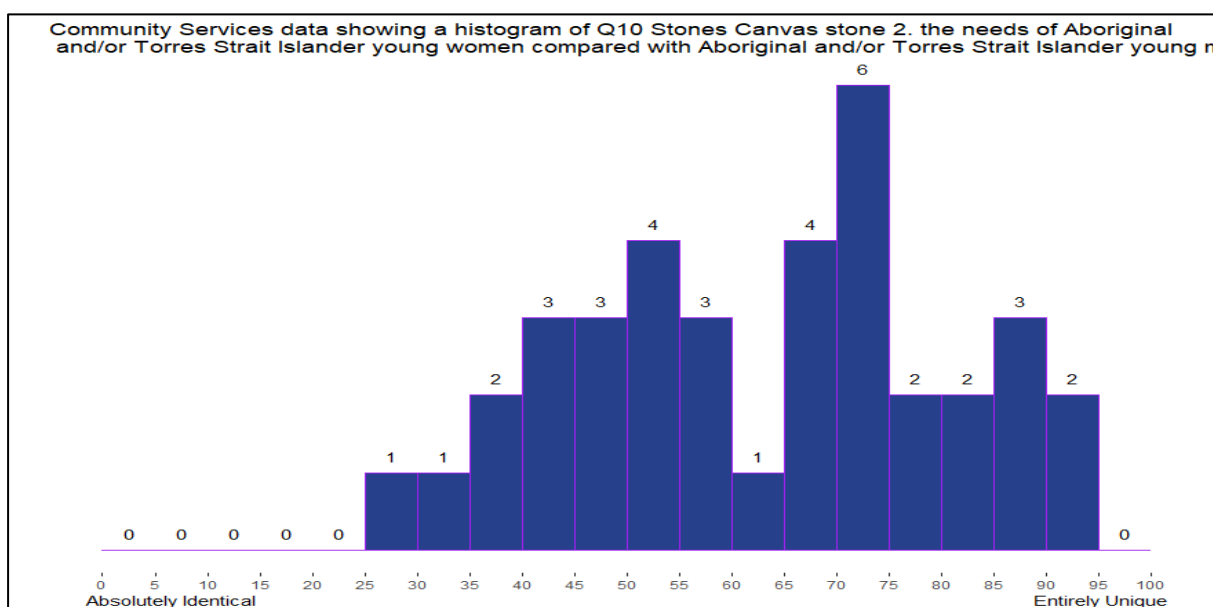


Figure 59. Perceptions of the needs of Aboriginal and/or Torres Strait Islander young women compared with Aboriginal and/or Torres Strait Islander young men

Number 3 was represented as: *'The needs of Aboriginal and/or Torres Strait Islander young women compared with non-Aboriginal and/or Torres Strait Islander young women'*. Five respondents selected the 'Not Applicable' box and were excluded from the Figure below. Figure 60 shows the grouped responses from the remaining Community sector staff (n=36). The average of the 36 responses was 70, which suggests that these Community sector staff mostly perceived that the needs of Aboriginal and/or Torres Strait Islander young women are significantly unique compared with non-Aboriginal and/or Torres Strait Islander young women.

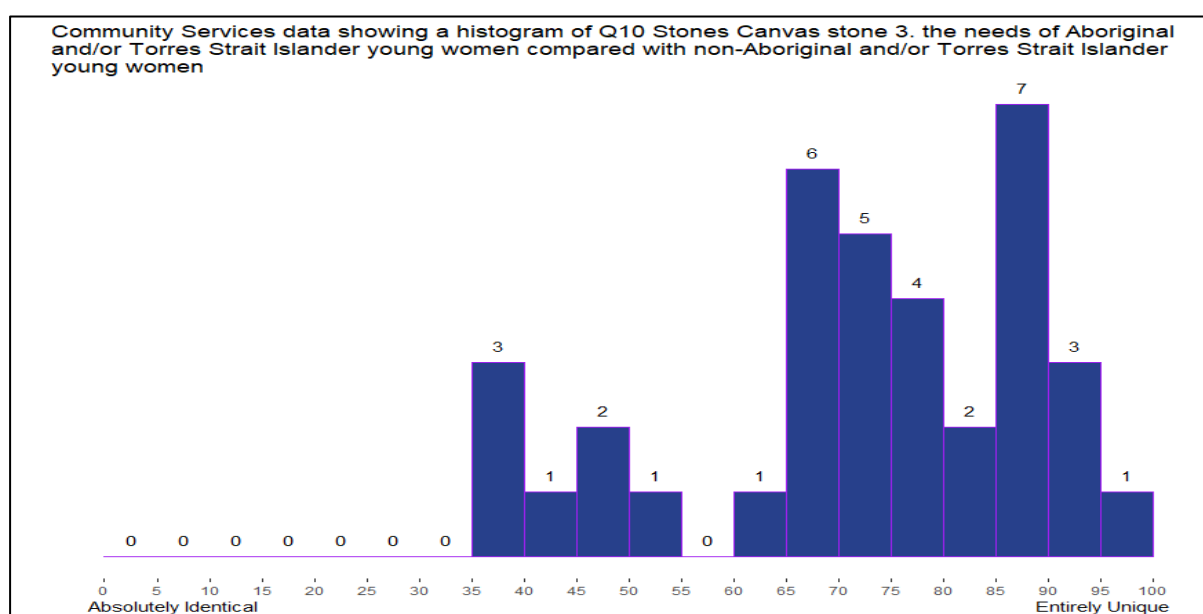


Figure 60. Perceptions of the needs of Aboriginal and/or Torres Strait Islander young women compared with non-Aboriginal and/or Torres Strait Islander young women

Service providers were then asked: *'Would you like to share anything about this?'*. Just over a quarter of the Community Sector staff (27%, n=11) shared more detail, including the following:

- *a racial impact seems sometimes larger than a gender*
- *Different groups, different factors to consider*
- *Gender is different and society treats it so, also everyone is unique so should be treated as so.*
- *I believe the comments were racist and due to her identification as aboriginal and Torres Strait islander.*
- *I feel that similarities exist between similar cohorts (i.e Groups 1 and 2) but I'd feel like there is greater differences between experiences between group 3.*
- *Most of my clients are of an Indigenous culture rather than non indigenous.*

- There are some programs for aboriginal only so there maybe more opportunity's to a white indigenous woman or male
- There is more funding for indigenous males than indigenous females. There are more services available for males and more opportunities for indigenous males as opposed to the female indigenous cohort. The perfect example is the supports in school, there is Clontarf for the males and Stars for the females. The Clontarf Program receives more funding than Stars and they programs outcomes are the same. Therefore, more opportunities are available to the male cohort.
- Though some aspects maybe the same when it comes to culture there are different needs that may need to be met as culturally women have different needs than young men however some of the issues they may face are the same such as being homeless or on the verge of etc as opposed to a cultural issue.
- Very similar themes but unique to the individual
- Young men face different pressures than young men globally- historically this is proven across all cultures. Non-aboriginal/torres strait islander populations of women experience different and unique needs just as aboriginal &/or torres strait islander women share POSSIBLY similar needs to one another. For instance, one young woman who is aboriginal may sit next to a young woman seeking refuge they may share similar needs. While also, a young woman of australian/english descent may stand next to a torres strait islander young women in a grocery check out line- each buying formula for their children- maybe they both need financial support as single parents, maybe they both have loving families or possibly both are seeking homelessness support due to violence in their family of origin. Maybe one aboriginal young women walks by another aboriginal young woman in a store- each of them have entirely unique needs. Each individual should never be assumed to have a different need from the next- when practitioners do this they often miss the individual's specific needs and make assumptions of the culture the young woman came from. With that being said practitioners should be aware of historical events (especially ones that may contribute to intergenerational trauma) that will factor into a young woman's present day needs.

SERVICE PROVIDERS' PERCEPTIONS OF TRAINING FOR STAFF TO WORK WITH YOUNG WOMEN

To understand whether service providers believe their sector provides sufficient training to work with young women, they were asked “*The training your sector provides on how to work with young women specifically is ..*”. The extreme opposites for this question were: ‘Non-existent’ and ‘Over the top’. There was also the option of a ‘Not Applicable’ box underneath the dyad. One participant selected this option and was excluded from the Figure below.

Figure 61 shows the grouped responses from the remaining Community sector staff (n=40), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=36), indicating the average of the 40 responses. Overall, this suggests that these Community sector staff believe the training their sector provides on how to work with young women specifically is somewhat less than adequate.

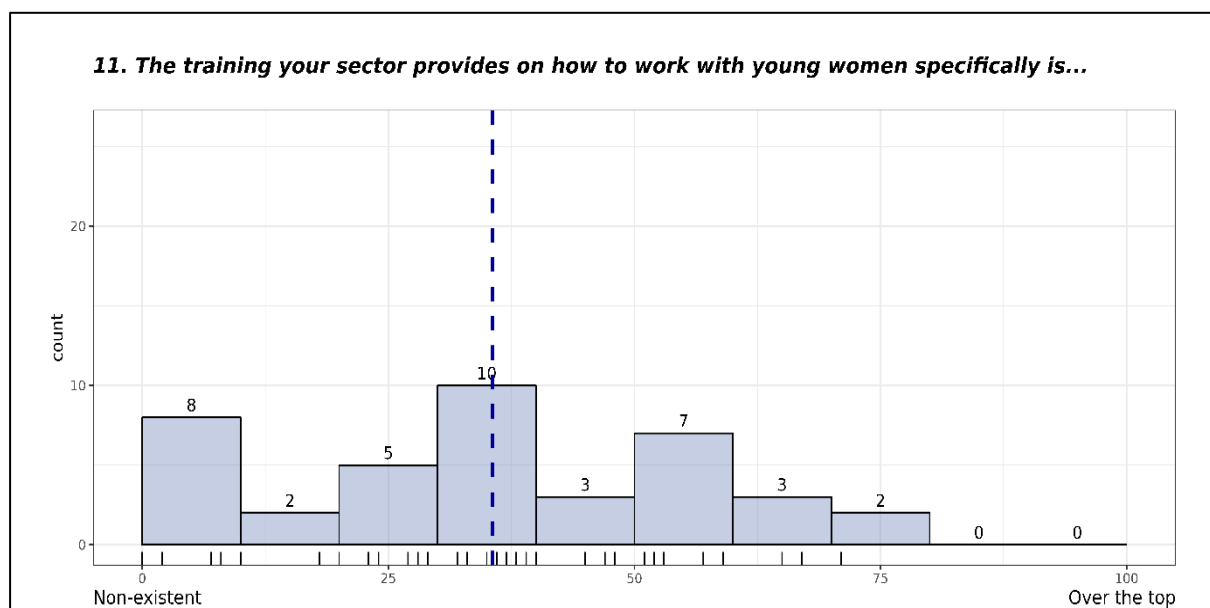


Figure 61. Responses regarding training the Community sector provides on how to work with young women specifically

SERVICE PROVIDERS' PERCEPTIONS OF TRAINING FOR STAFF TO WORK WITH ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN

In the second block of Stones, the question/statement read: '*The training provided by your sector for Aboriginal and/or Torres Strait Islander young women to support your work with these young women is ..*'. The extreme opposites for this question were: 'Non-existent' and 'Over the top'. There was also the option of a 'Not Applicable' box underneath.

