



Guthoo (We are One)

inspiration • action • resolution

Kalgoorlie Youth Project

Stages 2 and 3

Application Id: 4-53KB1BW Provider reference number: 4-19TSP9U



Australian Government

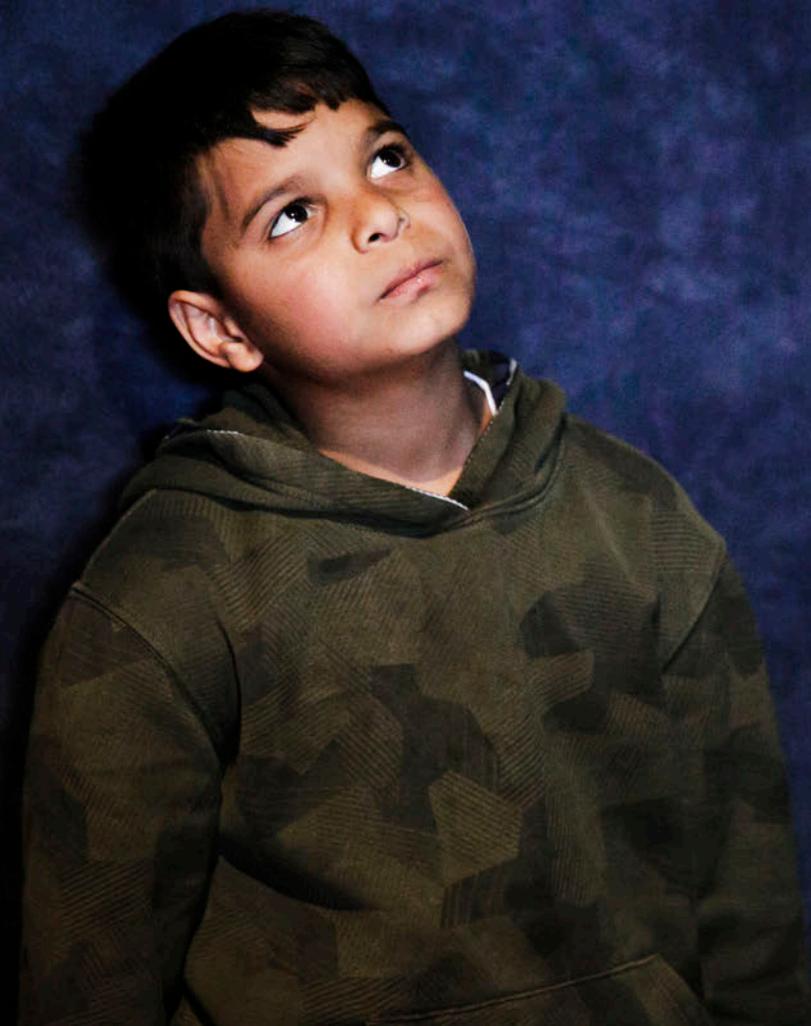
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Dr Cheryl Kickett-Tucker



So it's on us to
do what we
gotta do..



” *Kalgoorlie is a good place, but we need more opportunities for youth. People don't understand what it's like to be Aboriginal and the pain we feel and what we've been through...*

Aboriginal Young Person, 2017

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Aboriginal children find it hard to live in Kalgoorlie without being shown act of racism. Aboriginal people get treated differently sometimes by others and police officers or even shop keepers. Kalgoorlie used to be a peaceful town but now it is very different...

Aboriginal Young Person, 2017



DEDICATION

For Elijah...we are one
Guthoo (we are one) is dedicated to the Aboriginal young people of Kalgoorlie-Boulder who despite the challenges they face, have courage to wake up every day and confront life in the many worlds in which they live. They are skilled, knowledgeable, humble yet respectful people with much to give.... given the chance. Guthoo provided the opportunity for Aboriginal young people to come together as one and work harmoniously, showcasing their strengths and optimism for a better Kalgoorlie-Boulder.

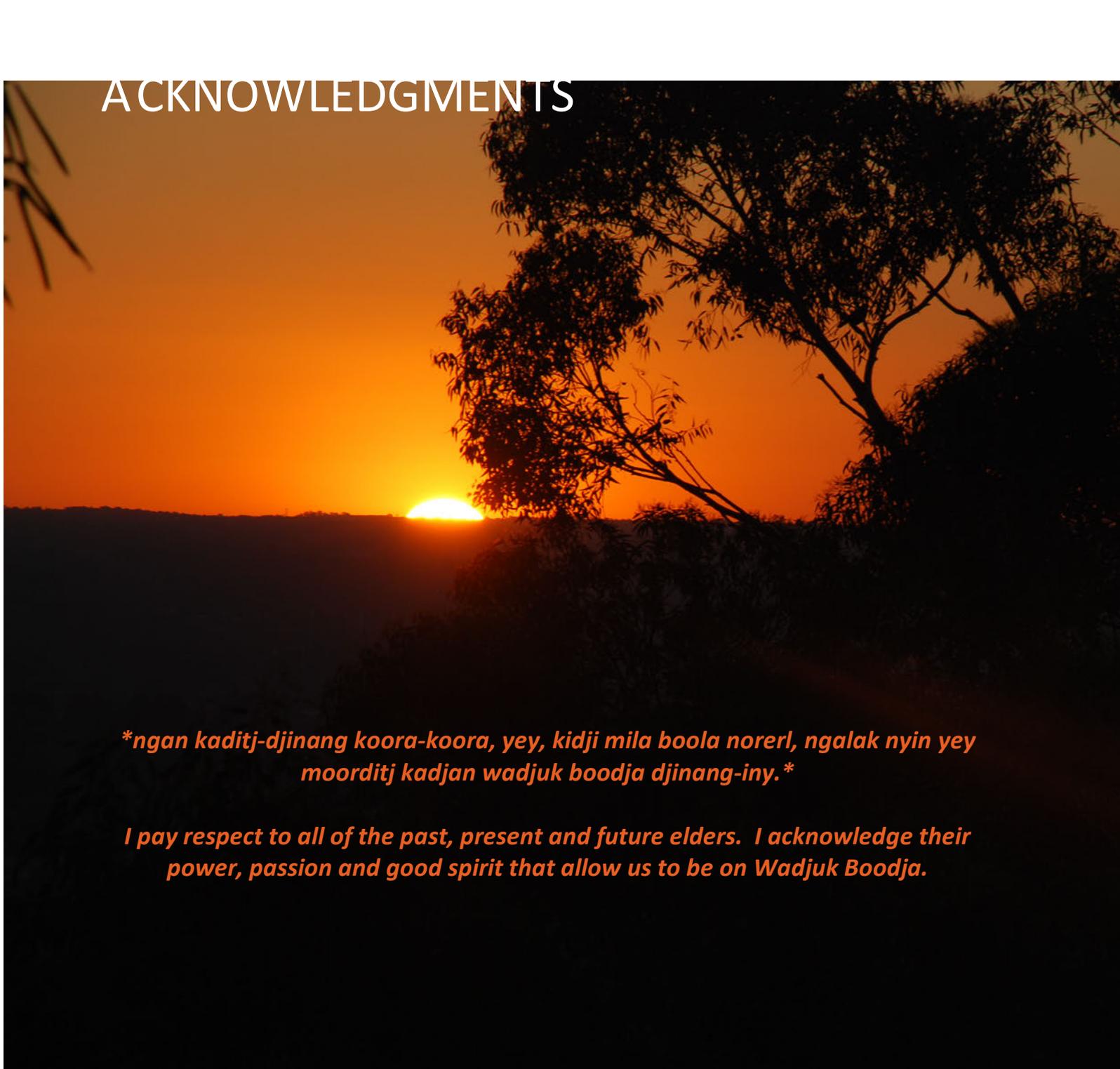
It takes courage to show vulnerability and it takes bravery for young Aboriginal people to display vulnerability on stage in front of strangers. We are fortunate to share and witness the personal stories, strengths and humour of Kalgoorlie's young people. It is now up to us all to leave behind our prejudices and arm ourselves with compassion, love and respect because these are the key prerequisites to listening and hearing the voices of young people. It is then our obligation to step forward and open our hearts so that the right thing to do is what we do first.

We trust our work in this project will serve to encourage the values of humanity in our journey to remain steadfast, strong and supported in raising a strong and thriving generation of 'our greatest assets' – our Aboriginal children and youth.

Professor Fiona Stanley AC, FAA
Patron, Koya Aboriginal Corporation
Australian Living Treasure



ACKNOWLEDGMENTS



ngan kaditj-djinang koora-koora, yey, kidji mila boola norerl, ngalak nyin yey moorditj kadjan wadjuk boodja djinang-iny.

I pay respect to all of the past, present and future elders. I acknowledge their power, passion and good spirit that allow us to be on Wadjuk Boodja.

Koya Aboriginal Corporation and Pindi Pindi Ltd, Centre for Research Excellence in Aboriginal Wellbeing would like to express our deep gratitude to the many people who contributed to the Stage 2 and 3 of the Guthoo Project. The outcomes would not have been possible without the valuable, generous and honest insights and time given by local Aboriginal young people, their Kinship Champions and families in Kalgoorlie-Boulder. We also acknowledge the funding received the Department of Prime Minister and Cabinet whose support for an Aboriginal designed, led and delivered program of research is to be commended.

PREFACE

Guthoo is a Wongutha¹ term meaning one or we are one. Guthoo is an Aboriginal community participatory action research project conducted in rural Kalgoorlie-Boulder, Western Australian.

The untimely death of an Aboriginal young person sparked a reaction by the Aboriginal and non-Aboriginal communities of Kalgoorlie-Boulder which has resulted in the Guthoo project being initiated. Our preparatory research showed that Aboriginal youth in Kalgoorlie-Boulder feel unsafe, bored, unheard, with little or no opportunities for employment, difficulties remaining at school and lack of activities to fulfil their time. Armed with this knowledge, our team investigated the perceptions and experiences of Aboriginal youth in a community workshop ably supported by community identified Kinship Champions and led by a local, prominent Aboriginal artist. We used art therapy in small groups to ascertain young Aboriginal people's perceptions and experiences of what life in Kalgoorlie-Boulder is like now; what life should be like in the future; what youth need to have the life they want for the future; and the barriers and protective factors for access to current services. The outcome is an innovative survey designed using the concepts uncovered in the art therapy workshops which were piloted in Stage 2a of the Guthoo project and then replicated in a full-scale study for Stage 2b. This innovative, community led project was funded by the Department of Prime Minister and Cabinet.

¹ Wongi is a generic name of the Aboriginal people of the North-Eastern Goldfields of Western Australia (Goldfields Land and Sea Council, n.d.).





Section 1: PROJECT DETAILS

EXECUTIVE SUMMARY

The untimely death of an Aboriginal young person in 2016 highlighted community concern for stronger engagement with youth, demonstrated by the high rate of youth antisocial behaviour occurring in the community. These concerns resulted in the Kalgoorlie Youth Project (now named Guthoo, meaning we are one) which aims to describe the perceptions, experiences and aspirations of Aboriginal youth. It is the intent of Guthoo to contribute to a better understanding of the key drivers of youth disengagement in Kalgoorlie Boulder. Guthoo will benefit the community by providing knowledge that will contribute to a reduction in antisocial behaviour and align with the Government objectives of Safer Communities. This will flow onto longer term sustainable outcomes by building community-organisational capacity.

A mixed methods research design using community participatory action research methods was used for the Guthoo Project and consisted of 3 stages:

- Stage 1 – Instrument Development
- Stage 2 – a) Pilot study of instrument
b) Full scale study
- Stage 3 – Dissemination with Youth Summit

In April 2017, the Kalgoorlie Youth Project commenced using an art therapy workshop to understand and describe the lived experiences, perceptions and attitudes of Aboriginal young people's current situation, future, barriers to services, aspirations and opportunities. The outcome was the development of a world first tool called Guthoo-meaning we are one. This tool was co-designed with Aboriginal youth and consists of a 170-item written survey measuring both the current experiences and the current needs of the young person across each of 12 key themes of individual and community well-being. Items were scored using a five-point Likert scale. An open-ended section was added to enable youth to describe: a) current life in Kalgoorlie-Boulder and, b) aspirations for the future.

Guthoo was administered to the target population aged 11-17 years by trained Aboriginal Kinship Champions. In stage 2a, it was piloted, resulting in 66 completed surveys. Analysis and refinements were made for the full-scale study in stage 2b which resulted in 126 completed surveys. In sum, 192 young people (11-17yrs) were surveyed, accounting for 71% of the estimated total population of Aboriginal young people 11-17 years² old in Kalgoorlie- Boulder. Refinements and consultation in the pilot resulted in the addition of the adapted Kessler 5 for use in the full-scale study (stage 2b). The Kessler 5 is a written survey using 5 items to determine current distress experiences. The Kessler scale is a widely used measure of mental health and wellbeing that allows comparison with other populations.

² Our sample also includes 7 participants aged 10 years and 1 aged 18 years.

Open-ended Guthoo survey responses were examined using thematic analysis as outlined by Colaizzi's (1976) analysis principles. Quantitative data from demographics, Guthoo survey and Kessler 5 were analysed using simple descriptive statistics.

KEY FINDINGS

1. The Aboriginal young people of Kalgoorlie-Boulder recognise and value their identity as Aboriginal people

The majority of people identifies as Aboriginal (n=176) or Torres Strait Islander (n=1) and 93% were able to specify which Aboriginal group they belonged. 73% for instance, were part of the Wongi group which is the main Aboriginal cultural group in the Kalgoorlie-Boulder area with other large groups being Noongar (32%) and Yamatji (21%). Most youth (96%) expressed their need to be proud of their Aboriginality and that this need was met. This item scored the highest met need of all items in the Guthoo survey. A gender balance was attained, and over 90% were currently attending school.

All seven items that measured sense of self were reported as needs being met and these included the need for: a) self-respect (92%), b) care from others (85%), c) positive aspirations (82%), d) happiness (79%), e) respect from others (69%), f) self-peace (66%), g) independence (55%).

2. The majority of Aboriginal young people have positive attitudes and aspirational goals for their future

The top responses for future career aspirations were Football player (14%), Mechanic or engineer (13%), Don't Know (19%), followed by Nurse or Doctor, Artist, or Police Officer (all 6%) and Basketball player (5%). Other responses included lawyer, mining industry, retail and teacher.

The responses to items representing school services were overwhelmingly positive such that all five items registered met needs in relation to students' experiences. The top-rated responses were that most Aboriginal young people (74%) want to learn at school, have fun with friends at school (72%), want to go to school (71%), teachers being good to students (64%) want to like school (56%).

Almost half of the cohort reported they want a job (45%) and they don't want it to be hard for Aboriginal young people to get a job in Kalgoorlie-Boulder (42%). Combined scores for unmet needs (low, moderate and high) across each of the items reveal a staggering 90% of Aboriginal young people believe that it is hard to get a job in Kalgoorlie-Boulder and yet 66% of them want a job.

3. Aboriginal young people in Kalgoorlie-Boulder experience high levels of psychological distress

One third (33%) of the Aboriginal youth cohort aged 11-17 years old are experiencing high or very high levels of psychological distress with 13% categorised as very high levels of psychological distress.

4. Young people are concerned about anti-social behaviour in Kalgoorlie-Boulder

The most common answers described life in Kalgoorlie-Boulder as boring (62%) and/or racist (19%). In addition, over 70% of responses had an overall negative sentiment. Three quarters stated that they did not want people to be racist to them and were also too scared to walk around Kalgoorlie-Boulder.

Most Aboriginal young people reported they did see people fighting, and expressed a high unmet need not to see people fighting (73%), particularly in the streets (69%) and especially they did not want Aboriginal young people to fight each other (90%).

The majority of Aboriginal young people reported that young people are smoking cigarettes, drinking alcohol or using drugs, and is a problem in Kalgoorlie-Boulder that they would strongly prefer didn't occur. Substantial proportions of young people expressed high unmet need for these issues to be addressed—cigarette smoking (45%), smoking drugs (43%), drinking alcohol (41%) and use drugs like ice (30%).

5. Some Aboriginal young people are reluctant to use services in the region when they need them

Eighty-three (83%) of Aboriginal young people would not attend Headspace if they had mental health problems. However, most go to the doctor (general practice) (71%) when they are sick, or go to the hospital when they are very sick and just over half (52%) reported they attend Bega Garnbirringu Health Service.

Almost half (40%) of young people reported they go to the Police when they need urgent help, yet a third (33%) said they do not and would not go to the Police for emergencies. A number of personal qualities of service providers impacted access for Aboriginal young people. Qualities such as: respect (80%), care (77%), pleasantness (63%), patience (62%), attentiveness (55%) and reliability (49%) were important to Aboriginal young people. Responses also showed that Aboriginal young people need Aboriginal adults to help them and this need was met among 70% of the cohort.

6. Aboriginal young people perceive a lack of interesting activities in Kalgoorlie-Boulder

43% of young people identified lack of things to do as a high unmet need in Kalgoorlie-Boulder. A majority of young people play sport after school. Sporting activities are the only major after school activity commonly undertaken by Aboriginal young people. However, many Aboriginal young people reported they did not wish to.

Others said, there was no need for them to go to the skatepark (69%), library (64%), PCYC (56%), YMCA (49%), Oasis swimming centre (36%) and this is perhaps because their needs were met in having access to a basketball court (55%), playing sport for a club (51%) and going to Maku Stadium (48%).

Most young people (81%) reported their family has a vehicle, but half (50%) wanted to own their own motorbike and license (45%).

7. Aboriginal young people want to be treated with respect

An exploration of Aboriginal young people's experiences and needs of Kalgoorlie-Boulder revealed that all items registered high unmet needs (unlike other themes in the Guthoo survey). We found Aboriginal young people want: (a) the police to treat them with respect (80%), (b) peace in Kalgoorlie-Boulder (78%), (c) rubbish cleaned up in Kalgoorlie-Boulder (74%) and, (d) things to do for Aboriginal young people (75%).

In comparison, Aboriginal young people don't want stealing to happen in Kalgoorlie-Boulder (63%), being questioned by police (43%), police to "crush" (destroy) their motorbikes (39%) and gambling (31%).



KEY OUTCOMES

This study has shown that Aboriginal young people's ability, skill and confidence to live, survive and thrive in two worlds needs addressing. For instance, other research shows that Aboriginal young people with low levels of self-esteem about their identity also have no or limited racial coping strategies and are unable to cope with racism and discrimination they face in the wider community (Johnson, 2005). Unfortunately, the result is high psychological distress and self-medication with drugs and alcohol and certainly violence and self-harm (Larson et al 2007). This is indeed the case of Kalgoorlie-Boulder's Aboriginal youth population.