Number 1 was represented as '*Cultural safety training*'. Four respondents selected the 'Not Applicable' box and were excluded from the Figure below. Figure 62 shows the grouped responses from the remaining Community sector staff (n=37). The average of the 37 responses was 42, which suggests that overall, these Community sector staff perceive that the training provided by their sector for Aboriginal and/or Torres Strait Islander young women to support their work with young women is less than optimally adequate.

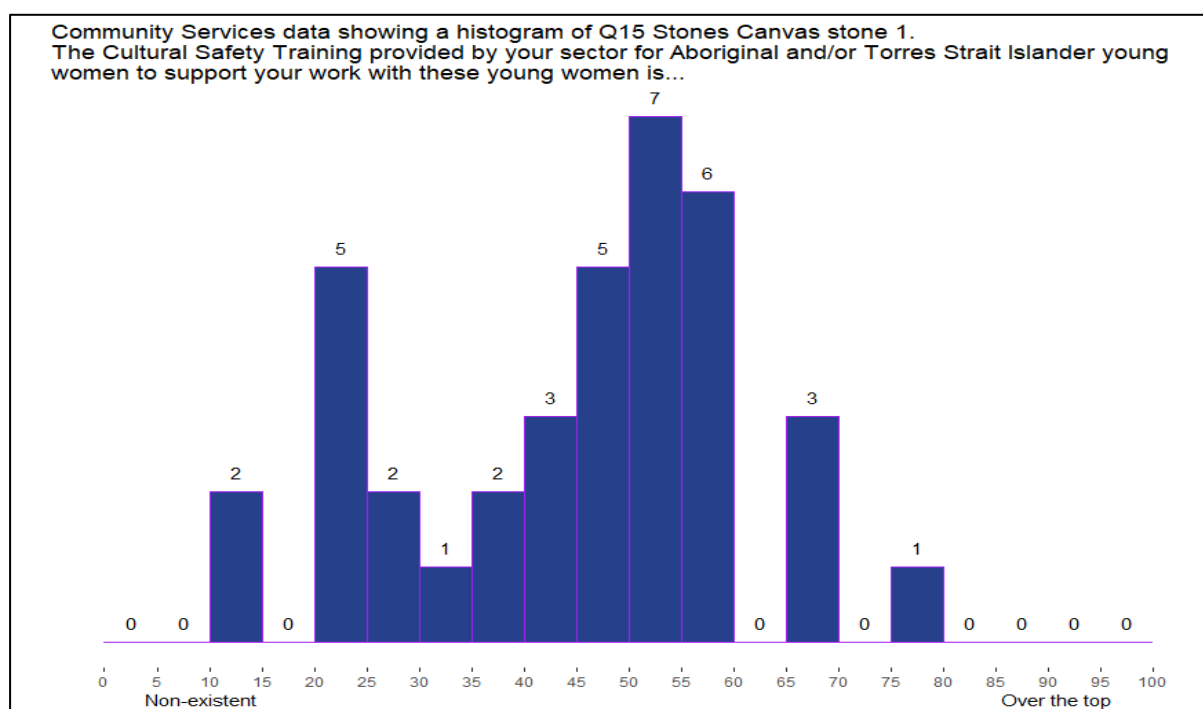


Figure 62. Cultural safety training to support Aboriginal and/or Torres Strait Islander young women

Number 2 was represented as 'Trauma-informed care'. Five respondents selected the 'Not Applicable' box and were excluded from the Figure below. Figure 63 shows the grouped responses from the remaining Community sector staff (n=36). The average of the 36 responses was 48, which suggests that overall, these Community sector staff perceive that the Cultural Safety training provided by the Community sector for Aboriginal and/or Torres Strait Islander young women to support their work with young women is a little less than adequate.

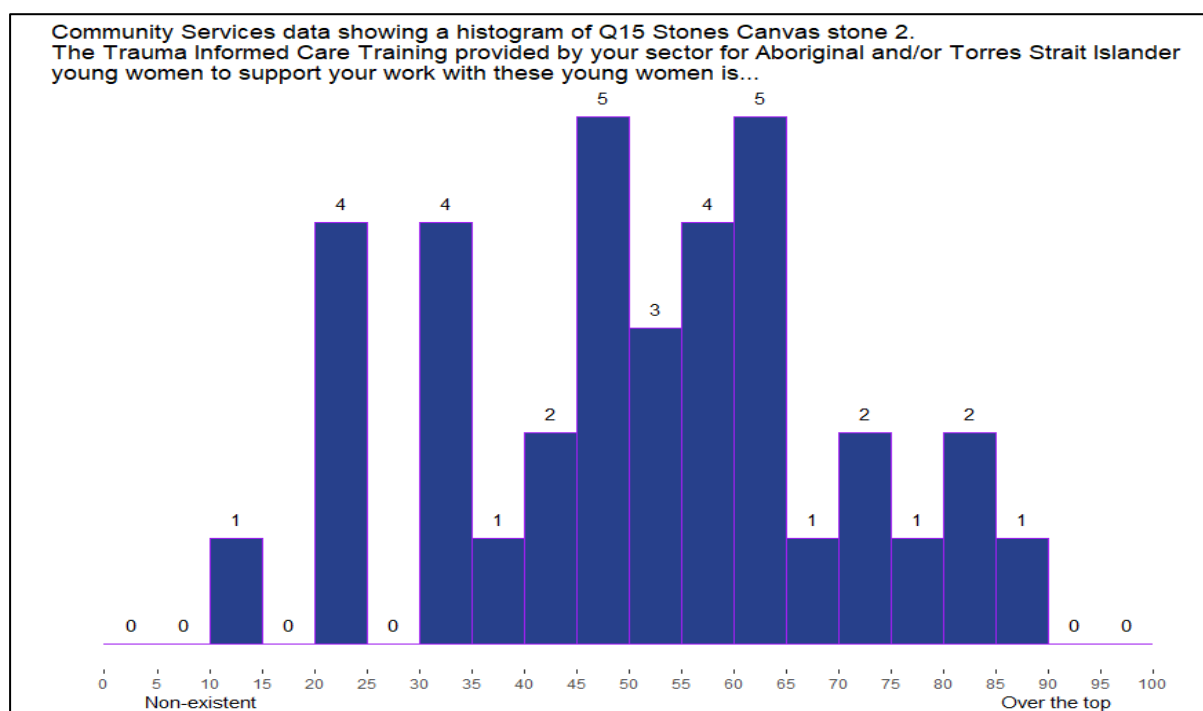


Figure 63. Trauma-informed care training to support Aboriginal and/or Torres Strait Islander young women

The next question asked: "If you have had trauma-informed care training, would you like to share what training you have undertaken?". Half of these Community sector staff (51%, n=21) responded and shared the following:

- 1 x 3 day training in 2016, Karen Hulls "whats in the box"
- Anglicare provide a number of training courses TCI. Yearly
- Anglicare requires staff to regularly partake in TIC training and refreshers. I think the refreshers are yearly
- Australian Childhood Foundation run exceptional Trauma programs including a graduate certificate. Training can be tailored to meet needs of services and can be run on regular basis like peer learning and group supervision and practice development.
- Improving lives training Treating trauma TCI

- Culturally informed training developed in Palmerston "River of Care" Mareen Moran (YAP) training when she attended from Qld
- I facilitate trauma informed care training (with Australian Childhood Foundation) for govt departments and organisations including NT Gov
- I have completed two Trauma informed care training programs. One was completely useless and non-relatable and one was informative and relatable
- I have had trauma-informed training from my Master's degree in psychotherapy/counselling.
- I have undertaken trauma-informed training as part of orientation to the organisation.
- Improving Lives which is a model of Care - Therapeutic Crisis Intervention (TCI)
- Indicating that during a young woman's development during her adolescent years, their attempts to find their identity based on values, social status and approval. Furthermore noting that indigenous people's cultural values are spirituality, community and mob, emotional connection, physical and mental connections. Considering the information, young indigenous women are more susceptible to mental and substance use disorders (both genetic and environmental), Non suicidal self harm and suicide, and cardiovascular disease. Be patient whilst young indigenous women are navigating their way through life trying to identify who they are. When culturally, their history has been broken down with generational and intergenerational trauma. Alcohol and drugs, approval from peers and community, and cognitive development will all factor into the development of young indigenous women.
- Karen Hull- courses trauma informed
- Moreen Moran Trauma Informed practice River of Trauma - cultural Healing (developed by Palmerston Indigenous Network and Elders in the community)
- Online modules, as well as my own PD courses through outside study
- TCI
- TCI Cultural awareness Training
- TCI training Cultural awareness training Improving lives training Mental health training
- Therapeutic crisis intervention training
- Trauma informed care unit at NSW TAFE, Online and In person training at ASQ
- Yes have attended and able to learn about the types of trauma

SERVICE PROVIDERS' PERCEPTIONS OF CONNECTION TO ABORIGINAL OR TORRES STRAIT ISLANDER CULTURE

To understand if this service was helping Aboriginal and/or Torres Strait Islander young women connect to their cultural needs or areas, they were asked “Do you feel your sector helps Aboriginal and/or Torres Strait Islander young women connect to any of these areas?”. A list of nine options were provided and service providers could choose as many options as they believed applied. These were: Body (physical health); Mind and emotions (so they can manage thoughts and feelings); Family and kinship; Community (support networks, access to community-controlled services eg ATSIChS); Culture (visits from Elders, cultural involvement); Country; Spirituality and Ancestors; Don't know or unsure; or Not Applicable.

All Community sector staff responded to this question. Most staff (85%, n=35) felt their sector helps Aboriginal and/or Torres Strait Islander young women connect to 'Community' (support networks, access to community-controlled services eg ATSIChS) (see Figure 64). Next followed 'Mind and emotions' (so they can manage thoughts and feelings) (61%, n=25); 'Family and kinship' (59%, n=24); 'Body' (physical health) (56%, n=23) then 'Culture' (visits from Elders, cultural involvement) (46%, n=19). A small proportion of staff selected 'Country' (22%, n=9); 'Spirituality and Ancestors' (15%, n=6) and 3 selected 'Don't know or unsure'.