In general, Aboriginal youth have positive aspirations for the future. Most are concerned about being exposed to violence, alcohol and drug use, and anti-social behaviour. These findings suggest there is an opportunity to build positive futures for the young people of the region. Young people do not wish to be exposed to violence, drug use and anti-social behaviour.

We estimate a third of Aboriginal young people in this study had high psychological distress and they did not attend Headspace which is a mainstream mental health facility for young people. In fact, an overwhelmingly 83% of Aboriginal young people reported that they did not see a need to attend Headspace and this is of concern.

With regard to perceptions of life in Kalgoorlie-Boulder, we found that Aboriginal young people reported their hometown is not clean nor peaceful, with things to do and that police don't treat them well. There are only a few leisure and sport outlets for Aboriginal young people and they often felt that they did not want to partake in activities at centres or parks for the wider community. Access to services requires personnel that were caring, respectful, pleasant, patient and reliable and perhaps this may be a barrier to mainstream services.

Despite the daily challenges faced by Aboriginal young people, we also found that Aboriginal young people have tremendous potential, seek opportunities, are willing to strive for the best, and have incredible tenacity of belief and hope for good health, employment, own vehicle and a bright future. Their resilience is remarkable given that they are teaching themselves to live in a bi-cultural (i.e. Aboriginal and non-Aboriginal communities) and even multi-cultural (i.e., Wongi, Noongar, Yamatji and non-Aboriginal communities) worlds!

RESOLUTIONS

Young people want to partake in activities that reaffirm their culture, group identity and self-esteem as Aboriginal Australians and hence the establishment of GYM-Guthoo Youth Movement. GYM is a central place in which Kalgoorlie's Aboriginal young people create, develop and sustain governance of, and strengthen their wellbeing in services such as:

- Guthoo Wellbeing -mental, social, physical health and mindfulness
- Guthoo RiderZ -motorbike, BMX, quad riding, mountain bike riding and motor sports
- Guthoo Career Development – leadership, training and employment, job interview etiquette, self & career development, academic and career opportunities
- Guthoo Modelling and Department – fashion, skin Care application and knowledge, nutrition and body beauty, social and business etiquette, self-esteem
- Guthoo Hospitality - catering, tourism, retail restaurant, hotel, amusement park, facility maintenance and direct operations
- Guthoo Keeping Place & Digital Technology- journalism, library, museum, restoration, cultural and language preservation, augmented reality, multimedia and radio
- Guthoo Events- to hold the World Indigenous Youth Gathering (WIYG) every 2-3 years in the Goldfields
- Guthoo Sports – officials, administration, management, sport sciences, coaching
- Guthoo Arts- dance, music, art, stage production, photography, sculpture, voice projection

It is proposed that the signature GYM event, i.e., World Indigenous Youth Gathering [WIYG] be supported to sustain the hope, direction and aspirations of Aboriginal young people so that they have a regular training and permanent employment pathway. The World Indigenous Youth Gathering [WIYG] (similar to the Garma Festival and specifically the Garma Youth Forum) will be held in Kalgoorlie-Boulder every 2 years.

Aboriginal young people also expressed the need to move, interact and be part of the Kalgoorlie wider community. For this to occur, a whole of community campaign needs to highlight the assets and strengths Aboriginal young people possess. The campaign needs to address the negative stereotypes that currently exist and importantly a program or service needs to be developed to ensure culturally secure communication and interaction between Aboriginal young people, their families and the wider community members.

The systems that govern Aboriginal young people need a culturally security audit so that together the youth and the service can build the people, place and policies that embrace and strengthen Aboriginal young people whilst at the same time the services provide an authentic, valid, reliable service that is regularly monitored.

INTRODUCTION

In the general current literature relating to Aboriginal youth, the focus is on juveniles, particularly those in detention or youth who are deemed at risk or vulnerable. Similarly, there is limited knowledge about the lives of Aboriginal young people residing in the city of Kalgoorlie-Boulder. Further, there is minimal information about the knowledge, skill, confidence, perceptions and strengths of Aboriginal youth of Kalgoorlie-Boulder. Hence, the current literature is concerned with weaknesses, deficits, negative outcomes and interventions.

This project has been commissioned by the Department of Prime Minister and Cabinet with the objective to uncover the experiences, perceptions, challenges and opportunities of Kalgoorlie's Aboriginal young people. Its aim is to provide insight into what life is like for Kalgoorlie's young people; their aspirations for the future and engagement with current services. It is the intent of Guthoo to contribute to a better understanding the key drivers of youth disengagement in Kalgoorlie Boulder which will benefit the community by contributing to a reduction in antisocial behaviour and align with the Government objectives of Safer Communities. This will flow onto longer term sustainable outcomes by building community-organisational capacity and policies and services that are culturally secure and sustainable.

A mixed methods research design using community participatory action research methods was used for the Guthoo Project and consisted of 3 stages:

- Stage 1 – Instrument Development
- Stage 2 – a) Pilot study of instrument
b) Full scale study
- Stage 3 – Dissemination with Youth Summit

In April 2017, Koya began the Kalgoorlie Youth Project with an art therapy workshop in Stage 1 to understand and describe the lived experiences, perceptions and attitudes of Aboriginal young people's current situation, future, barriers to services, aspirations and opportunities. Seven Kinship Champions were recruited to the project and whom engaged 16 youth. The outcome of the workshop was the development of a world first tool called Guthoo. The tool was refined in the pilot study during Stage 2a and then employed in a full-scale study for Stage 2b. A total of 192 young people participated in the Guthoo survey.

In Stage 3, a Youth Summit was held on 6th October 2017 in which 31 Aboriginal young people aged 10-17 years were trained on the job and provided employment as event managers, creators and performers for the stage. The purpose of the Youth Summit was to enable Aboriginal young people to interpret the data from the pilot study (Stage 2a) using creative means (i.e., video documentary, song, dance, written story, play, skits, fashion).

METHODOLOGY

Design

This project utilized a mixed mode of qualitative and quantitative research design using community participatory action research methods.

Tools

Both quantitative and qualitative tools were used in this project. Demographics were captured using a written instrument. The Guthoo Survey and Kessler 5 were administered “one to one” with the Aboriginal Research Team asking questions of the participant and then recording the responses on a paper survey.

The Guthoo Instrument

The Guthoo instrument is comprised of 3 sections: 1. Demographics, 2. Open ended questions and 3. Survey.

Section 1 explored general information such as age, school, gender, address and Aboriginal identity. Section 2 contained an open-ended section that allowed young people to provide their thoughts in their own words about being a young Aboriginal person living in Kalgoorlie-Boulder. This was done to allow participants the opportunity to provide their own self-reports. All data collected ensured the confidentiality of participants was maintained. For instance, a generic record number (i.e. DAV001) and pseudonym (“Sally”) was used for all data sources.

Section 3 of the Guthoo Instrument comprised 170 items measuring both the current experiences and the current needs of the young person across each of 12 key themes of individual and community well-being (see table below). Respondents replied to items using a 5-point Likert scale ranging from strongly disagree to strongly agree.

Table 1. Themes and concepts measured by the Guthoo instrument

NO.	THEMES	CONCEPT
1	Identity	Pride (positive affect) Group/family membership Racism (negative affect) Respect Shame (negative affect)
2	Culture	Practice/Knowledge
3	Safety	Personal safety Community safety
4	Transport	Personal transport License Family transport
5	Communication	Preferred methods
6	Service delivery	Personnel qualities of service deliverers
7	Service access	Access to services
8	Sense of self	Aspiration Respect Care Peace Happiness
9	Kal/Boulder	Cleanliness Gambling Boredom Police Stealing Leisure opportunities
10	Health	Substance use Smoking drugs Suicide Smoking cigarettes Alcohol use General health
11	Employment	Job
12	Financial resources	Personal finances

The pilot data collected was used to refine the items for the main wave of the Guthoo survey. Some of the items in the pilot were removed and where necessary some new items were added. To report on the full amount of data collected as part of the Guthoo project, the information was pooled from both the pilot and final survey data. Guthoo items were paired into Current experience and Current needs. Conceptually, unmet needs are the difference between a person's current situation and their indicated 'need' or ideal. Most questions are asked from Strongly disagree to Strongly agree (1 to 5). There were three combinations of responses or 'Item Pair' types that were assigned and used to calculate whether the young person had unmet need on this item depending on their response. To assign unmet need the young person needed to indicate 'strongly disagree' or 'disagree' - implying a lack of current experience, as well as a 'strongly agree' or 'agree' to current need in that area. The item response pattern of 'Strongly disagree' and 'strongly agree' was used to assign the 'high unmet need'.

Kessler 5 Psychological Distress Scale

To ascertain participants' wellbeing, we used the K5-Kessler Psychological Distress Scale. It is a self-reported, written survey consisting of 5 items derived from the Kessler 10 inventory developed by Professors Ron Kessler and Dan Mroczek in the United States (Kessler & Mroczek D, 1994). The K5 is a screening tool that examines psychological distress in the preceding month. We adapted the K5 to include a visual score card for each question which is also used on the Guthoo survey. See figure below. The K5 was administered in stage 2b (full scale) study only. Whereas the Guthoo was used in both stages 2a (pilot) and 2b.

Figure 1. Adapted Kessler 5 Psychological Distress Scale

	NONE OF THE TIME 	A LITTLE OF THE TIME 	SOME OF THE TIME 	MOST OF THE TIME 	ALL OF THE TIME 
1. In the last four weeks, about how often did you feel nervous?	1	2	3	4	5
2. In the last four weeks, about how often did you feel without hope?	1	2	3	4	5
3. In the last four weeks, about how often did you feel restless or jumpy?	1	2	3	4	5
4. In the last four weeks, about how often did you feel everything was an effort?	1	2	3	4	5
5. In the last four weeks, about how often did you feel so sad that nothing could cheer you up?	1	2	3	4	5



PROCEDURES

Stage A: Planning & Scoping

During this stage the Research Team commenced preliminary consultations with Department of Prime Minister and Cabinet (PM&C) to explore project concept, expectations, aims and deadlines. The team incorporated the advice into a draft outline for negotiation and approval.

Stage B: Preparation & Recruitment

Staff

Once PM&C approval was received, staff (1 Research Assistant, 1 Senior Statistician, 1 Logistics Support Officer (Administration), 1 Logistics Support Office (Community Engagement), 1 Senior Researcher, 7 Kinship Champions and 16 Junior Community Engagement Researchers) were re-engaged to the project. The Senior Researcher (Aboriginal) was responsible for the overall management and operation of the project, including research design, collection, analysis and write up. The Research Assistant provided essential quantitative data entry and preliminary analysis. The Senior Statistician provided expert advice on instrument development and statistical advice on complex data analyses. The Logistics Support Officer (Administration) (Aboriginal) provided administrative support such as preparing notes, non-participant observations, equipment setup, data sources control and inventory, image release forms and other research administrative work for this project. A Logistics Support Officer for Community Engagement (Aboriginal) was responsible for matters such as recruiting and maintaining employment of Aboriginal Kinship Champions, bookings on site, data collection, human resources tasks, event management and equipment purchases. Kinship Champions were essential and ensured participants were engaged, can travel to the site and have the support they required before, during and after the project. We had planned for 7 adult champions (3 male and 4 female) for 4 days for the pilot stage and then 3 weeks for the full-scale study. Junior Community Engagement Researchers (JCERs) (Aboriginal) were recruited for Stages 2a and 2b. These positions were filled by the majority of Aboriginal young people who participated in Stage 1 of Guthoo. To fill any JCER vacancies, the newly recruited JCERs encouraged members of their kinship networks to participate in paid casual positions.

Participants

Participants for the Pilot Study in Stage 2a and the full-scale study in Stage 2b comprised individuals currently residing in the Kalgoorlie-Boulder townsites in WA. For the Pilot study, the target group were “disengaged” Aboriginal young people aged 11-17 years. A second group of participants included youth who were designated as being “at-risk” and the third group included young people who were “engaged” and “not at-risk.” The purpose of including the third group was to provide a holistic lens to the current issues facing young people so that we could pilot the survey with a breadth of worldviews from young people of varied backgrounds, challenges and resilience. In this way, we attempted to avoid any further deficit modelling by utilising a holistic and humanistic approach.

The Guthoo Survey was tested in stage 2a with 11-17-year-old Aboriginal young people. Kinship Champions were responsible for collecting data for 9 young people each. Potential participants were recruited using the networks of JCER's. Junior Community Engagement Researchers (JCERs) were provided a spot fee to recruit the pilot sample. They were responsible for accessing their networks, consulting with potential pilot participants, recruit pilot participants and then ensured pilot participants met with the Kinship Champions to provide their responses to the Guthoo Survey. Approximately each JCER recruited and engaged 6 pilot participants to work with the respective Kinship Champion (see table below) and in total, we surveyed 66 young people.

Table 2. Recruitment plan for pilot study.

Kinship Champion	Gender	Group	Age							Total
			11	12	13	14	15	16	17	
1	Male ♂	35% Disengaged	1	1	1	1	1	1	1	6
2		35% At Risk	1	1	1	1	1	1	1	6
3		30% Engaged	1	1	1	1	1	1	1	6
4	Female ♀	35% Disengaged	1	1	1	1	1	1	1	6
5		35% At Risk	1	1	1	1	1	1	1	6
6		30% Engaged	1	1	1	1	1	1	1	6
Totals			6	6	6	6	6	6	6	42

Stage C: Fieldwork training

Prior to stage 2a, survey training was completed with Kinship Champions on Friday 9th June at Kalgoorlie PCYC (see *Table 3*) and subsequently with Junior Community Engagement researchers on Saturday 3rd June 2017 (see *Table 4*):



Table 3. Training Schedule for Kinship Champions

10:00am	Arrival, registration, introductions and purpose of the day
10:30am - 11:30am	Results of Stage 1
11:30am - 12:30pm	Planning stage 2
12:30pm - 1:00pm	Lunch
1:00pm - 2:30pm	Planning Stage 3
2:30pm - 2:45pm	Afternoon snack n break
2:45pm - 3:45pm	Training: Guthoo Survey
	Consent process
	Survey
	Selection criteria (6)
	Gift card process
	Storage
3:45pm - 3:55pm	Thank you and close

Table 4. Training Schedule for Junior Community Engagement Researchers

3:30pm	Arrival, Afternoon snack registration, introductions and purpose of the day
3:45 pm - 4:15pm	Results of Stage 1
4:15 pm - 4:45pm	Planning stage 2
4:45 pm - 5:30 pm	Training: Guthoo Survey
	Consent process
	Survey
	Selection criteria (6)
	Gift card process
	Storage
6:00pm - 7:30pm	Dinner
7:45pm -10:30pm	SBL Game

Stage D: Data Analysis

Qualitative data sources were pooled and common themes were extracted using Colaizzi's (1976) analysis principles. Quantitative data from demographics were analysed using simple descriptive statistics. For the pilot, the data was analysed using simple descriptive statistics and correlations.

Stage E: Pilot Data Interpretation

For 10 weeks prior to Stage 3 Youth Summit, weekly, 2 to 3-hour workshops were held at YMCA (Thursdays 5-7:30pm) to support the young people to interpret the pilot data and develop responses in readiness for presentation at the Summit held on Friday October 6 at the Goldfields Art Centre. On the job training was also provided to the young people to manage the event and proceedings at the Summit. Again, these young people were employed on a casual basis as JCERs. In total, we employed 31 Aboriginal young people aged 11-17 years.



Section 2: KEY FINDINGS

POPULATION OF ABORIGINAL YOUNG PEOPLE IN KALGOORLIE- BOULDER

The 2016 Census enumerated 2641 young people (11-17yrs) as residing in the Kalgoorlie Boulder Local Government Area (Table 5 below). In this age range 10.3% of individuals (n=271) identified as being Aboriginal. Therefore, 192 young people (11-17yrs) surveyed as part of the Guthoo pilot accounts for 71% of the estimated total number of Aboriginal young people 11-17 years old in Kalgoorlie- Boulder.

The youth of Kalgoorlie-Boulder were very keen responders to the survey; the interviewers reported that most young people that were approached agreed to participate. Furthermore, 8 young people were surveyed twice and one young person was surveyed 3 times! Although this does confirm the enthusiasm of the youth and their eagerness to participate in research promising improvements within the community, for the purposes of statistical reporting only one survey response was used for the young people who were surveyed more than once.



Youth Centre
Boost Juice
Chocolate Factory
Native Park
Zoo
Community BMX tracks
Water Park
7/11
Big W
Sporting Centre
More Workshops
*Modelling
More Festivals
Make-up Courses
hair courses
More Shops
Interact more with the Kids
ARCADE
Teenage Fun centre
Another cheaper pool with a diving board
Timezone
Own Reserve
Outdoor Cinema
Pride
Bakery
Conflict Resolution
More Job Opportunities
Woods everywhere in parks
Online Banking.

Casinos (Crown)
Aboriginal Representative
From all ages.
Language/Cultural Centre
Family Fun Centre
Council for Kids
Homeless Shelter
Farm
Perseverance
Police
Listen
oor Pool
camps
Engage with the Lib

ORIMA RESEARCH REPORT

* No c

debitcard.

Table 5. Aboriginal young people aged 11 to 17-years-old living in Kalgoorlie-Boulder Local Government Area, Census 2016

AGE	NUMBER OF ABORIGINAL YOUNG PEOPLE
11-year-olds	41
12-year-olds	37
13-year-olds	31
14-year-olds	42
15-year-olds	48
16-year-olds	42
17-year-olds	30
TOTAL	271

Age is missing for 3 subjects and although the survey aimed to survey 11-17-year olds, there were also seven 10-year-olds and one 18-year-old that also completed the survey.

Table 6. Final sample size

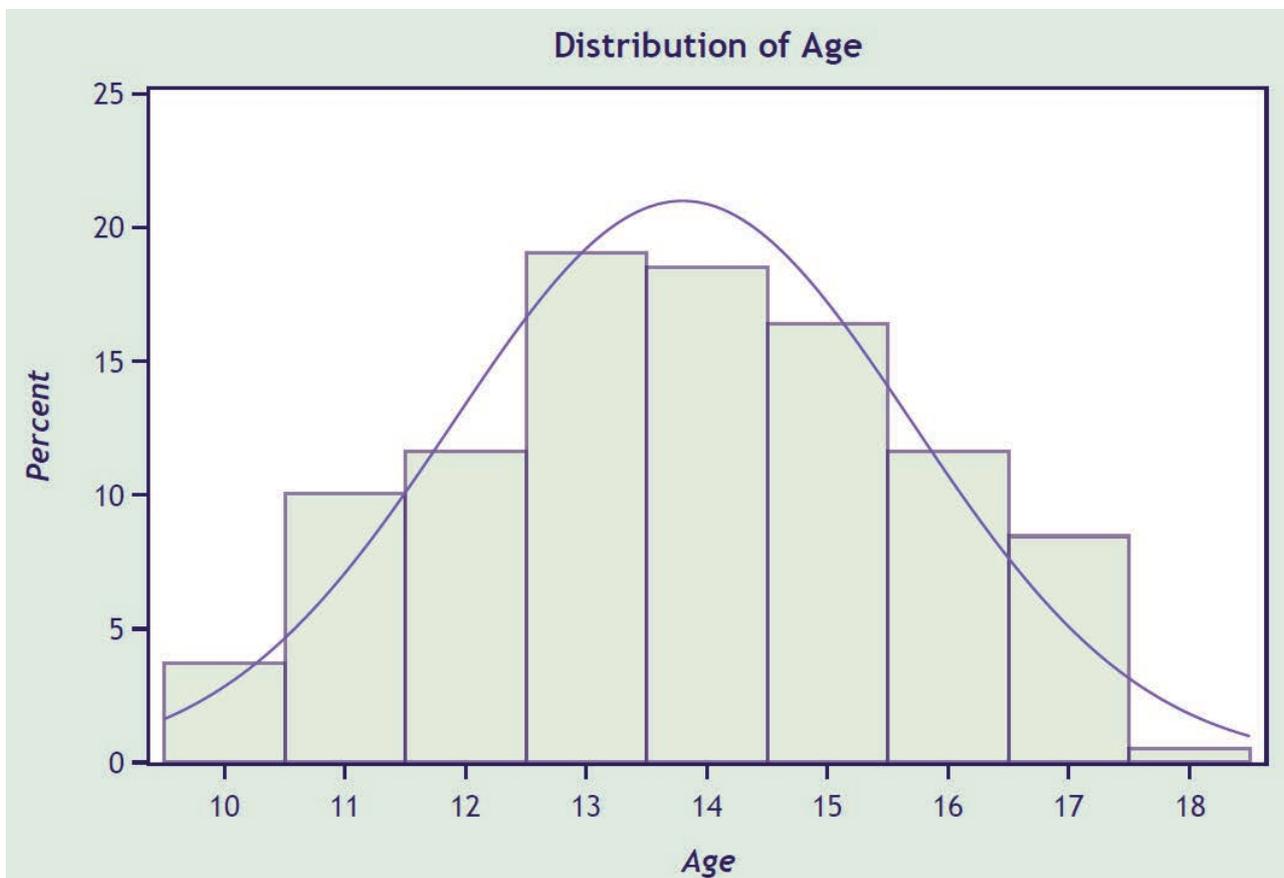
	NUMBER OF SURVEYS	WITH DUPLICATES REMOVED AND DATASETS COMBINED
Pilot data survey Part 2a	74	66
Final survey Part 2b	127	126
TOTAL	201	192

AGE AND GENDER

The age of the sample was normally distributed (Figure 2 below) with a mean of 13.8 years and a median age of 14 years old. 57% of the young people surveyed were aged 13, 14, or 15 years old. Although 67% of the 16 – 18 year old participants surveyed were female, there was no difference in the mean age of the males and females surveyed.

There was no relationship between gender and whether or not the young person attended school. There was no relationship between gender and levels of psychological distress. Slightly more males (n=45) attending Kalgoorlie Boulder Community High School (KBCHS) were surveyed than females (n=36). Many more female respondents compared to males (n=2 compared to n=14) were attending Eastern Goldfields College.

Figure 2. Age distribution of combined pilot and final survey data



CHARACTERISTIC	n	%
Gender¹		
Female	98	51.6
Male	92	48.4
Age of young person²		
10 years	7	3.70
11 years	19	10.0
12 years	22	11.6
13 years	36	19.0
14 years	35	18.5
15 years	31	16.4
16 years	22	11.6
17 years	16	8.47
18 years	1	0.53
Young person attends school³		
Yes	105	89.7
No	12	10.3
School attended⁴		
Kalgoorlie Boulder Community High School	82	49.1
Eastern Goldfields College	16	9.58
CAPS Coolgardie	20	12.0
Other school	49	29.3
Year level at school⁵		
Year 7 and below	46	30.5
Year 8 to 10	83	55.0
Years 11 or 12	22	14.6
Place of Birth⁶		
Kalgoorlie	120	69.0
Perth	29	16.7
Other	25	14.4
Primary carer⁷		
Mother	113	66.1
Father	8	4.68
Aunty	9	5.26
Grandparents	21	12.3
Sister	7	4.09
Other	13	7.60
Primary carer calls themselves an Aboriginal⁸		
177	177	97.3
Young person calls themselves an Aboriginal⁹		
177	177	100
Wongi	129	72.8
Noongar	57	32.2
Yamatji	37	20.9

*Table 6.
Demographic
characteristics of the
Guthoo Stage 2a and
2b survey*

LEGEND

¹ Missing n=2.

² Missing n=3.

³ Includes only Final Part 2b
Guthoo participants (n=126).
Missing = 9.

⁴ Missing=25

⁵ Year level only relevant for
young people that attended
school.

⁶ Missing n=18.

⁷ Missing n=21.

⁸ Missing n=10.

⁹ Includes young people who
call themselves a Torres
Strait Islander (n=1). Young
people may identify with
more than one Aboriginal
group. Missing n=15.

DEMOGRAPHIC COMPARISON OF PILOT AND FINAL SURVEY SAMPLES

There was no difference in the gender composition of the pilot survey compared to the final survey sample. The age of the final survey participants were 0.71 years younger on average than the pilot survey participants. There was a difference in the school attended only for Eastern Goldfields College (ECG). 19.7% of the pilot samples attended ECG, compared to only 3.78% of the final survey sample. The young people surveyed as part of the pilot were more likely than those in the final sample to be experiencing very high levels of psychological distress (OR 3.44, 95%CI: 1.40 to 8.43). It appears that this association is driven by a difference in the older age groups of 16 – 18 years old. In the pilot 40% of young people 16 – 18 years old had high levels of psychological distress compared to 5.46% of the final survey sample. There were no statistically significant differences in psychological distress between the pilot and final survey sample for the younger age groups (10 to 12 years old or 13 to 15 years old).

DEMOGRAPHIC VARIABLES AND PSYCHOLOGICAL DISTRESS

There were no differences in psychological distress levels by gender or the school attended by the young people. However, young people who did not attend school were more likely to have high or very high psychological distress (OR 1.29, 95% CI: 1.00 to 1.65). A young person experiencing very high psychological distress was associated with older age (OR 1.29, 95% CI: 1.00 to 1.65 per year of age).

DESCRIPTION OF YOUNG PEOPLE CURRENTLY NOT ATTENDING SCHOOL

Whether or not a young person attended primary or secondary school was only asked directly of those participating in the stage 2b of the main wave. Out of a possible 126 responses, 117 completed this question and revealed that 12 were not currently attending primary or secondary school. The dozen young people reported the activities they did while they were not attending school (see *Table 7* below).

Table 7. Demographic characteristics of the young people not attending school

ACTIVITY WHEN NOT AT SCHOOL	NUMBER OF YOUNG PEOPLE
Looking after family	2
Stay at home	2
Nothing	2
Go to TAFE	2
Go to TAFE and looking after family	1
Looking after family and working	1
Looking for a job	1
Fix cars/ motorbikes, go bush or keep myself busy	1
TOTAL	12

When comparing the K5 results between school attenders and those who don't attend school, we found that young people who were not currently attending school were much more likely to have high psychological distress compared to those attending school (see *Table 8* below) (OR 4.54, 95% CI: 1.09 to 18.9).

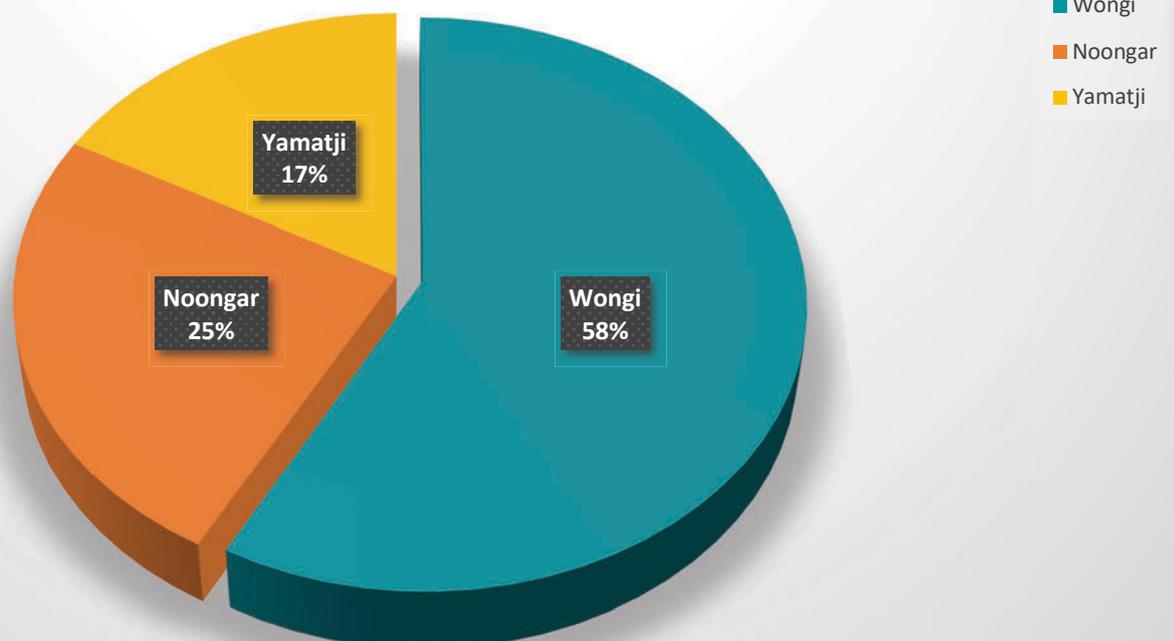
Table 8. Demographic characteristics of young people not attending school and whom have psychological distress

CHARACTERISTIC	n	%
Gender		
Female	4	36.4
Male	7	63.6
Age of young person^a		
14 years	4	40.0
15 years	1	10.0
16 years	3	30.0
17 years	2	20.0
Level of Psychological distress		
Low	2	22.2
Moderate	1	11.1
High	5	55.6
Very High	1	11.1



Of the responses received (117 out of possible 192), the majority of young people identified as Aboriginal (n=176), with only 1 claiming their Torres Strait Islander identity (n=1). Ninety three percent of these were able to specify which Aboriginal group they were a part of. Most of these identified as Wongi (73%) – being the main Aboriginal cultural group in the Kalgoorlie-Boulder area. However, when asked about the primary (or first) Aboriginal identity, the respondents identified being Wongi (58%), Noongar (25%) and Yamatji (17%) (refer to the figure below).

Figure 3. Primary Aboriginal identity of young people





LIFE IN KALGOORLIE-BOULDER

Respondents were asked to answer the question “What is life like for you living in Kalgoorlie Boulder?” Although half a page was allowed for responses most of the answers provided were approximately 1-2 paragraphs in length. Just over half, (51% n=93) of young people did not provide a response to this section of the survey. The most common answers described life in Kalgoorlie-Boulder as boring (62%) and/or racist (19%). In addition, over 70% of responses had an overall negative sentiment. What follows is a list of more detailed responses.

“Not exciting, but satisfying and it withholds enough resources to allow me to proceed through life with success.”

“Good life. Like the football.”

“I love living here, I want to help my community. I want to see more thing for kids to do here.”

“Well Kalgoorlie has lots of places to go to has lots of people working during the day. I think that is good and big shops.”

"A lot of people in Kalgoorlie has said that there is a lot of bad things happening now than before, instead of everyone going uphill it's all downhill. I don't want to be seeing people like this, it makes me feel useless"

"It's fine for me since I stick to myself and close family so I'm drama and stress free :)"

"It is ok. I got family here and it makes me happy."

"Life in Kalgoorlie-Boulder for me is get ready for school, go to school, go home and sleep, this is my daily routine."

"Go to youth group, sport, nothing much else."

"Boring, dull, colourless, no action, featureless, uninteresting, lame, mundane, regular."

"Boring, same thing. Visit my family. Try to stay in school, they always kick me out."

"Boring nothing for kids to do. We should have midnight basketball here like the kids in Geraldton."

"Life in Kalgoorlie-Boulder is a bit boring because nothings hardly changed, and I've mostly seen everything."

"In Kalgoorlie there is not much to do, it's boring but it's safe where I live but it's sometimes dangerous away from home."

"I think it's okay living in Kalgoorlie, but I feel as though there is still a lot of racism. Especially to the elders. Many people don't think I'm Aboriginal and make comments. It's boring."

"I feel like as a young Aboriginal person we aren't heard. We are also targeted more."

"Hard with racism but you have to push through it and try your best in everything you do. I want Kalgoorlie to be a safe environment with no drugs and alcohol so that people can feel safe and we can walk around without feeling scared. It's boring because there's nothing in Kalgoorlie that help them pick their life up and rebuild their life."

"Bored, nothing but white people walking around and you got Aboriginal people acting like homeless so white fellas can see and run them down and make them feel no good. You can't do anything in big town and stuff."

"Well I find Kalgoorlie to be a bit boring most of the times but I like to go shopping. But I find Kalgoorlie to be a bit racist because whenever I do in a store the shopkeeper always follows me."

"Kalgoorlie peoples just like a normal but mostly white people have been a real faggot they want to take over Kalgoorlie but its Aboriginal land."

"Kalgoorlie-Boulder is a racist town (have seen it and experienced it). There's nothing for children to do or go in town. Money is a big issue (Sports, oasis/YMCA/PCYC cost a lot of money). Lot of drug users and crime. Hard to accomplish an education."

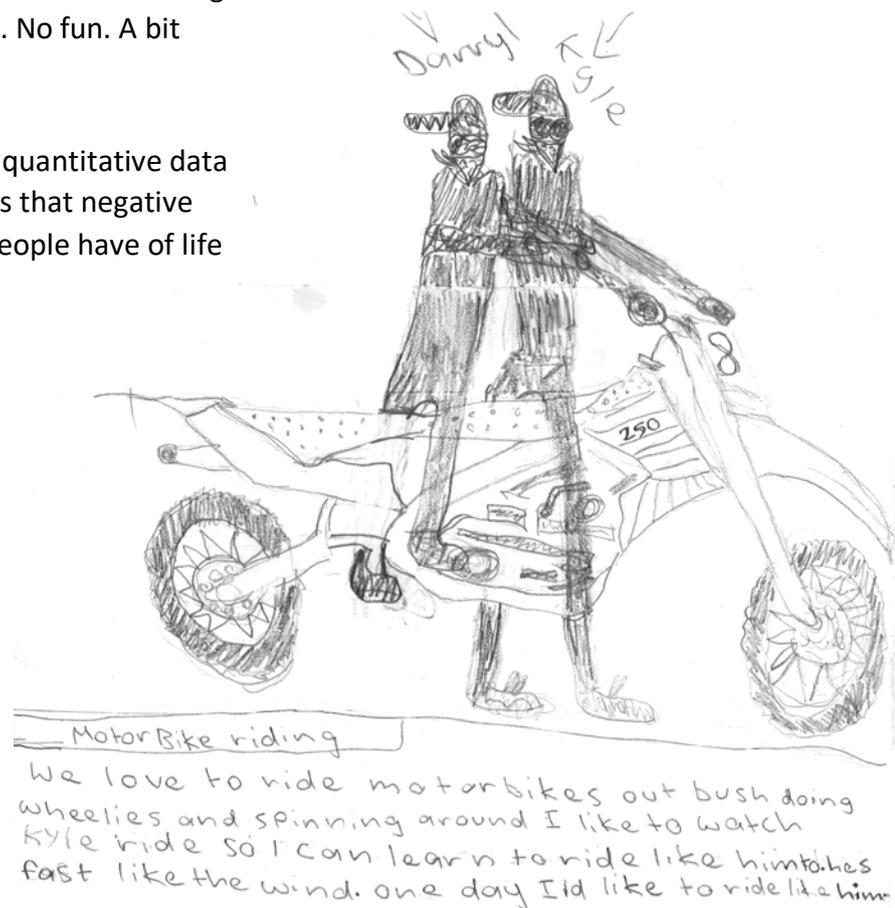
"Kalgoorlie is boring. There is no kid's facilities sports available. (Cost too much for sports/ fees/ uniforms/ gate prices). Find a lot of racism. Experienced it first hand at cinema, sports and in shops up town (been followed by security)."

"Aboriginal children find it hard to live in Kalgoorlie without being shown act of racism. Aboriginal people get treated differently sometimes by others and police officers or even shop keepers. Kalgoorlie used to be a peaceful town but now it is very different."

"Kalgoorlie is a good place, but we need more opportunities for youth. People don't understand what it's like to be Aboriginal and the pain we feel and what we've been through. You can't feel safe in Kalgoorlie because of all the drugs and alcohol."

"Boring. Racist. Kids fight at school. Nothing to do. No motorbike riding. No fun. A bit unsafe. People stealing."

The sentiments mirror the quantitative data but the disturbing finding is that negative picture Aboriginal young people have of life in Kalgoorlie-Boulder.



The illustration has been created by Guthoo young person Darryl and shows his love of motorbike riding and his admiration for his cousin Kyle.

”

I would like to help young Aboriginal people to express themselves... I think a lot of the youth have trouble expressing their thoughts and how they feel.

I want to help them using different art [forms].