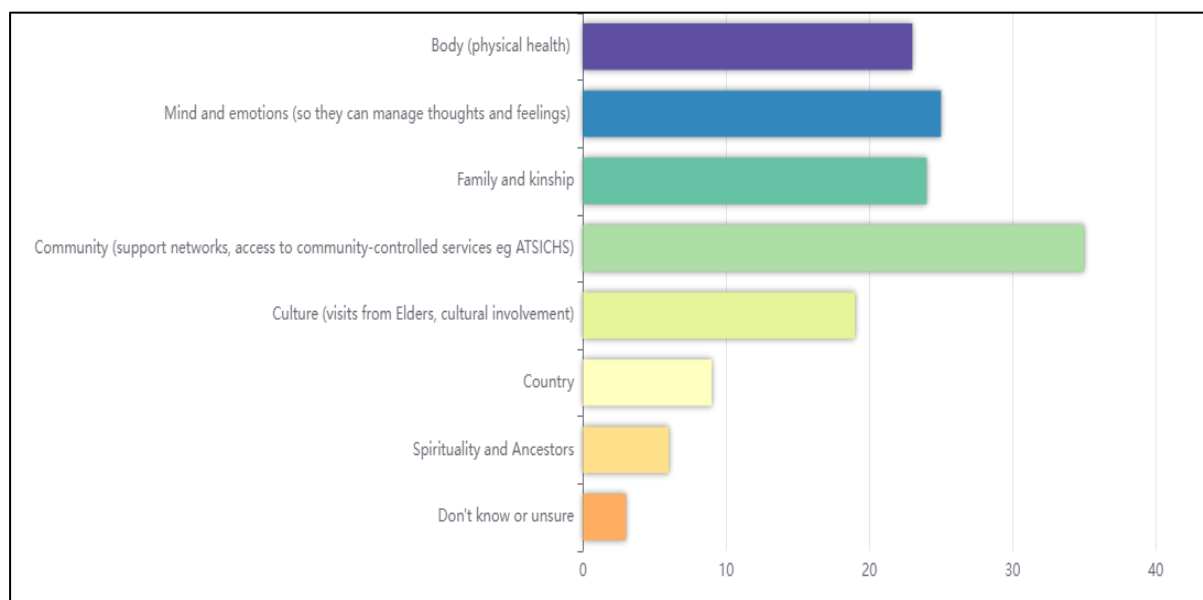


Figure 64. Areas that Community sector services are helping connections for Aboriginal and/or Torres Strait Islander young women

SERVICE PROVIDERS' PERCEPTIONS OF SUPPORT FOR ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN

To understand service providers' perception about the level of support provided to Aboriginal and/or Torres Strait Islander young women, they were asked "Support for Aboriginal and/or Torres Strait Islander young women in your sector is ..". This question was presented as a Dyad. The extreme opposites for this question were: 'Non-existent' and 'Over the top'. There was also the option of a 'Not Applicable' box underneath the dyad, but no participants selected this option for this question.

Figure 65 shows the grouped responses from all Community sector staff (n=41), and the small vertical lines underneath show the individual responses. The blue dotted line highlights the arithmetic mean (AM=49), indicating the average of the 41 responses. Overall, this suggests that these Community sector staff perceive that support for Aboriginal and/or Torres Strait Islander young women is about adequate.

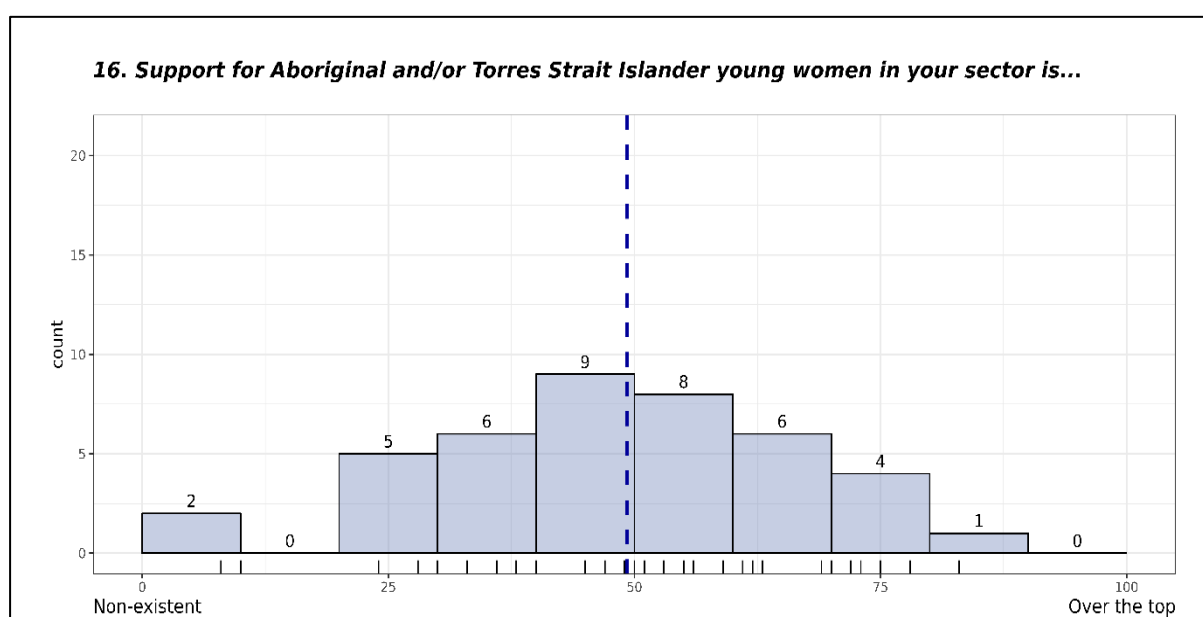


Figure 65. Perceptions of support for Aboriginal and/or Torres Strait Islander young women

The next question asked "Would you like to share anything about this?". Almost half the Community sector staff (49%, n=13) shared more detail, including the following:

- *I believe there is adequate access to cultural support workers in the sector if YP are pro active about engaging with the provider*
- *Lack of trauma training in schools Increase in domestic violence in current relationships young women giving birth at a young age*
- *Limited support targeted for ATSI women*
- *Needing program focusing on ATSI women and their needs*

- No cultural support or support to family to help YP meet conditions, encourage routine, school/activity attendance. YP often returning to unsafe home, exposure to drug use
- Not enough Programs for Young Women
- Staff will identify YP needs for culture and refer them to the appropriate support approved by their mobs.
- The right support is actually the question and that answer it can be over serviced
- There is an absence of focus on connecting with nature, family or spirituality when providing intervention w/ young people.
- There isn't specific supports in place however there is an underpinning of cultural barriers and barriers that exist due to gender
- We encourage cultural programs such as art, cooking and connecting with appropriate community workers and elders
- we have some but more could be better
- Would like to learn more

SERVICE PROVIDERS' PERCEPTIONS OF SUPPORT FOR ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN WHO HAVE EXPERIENCED RACISM

To understand whether Aboriginal and/or Torres Strait Islander young women have experienced racism and reached out to staff for support, they were asked: *"Have you supported a young Aboriginal and/or Torres Strait Islander woman who has experienced racism?"*. All 41 Community sector staff responded to this question. Almost two-thirds selected 'Yes' (73%, n=30) to having supported a young Aboriginal and/or Torres Strait Islander woman who has experienced racism (see Figure 66). Smaller proportions of staff answered 'No' (17%, n=7) and 4 selected 'Don't know or unsure'.

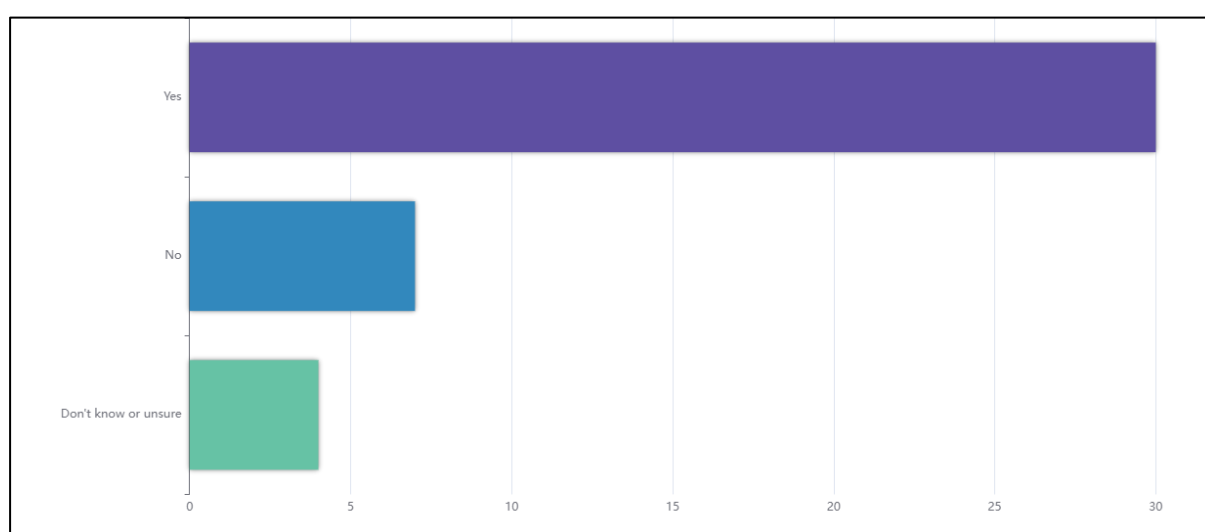


Figure 66. Responses regarding supporting a young Aboriginal and/or Torres Strait Islander woman who has experienced racism

Those who answered 'Yes' were then asked *"Can you tell us about this experience?"*. Two-thirds of those 30 respondents (67%, n=20) shared further information about their experience as follows:

- A young woman experienced racism from a police officer, I supported her to submit a formal complain to WAPOL
- A young woman was assaulted by a vigilante who thought she was committing crimes due to her race.
- All atsi yp ive supported experience racism
- being followed in shops, being questioned by police
- Connecting with elders Link them appropriate services that's focus on woman business

- During community access YP was accused of theft despite being under my supervision throughout the duration of the interaction
- experience when applying for private rentals, still in the general community
- Experiences they had at school
- Feeling judged and so many misconceptions about upbringing.
- I have had young people report that they experienced racism from police when they forced entry into their property, as well as from retail assistants when shopping alone being accused of stealing.
- I have worked alongside multiple young aboriginal women whom have identified experiencing racism. They report that this had begun at a young age, in an education setting from peers. Further, they have identified the lack of education related to their culture. In attending outreach appointments with young aboriginal women, I have objectively observed micro-aggression from members of the community.
- In working with young First Nations females, we have engaged in open and meaningful discussions about their experiences of racism in everyday life. Many of these young women have shared poignant examples of prejudice, such as noticing people clutching their handbags tighter or even moving them to the opposite side of their bodies as they walk by. They have also heard the distinct sound of car doors locking as they pass vehicles. These actions, often subtle yet profoundly impactful, contribute to a sense of exclusion and otherness. In our sessions, we explore these experiences, acknowledging the hurt and confusion they cause, and discuss strategies for coping with and challenging these everyday forms of discrimination. Through these conversations, we aim to empower these young women, affirming their worth and helping them reclaim their dignity in the face of bias.
- My wife has experienced significant racism during school and early childhood years. In 2006 when the apology happened, the racism increased vastly for her, and her family.
- our young indigenous women
- She felt very unwelcome and didn't want to interact with anyone. She said that people wouldn't include her in the community meetings, and didn't interact with her the way they would interact with non- aboriginal people.