I want to do my future job and enjoy it

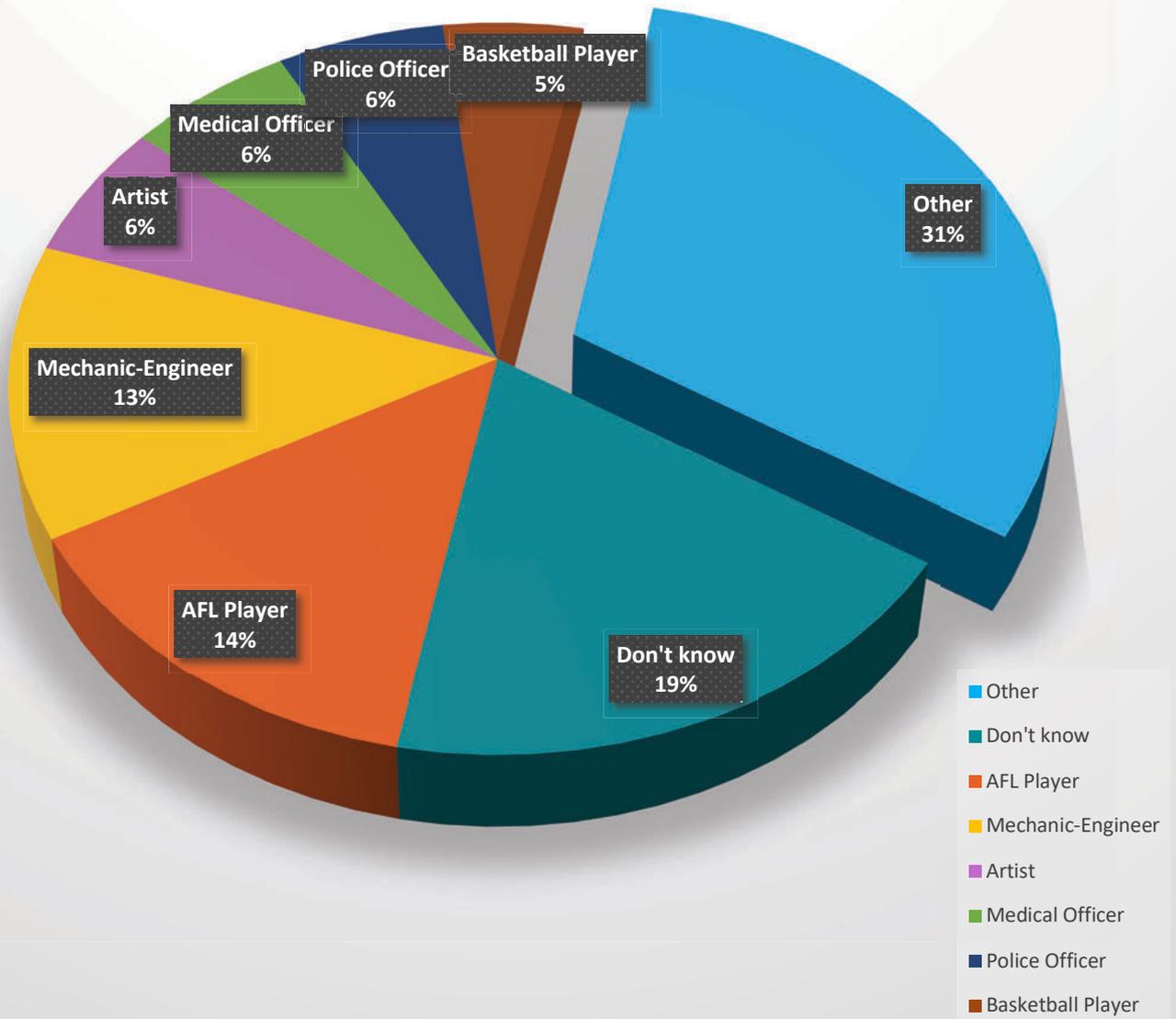
Aboriginal Young Person, 2017



ASPIRATIONS FOR THE FUTURE

Although, life is perceived and/or experienced as difficult, negative and boring, Aboriginal young people still have ideas for their future. Their aspirations for a career or job are diverse and are not targeted at the resources sector. With Kalgoorlie-Boulder being a large mining gold industry, this is an interesting finding. The top responses for future career aspirations however, were football player (14%), mechanic or engineer (13%), followed by nurse/doctor (medical officer), artist, or police officer (all 6%) and basketball player (5%). Nineteen percent did not know what their career aspirations were. Other responses included lawyer, mining industry employee, retail employee and teacher.

Future Aspirations



ANXIETY AND DEPRESSION

The adapted Kessler-5 instrument was collected for 92% (n=176) of the Guthoo survey respondents. The total Kessler-5 score was calculated by summing the responses to each of the five questions from the Kessler-5 adapted instrument. The total K5 scores can range from 5 up to 25, with higher scores indicating greater levels of psychological distress and emotional symptoms. When the Kessler-5 is used for clinical screening or associational research studies, it is common to assign individual scores to four categorical outcomes: low, moderate, high or very high psychological distress. By assigning these categories to the young people that participated in the Guthoo survey, we estimate that one third (33%) of Aboriginal young people surveyed experience high or very high levels of psychological distress with 13% categorised as very high levels of psychological distress. These results are concerning as a score within the 'very high' category usually indicates the need for professional help.

NEEDS ASSESSMENT

The Guthoo tool consists of 170 items and measures both the current experiences and the current needs of the young person across each of 12 key themes of individual and community well-being. Using a 5-point Likert scale ranging from Strongly Disagree to Strongly Agree, we measured unmet needs of each item by examining the score difference between a person's current situation and their "indicated" need or ideal. To explore themes, we combined the respective items and report them here. The percentage on each bar graph shows the combined score across the sample group for each item in the respective themes of:

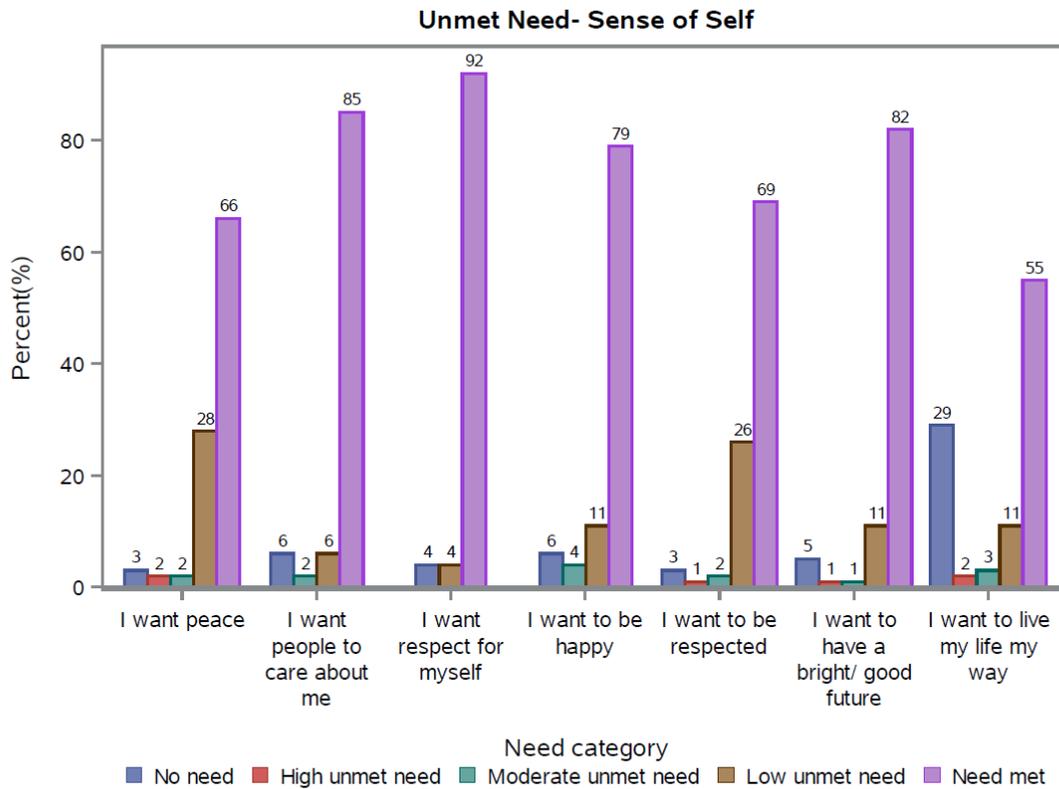
1. Sense of Self
2. Identity
3. Culture
4. Community and Personal safety
5. Transport
6. Communication
7. Service Access
8. Service Delivery
9. Perceptions and Experiences of Kalgoorlie-Boulder
10. Health and Wellbeing
11. Employment
12. Financial Resources



Theme 1: Sense of Self

All seven items comprising sense of self were reported as needs being met and these include a need for: a) self-respect (92%), b) care from others (85%), c) positive aspirations (82%), d) happiness (79%), e) respect from others (69%), f) self-peace (66%) and, g) independence (55%).

Table 8. Unmet Needs for Sense of Self

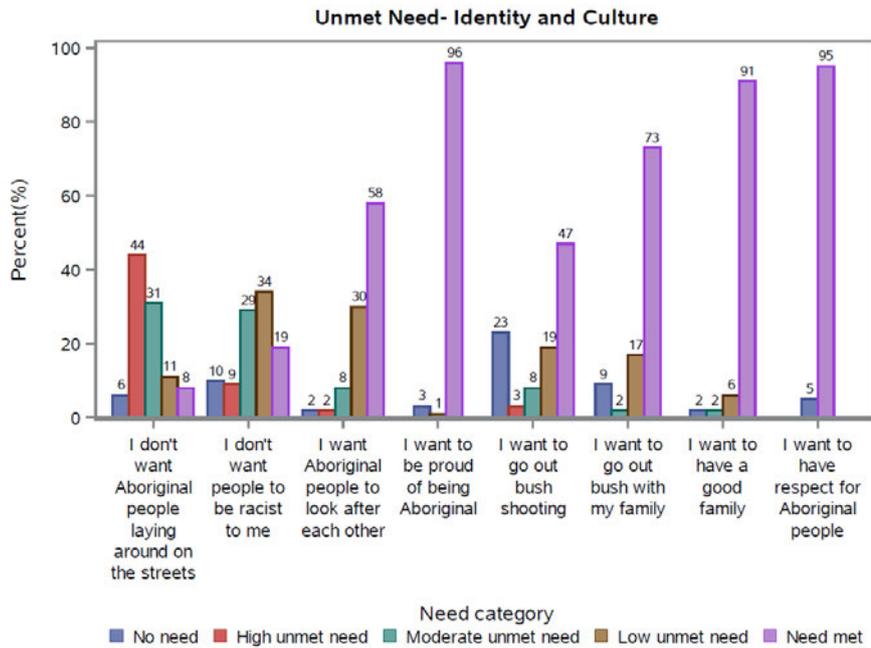


Themes 2 and 3: Identity and Culture

Of the 8 items comprising the theme Identity and Culture, 6 needs (cooperation, family, respect, cultural practices) were met with most responses from 96% of the cohort expressing that their need to be proud of their Aboriginality was also met (see table 9). This item scored the highest met need of all items in the Guthoo survey.



Table 9. Unmet Needs for Identity and Culture



Three in four respondents stated they had experienced racism and did not want people to be racist to them. Interestingly, 74% of young people said they were too scared to walk around Kalgoorlie-Boulder. Perhaps a reason for this statistic is that violence was a common item that young people experienced or witnessed.

Theme 4: Community and Personal Safety

Under the theme of community and personal safety, it was found that a combined 73% did not want to see people fighting, particularly in the streets (69%) and especially did not want Aboriginal young people to fight each other (90%).

Table 10. Unmet Needs for Community and Personal Safety 1

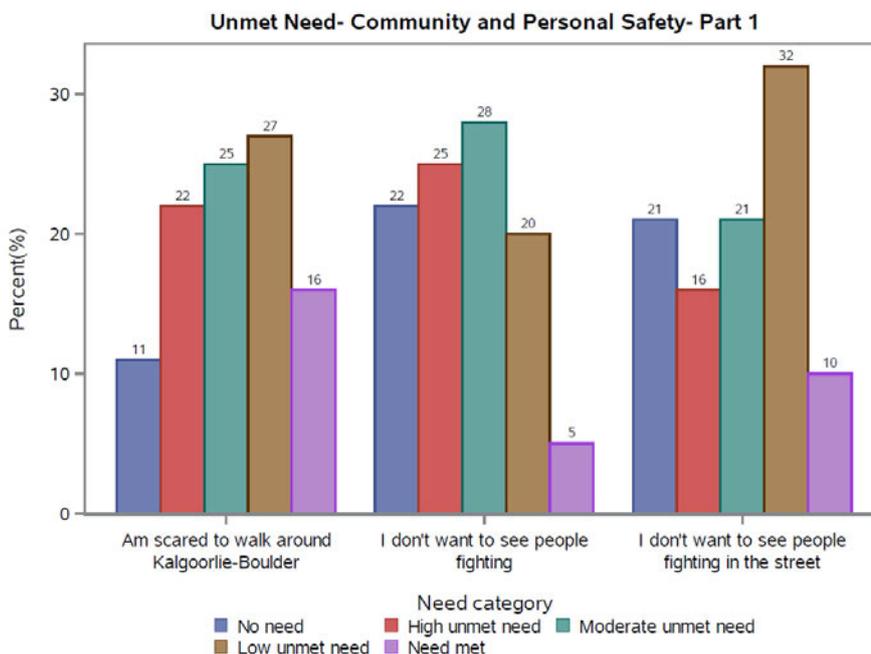
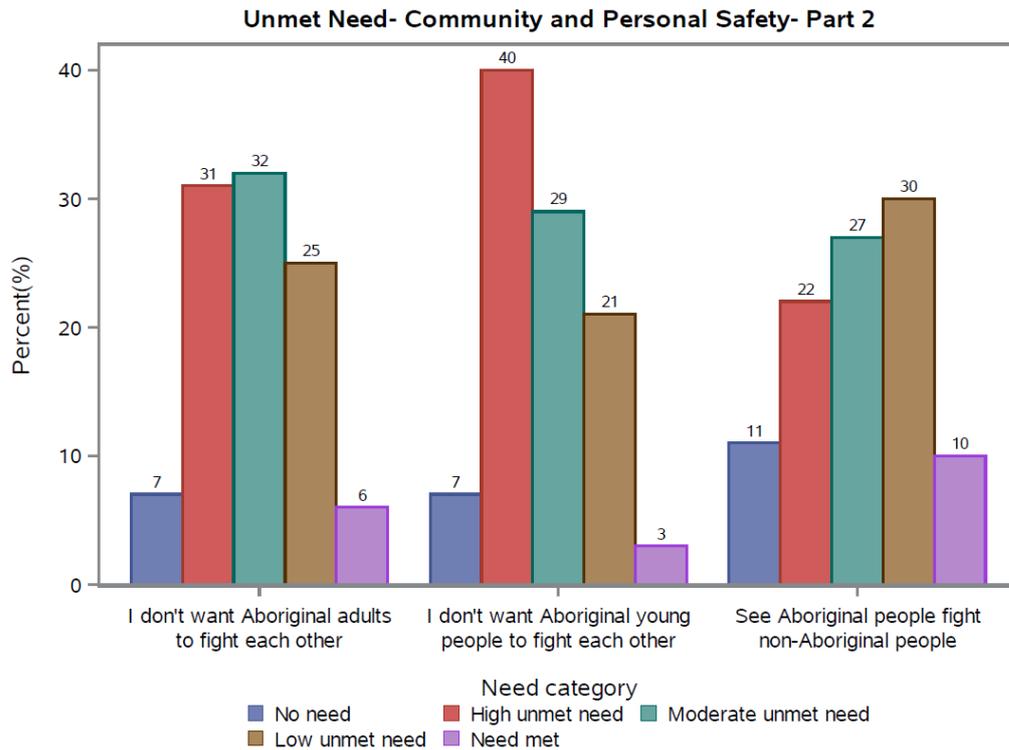


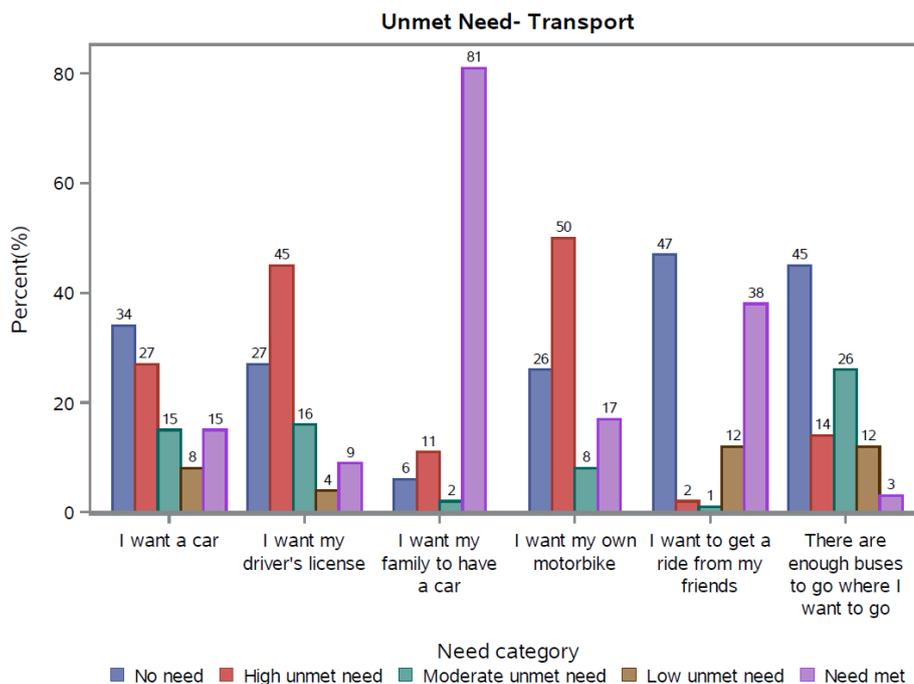
Table 11. Unmet Needs for Community and Personal Safety 2



Theme 5: Transport

An examination of the transport theme (table 12), revealed 81% reported their need for their family to have a car was met, however 50% reported a high unmet need for owning their own motorbike and having a driver’s license (45%).

Table 12. Unmet Needs for Transport



Theme 6: Communication

The preferred methods of communication among young people revealed their needs were met as they communicated mostly with their family (76%), friends (54%), and cousins (39%). Half of the cohort did not see a high need for communication using the internet (51%) or Facebook (34%). Refer to table 13. However, the remaining half of the respondents said they receive information from others using Facebook (57%) and mobile phone (55%). Over a third (37%) reported they talk to other Aboriginal young people when they need help.

Table 13. Unmet Needs for Preferred Communication Methods

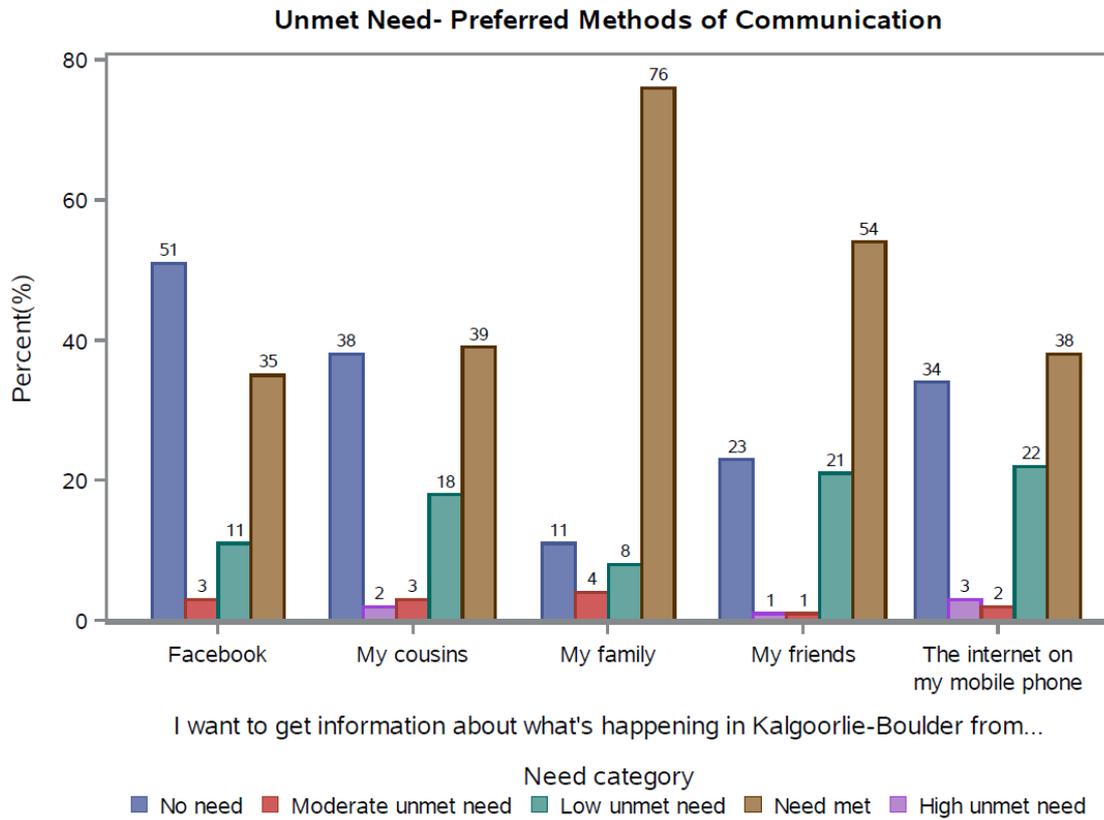
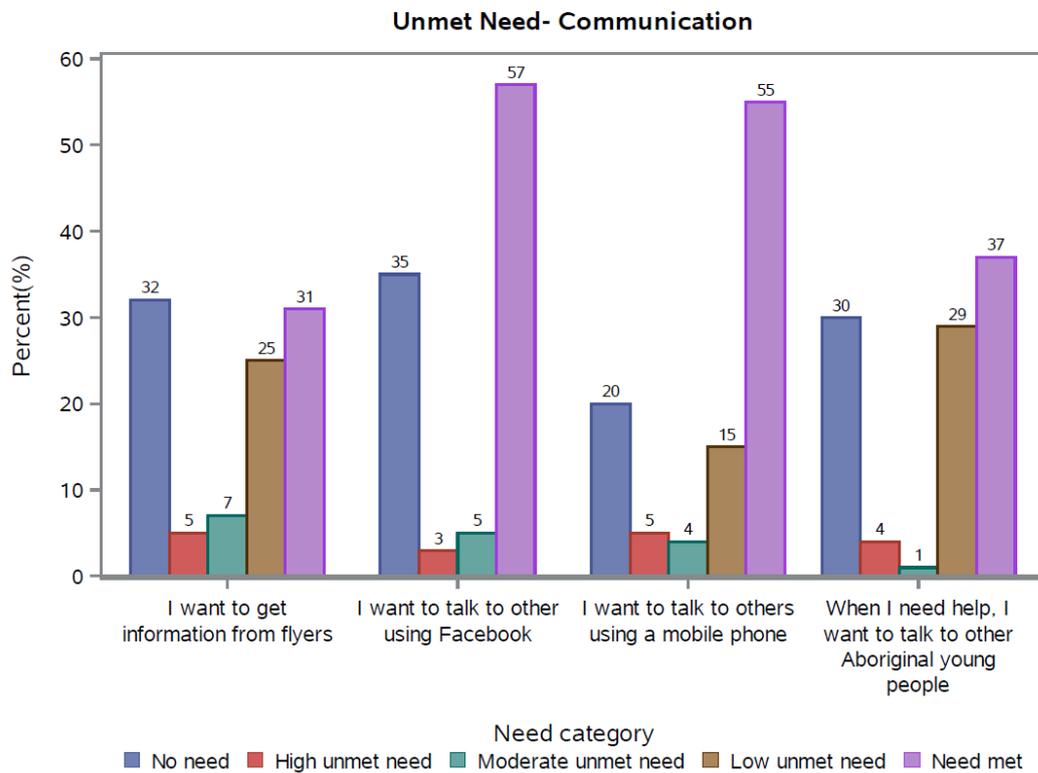


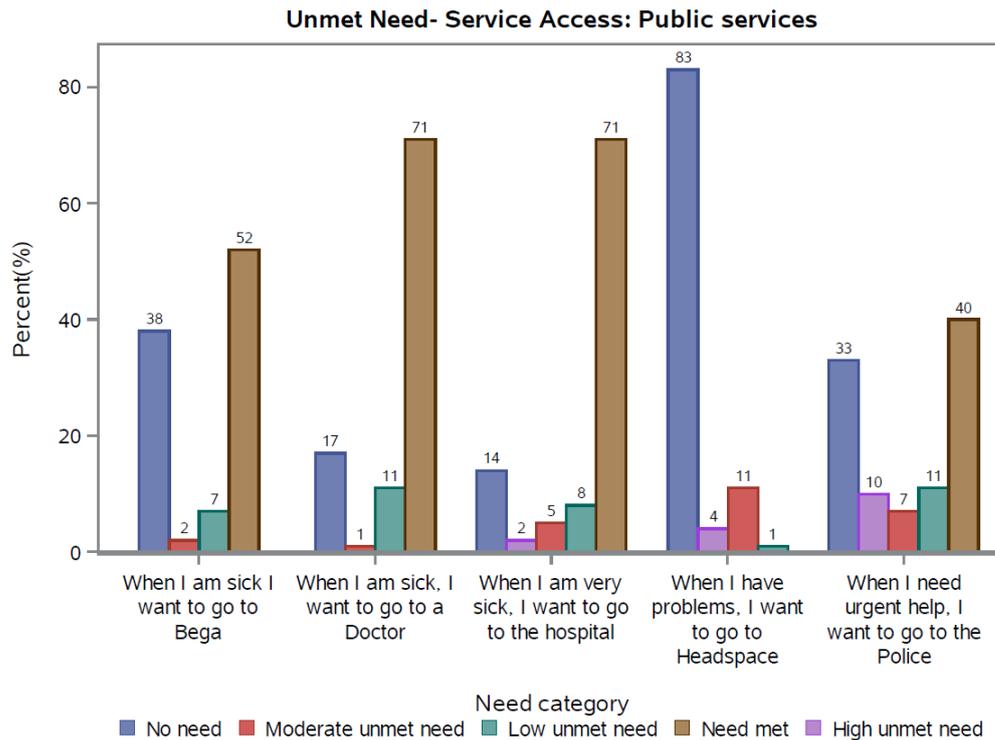
Table 14. Unmet Needs for Communication



Theme 7: Service Access

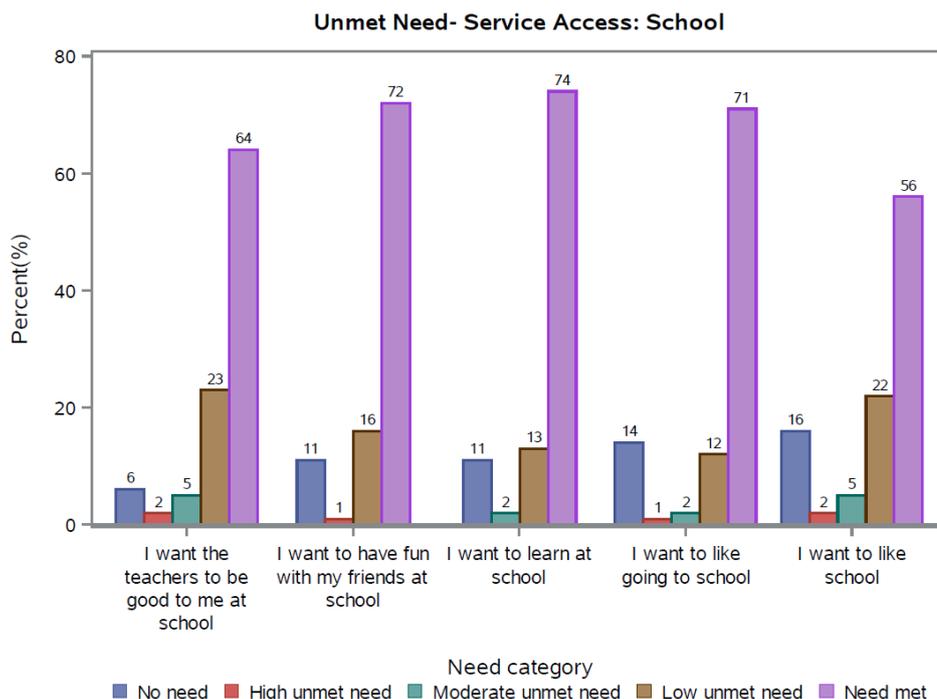
Access to public facilities showed that 83% of Aboriginal young people did not see a need in attending Headspace if they had problems, yet only 4% indicated attending Headspace was a high unmet need. In comparison to other services, it was found that 71% go to the doctor (general practice) when they are sick, or go to the hospital when they are very sick and just over half (52%) reported they attend Bega. Almost half of young people (40%) reported they go to the Police when they need urgent help, yet a third (33%) said they don't go and would not go to the Police in the case of emergencies, while 28% currently don't go to the Police but would like to in the future. Across service access, only 16% of Aboriginal young people have a high unmet need to attend medical facilities and police services for assistance (i.e., young people who don't currently use these services but perceive the need to use them).

Table 15. Unmet Needs for Access to Public Services



The items representing school services was overwhelming positive such that all five items registered met needs in relation to students' experiences. Of particular note is that 74% of Aboriginal young people want: (a) to learn at school, (b) to have fun with friends at school (72%), (c) to like going to school (71%), (d) teacher/s to be good to them (64%) and, (e) want to enjoy school (56%). There is however, a small cohort of Aboriginal young people (17%) who do not perceive or experience a high need across the five school items explored.

Table 16. Unmet Needs for School Services



Aboriginal young people reported there was no need for them to go to the skatepark (69%), library (64%), PCYC (56%), YMCA (49%), Oasis swimming centre (36%) and this is perhaps because their needs were met in having access to a basketball court (55%), playing sport for a club (51%) and going to Maku Stadium (48%). Interestingly, although over a third did not want to go to Oasis, half of the total cohort also reported it as a low ranked need.

Table 17. Unmet Needs for Sport and Leisure Activities 1

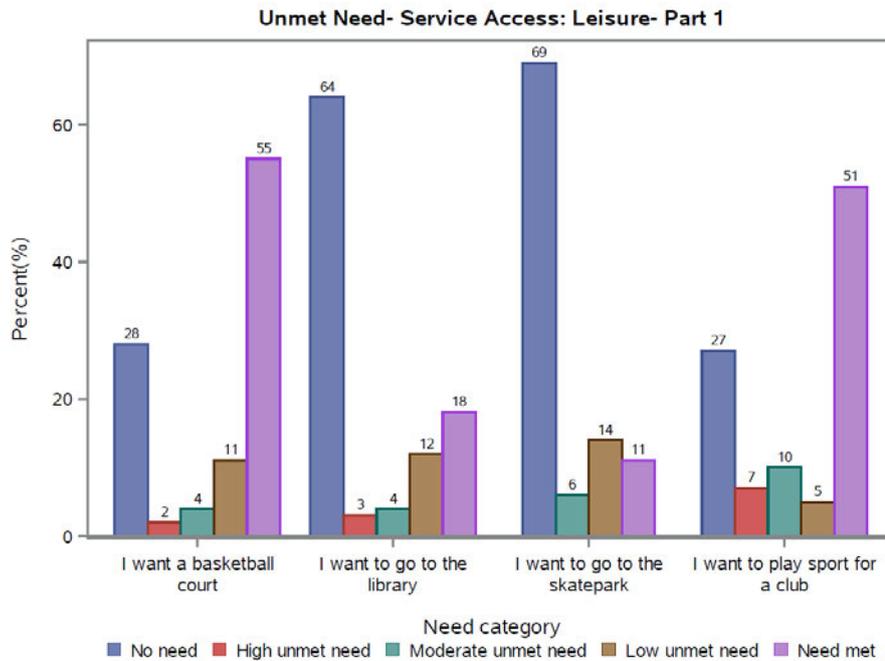
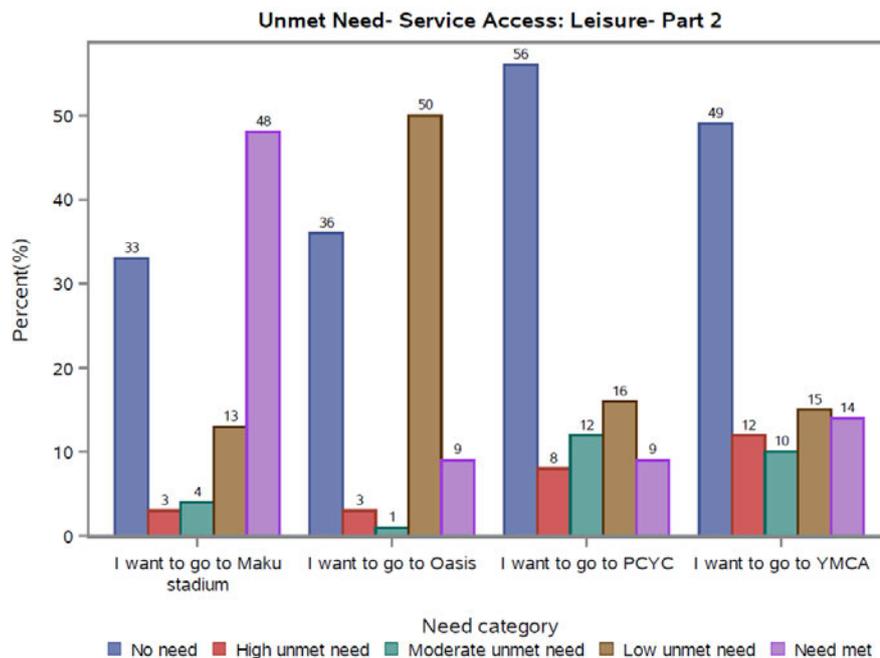


Table 18. Unmet Needs for Sport and Leisure Activities 2



Theme 8: Service Delivery

This theme examined the personal qualities of providers which showed that respectful (80%), caring (77%), pleasant (63%), patient (62%), listening (55%) and reliable (49%) providers were important in meeting the service delivery needs of Aboriginal young people.