- When out in the community, they often get looks and stares from people.
- When the young person had experienced injustice she would perceive this as racism at times
- When working in youth reference group supported young Women to deliver a youth run stall at local shopping center so they could share their experiences and experiences of young people in the community. Racism was discussed many times and the young people involved had positive experiences in interactions with members of the community about this issue.
- White privilege in child protection making decision and choices and young aboriginal children and their removal from their aboriginal mother who is engaged with justice system. No follow through, unrealistic expectations for recovery and support of young mother and not completing any sort of reunification planning that helps support meaningful change despite children being in care for over two years. Acknowledging this and saying they will do better but still no reunification or leaving care planning (for young mother who is also in care)
- Young P experienced racial name calling which resulted in violence.

SERVICE PROVIDERS' PERCEPTIONS ABOUT BETTER SUPPORT FOR YOUNG WOMEN IN THE COMMUNITY SECTOR

To gain some insight from service providers about what they think could better support young women, the final question asked, "Is there anything that could better support young women in your sector?". Almost two-thirds of Community sector staff (63%, n=26) shared the following suggestions:

- *Bail accom, support to family during transition (too much onus on young person regulating emotions/impulses/peer and family influence without support)*
- *Be authentic and genuine with all YP, respecting all cultures and don't be judgmental.*
- *Better accommodation services, safe places for young women to access and get support.*
- *Further emphasis on social emotional well-being. Acknowledgement of spirituality.*
- *Have more available indigenous support centres for males and females.*
- *housing for young women independent units*
- *I think within the role of a Practitioner would be having more individualised time to support the young women and men we work with.*
- *Inclusion of family/loved ones in their healing journey*
- *Intensive therapeutic based case management teams that support the understanding of what a young person needs to be ok - for this to be long term work that fit in alongside bigger systems like detention and child protection and probation.*
- *More cultural training, more connection to local elders.*
- *more funding, a drop in centre where young indigenous women can feel safe, feel empowered, a space for them to yarn to indigenous mentors. A space where there are opportunities to build the young person's confidence, support in resume writing, learn how to cook, a space they support with keeping clean, a space they are proud of and feel comfortable calling their own, a space they belong. A space where workers/mentors are seen as their mothers, aunties and nanna's. A unique space.... a safe space.*
- *more funding, more services, more culturally appropriate services*

- *More funding towards indigenous groups, promotions, healthcare and funding towards career development within the workplace.*
- *More Programs around self confidence and Self respect*
- *More psycho-educational support*
- *More services and programs aimed at young women rather than men.*
- *More services from a younger age. Support young girls / boys from age 6-10. Ensure there are Aboriginal Women only programs*
- *More specific programs targeted at young women and helping them understand themselves and finding their sense of self and belonging*
- *More time, more resources, more funding*
- *More training and more founding, as well as asking what would work for this young women from higher authorities, not presuming that this it what is missing.*
- *More training that is specific to young women of all cultures. Creation of young women's groups that is initially facilitated and then moved to self managed More services where women can feel safe*
- *Peer workers, better networking and awareness regarding available programs and resourcing.*
- *Support programs around healthy relationships, independence, self advocacy.*
- *There is always room for improvement and giving them a voice and allowing them to be heard and understood. Providing safe spaces for them to disclose issues. Housing for young people especially young women.*
- *Training for staff*
- *Yes. On site counsellors, psychologists and AOD workers at the IBI service. We do great work with our YP but I feel specialist in these areas that were easily accessible without external referral would be so helpful!!! Having these professionals in the drop in space could catch many YP in crisis and be very helpful to them.*

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APPENDIX 1 – YOUNG WOMEN'S YOUTH JUSTICE SERVICE SURVEY



What service are you using?

☐ A community service program (like Anglicare Foyer, PCYC, etc)

☒ A youth justice service

JS1. Which youth justice service are you involved with?

☐ Detention

☒ Other

JS1a. Other

JS2. Think about a memorable experience that you or someone you know has had with this service in the last 12 months. What would you share?







JS3. If this story was made into a movie, what would the title be?

JS4. Your reason for sharing this story is to: (Choose all that apply)

- ☐ Help other people
- ☐ Make other people laugh
- ☐ Tell other people about the good things
- ☐ Tell other people what I learned
- ☐ Tell other people what it's like
- ☐ Tell other people about the things that aren't so good
- ☐ Protect other people
- ☐ Say how I feel
- ☒ Other
- ☐ Don't know or unsure

JS4a. Other

JS5. Was the story you shared:

- ☐  Really good
- ☐  Good
- ☐  Not good or bad
- ☐  Bad
- ☐  Really bad
- ☐  Don't know or unsure

JS5a. Tell us more

JS6. If the story you shared was about a young man rather than a young woman would their experience be:



- ☐ Better
- ☐ The same
- ☐ Worse
- ☐ Don't know or unsure

JS6a. Tell us more

Let's think about your story. The following triangles have something written at each corner.

Can you put the marker on the corner that is most important to your story? When you put the marker closer to the corner, it means you think it's more important than the others. If all of the statements are equally important, the marker can be placed in the middle of the triangle.

If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box (see the example GIF below).

What kind of movies do you like?

Action

If your family enjoys comedies and action movies, you would put your mark here



Comedy

☐
N/A

Drama

JS7. Could the story have been different if the young woman had a connection with:

Female workers

Aboriginal and/or Torres Strait Islander workers

Youth workers

☐ N/A

JS8. In the story you shared, the best help and support came from:

Youth justice staff

Youth workers

People outside the system (such as family, carers, Mob, friends, community or kin)

☐ N/A

JS9. In the story you shared, youth justice mostly helped:

Aboriginal and/or Torres Strait Islander young women

Non-Aboriginal and/or Torres Strait Islander young women

Any culture

☐ N/A

JS10. In the story you shared, was the young woman treated differently or unfairly because of their:

Skin colour/background

Gender

Other things (such as religion, mental health, disability or other personal things)

☐ N/A

Let's think about your story. The following lines are like a sliding scale with the extreme opposites at each end.

Can you put the marker on the line where your story would go? When you put the marker closer to one end, it means you think that statement is more about your story.

If a statement doesn't relate to your story at all, check the N/A (not applicable) box.

JS11. In the story you shared the space for the young women was...

Not at all safe ☐ N/A Too over-protective and controlling

JS12. In the story you shared, support for the young woman was...

Non-existent ☐ N/A Over the top

JS13. In the story you shared, the young woman's problems/issues were...

Ignored ☐ N/A Given too much attention

JS14. In the story you shared, programs or services specifically for young women were...

Non-existent ☐ N/A Over the top

JS15. In the story you shared, when working with Mob/people from other cultures, youth justice has...

No idea ————— Intervened too much

☐ N/A

JS16. In the story you shared, youth justice helps young women believe their future looks...

Hopeless ————— Unrealistically hopeful

☐ N/A

JS17. Think of a program that was helpful. What was good about this program?

JS18. Thinking about youth justice, is there anything that could better support young women?

JS19. What do you think young women need to know before coming here?



Anglicare
Southern Queensland

ANGLICARE
NSW SOUTH | NSW WEST | ACT

 **Anglicare**WA

 **Anglicare**NT

ANGLICARESA

D1. What state or territory are you in?

- ☐ ACT
- ☐ NSW
- ☐ Northern Territory
- ☐ Queensland
- ☐ South Australia
- ☐ Tasmania
- ☐ Victoria
- ☐ Western Australia

D2. What town or community are you from?

D3. How do you describe your gender?

- ☐ Female
- ☐ Non-binary
- ☐ Trans* female
- ☒ I use another term
- ☐ Don't want to say

D3a. I use another term

D4. How old are you?

1

D4. 13
14
15
16
17
D4. 18
19
20
21

D5. What's your cultural background?

☒ Aboriginal

☐ Torres Strait Islander

☐ both Aboriginal and Torres Strait Islander

☐ Other Australian

☐ If you identify with another cultural background, what is it? (eg Sudanese, Pacifika, Indian, Chinese, other?)

☐ Don't want to say

If young women selected: Aboriginal, Torres Strait Islander, or both Aboriginal and Torres Strait Islander, the survey opened D6 through to D12 – See Appendix 3.

APPENDIX 2 – YOUNG WOMEN'S COMMUNITY SERVICE SURVEY



What service are you using?

☒ A community service program (like Anglicare Foyer, PCYC, etc)

☐ A youth justice service

CS1. Think about a memorable experience that you or someone you know has had with this service in the last 12 months. What would you share?

CS2. If this story was made into a movie, what would the title be?

CS3. Your reason for sharing this story is to: (Choose all that apply)

☐ Help other people

☐ Make other people laugh

☐ Tell other people about the good things

☐ Tell other people what I learned

☐ Tell other people what it's like

☐ Tell other people about the things that aren't so good

☐ Protect other people

☐ Say how I feel







☒ Other

☐ Don't know or unsure

CS3a. Other

CS4. Was the story you shared:



- ☐  Really good
- ☐  Good
- ☐  Not good or bad
- ☐  Bad
- ☐  Really bad
- ☐  Don't know or unsure

CS4a. Tell us more

CS5. If the story you shared was about a young man rather than a young woman would their experience be:



- ☐ Better
- ☐ The same
- ☐ Worse
- ☐ Don't know or unsure

CS5a. Tell us more

Let's think about your story. The following triangles have something written at each corner.

Can you put the marker on the corner that is most important to your story? When you put the marker closer to the corner, it means you think it's more important than the others. If all of the statements are equally important, the marker can be placed in the middle of the triangle.

If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box (see the example GIF below).

What kind of movies do you like?

Action

Comedy

Drama

☐ N/A

CS6. Could the story have been different if the young woman had a connection with:

Family, carers, Mob, friends, community or kin

Teachers/school

Youth workers/counsellors

☐ N/A

CS7. In the story you shared, the best help and support came from:

Community service workers


Youth workers

People outside the system (such as family, carers, Mob, friends, community or kin)

☐ N/A

CS8. In the story you shared, this service mostly helped:

Aboriginal and/or
Torres Strait Islander
young women




Non-Aboriginal and/or
Torres Strait Islander
young women

Any culture

☐ N/A

CS9. In the story you shared, was the young woman treated differently or unfairly because of their:

Skin
colour/background



Gender

Other things (such as
religion, mental health,
disability or other
personal things)

☐ N/A

Let's think about your story. The following lines are like a sliding scale with the extreme opposites at each end.