Table 19. Unmet Needs for Service Delivery 1

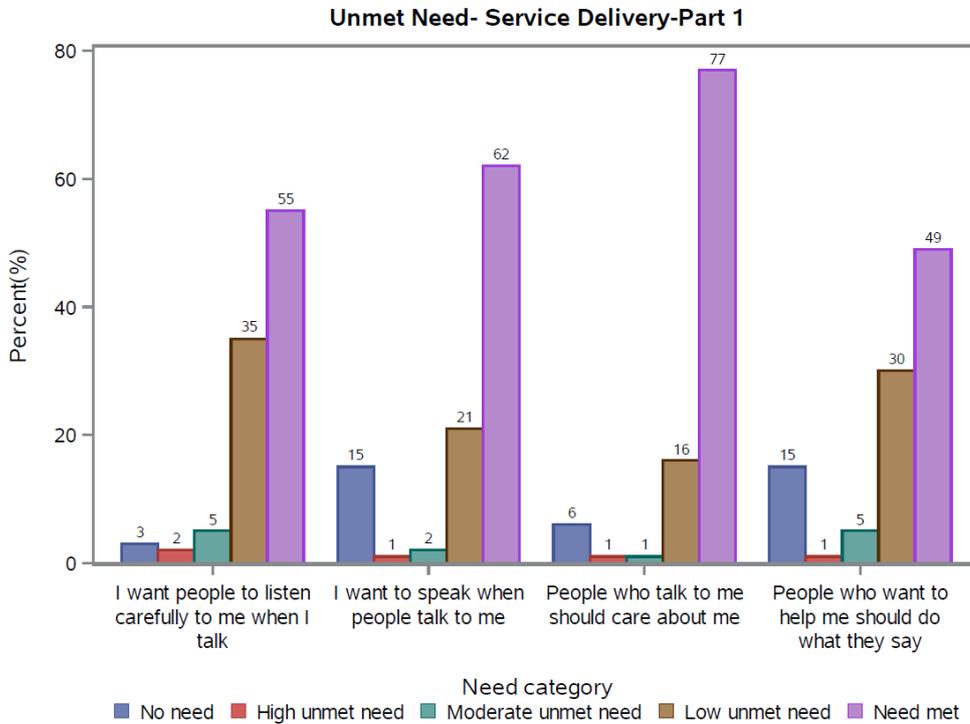


Table 20. Unmet Needs for Service Delivery 2

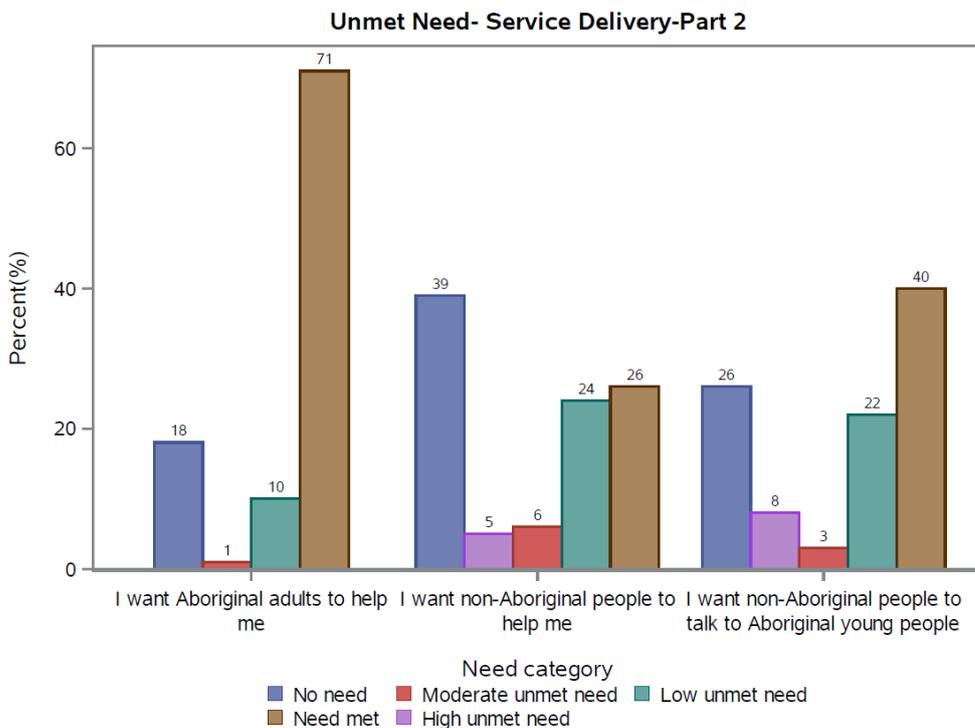


Table 21. Unmet Needs for Service Delivery 3

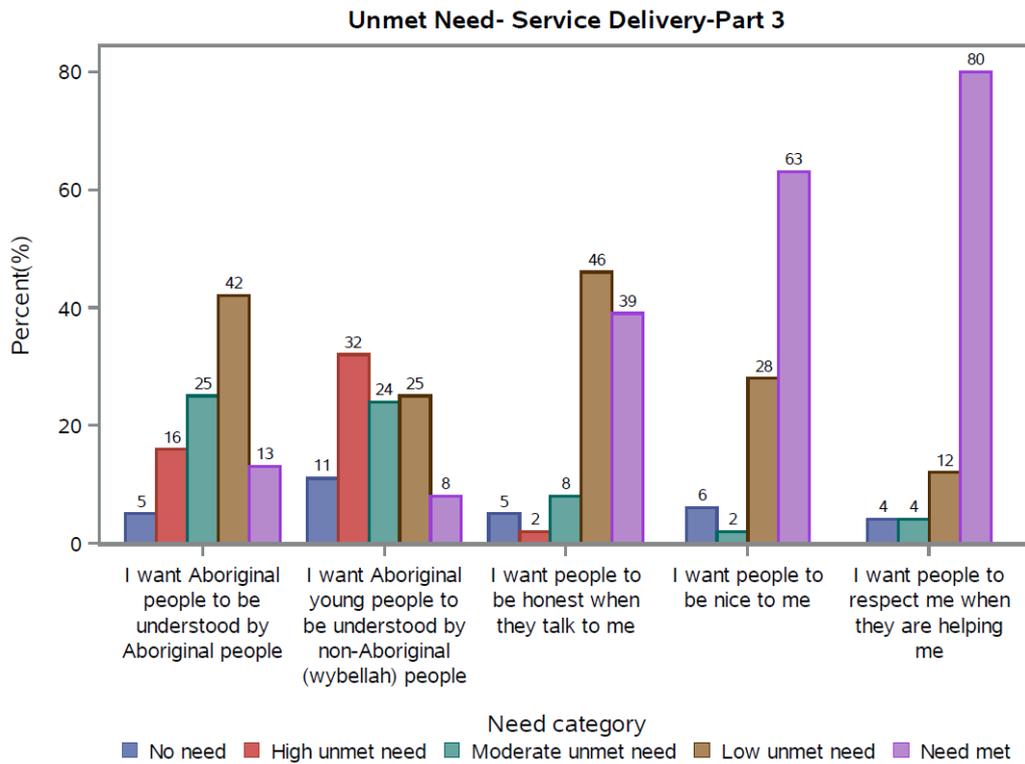
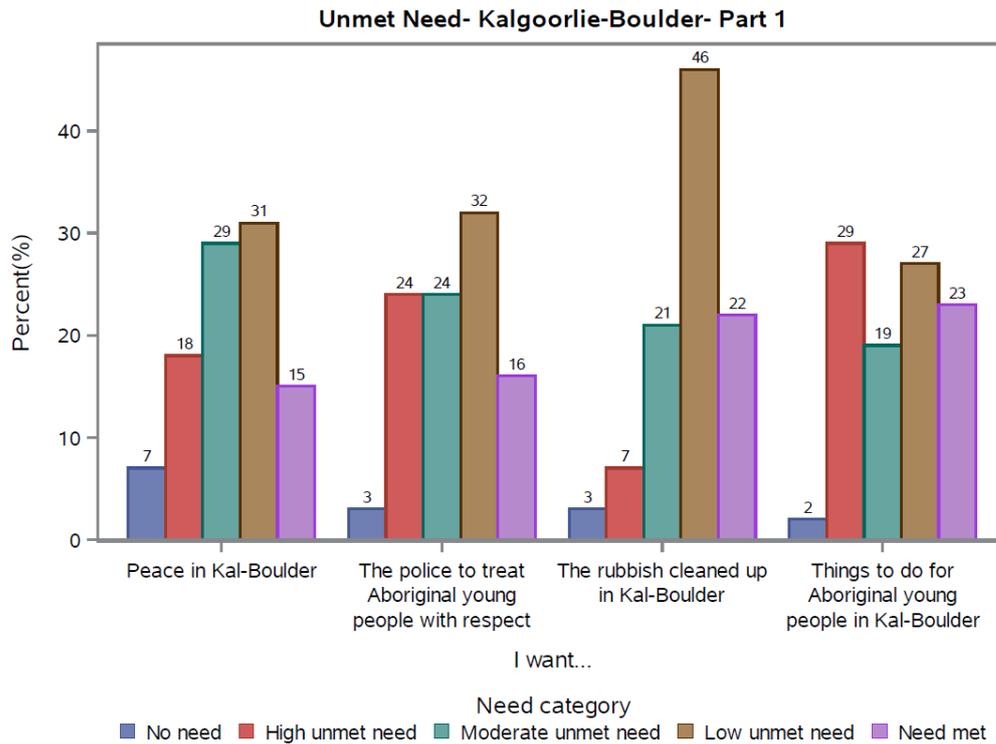


Table 21 shows that Aboriginal young people want Aboriginal adults to help them and this need was met among 70% of the cohort. In comparison, 39% did not want non-Aboriginal people to help them but 40% also said that non-Aboriginal people should talk to Aboriginal young people because non-Aboriginal people do not understand them. Understanding was recorded as a high unmet need of 32% of Aboriginal young people.

Theme 9: Perceptions and Experiences of Kalgoorlie-Boulder

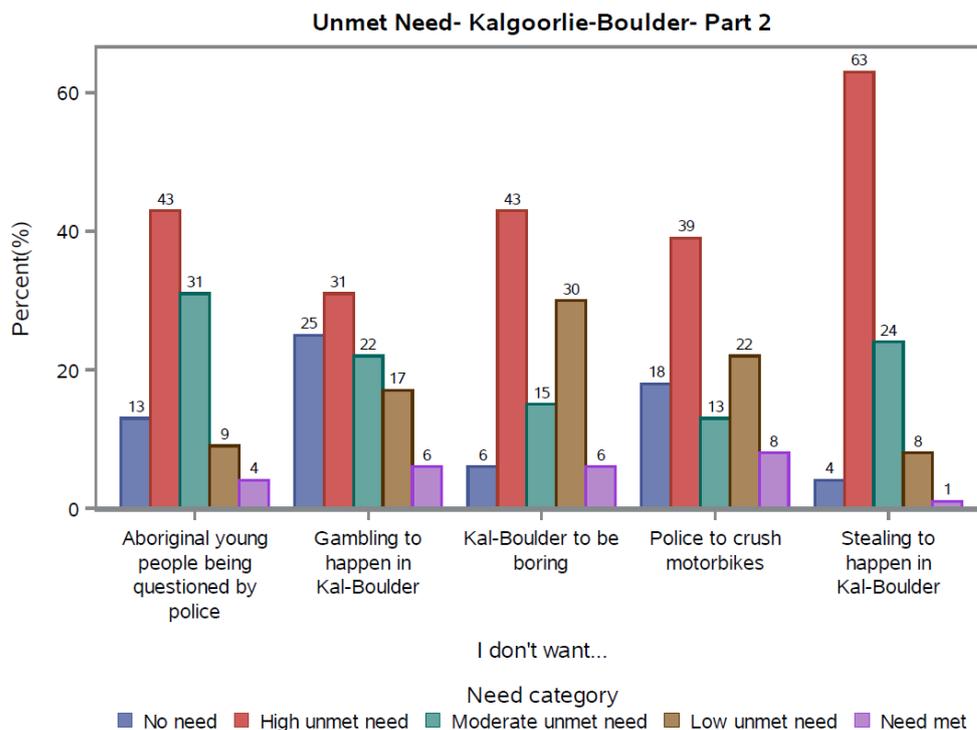
An exploration of Aboriginal young people’s experiences and needs of Kalgoorlie-Boulder revealed that all items registered high unmet needs (unlike other themes in the Guthoo survey). This theme also registered the most variance in all categories of needs such as low, moderate and high unmet needs. In this theme, we explored the needs of young people as well as items that they didn’t want. By combing the scores across the needs categories (low, moderate and high), we found Aboriginal young people want the police to treat them with respect (80%), peace in Kalgoorlie-Boulder (78%), rubbish cleaned up in Kalgoorlie-Boulder (74%) and things to do for Aboriginal young people (75%).

Table 22. Unmet Needs for Kalgoorlie-Boulder 1



In comparison, the items Aboriginal young people don't want all rated with a high unmet need. Specifically, Aboriginal young people don't want stealing to happen in Kalgoorlie-Boulder (63%), being questioned by police (43%), boredom (43%), police to "crush" (destroy) their motorbikes (39%) and gambling (31%).

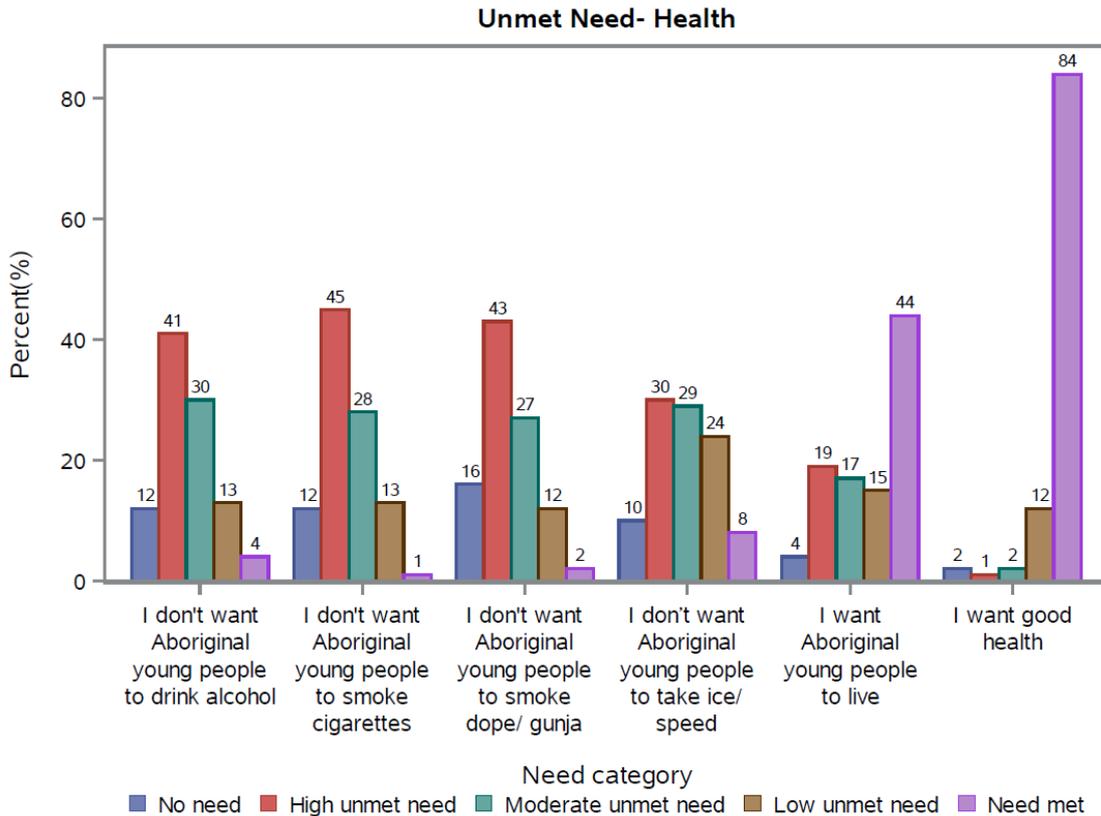
Table 23. Unmet Needs for Kalgoorlie-Boulder 2



Theme 10: Health and Wellbeing

Aboriginal young people rated the following as important (high) needs that were not being. Aboriginal young people for instance, don't want Aboriginal young people to smoke cigarettes (45%), smoke drugs (43%), drink alcohol (41%) and use drugs like ice (30%). An overwhelmingly 84% of Aboriginal young people reported they want good health. Importantly, a combined needs score of 51% said they want Aboriginal young people to live and 44% said that this need was met.

Table 24. Unmet Needs for Health



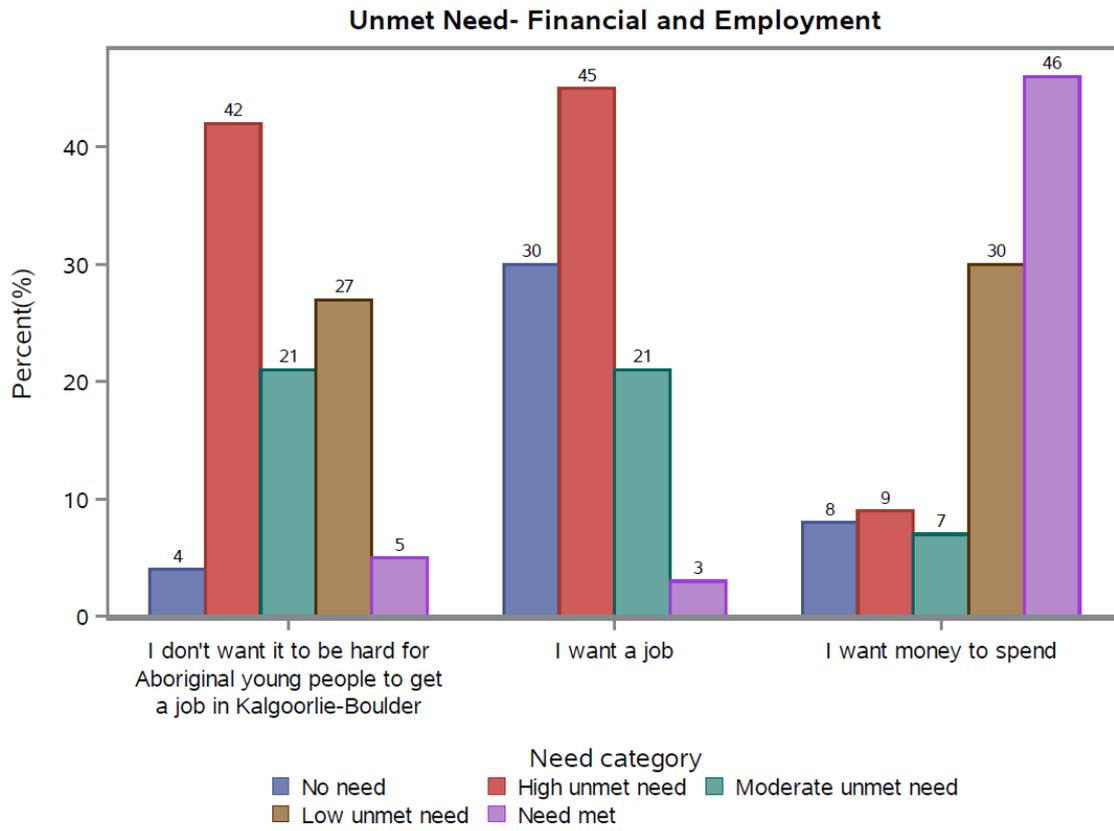
Theme 11: Employment

Almost half of the cohort (refer to table 25 below) reported they want a job (45%) and recognised that it is difficult for Aboriginal young people to get a job in Kalgoorlie-Boulder (42%). Combined scores for unmet needs (low, moderate and high) across each of the items reveal a staggering 90% of Aboriginal young people believe that it is hard to get a job in Kalgoorlie-Boulder and yet 66% of them want a job.

Theme 12: Financial Resources

Nearly half of Aboriginal young people receive money to spend (refer to table 25 below), whilst another third don't receive any money to spend and perceive the lack of financial resources as a low rating need. A mere 1 in every 10-young people value money as a high unmet need.

Table 25. Unmet Needs for Employment





SECTION 3:

CHALLENGES, ACHIEVEMENTS & LEARNINGS

CHALLENGES AND LIMITATIONS

This project may be limited because of the restricted time in which to effectively engage and consult with the Aboriginal communities in Kalgoorlie and Boulder WA. Further, this may have impacted the buy-in of the community and thereby severely impact the methodology of the project, its processes and likely outcomes.

During stage 2a (pilot) at the end of September 2017, we collected approximately 30% of data from the Aboriginal cohort aged 11-17 years. At the request of DPM&C, we had to cease our data collection for stage 2b and proceed directly to stage 3, being the development and presentation of the Guthoo Youth Summit held on Friday 6th October at the Goldfields Art Centre. The change in stages posed several challenges. Firstly, the young people engaged in stage 3 only had the pilot data (from stage 2a) in which to interpret and use for their personal documentaries and Summit presentations. The aim of the Summit was to provide both the pilot (stage 2a) and full scale (stage 2b) data sets for interpretation. We were not able to provide full data sets to the young people to interpret and hence only a slice of the data was revealed at the Guthoo Youth Summit.

Second, the forced changes in methodology posed unethical challenges for the research design and subsequent scientific protocol. The original research plans presented by Prof Kickett-Tucker to DPM&C were altered and this has contributed to delays in data collection for Stage 2b.

Third, the changes in research stages impacted the integrity of the data collection team. What resulted were challenges to relationships with children, young people and their carers because the team specified dates and times that they will speak with children and then they had to alter the timetables for collection. Hence, because of this, the project suffered from the precious loss of time in recruitment and engagement working with a young and vulnerable community. Team members had to “go over old ground” and re-work with the community and all of which added more precious time to an already tight timetable. Our pilot data from stage 2a showed us that 50% of the cohort had high to very high psychological distress scores and because of this finding, we altered the way in which we interacted with the community and spent more time with them yarning. The yarning provided us the assurance of valid responses to the surveys and this has ensured our research integrity whilst still maintaining the cultural security of the project at the same time. Again, all of these challenges require time, effort and heart, all of which value adds to the authenticity of the data collected and the high community response rate.