Can you put the marker on the line where your story would go? When you put the marker closer to one end, it means you think that statement is more about your story.

If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box.

CS10. In the story you shared the space for the young women was...

Not at all safe  Too over-protective and controlling

☐ N/A

CS11. In the story you shared, support for the young woman was...

Non-existent  Over the top


☐ N/A

CS12. In the story you shared, the young woman's problems/issues were...

Ignored  Given too much attention


☐ N/A

CS13. In the story you shared, programs or services specifically for young women were...

Non-existent  Over the top

☐ N/A

CS14. In the story you shared, when working with Mob/people from other cultures, this service has...

No idea  Intervened too much

☐ N/A

CS15. In the story you shared, this service helps young women believe their future looks...

Hopeless  Unrealistically hopeful

☐ N/A

CS16. Think of a program that was helpful. What was good about this program?

CS17. Thinking about this service, is there anything that could better support young women?

CS18. What do you think young women need to know before coming to this service?



D1. What state or territory are you in?

- ☐ ACT
- ☐ NSW
- ☐ Northern Territory
- ☐ Queensland
- ☐ South Australia
- ☐ Tasmania
- ☐ Victoria
- ☐ Western Australia

D2. What town or community are you from?

D3. How do you describe your gender?

☐ Female
☐ Non-binary
☐ Trans* female
☒ I use another term
☐ Don't want to say

D3a. I use another term

D4. How old are you?


D5. What's your cultural background?

☒ Aboriginal
☐ Torres Strait Islander
☐ both Aboriginal and Torres Strait Islander
☐ Other Australian
☐ If you identify with another cultural background, what is it? (eg Sudanese, Pacifika, Indian, Chinese, other?)
☐ Don't want to say

If young women selected: Aboriginal, Torres Strait Islander, or both Aboriginal and Torres Strait Islander, the survey opened D6 through to D12 – See Appendix 3.

APPENDIX 3 – YOUNG WOMEN'S SURVEY – QUESTIONS SPECIFIC TO ABORIGINAL AND/OR TORRES STRAIT ISLANDER YOUNG WOMEN

D6. My connection to culture is...

Non-existent  Over the top

☐ N/A

D7. If you want to know more about your culture, who would you go to? (Choose all that apply)

☐ Parent/s

☐ Sister/s or Brother/s

☐ Aunty/s or Uncle/s

☐ Elders

☐ Friends

☒ Other

☐ Don't know or unsure

☐ N/A

D7a. Other

D8. Do you think this service is helping you to connect to any of these areas? (Choose all that apply)

☐ Body (physical health)

☐ Mind and emotions (you feel you can manage thoughts and feelings)

☐ Family and kinship

☐ Community (support networks, access to community-controlled services eg ATSICHS)

☐ Culture (visits from Elders, cultural involvement)

☐ Country

☐ Spirituality and Ancestors

☐ Don't know or unsure

☐ N/A

D9. What would most keep you strong in the future? (Choose all that apply)

☐ Culture

☐ Connection

☐ Myself

☒ Other

☐ Don't know or unsure

☐ N/A

D9a. Other

D10. Which of the following makes you feel supported in this service? (Choose all that apply)

☐ The presence of Aunties/Uncles/Elders

☐ Aboriginal and/or Torres Strait Islander youth workers

☐ Aboriginal and/or Torres Strait Islander community service workers

☐ Non-Aboriginal and/or Torres Strait Islander workers

☐ Programs or services specifically for Aboriginal and/or Torres Strait Islander young women

☐ Programs that help you feel connected to culture

☒ Other

☐ Don't know or unsure

☐ N/A

D10a. Other

D11. Support here for Aboriginal and/or Torres Strait Islander young women is...

Non-existent



Over the top

☐ N/A

D11a. Would you like to share anything about this?

D12. Is there anything else you would like to share that could help you while you're involved with this service?



APPENDIX 4 – SERVICE PROVIDERS' SURVEY



1. Which sector are you engaged in?

☐ Community Services / Social Services / Social Welfare

☐ Youth Justice

2. We're interested in learning more about young women's experiences in your service. Please share a memorable experience you have had with a young woman (ie anyone who identifies as a young woman) in your service (without identifying details) in the past 12 months.

3. If the story you shared was about a young man rather than a young woman, would their experience be:

☐ Better

☐ The same

☐ Worse

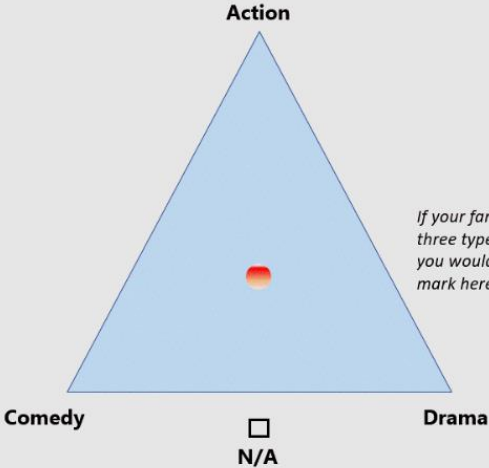
3a. Please tell us more

The following questions are triads.

Thinking about the story you shared, place the marker in the triangle, closest to the statement that best relates to it. The closer the marker is to any of the corners, the more important that statement is to your story.

If all of the statements are equally important, the marker can be placed in the middle of the triangle. If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box (see the example GIF below).

What kind of movies do you like?



Action

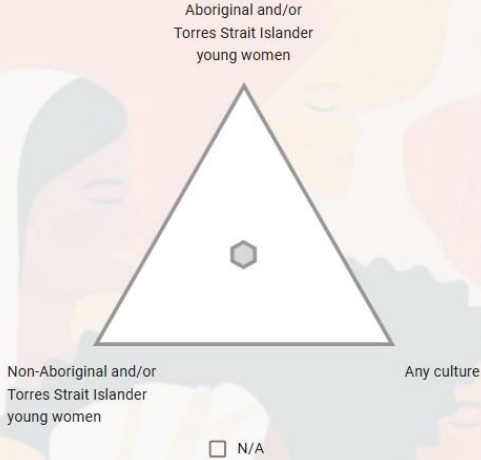
Comedy

Drama

☐ **N/A**

If your family enjoys all three types of movies, you would put your mark here

4. In the story you shared, your sector mostly helps:



**Aboriginal and/or
Torres Strait Islander
young women**

**Non-Aboriginal and/or
Torres Strait Islander
young women**

Any culture

☐ **N/A**

5. In the story you shared, did the young woman experience:

☐ N/A

6. In the story you shared, the best help and support for the young woman came from:

- ☐ Human Services/Youth Justice sector staff (eg youth workers, correctional officers)
- ☐ Family/carers/Mob/friends/community or kin
- ☐ Teachers/schools
- ☒ Other (please state)
- ☐ Don't know or unsure

6a. Other (please state)

The following questions are dyads

Place the marker on each of the following scales in the position that best describes the story you shared. The closer the marker is to one end, the more important that statement is to your story.

If a statement doesn't relate to your story at all, check the 'N/A' (not applicable) box.

7. In the story you shared, the space for the young woman was...

Not at all safeToo over-protective and controlling

☐ N/A

8. In the story you shared, support for the young woman was...

Non-existentOver the top

☐ N/A

9. In the story you shared, your sector helped the young woman to believe their future looks...

HopelessUnrealistically hopeful

☐ N/A

Question 10 below considers the needs of:

1. young women compared with young men,
2. Aboriginal and/or Torres Strait Islander young women compared with Aboriginal and/or Torres Strait Islander young men, and
3. Aboriginal and/or Torres Strait Islander young women compared with non-Aboriginal and/or Torres Strait Islander young women.

10. For each of the groups listed above, place the button where you believe it sits.



A horizontal bar with three colored circles: a green circle with the number '1', a red circle with the number '2', and a blue circle with the number '3'.

☐ N/A

10a. Would you like to share anything about this?

A large empty rectangular box for text input.

11. The training your sector provides on how to work with young women specifically is...

Non-existent  Over the top

☐ N/A

12. The programs your sector offers for young women specifically are

Non-existent  Over the top

☐ N/A

13. In your service, what are the main barriers to young women participating in programs or services to support them?

A large empty rectangular box for text input.

14. Are these barriers different for Aboriginal and/or Torres Strait Islander young women?

☐ Yes

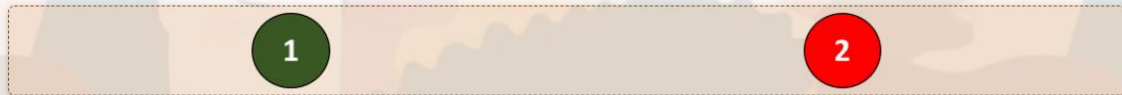
☐ No

☐ Don't know or unsure

Question 15 below concerns the following training:

1. Cultural Safety Training
2. Trauma Informed Care Training

15. The (1) Cultural Safety Training and (2) Trauma Informed Care Training provided by your sector for Aboriginal and/or Torres Strait Islander young women to support your work with these young women is... (Place the button where you believe it sits) 1



☐ N/A

15a. If you have had trauma-informed care training, would you like to share what training you have undertaken?

16. Support for Aboriginal and/or Torres Strait Islander young women in your sector is... 1

Non-existent Over the top

☐ N/A

16a. Would you like to share anything about this?

17. Do you feel your sector helps Aboriginal and/or Torres Strait Islander young women connect to any of these areas?
(Choose all that apply)

- ☐ Body (physical health)
- ☐ Mind and emotions (so they can manage thoughts and feelings)
- ☐ Family and kinship
- ☐ Community (support networks, access to community-controlled services eg ATSICHS)
- ☐ Culture (visits from Elders, cultural involvement)
- ☐ Country
- ☐ Spirituality and Ancestors
- ☐ Don't know or unsure

18. Have you supported a young Aboriginal and/or Torres Strait Islander woman who has experienced racism?

- ☐ Yes
- ☐ No
- ☐ Don't know or unsure

19. Is there anything that could better support young women in your sector?

20. What state or territory are you in?

- ☐ ACT
- ☐ NSW
- ☐ Northern Territory
- ☐ Queensland
- ☐ South Australia
- ☐ Tasmania
- ☐ Victoria
- ☐ Western Australia

21. How do you describe your gender?

- ☐ Female
- ☐ Male
- ☐ Non-binary
- ☒ I use another term
- ☐ Prefer not to say
- ☐ Don't know or unsure

21a. I use another term

22. What's your cultural background?

- ☐ Aboriginal
- ☐ Torres Strait Islander
- ☐ both Aboriginal and Torres Strait Islander
- ☐ Other Australian
- ☒ Another cultural background
- ☐ Don't want to say
- ☐ Don't know or unsure

22a. If you identify with another cultural background, what is it? (eg Sudanese, Pacifika, Indian, Chinese, other?)