Working with the local businesses of Kalgoorlie-Boulder as well as other stakeholders was a difficult challenge as there was very limited communication from the funder about the Guthoo project and this severely impacted the uptake of participation in the Guthoo Youth Summit event when we made contact with schools, businesses, government and not for profit services. A communication plan was eventually developed by DPM&C however we feel that it was far too late and thereby hampered the communication of the event to industry, government and services in Kalgoorlie-Boulder.

ACHIEVEMENTS

Given, the challenges listed and the impact of time, we remained steadfast as a team and a community to report the following achievements:

Stage 2a (Pilot)

- 66 Young people completed surveys
- 6 Kinship Champions retained
- 16 JCERs retained
- 10 workshops held with up to 20 young people every Thursday 5-7pm at YMCA to develop Summit presentations
- 6 rehearsals held with Summit presenters and performers
- A total of 29 personnel employed

Stage 2b (Full scale)

- 192 completed surveys, representing 71% of the total Aboriginal young population in Kalgoorlie-Boulder.
- 6 Kinship Champions retained
- 16 JCERs retained
- 29 personnel retained

Stage 3 (Summit)

- Six working groups of 31 Aboriginal young people developed and presented at the Guthoo Youth Summit
- 55 Aboriginal young people participated in pre-Summit workshops
- 250 total attendance at the Summit
- 45 Aboriginal young people were trained and employed as Junior Community Engagement Researchers (JCERs) and they recorded, edited and presented 4 individual short video documentaries, 1 written story with illustrations, 1 fashion parade, Q and A

session, dance and several speeches. They provided on-stage and back stage support to the Summit

- Production of 4 individual young people's group documentaries
- A whole of Guthoo Project documentary was created by an external service provider and is currently ready for screening in 2018
- Kyle Lynch (Aboriginal young person who was the Summit Master of Ceremonies) wrote a story titled, "Dear Mate" for the Summit and post the Summit, his manuscript was submitted by Koya to our partner Fremantle Press for publication. Kyle's story will be published in an anthology of stories titled, "Meet Me at the Intersection" in September 2018
- Over 850 photographs of the Guthoo Summit by award winning photographer Nic Duncan
- Video messages to youth from respected leaders from Canada, United States of America, Sydney Australia and regional Western Australia.

In sum, this project employed a total of 47 Aboriginal people (91.5%) which comprised of: 12 Aboriginal adult staff, 31 Aboriginal young people and 3 non-Aboriginal staff (mostly on casual basis):

- 1 Aboriginal Project Director
- 8 Aboriginal Kinship Champions
- 2 Aboriginal Logistics Officers
- 1 Aboriginal Project Assistant
- 1 Aboriginal Guthoo Youth Summit Artistic Director (was also a Kinship Champion)
- 1 Non-Aboriginal Youth Summit Event Assistant
- 1 Non-Aboriginal Research Assistant
- 1 Non-Aboriginal Guthoo Youth Summit Event Manager
- 31 Aboriginal youth people who assisted with the Summit Development and Presentations comprising of 12 females and 19 males.

ALTERNATIVE APPROACHES -LEARNINGS FROM STAGE 1 TO STAGE 3

The challenges we faced enabled the project to derive varied solutions and we present some of the learnings here.

Stage 1

Acknowledging and respecting the strengths of the Aboriginal Kinship

Because of the unrest in Kalgoorlie-Boulder, the research team were sensitive of the potential impact on Aboriginal youth and their tendency to not trust “outsiders” with their stories, perceptions and importantly their feelings. To help overcome this hurdle, the Guthoo Project successfully utilised the Aboriginal Kinship system which consisted of a group of older, familiar and respected Aboriginal kin who were known to the young people. In fact, in some cases, the project brought together three generations of kin (grandmother, daughter and granddaughter) in the same space. The Aboriginal protocol of Kinship and respect worked in the project’s favour because it allowed young people to:

- take control of group formations,
- make their own decisions as individuals, as a small group and as a large group
- control the quality and quantity of knowledge transfer,
- use culturally appropriate verbal languages (i.e., Wongutha, Noongar, Australian Standard English and Aboriginal English) and/or non-verbal language tools
- amend the timing of activities in the workshop
- engage with Kin
- be encouraged and supported throughout the entire workshop.

All of these factors contributed to building a safe, culturally sensitive, unobtrusive, familiar environment in which the young people felt safe, welcomed, respected, worthy, important, valued and needed. These positive feelings then paved the way for rapport between and among young people, the research team and adult kin. The outcome was a space in which young people would converse openly and freely about their lives, challenges and aspirations in Kalgoorlie-Boulder. An example of this can be shown in photographs taken during stage 1 and stage 2 whereby the young people often covered their faces with their hands in stage 1 and by the end of stage 1 some of the youth refrained from covering their faces. By the end of stage 2, not one young person covered their faces and as depicted in the photographs on Court 1 of the Goldfields Giants State Basketball League game where all young people happily posed in the photographs with professional basketball players (whom they didn’t know). The young people didn’t realise they could have photos taken with professional basketball players...they pushed the barriers and won. The Goldfields Giants management, sectioned off the top tiers of the stands for the young people. In translation... someone the young people didn’t know made them feel special and this had a positive impact on their wellbeing. Furthermore, all of the

workshop attendees participated in all of the planned activities and stayed at the workshop until the end of day which finished at 10:30pm.

Valuing stories of young life and living

Each of the workshop attendees received a gift card for their participation in stage 1. This process has demonstrated to the young people that they matter and their knowledge, stories and time are valuable and in turn they are worthy. This was evident when the younger males of the group used their gift card at a sports shop and after their purchase, they raced back to the venue (during clean up) to showcase their purchases to the Kinship Champions and the research team. They posed together for photos, showcased their purchases and explained to the adults what they bought and described how they felt. It was a proud moment for each of them because the outcome was that they were recognised for their work and they were paid for their efforts and contribution. It was an immediate outcome that positively affected their wellbeing. For the Kinship group, this was a proud moment for them too because it justified them inviting their young kin to the workshop.

Demonstrating vulnerability in a public space is a difficult process for vulnerable people, let alone vulnerable, young Aboriginal people who have not had a platform to tell their stories. The first workshop (stage 1) was the start of journey for all involved and it paved the way for imaging positive outcomes.

Busy Hands Communication

For the stage 1 workshop, we engaged the kinaesthetic communication tool of art therapy to activate communication between and among the young people and their Kinship Champions. This method involved the young people establishing their own groups (small groups) with their Kinship Champion. The art therapy session was led by a well-known and respected local Aboriginal artist. Under the guidance of the research team, the artist and Kinship Champions used a focus group interview guide to encourage yarning with the young people. The aim of the session was to develop rapport between the research team and young participants. Yarning circles conducted in small groups of 3-4 were utilised as a supportive method in which Aboriginal youth openly yarned about their lives, challenges, access to services, their strengths and aspirations for the future.

This method of communication proved to be a culturally accepted protocol to access, involve and retain disengaged, at risk and engaged Aboriginal youth. An example is evident in the art creations of the 6 groups whom in a very short time of (2 hours) produced 6 diverse creations. In particular, the young people who could not or did not want to draw, used text to convey their knowledge, perceptions and feelings. A group of shy girls produced the most colourful piece of the group, whereas the older participants (aged 16-17 years) created traditional Aboriginal designs about life and their lives. The outcome is that the young people displayed pride in their work and were happy to describe their art pieces in front of the research team and the entire Kinship Champion group, whilst being recorded on a video recorder. A vital outcome of the workshop was the determination of the young group to further develop the 6

designs into tee shirts for the project. A young Aboriginal designer was thereby employed to develop each of the group designs into appropriate tee shirt creations.

It's all in the name

A major outcome of Stage 1 was the creation of the name of the project by the young people. Initially the project was called the Kalgoorlie Youth Project and is now known as Guthoo. This is a Wongutha term meaning we are one; or one. The process of naming the project followed Aboriginal protocol such that all participants listed their preference for a name on a chart. In their own time, participants indicated which name they preferred by marking a tick next the name. Consensual decision making determined which name was the most preferred. This form of decision making allowed all young participants to have a say in an important item. In turn, they were recognised for their ability to respond and their confidence to show their response. What this process has determined is that given the opportunity, Aboriginal young people will respond and want to respond to issues/challenges that are important.

Stages 2a and 2b

Opportunities and chances

All of the young people who participated in stages 1 and 2a have never had any form of employment and this was a major issue for the older participants aged 16-17 years.

The invitation of a casual role in the Guthoo project was an unexpected surprise for the participants. Hence, all of the young people wanted to work as JCERs. We achieved a 95% positive response to an employment opportunity even before we begun the stage 2a workshop about the role of JCER. Payment for roles as JCERs were made in gift card form which saw each JCER recruit up to 3 Aboriginal young people aged 11-17 years. We overachieved our goal of a sample of 42. The total number of pilot participants reached was 66 which equates to 24.4% of the total Aboriginal youth population in Kalgoorlie-Boulder (n=271). This process was successful because the JCERs accessed their own kin and youth networks to locate participants to stage 2a and then they utilised their preferred form of one on one communication methods to describe the project to others.

The provision of training followed by actual employment confirmed to the JCERs their ability to perform an important role. Importantly, their employment was a personal confirmation of their confidence to have faith in chance and activate opportunity.

Seven (7) Kinship Champions were recruited to the project using Aboriginal community protocols. They were subsequently trained to utilise western scientific research tools such as demographic surveys and informed consent.

Kinship Champions successfully combined Aboriginal communication protocols and Aboriginal ways of doing and learning when utilising western tools (i.e., demographic and informed consent). This unique and strength based approach enabled the successful mix of both worlds that resulted in carefree conversation about important and often difficult topics.

Distress, anxiety and depression

According to the census, there are a total of 271 Aboriginal young people aged 11-17 years residing in Kalgoorlie-Boulder. We engaged 192 youth in both the pilot and full-scale study and this represented 71% of the Census estimated total Aboriginal youth population in Kalgoorlie-Boulder. We have found the following characteristics:

One third (33%) of surveyed youth aged 11-17 years experience high or very high levels of psychological distress, and just over 1 in 8 (13%) experience very high levels of psychological distress with possible need for professional help.

What this translates to is that we are working alongside a young community who are:

- very fragile
- disengaged
- afraid for their safety
- bored
- unemployed (older teens)
- experience racism
- are confronted with violence
- have greater potential for self-harm and suicide
- have greater potential for substance and alcohol misuse
- have greater potential for crime etc

Daily Challenges

Anecdotal evidence has revealed the young community suffered from 2 suicides (in the previous 2 months prior to the Youth Summit), racism, violence against them, weekly funerals, extended mourning periods, hurt, trauma, frustration of "the trial," participation in rallies, constant bombardment in social media regarding the tragic death of a local Aboriginal young person and the continued pressure for an appeal to the trial outcome. All of these life challenges impact the wellbeing of the young people and one of the Kinship Champions informed our team that Headspace have turned away 3 suicidal Aboriginal youth and told them to "come back in 3 weeks."

The adult Kinship Champions are not immune to the daily challenges experienced by the project's young community. These challenges impact their confidence and wellbeing to sustain their involvement in this project. They too, are vulnerable and fragile and the project must work alongside and in partnership with these key individuals who not only hold positions of responsibility in this project, but are also key members of the wider Aboriginal community and thereby are involved in a variety of roles and obligations. Kinship Champions have little time

for respite and reflection and are often called upon with little notice to respond to community and family demands, needs and obligations.

Non-Aboriginal systems and information

The systems that govern young Aboriginal people are in direct contrast to the Aboriginal worldview and thereby are in conflict with Aboriginal values, ways of being, doing and living. This is evident in the wider community processes continually imposed on the Aboriginal community and thereby neglects the needs, challenges and opportunities of the vulnerable community in which this project engages with. Misinformation and negative stereotypes held by some members of the wider community have a huge bearing on the daily lives of a vulnerable Aboriginal community. An example is the harassment the Aboriginal youth are currently facing in Kalgoorlie-Boulder. In one case, a young female (aged 17) was walking at night by herself in Kalgoorlie. She was chased by a group of non-Aboriginal people whom were yelling at her. The incident was first reported to the research team by the young lady's Kinship Champion. The young lady then concurred and said she "won't go into town again by herself." She was frightened by the experience and believes that she was in danger and that Kalgoorlie was not a safe place.

In another example, a young male aged 10 was riding home on his expensive mountain bike and he was verbally abused by a non-Aboriginal woman driving a car. She was shouting at him saying that he had stolen the bike. Using her mobile phone, the woman took photographs of the young man whilst still yelling profanities to a 10-year-old. The young boy reported the incident to our team at a weekly workshop. The young man is a regular attendee and appeared on stage at the Summit with his expensive bike.

The Political Environment

The political environment has directly impacted this project such that the community needs, wants and actions are not viewed by the community as a priority by the government and the systems imposed. What this means is that the community are continually asking.... what is going to change? How are we going to ensure change happens? Where can we get involved?

Food, yarns and laughter

The importance of following Aboriginal protocols is the catalyst for sustained engagement and active participation. In all of our gatherings for the Guthoo Project, the essential etiquette of sharing a meal, yarns and laughter facilitated meaningful participation of individuals. An example of this was the finale to our stage 2a workshops whereby the team visited a local Kalgoorlie Chinese restaurant. Our team of 25 individuals shared a buffet of Asian foods. This was the first time that the youth sat inside a restaurant to be served a meal. Many of the youth hadn't experienced a buffet style meal and it was an interesting evening observing their excitement exploring a new palette. However, their excitement was interrupted by constant stares and whispers of other restaurant patrons. A lesson was being learned. The messages the Kinship and staff shared with Aboriginal young people was that their responses were in their control. It is ok to be assertive but that aggressive behaviour only provides fuel for those with

negative views about Aboriginal people. Hence, the main message shared around the table was that the non-Aboriginal patrons were powerless to instigate a negative response from the Aboriginal youth and their Kin because together we were enacting the meaning of Guthoo...we are one. We were active agents of strength and resilience and that this is present when there is solidarity.

An example of our solidarity was shared by Guthoo Aboriginal young people and their kin at one of our workshops which was held at McDonalds. We were served by 2 non-Aboriginal youth. At first this made the kids feel embarrassed but the research team welcomed the wait staff and started a conversation with them. Modelling such interaction with another human showed the Aboriginal youth that there is no need to feel fear or embarrassment. The research team asked the wait staff for a photograph with our youth and they happily obliged. It was a learning curve for our youth and also for the non-Aboriginal wait staff.

Stage 3

A bridge for exchange

The Summit provided the opportunity for young people to speak with confidence about the challenges experienced living in Kalgoorlie-Boulder and solutions from their worldview. It was an opportunity to showcase their strengths, resilience and expertise and thereby a chance for the wider community to witness the positives of a very stereotyped population. The Summit built bridges between people of all backgrounds, ages and experiences.

Inspiring strengths and creating chances

The Summit recognised and utilised the expertise and strengths of young Aboriginal people by providing opportunities for the following jobs at the Summit:

- Summit Program development
- Performance development
- Usher
- Catering
- Waitperson
- Event Host
- MC
- Makeup artist
- Social Media
- Technical assistant (lighting, sound)



- ! Backstage assistant
- ! Videographer
- ! Photographer.

The young people who undertook these roles received a letter from Koya Aboriginal Corporation indicating their achievements. We also encourage them to record their roles in their personal resumes. This is important for the young people as many have yet to be employed and this real-life experience will set them on the path to employment and have contact with businesses in Kalgoorlie-Boulder. An example of this are the recent discussions with a boutique owner in Kalgoorlie-Boulder. According to the owner, their shop was the only retail still open for business on the day of the Justice for Elijah Rally and the owner wants to help. The retailer was approached to assist in the Runway Act for the Summit and wants to get involved but doesn't want to just contribute to "a band-aid" outcome for the Aboriginal youth. She wants to provide ongoing training and job opportunities for young Aboriginal people. The owner wants to discuss how this might be a real-life outcome beyond her support of the Runway Act at the Summit.

Scenarios such as this can open the doors for other Kalgoorlie-Boulder businesses to engage with Aboriginal young people in meaningful training and job prospects. Importantly, it can help break down barriers to employment and steer away negative stereotypes affecting interaction and communication between Aboriginal and non-Aboriginal people of Kalgoorlie-Boulder.



SECTION 4:

SUMMARY OF FINDINGS & RESOLUTIONS

A picture of life for Kalgoorlie-Boulder's Aboriginal young people shows the consequences of the two worlds in which they exist and the impact of each world upon them. Their Aboriginal world is built on a kinship system that is robust, centred and provides the rules and obligations of the behaviours and values in which to abide and thrive. It is a system that values them as members of their family and kinship. Aboriginal young people used an effective communication system with key family and friends (often blood related young cousins) to gain information about the world, people and places. In this study, we found that the Aboriginal kinship system provided a blanket of security, comfort, hope and care for young people's ideas, behaviours, obligations and values toward their identity and cultural knowledge and practices. However, Aboriginal young people also live in the confines of a wider community in which the rules, expectations and values are different. Hence, Aboriginal young people traverse the demands, values and stresses of both societies and according to this study, the results are damaging. In the wider community, Aboriginal young people are exposed to catalysts such as, racism, boredom, security fears, unemployment and misunderstanding. In the Aboriginal world, the outcomes of these catalysts are played out and result in high levels of psychological distress, violence, gambling, drug and alcohol use often occurring among their own Aboriginal youth network.

In this study, we found Aboriginal young people want to:

- Engage in cultural activities
- Be strong in their identity and self-esteem as Aboriginal Australians
- Move, interact and be part of the Kalgoorlie wider community
- Have access to local community services and people who understand and care about them
- Have economic independence
- Feel safe in Kalgoorlie-Boulder
- Have access to cultural, sport, and leisure activities
- Have good health
- Reduce antisocial behaviours such as violence
- Have Police that are fair
- Reduce harmful behaviours such as alcohol and substance misuse.

The Guthoo Project and indeed the Youth Summit provided opportunities for young people to be trained and employed in research, event and production management.