Young Women's Voices

Participation information | QUT Research Project
Young Women (13-21 years)

Complete the survey online
bit.ly/ywv-asq





The project

- *Young Women's Voices* is a research project to understand young women's experiences with the youth justice 'ecosystem' (youth justice services and support services and programs like Anglicare).
- Its aim is to make recommendations to governments towards a better system to improve outcomes for Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women.

Who's running the survey?

- Kelly Richards from Queensland University of Technology (QUT)
- Ian Goodwin-Smith from Flinders University
- five Anglicare services across Australia

What's good about doing the survey?

- A chance for your voice to be heard
- Your views could help change the way that governments and other organisations support young women

Will I be compensated for my time?

- No, but we appreciate your participation in this research

What will my survey response be used for?

- It will be grouped with many others to make recommendations for a better system for young women. This will be presented in a report for the government.
- If you agree, your experience might also be used as an example for other people to read online or in the report. This is up to you.
- To see the findings, check out:
 - Anglicare – Young Women's Voices - Anglicare Southern Queensland (anglicaresq.org.au) and their YouTube channel; and
 - QUT - Reducing Young Women's Offending through improved service delivery - QUT Centre for Justice

Doing the survey

- Your participation is voluntary. No one will mind if you say no.
- You'll have the chance to talk about your experience with a service or program. Eg. we will ask "*Think about a memorable experience that you or someone you know has had with this service in the last 12 months. What would you share?*". You can decide what to say, but if you think this might be upsetting to you, discuss it with a trusted adult.

youngwomensvoices.org.au

“ Young Women’s Voices will privilege the views and experiences of young women who are part of these systems.

Chief Investigator, Professor Kelly Richards from QUT

Complete the survey online

bit.ly/ywv-asq



- There are other questions about what this experience means to you.
- The survey should take about 15 minutes.
- You can choose to skip questions or stop. No one will mind.
- There are no wrong answers. We want to hear your experiences, positive or negative.
- We don’t ask any personal details about you (eg name). Please don’t write your name or anything that might identify you or someone else.

Are there any risks?

- There are some risks with doing the survey because it asks you about your experience (or the experience of someone you know) who has been in contact with a service or program. But you can choose which experience/s you want to share (positive or negative).
- If you become upset, you can contact one of the services listed below.

What if I want to talk to someone after doing this survey?

- There are support staff at your organisation who know about the project and can provide support. They’ll be available for you to talk to.

Or you can call any of the following free support services:

- Beyond Blue can help Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young people online or call 1300 22 4636 (24/7).
- Aboriginal and/or Torres Strait Islander people can call 13YARN or find services listed by WellMob - wellmob.org.au
- Kids Helpline on 1800 55 1800
- If you don’t have a phone, please speak to an adult you trust.

What about privacy?

- It will not be possible to identify you at all.

Questions

Speak to staff at your organisation who know about the project or contact Kelly Richards - (07) 3138 7125 or k1.richards@qut.edu.au

Complaints

If you aren’t happy about the way the survey was carried out please talk to one of the people involved in the project, or contact the QUT Research Ethics Advisory Team - (07) 3138 5123 or humanethics@qut.edu.au or The AH&MRC Ethics Committee - ethics@ahmrc.org.au

University Partners



Community Partners



youngwomensvoices.org.au

APPENDIX 6 – GUIDELINES FOR DATA COLLECTION FOR SERVICE PROVIDERS

Young Women's Voices research project Guidelines for data collection for Service Providers

QUT Ethics Approval Number 3716

The project

Young women's contact with the youth justice system has increased rapidly, creating a crisis that is costly and harmful, especially for young Aboriginal and/or Torres Strait Islander women. Pathways into this system is gendered; but the system was designed to address the needs of young males.

This project therefore aims to discover how the "youth justice ecosystem" (ie the interrelated community and organisational entities with which young women engage in various ways before, and in parallel with, their exposure to the justice system, including human services organisations like Anglicare) could be better designed to improve outcomes for Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women (and those who identify as young women eg trans* young women). In this project, micro-narratives from young women, service providers and community members will be captured to identify patterns in how the complex systems of youth justice and human services operate for young women.

The project uses a novel approach that gives young women a voice in how five Anglicare organisations (the research partners) and other service providers can enhance their service provision in the welfare and justice sectors and become models of best practice.

The research aims to make recommendations to governments and other agencies towards shaping a better system for service delivery to improve outcomes for Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women who come into contact with these ecosystems.

This is an Australian Research Council three-year funded project.

Your role as a data collector

Thank you for agreeing to support the project by assisting young women to participate.

Your role as a data collector is to inform young women about the study, give the prospective participant the Project Information Sheet, and answer any questions about participating that they may have, so they can make a decision about participating. It is important to adhere to the guidelines for conducting the survey (see below).

While we anticipate that most young women will complete the survey on their own without support, some may want or need the support of a data collector. However, the SenseMaker® tool is very user friendly and has lots of visuals, making it easy for people with limited digital/literacy to use. The QUT researchers will go through the survey and explain the processes so that you have a good understanding of the SenseMaker® tool.

It is important:

- ✚ that you do not pressure young women to participate in the survey – it is up to them; and
- ✚ to ensure there are no negative consequences for any young woman based on whether they have participated.

Requirements

Data collectors will have:

- ✚ experience in working with young women (ie will have been in their current/related role for at least 6 months);
- ✚ a sound understanding of the project (following training from the QUT researchers);
- ✚ strong cultural safety skills (ie experience working with Aboriginal and/or Torres Strait Islander individuals and communities);
- ✚ an understanding of the importance of confidentiality; and
- ✚ an understanding of the importance of voluntary informed consent.

Confidentiality

Data collectors will be required to adhere to their same Organisational ethical and professional standards around client confidentiality.

With regard to the *Young Women's Voices* project:

- ✚ It is important that you do not allow yourself to become aware of whether a young woman has participated (by allowing her to press 'submit' or not without you seeing); and
- ✚ to ensure there are no negative consequences for any young woman based on whether they have participated.

If you have helped the young woman to complete the survey, on the final page, please look away or leave the young woman, so that she may complete this in privacy. This gives every participant ultimate control over whether they submit their responses and ensures that data collectors are not aware of whether any young woman has taken part.

Recruitment

Data collectors will make an informed judgement about whether it is appropriate to ask young women to participate in the survey depending on their personal situation such as their current emotional state. For example, if a young woman is experiencing a difficult time, we ask data collectors to use their professional judgement and not burden that particular young woman with information about the survey on that particular day.

Your role is to inform young women about the study, give the prospective participant the Project Information Sheet, so they can make a decision about participating. If a young woman is interested in participating, she has the opportunity to:

1. take the iPad (where available) and complete the survey by themselves; or
2. go online and do the survey by themselves; or
3. work through the survey with your help, in which case you might check their understanding on an individual basis.

Consent

Young women who choose to participate in the survey will be informed on the front page of the online survey in age-appropriate plain language that:

- ✚ Participation is voluntary.
- ✚ They need not give any reason for their decision about whether to participate.
- ✚ Those who decline to participate will face no disadvantage as a result of their decision.
- ✚ Participants are entitled to not answer some questions and/or withdraw from completing the survey at any stage prior to clicking 'Submit'. As the survey is anonymous, once submitted it is not possible to withdraw.
- ✚ Participants will have to confirm that they agree for their responses to be used in the research when they reach the end of the survey.

Young women who tick the box on the online survey indicating willingness to proceed will be considered to have consented.

At the end of the survey participants are asked if they would like to submit their answers, implying their consent for a second time.

Survey procedures

- ✚ As previously stated, some young women may go online and complete the survey themselves.
- ✚ For young women who want help, before the survey commences, please provide a face-to-face and age-appropriate overview of the project and its purposes, instructions, and examples to the young woman, and verbally explain the consent process.
- ✚ Please explain the young woman's right to refuse and/or withdraw from completing the survey at any stage prior to clicking 'Submit', noting that as the survey is anonymous, once submitted it is not possible to withdraw.
- ✚ In the event that a young woman does not understand the project and what they are being asked to do, we ask that you gently say words to the effect of:

"It appears you might not have fully understood what this survey is about, let me clarify those things for you to enable you to make a decision about whether you want to participate."
- ✚ If a young woman does not have the capacity to understand this, even after additional explanation and support, we request that they not be supported to complete the survey.

The online survey

The survey is composed of three sections:

1. Young women will be invited to provide a micro-narrative in response to the stimulus question. The response can be keyed into the device by the participant or dictated to a trained data collector.
2. Then there is a signification 'dot-marker' exercise about their own narrative using 'triads' or 'dyads' against a set of co-designed themes. The participant positions a dot marker in the triad or dyad based on how strongly they feel each element is applicable to their narrative.
3. The last section includes demographic and other questions that individually or in combination enable the data to be explored through different lenses. Participants select the appropriate box in the app matching their demographic details, and other circumstances or attitudes.

Submission of survey

The final page clearly states:

'Thank you for your time!'

The support services are then listed.

Next the survey states:

'If you are happy with your responses, click the SAVE button (save icon under)

Or if you wish to check your responses, click the PREVIOUS arrow (arrow icon under)

Or if you have changed your mind, and you don't want to be part of the survey, you can CLOSE THE PAGE (your answers won't be saved)'

- ✚ If you are helping a young woman complete the survey, on the final page, please look away or leave the young woman, so that she may complete this in privacy so you do not know whether the young woman has actually participated in the study and therefore it will not affect any relationship they have with you and/or your organisation.

Managing distress:

While we understand you are trained support professionals, should a participant become distressed while you are present, we request that you implement the following strategies:

- ✚ check in with the young woman's wellbeing to see if she is okay
- ✚ see if the young woman wants to take a break
- ✚ stop the survey
- ✚ get a glass of water for the young woman
- ✚ speak to a support person/counsellor on site
- ✚ give the young woman information about relevant and accessible counselling and other support services:

- ✚ **Beyond Blue** has support for Aboriginal and/or Torres Strait Islander peoples and non-Aboriginal and/or Torres Strait Islander people. **Beyond Blue** provides access to online support or call 1300 22 4636 (24-hour support).
- ✚ **Lifeline** provides access to online, phone or face-to-face support, call 13 11 14 for 24-hour telephone crisis support.
- ✚ Participants who identify as Aboriginal and/or Torres Strait Islander, may also wish to seek help by calling **13YARN** or online counselling via services listed by **WellMob**: <https://wellmob.org.au/key-resources/organisations/>; or
- ✚ **Kids Helpline** has online support or call **1800 55 1800** (24/7).

✚ ensure that somebody from the support services follows up with the young woman

Support

The QUT researchers will be available to support the data collector while they are on site.

If you have any questions or require support, you are welcome to contact:

Kelly Richards (Chief Investigator) on (07) 3138 7125 or email k1.richards@qut.edu.au

For Anglicare staff/Service Providers:

If you have any questions or require support, you are welcome to contact the following Anglicare Partner Investigators:

Anglicare Southern Qld

Ms Leanne Wood

Manager Research and Advocacy

Email: lwood@anglicaresq.org.au

Anglicare NSW (Anglicare NSW South, NSW West & ACT)

Ms Shirley Lin, Evaluation and Research Coordinator

Email: shirley.lin@anglicare.com.au

Anglicare WA

Dr Shae Garwood

Manager, Research, Advocacy & Prevention

Innovation & Strategy

Email: shae.garwood@anglicarewa.org.au

Anglicare NT

Ms Jemma Wood

Operations Manager, Child Youth & Family

Email: jwood@anglicare-nt.org.au

The Young Women's Voices research team thank you
for your support and assistance with this project.

Question Reference Guide




Question	Answer	DO	DON'T
Q1. Can a young woman submit more than one experience?	Yes, if a young woman you are speaking to has many experiences wanting to be shared it is good to let them share as much as they would like.	DO let the young woman know they can share another experience if their first one starts to develop into another one. They will first need to complete the survey, then click the survey link again to then record the second story if there is more than one story. The signifier (follow up, triangle and scale) questions will need to be asked again as this additional information will be relevant and necessary to the second story in specific.	DO NOT discourage young women from wanting to share as many experiences /surveys as they would like.
Q2. What kind of experience do we collect?	We are looking for <u>specific real experiences</u> that have happened which are triggered by the prompt question. They can be told whichever way they may like, as long as it fits this description.	DO emphasise to the young woman that the responses to the prompt question should be events that have taken place, or real stories that they have heard of.	WE DON'T WANT imagined situations or opinions – instead they should describe specific events that have happened.
Q3. What if the young woman makes mistakes in their grammar, punctuation or spelling, can I correct it?	Keep the response as true to what they write as possible without correcting for mistakes. The data analysis team can interpret the writing if any mistakes seem to be present – this is not the role of data collectors.	DO keep the responses the same as how they were written in the first instance, this applies for when entering the data online.	DO NOT edit the responses to correct any mistakes.

Question	Answer	DO	DON'T
Q4. What if the young woman still has trouble answering a question even after explaining any unclear terms or repeating the question / Or if the young woman wants you to give an example of how to answer the question?	You can provide an example, but make sure it is different to the topic.	DO provide an example of a narrative that meets the criteria <u>BUT</u> the example <u>has to</u> be a topic completely irrelevant to the research topic.	DO NOT provide an example of a narrative that is of similar theme/topic to the research as this may inadvertently lead the young woman to answer a specific way and bias the research. DO NOT suggest answers.
Q5. What if in response to the prompt question the young woman provides an opinion or I feel like it is an imagined situation they are providing?	The survey has been designed so that these type of responses to the questions will not be possible. However, there will always be high likelihood that a young woman will share an opinion as this is what they are used to doing, or if they feel like they are not used to being listened to <u>they</u> may want to get things off their chest. But let the young woman still share, as this information is not entirely useless and it's the signification that will be relevant (though it's harder for respondents to tag opinions). However, if you are finding that <u>a majority</u> of answers are like this, then report it to the Chief Investigator Kelly Richards (details page 5).	DO let the young woman share what they want. DO re-emphasise that we are looking for experiences , not opinions or imagined situations <u>if</u> the young woman wants to share again. DO let the Chief Investigator Kelly Richards (details page 5) know if you think the answers are getting a lot of opinions/imagined situations rather than accounts of lived experiences.	DO NOT stop the young woman from sharing what they want to share or indicate to them that their answer is 'wrong' (or any word similar).

Question	Answer	DO	DON'T
Q6. What if the young woman seems confused about how to answer the triangle and/or scale questions?	Generally, after the example is explained again, the young woman should be able to understand. If there still is a problem, check that it is not language/translation problems and perhaps skip over these questions. If you think there are issues with any parts of the survey, please contact the Chief Investigator Kelly Richards (details page 5).	DO go back to the example of how to answer the signifier questions provided (refer to demonstration triads/dyads) and re-explain it to them. Get them to do a basic example from this by themselves (i.e. what flavour was the strongest in your favourite soup?)	DO NOT suggest how they should be answering or give them what a "correct" answer should be to the triangle and/or scale questions.
Q7. What if I think the young woman didn't answer the signifier questions properly/ they don't seem to match/align with the story they mentioned?	It is important to note that the 'right' answers are whatever the young woman thinks it is – even if it seems wrong to the data collector. The Sensemaker® method consists of seeking multiple perspectives on what is happening, not the perspectives of the data collector. It is often the case that the young woman may answer the signifier in a different way to how the data collector felt it should be answered – or even seem contradictory. All answers are correct and remember it is the young woman interpreting their own response so we have to accept it as it is – there may be reasons for them doing it that we don't understand.	DO accept their answer. DO remind them in the next question that all the responses to the signifier questions must relate back to the story – if they felt they forgot this when answering a previous question, they may decide to go back and change it.	DO NOT suggest answers/tell them their answer doesn't make sense or is wrong. DO NOT ask them to explain why they answered that way. DO NOT make judgements about their answer. DO NOT show any emotional reaction such as disagreement or surprise to their answer. DO NOT remind them that their answer relates to their story directly after they answer – but wait until the next question to do so if necessary.

Question	Answer	DO	DON'T
Q8. What if the young woman answers a signifier question that doesn't relate to the story/experience they mentioned?	This may possibly be an indication that the young woman is not relating their answers back to the story they mentioned. However sometimes the question may still be relevant to the story but in an indirect way to the story told. If after making sure they understand about the "Not Applicable" box and they are reminded of it relating back to the story - and they still persist with answering it, the data collector should accept their answer.	Before they answer the first triad DO emphasise to them that there is a "Not Applicable" box if the story doesn't relate. IF the young woman is stuck on a question for a long time (30 seconds or more), remind them that there is the "Not Applicable" option. DO remind them after the question is answered that the answer should relate back to the story they told and clarify they understand this.	DO NOT tell them their answer is wrong or suggest alternatives. DO NOT refuse to accept their answer.

APPENDIX 7 – PARTICIPANT INFORMATION SHEET FOR SERVICE PROVIDERS

	PARTICIPANT INFORMATION FOR QUT RESEARCH PROJECT Young Women's Voices – Service Providers
	Reducing young women's offending through improved service delivery QUT Ethics Approval Number 3716

Research team

Lead Investigator:	Professor Kelly Richards, School of Justice, Faculty of Creative Industries, Education and Social Justice (CIESJ), Queensland University of Technology (QUT)
Chief Investigators:	Professor Ian Goodwin-Smith, Director, Centre for Social Impact, College of Business, Government & Law, Flinders University
Partner Investigators:	Ms Leanne Wood, Manager, Research and Advocacy, Anglicare Southern Qld Dr Shae Garwood, General Manager, Advocacy and Strategy, Anglicare WA Ms Shirley Lin, Evaluation and Research Coordinator, Anglicare NSW South, NSW West and ACT Ms Jemma Wood, Director, Community Services, Anglicare NT
Research Coordinator:	Ms Vanessa Ryan, School of Justice, Faculty of CIESJ, QUT

Why is the study being conducted?

This research project is being undertaken as part of an Australian Research Council Linkage Project.

The purpose of this research project is to capture Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women's experiences with the youth justice 'ecosystem' (the interrelated community and organisational entities with which young women engage in various ways before, and in parallel with, their exposure to the justice system such as out-of-home care, welfare services, mental health support, parenting programs etc) that were designed for males. The research aims to make recommendations to governments and other agencies towards shaping a better system for service delivery to improve outcomes for Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women who come into contact with these ecosystems. The project is overseen and guided by the project Steering Committee, which is mostly made up of Aboriginal and/or Torres Strait Islander young women with lived experience of the youth justice ecosystem as well as other experts/advisors from interested organisations.

You are invited to participate as you work with young women in contact with the youth justice ecosystem, as understanding your perspective as a service provider within this ecosystem is important in the development of programs and practices that will better serve young women.

What does participation involve?

Participation will involve completing an anonymous survey that will take approximately 15-20 minutes.

The survey will ask you about *young women's experiences in your service*.

For example, questions include: *Please share a memorable experience you have had with a young woman (ie anyone who identifies as a young woman) in your service in the past 12 months.*

Your participation in this research project is entirely **voluntary**. If you agree to participate, you do not have to answer any question(s) or share anything you are uncomfortable answering. Your decision to participate or not participate will in no way impact upon current or future relationship with QUT, Flinders University or any Anglicare services.

You can withdraw from the research project during participation without comment or penalty before the survey is submitted. However, as the survey is anonymous and no contact details are required, once the survey has been submitted it will not be possible to withdraw your consent.

What are the possible benefits for you if you take part?

It is expected that this research project will **not** directly benefit you. The outcomes of the research, however, may benefit Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women in the future by reducing the contact of and improve outcomes for Aboriginal and/or Torres Strait Islander and non-Aboriginal and/or Torres Strait Islander young women in the youth justice ecosystem.

What are the possible risks for you if you take part?

There are some risks associated with your participation in this research project as the survey asks about your experience, or the experience of someone you know, in the youth justice ecosystem. However, you can choose which experience you want to share (positive or negative).

QUT provides for limited free psychology, family therapy or counselling services for research participants of QUT research projects who may experience discomfort or distress as a result of their participation in the research. Should you wish to access this service please call the Clinic Receptionist on **07 3138 0999** (Monday–Friday only 9am–5pm) and indicate that you are a research participant. Alternatively, **Lifeline** provides access to online, phone or face-to-face support, call **13 11 14** for 24-hour telephone crisis support. Participants who require support and who identify as Aboriginal and/or Torres Strait Islander may also wish to call **13YARN** or seek online counselling via services listed by **WellMob**: <https://wellmob.org.au/key-resources/organisations/>

What about privacy and confidentiality?

All comments and responses are anonymous i.e., it will not be possible to identify you at any stage of the research, because personal identifying information is not sought in any of the responses and no traceable information is collected via the survey. Your survey will be deleted if any personal information is stated.

Any data collected as part of this research project will be stored securely as per QUT's Management of research data policy. Data will be stored for a minimum of 5 years. Aboriginal and/or Torres Strait Islander members of the Steering Committee and their respective organisations will be considered to own the data and provided a copy of the final dataset.

The research project is funded by the Australian Research Council, and they will not have access to the data obtained during the project.

How do you give your consent to participate?

The submission of the completed survey is accepted as an indication of your consent to participate in this research project.

What if you have questions about the research project?

If you have any questions or require further information, you can contact the lead researcher:

Kelly Richards

E: k1.richards@qut.edu.au

P: 07 3138 7125

What if you have a concern or complaint regarding the conduct of the research project?

QUT is committed to research integrity and the ethical conduct of research projects. If you wish to discuss the study with someone not directly involved, particularly in relation to matters concerning policies, information or complaints about the conduct of the study or your rights as a participant, you may contact the QUT Research Ethics Advisory Team on 07 3138 5123 or email humanethics@qut.edu.au. Or you can contact The Chairperson, Aboriginal Health & Medical Research Council (AH&MRC) Ethics Committee, 35 Harvey Street, Little Bay NSW 2036 or email: ethics@ahmrc.org.au.

**Thank you for helping with this research project.
Please keep this sheet for your information.**

APPENDIX 8 – FIELDWORK SUMMARY

Young Women's Voices Fieldwork Summary			
Date	State	Youth Justice sites	Community Services sites
25/09 - 29/09/2023	NSW	Reiby Reiby Youth Justice Centre	Nil
		Burwood Youth Justice Community Office	
		Blacktown Youth Justice Community Office	
		Maitland Youth Justice Community Office	
		Newcastle Youth Justice Community Office	
		Penrith Youth Justice Community Office	
09/10 - 13/10/2023	WA	Banksia Hill Detention Centre	Anglicare WA
		Central Metro Youth Justice Services	Passages SV DP
		North Metro Youth Justice Services	Foyer
		South East Metro Youth Justice Services	Sexual Health Quarters
		South West Metro Youth Justice Services	Rockingham Youth Centre
			Yorganop Home Stretch WA
30/10 - 03/11/2023	SA	Kurlana Tapa Youth Justice Centre	Anglicare SA
		Community Youth Justice, Adelaide	St John's Youth Services
			Youth Affairs Council of South Australia (YACSA)
			Metropolitan Aboriginal Youth and Family Services (MAYFS)
			Community Transitions
			The Foundry by SYC
29/01 - 03/02/2024	SEQ	Brisbane Youth Detention Centre	Anglicare SEQ
14/02/2024		West Moreton Youth Detention Centre	
		Brisbane North Youth Justice Service Centre	
		Brisbane South Youth Justice Service Centre	
		Caboolture Youth Justice Service Centre	
		Gold Coast Youth Justice Service Centre	
		Ipswich Youth Justice Service Centre	
		Logan Youth Justice Service Centre	
		Redcliffe Youth Justice Service Centre	
		Sunshine Coast Youth Justice Service Centre	
		Toowoomba Youth Justice Service Centre	
		Western Districts Youth Justice Service Centre	
19/02 - 23/02/2024	NT	Cancelled or Not available	Anglicare NT, Darwin
			Australian Childhood Foundation
			Child & Adolescent Specialist Programs & Accommodation (CASP)
			Danila Dilba Health Services (DDHS)
			Council for Aboriginal Alcohol Program Services (CAAPS)
			Aboriginal Corporation
			North Australian Aboriginal Justice Agency (NAAJA), Darwin
			Anglicare NT, Alice Springs
			Gap Youth & Community Centre, Aboriginal Corporation
			North Australian Aboriginal Justice Agency (NAAJA), Alice Springs
			Central Australian Youth Justice (CAYJ)
04/03 - 08/03/2024	NQ	Cleveland Youth Detention Centre	Anglicare NQ, Townsville
		Townsville North Youth Justice Centre	Townsville Aboriginal and Islander Health Service (TAIHS)
		Townsville South Youth Justice Centre	Ted Noff's Foundation
			Queensland Youth Services
		Cairns Youth Justice Centre	Anglicare NQ, Cairns
		Tablelands and Cassowary Coast, Mareeba YJ Centre	Youth Empowered Towards Independence (YETI)
			Wuchopperen Health Service
			Young Women's Shelter

Young Women's Voices

Indigenous Data Sovereignty

Version 2 – 18 January 2023

The project:

Young Women's Voices is a research project to understand young women's experiences with the youth justice 'ecosystem' (youth justice services and support services and programs like Anglicare). Its aim is to make recommendations to governments towards a better system to improve outcomes for Indigenous and non-Indigenous young women.

Definition of Indigenous Data:

"Any information or knowledge that is about Indigenous peoples and may impact the lives of Indigenous peoples and communities" (Walter, Lovett, Bodkin-Andrews & Lee, 2018)

Definition of Indigenous Data Sovereignty:

"**Indigenous Data Sovereignty** (ID-Sov) is the right of Indigenous peoples to determine the means of collection, access, analysis, interpretation, management, dissemination and reuse of data pertaining to the Indigenous peoples from whom it has been derived, or to whom it relates. Indigenous data sovereignty centres on Indigenous collective rights to data about our peoples, territories, lifeways and natural resources." (Kukutai & Taylor 2016; Snipp 2016)

For the purposes of this project, the team understands Indigenous Data Sovereignty to mean the entirety of the research process and its outcomes over the life course of the project and into the future.

Data for governance:

Walter et al. (2020) demonstrate the mismatch between BADDR (blaming, aggregate, decontextualised, deficit and restricted) data and actual Indigenous data needs (Table 4) – see next page.

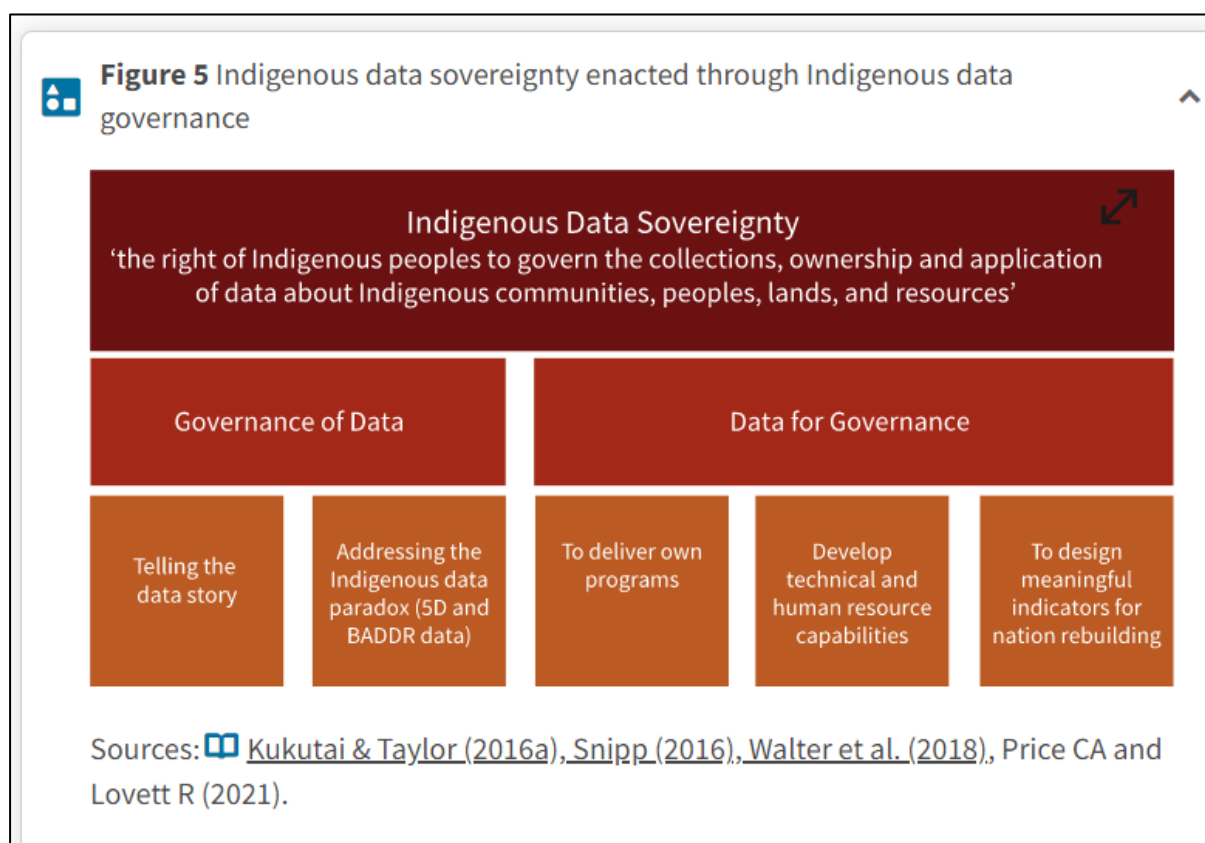
Table 4 Indigenous data needs compared with BADDR data
(BADDR = blaming, aggregate, decontextualised, deficit and restricted)

Dominant BADDR data	Indigenous data needs
Blaming data: Too much data contrasts Indigenous and non-Indigenous data, rating the problematic Indigene against the normed Australian as the ubiquitous pejorative standard	Lifeworld data: We need data to inform a comprehensive, nuanced narrative of who we are as peoples, of our culture, our communities, of our resilience, our goals and our successes
Aggregate data: Too much data are aggregated at the national and/or state level, implying Indigenous cultural and geographical homogeneity	Disaggregated data: We need data that recognise our cultural and geographical diversity and can provide evidence for community-level planning and service delivery
Decontextualised data: Too much data are simplistic and decontextualised, focusing on individuals and families outside of their social/cultural context	Contextualised data: We need data that are inclusive of the wider social structural context/complexities in which Indigenous disadvantage occurs
Deficit, government priority data: Too much (way too much) 5D data: These data focus on disadvantage, disparity, dysfunction, difference, deficit (Walter 2016) collected to serve government priorities	Indigenous priority data: We need data that measure not just our problems but data that address our priorities and agenda
Restricted access data: Too much data are barricaded away by official statistical agencies and institutions	Available amenable data: We need data that are accessible and amenable to our requirements

Source: Reproduced from *Table 1 in Walter et al. (2020)*

link here: [Information | Australia state of the environment 2021 \(dcceew.gov.au\)](https://www.dcceew.gov.au/Information/Australia%20state%20of%20the%20environment%202021)

Linking Data Sovereignty to Data governance:



Commitment to Indigenous Data Sovereignty:

The YWV research team commit to:

- Undertaking all aspects of the project in ways that ultimately aim to benefit Indigenous young women, families and communities.
- Ensuring that data collected for the project are not used to support a flawed system – ie that the project does not ultimately 'improve' the youth justice ecosystem, but rather imagines ways of reducing Indigenous young women's contact with this flawed system.
- Ensuring that data from the project are not used to support non-Indigenous organisations at the expense of Aboriginal Community Controlled Organisations (ACCOs).
- Making data and other findings and outputs from the project available to ACCOs in the spirit of supporting Indigenous self-determination.
- Connecting and communicating with Indigenous organisations to enable them to shape the use of data and the project's findings and outputs in ways that benefit them.