Further, the momentum and enthusiasm that was created needs to be held and fostered in meaningful ways. Hence, we propose the establishment of the Guthoo Youth Movement (GYM). GYM is a central place in which Kalgoorlie's Aboriginal young people can be employed in a range of positions to create, develop and sustain governance of, and strengthen their wellbeing in services such as:

- Guthoo Wellbeing -mental, social, physical health
- Guthoo RiderZ -motorbike, BMX, quad riding, mountain bike riding
- Guthoo Career Development – leadership, training and employment, job interview etiquette
- Guthoo Modelling and Department – fashion, skin care application and knowledge, nutrition and body beauty, social and business etiquette
- Guthoo Hospitality - catering, tourism, restaurant, hotel, amusement park, facility maintenance and direct operations
- Guthoo Keeping Place & Digital Technology- journalism, library, museum, restoration, cultural and language preservation, augmented reality, multimedia
- Guthoo Events- to hold the World Indigenous Youth Gathering (WIYG) every 2-3 years in the Goldfields
- Guthoo Sports – officials, administration, management, sport sciences, coaching, playing
- Guthoo Arts- dance, music, art, stage production, photography, sculpture, voice projection

In order for GYM to be successful, a whole of community campaign needs to highlight the assets and strengths Aboriginal young people possess. The campaign needs to address the negative stereotypes that currently exist and importantly a program or service needs to be developed to ensure culturally secure communication and interaction between Aboriginal young people, their families and the wider community members.

Similarly, the systems that govern Aboriginal young people need a culturally security audit so that together the youth and the service can build the people, place and policies that embrace and strengthen Aboriginal young people whilst at the same time the services provide an authentic, valid, reliable service that is regularly monitored.

It is proposed that a signature GYM event be supported to sustain the hope, direction and aspirations of Aboriginal young people. The World Indigenous Youth Gathering [WIYG] (similar to the Garma Festival and specifically the Garma Youth Forum) to be held in Kalgoorlie-Boulder every 2 years. Garma for example is hosted, coordinated and programmed entirely by the Yothu Yindi Foundation (YYF) and attracts an exclusive gathering of 2,500 political and business leaders from across the globe. YYF is committed to improving the state of Indigenous disadvantage by engaging business, political, academic, and other leaders of society to shape global, regional, and industry agendas. The Garma Youth Forum is an invitation to Australia's Aboriginal children as young as 8, however the World Indigenous Youth Gather will be open to

all Indigenous youth across the globe. Similarly, to the Garma Festival, Kalgoorlie-Boulder's Aboriginal young people create, develop, promote and manage the week-long event.

WIYG will be used as an instrument in which community attitudes and behaviours toward Aboriginal young people as well as cultural secure services for Aboriginal young people can be audited and evaluated. We expect that participation in WIYG will reduce antisocial behaviours (such as violence and self-harming habits) among Aboriginal young people but will also be a beacon of inspiration, action and resolution. WIYG will also provide opportunities for businesses and agencies to work alongside Aboriginal youth as evidenced in the Guthoo Youth Summit.

The purpose of WIYG is to provide a platform in which Australia's Aboriginal young people can voice their needs, aspirations and resolutions in an international setting. A secondary purpose of WIYG is to engage emerging Aboriginal young leaders and provide the necessary training and qualification. We expect that all youth will attend with their Elder(s) whom will support, mentor and provide their guardianship accordingly. We anticipate WIYG to occur on country (out bush) for 3 days with Aboriginal young people sharing their culture and traditions. Another 3-4 days would take place in the City of Kalgoorlie-Boulder where international Indigenous teens will exchange stories, ideas, aspirations, challenges and solutions, as well as culture and traditions with one another (similar to the Guthoo Youth Summit).

This initiative is a win for both the wider community of Kalgoorlie-Boulder, local businesses and Aboriginal young people and their communities. We expect the following outcomes:

- Wongutha Aboriginal culture promoted to an international audience, thus increasing visitor numbers to City of Kalgoorlie-Boulder due to increased international tourism activity every 2 years;
- Creation of training and long-term employment opportunities for local Aboriginal young people, thus reducing boredom and anti-social behaviours;
- Increased local, small and medium business economies due to increased visitors and;
- Reduction in negative stereotypes of local Aboriginal young people from the Kalgoorlie-Boulder wider community, thus alleviating ignorance and fear whilst encouraging cross cultural interactions.
- Reduction in psychological distress among Aboriginal young people
- Decrease in boredom experienced by Aboriginal young people
- Decrease in antisocial behaviours
- Decrease in risky health habits (alcohol and substance use) among Aboriginal young people
- Increase in proactive behaviours (seeking employment, training, school retention)

GUTHRIE

Guest performer



SECTION 5:

POST PROJECT ACTIONS

We are pleased to announce that we have been working (pro bono) on the outcomes of the Guthoo Project, with the following achievements:

1. *Guthoo Career Development*

- a. We have commenced discussions for traineeships and casual job placements at the Perth Zoo (reports made by some young people mentioned employment as Zoo Keepers)
- b. We have commenced discussions with Don Hancey training and hospitality to train Aboriginal chefs

2. *Guthoo Keeping Place*

- a. Publishing a printed book and e-book of Kyle Lynch's (Guthoo Summit MC and JCER) personal story with Fremantle Press in an Anthology of Australian Stories.
- b. Guthoo Documentary co-developed by Guthoo Youth and Side-Tracked TV
- c. Song- Wrap our Arms Around You, Song by Archie Roach, Kultcha Edwards and others
- d. Media-Guthoo has featured on radio (Tjuma Pulka, ABC), newspaper (Kalgoorlie Miner) as well as social media platforms (Facebook, Twitter, You Tube, LinkedIn, Instagram)
- e. Photo library-containing over 850 photographs of the Guthoo Summit by award winning photographer Nic Duncan
- f. Group Documentaries – Production of 4 individual young people's group documentaries as screened at the Guthoo Youth Summit

3. *Guthoo RiderZ*

- a. We have made contact with WA Motorsport enthusiast, Mr Kim Ledger and the WA Aboriginal Sports Council regarding the development of a riding trail in Kalgoorlie-Boulder.

4. Guthoo Relationships

- a. Prof Kickett-Tucker was invited to meet Her Excellency on 11th September 2017 and from that one on one meeting, she was subsequently invited back to Government House for a roundtable discussion on 23rd October 2017 about Aboriginal Girls' Self-Esteem and Education. Prof Kickett-Tucker was invited to make a speech and in her address, she spoke about the Guthoo Youth Summit event held on 6th October 2017.
- b. Prof Kickett-Tucker and Ms Marie Redman attending a meeting with the Senior Policy Advisors to Hon Ben Wyatt. A meeting was held on 6th December 2017. The advisors expressed Minister Wyatt's keen interest on the Guthoo Youth Summit and Project.



SECTION 6: CONCLUDING STATEMENT

Despite the daily challenges faced by Aboriginal young people, we witnessed that Aboriginal young people have tremendous potential, seek opportunities, are willing to strive for the best, and have incredible tenacity of belief and hope for good health, employment, owning a vehicle and a bright future. Their resilience is remarkable given that they are teaching themselves to live in a bi-cultural (i.e. Aboriginal and non-Aboriginal communities) and even multi-cultural (i.e., Wongi, Noongar, Yamatji and non-Aboriginal communities) worlds!

Yet for them to successfully grasp the demands of two worlds and thrive, they require from both societies... kindness, compassion and above all...



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List of Appendices

Appendix 1: Stage 1 Kalgoorlie Youth Survey Development Report

Appendix 2: Stage 3 Youth Summit Poster

Appendix 3: Stage 3 Youth Summit Program

Appendix 4: Stage 3 Youth Summit Order of Proceedings

Appendix 5: Stage 3 Youth Summit Q and A Session



The destiny of the nation will unfold once we can see the potential in all of our children. As parents, as peoples, we are the guardians of the future through infant dreaming. Our greatest assets are our children. Our greatest achievement is bringing about their wellbeing throughout life and development (Milroy, cited in Pocock, 2013, p. 2).

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ACKNOWLEDGMENTS

I pay respect to all of the past, present and future Elders. I acknowledge their power, passion and good spirit that allow us to be on Wongutha country.
Project Manager/Senior Researcher Professor Cheryl Kickett-Tucker,
on behalf of Guthoo Project Community

The Guthoo Project is dedicated to the memory of a young Aboriginal life taken too early from his family and his community.

We trust our work in this project will serve to encourage the values of humanity in our journey to remain steadfast, strong and supported in raising a strong and thriving generation of 'our greatest assets' – our Aboriginal children and youth

Koya Aboriginal Corporation and Pindi Pindi Ltd, Centre for Research Excellence in Aboriginal Wellbeing would like to express our deep gratitude to the many people who contributed to the Stage 1 of the Guthoo Project. The outcomes would not have been possible without the valuable, generous and honest insights and time given by local Aboriginal young people, their Kinship Champions and families in Kalgoorlie-Boulder. We also acknowledge the funding received the Department of Prime Minister and Cabinet whose support for an Aboriginal designed, led and delivered program of research is to be commended.

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PREFACE

Guthoo is a Wongutha¹ term meaning *one or we are one*. *Guthoo* is an Aboriginal community participatory action research project conducted in rural Kalgoorlie-Boulder, Western Australian.

The untimely death of an Aboriginal young person sparked a reaction by the Aboriginal and non-Aboriginal communities of Kalgoorlie-Boulder which has resulted in the *Guthoo* project being initiated. Our preparatory research showed that Aboriginal youth in Kalgoorlie-Boulder feel unsafe, bored, unheard, with little or no opportunities for employment, difficulties remaining at school and lack of activities to fulfil their time. Armed with this knowledge, our team investigated the perceptions and experiences of Aboriginal youth in a community workshop ably supported by community identified Kinship Champions and led by a local, prominent Aboriginal artist. We used art therapy in small groups to ascertain young Aboriginal people's perceptions and experiences of what life in Kalgoorlie-Boulder is like now; what life should be like in the future; what youth need to have the life they want for the future; and the barriers and protective factors for access to current services. The outcome is an innovative survey designed using the concepts uncovered in the art therapy workshops which will be piloted in Stage 2 of the *Guthoo* project. This innovative, community led project was funded by the Department of Prime Minister and Cabinet.

¹ Wongai is a generic name of the Aboriginal people of the North-Eastern Goldfields of Western Australia (Goldfields Land and Sea Council, n.d.).

Section One: PROJECT DETAILS

Executive Summary

The Guthoo Project aims to better understand the perceptions, experiences and aspirations of Aboriginal youth. Guthoo responds to the lack of relevant, age appropriate and culturally valid data relating to the holistic wellbeing and needs of Aboriginal young people residing in the Kalgoorlie-Boulder region.

There is very little research relating to the needs, aspirations, experiences and perceptions of Aboriginal young people living in the rural town of Kalgoorlie-Boulder, Western Australia. The literature that does exist is largely focused on youth in general and limited to mostly non-Aboriginal young people and their opinions of access, use and relevance of current government services in Kalgoorlie-Boulder. The literature lacks the lived experiences of Aboriginal young people, including a description of what a future may look like, aspirations, access and barriers to services but importantly the current literature is void of a description of the knowledge, skills and strengths possessed by the Aboriginal young people of Kalgoorlie-Boulder. This is important because often services, policies and practices are developed using the knowledge derived from the current literature and in this case, the deficits of a sub population are too often the focus of research and hence ideas are modelled on deficits. The flow on effect is the impact on the range, suitability, cultural security of policies and programs aimed at engaging Aboriginal young people.

This community participatory action research (CPAR) project used mixed methods to gain authentic, reliable lived experiences of young people which will be utilised by government departments, the Aboriginal and wider communities and others in their efforts to ensure young people's experiences and perceptions are taken into account when developing policies and delivering services. More specifically, stage 1 consists of culturally and age appropriate yarning circles using art therapy with 16 local Aboriginal youth. The primary outcome of the workshop was to describe and understand concepts identified by Aboriginal young people in regards to their daily experiences and perceptions of life in Kalgoorlie now and in the future and their access to services. A secondary outcome is the development of an age appropriate and culturally sensitive survey using the identified concepts. It is the intention that the survey will be used for Stage 2 of the Guthoo Project where it will be piloted, refined with approximately 60 youth and then deployed for full scale application to a larger Aboriginal youth sample of an estimated 250.

Key Findings

- Safety is a prominent concept identified as an important contributor to the current and future livelihoods of Aboriginal young people. A majority often feared walking around and shopping in Kalgoorlie-Boulder. This is due to the perceptions non-Aboriginal people have of Aboriginal people in general and because of the distressing incident involving the death of a beloved young community member. The perception and lived experience of feeling unsafe often deter young people from entering the city on their own.
- The defining elements of safety for Aboriginal young people are peace, happiness, care, kindness, good health, no racism, no violence and respect for one and all.
- Crime is a current problem in Kalgoorlie-Boulder Males noted the types of crime carried out were stealing break-ins, riding motorbikes on roads, gambling, violence and arrests. In particular, males highlighted actions of Police whom consistently stopped and questioned Aboriginal youth.
- Fun, relevant and an accessible variety of activities does not exist in Kalgoorlie and this contributes to the excessive and sustainable boredom experienced by Aboriginal young people.
- Young people are not employed in any capacity (even junior casual positions) and thereby this barrier contributes to their limited access to financial resources, which in turn prohibits and reduces their utilisation of public transport, personal shopping and paid leisure activities.
- Cultural experiences such as ‘going bush’ show youth positive aspects of being Aboriginal. These experiences provide the time and space for young people to interact ‘on country’ in a safe place with their family and kin. Cultural and family experiences enable youth to learn about Aboriginal lore, respect, cultural protocols (such as looking out and looking after one another), and thus promote a sense of pride in young people’s Aboriginal identity.
- There are a number of items male youth listed as essential for reducing boredom and the risk of criminal behaviours and these include: visiting AFL teams, a motorcycle track, youth centre, waterpark with diving boards and wave riders, Time zone, basketball court, more skate parks, another football oval, as well as cultural camps and bush outings.
- Females report the need to be employed, the need for others to employ Aboriginal people, family support and personal vehicle as elements of a good future. Similarly, males stated that a car, employment, driver’s license, a new public high school and a clean town are important to their future.

- Not all the youth expressed aspirations about a career in the future, however males aspired to be car and motorcycle mechanics, motorcycle racers, engineering electricians, auto electricians, carpenters and AFL players. Whilst modelling and zoo keeping are careers aspired by the older females in the project.
- Youth feel like “outcasts” who don’t feel as though they are being heard, understood, respected or even asked on matters relating to them.
- Older males report that life for them is living with both Aboriginal lore and “white man’s law” where Aboriginal lore protects them, teaches cultural protocols such as looking after each other and helps keep them of out “white man’s” trouble.
- Barriers that prohibited access to services include a lack of money, transportation, general poverty, as well as feeling “shame” to talk and uncaring ‘others.’ Barriers to school attendance and retention are reported by females only and include “cheeky” teachers, sedentary classes, difficult curriculum and a lack of concentration.

Key Outcomes

- Stage 1 of Guthoo Project successfully utilised a Kinship system to bring together three generations of kin to yarn about Aboriginal young peoples’ lives, challenges and aspirations in Kalgoorlie-Boulder. This protocol assured the young people of familiar faces whom were always by their side and whom encouraged and supported them throughout the entire workshop.
- Sixteen Aboriginal young people participated in Guthoo Stage 1 workshop.
- An art therapy workshop was a culturally accepted platform to access, involve and retain disengaged, at risk and engaged Aboriginal youth.
- Yarning circles conducted in small groups of 3-4 were utilised as a supported way for Aboriginal youth to openly yarn about their lives, challenges, access to services, their strengths and aspirations for the future.
- Seven (7) Kinship Champions were recruited to the project using Aboriginal community protocols. They were subsequently trained to utilise western scientific research tools such as demographic surveys and informed consent.
- Kinship Champions successfully combined Aboriginal communication protocols and Aboriginal ways of doing and learning when utilising western tools (i.e., demographic and informed consent). This unique and strength based approach enabled the successful mix of both worlds that resulted in carefree conversation about important and often difficult topics.
- The Guthoo Instrument was developed utilising the concepts drawn from the art therapy workshops and yarning sessions.

- The location of the workshop at PCYC provided an opportunity for the research team, PCYC staff, Aboriginal youth and Kinship Champions to introduce themselves over lunch and interact with the facilities. For some Aboriginal youth and their kin, this was the first time they had entered the PCYC building.
- Six (6) art creations (1 metre x 1 metre) were developed by Aboriginal young people.
- Art creations were developed into six (6) t-shirt designs by a young Aboriginal designer.
- 16 Aboriginal young people (from Stage 1) were invited as Junior Community Engagement Officers whereby they will utilise their networks to recruit approximately 60 young people to the pilot study in Stage 2.

Introduction

A total of 2185 Aboriginal people reside in Kalgoorlie (ABS, 2017), representing 7.3% of the total Kalgoorlie population (30 059). The Aboriginal median age is 21 years, compared to 33 years for non-Aboriginal people. Just over a third (36.9%) are children aged 0 to 14 years, and a further 17.6% were 15-24 years old. In comparison, non-Aboriginal children (0 - 14 years) comprised 23% of the total non-Aboriginal population with 15-19 year olds making up another 6% (ABS, 2017ab). The statistics show that Kalgoorlie's Aboriginal population is relatively small and quite young; despite this, there is much diversity between and among groups.

In the general current literature relating to Aboriginal youth, the focus is on juveniles, particularly those in detention or youth who are deemed at risk or vulnerable. Similarly, there is limited knowledge about the lives of Aboriginal young people residing in the city of Kalgoorlie-Boulder. Further, there is minimal information about the knowledge, skill, confidence, perceptions and strengths of Aboriginal youth of Kalgoorlie-Boulder. Hence, the current literature is concerned with weaknesses, deficits, negative outcomes and interventions.

This project has been commissioned by the Department of Prime Minister and Cabinet with the aim to uncover the experiences, perceptions, challenges and opportunities of Kalgoorlie's Aboriginal young people. Its aim is to provide insight into what life is like for Kalgoorlie's young people; their aspirations for the future and engagement with current services. This project has been developed by Koya Aboriginal Corporation in conjunction with Pindi Pindi Ltd, Centre for Research Excellence in Aboriginal Wellbeing.

The purpose of this project is to gain authentic, reliable lived experiences of young people to be utilised by government departments, the Aboriginal and wider communities and others in their efforts to ensure ideas, challenges and opportunities are used for policy development and service delivery.

Thus, the objectives of this project are to deliver:

1. A culturally secure Aboriginal research methodology,
2. A robust research design and;
3. Age appropriate research tools appropriate for young people of Kalgoorlie-Boulder.

The aims of the project are:

1. To explore the preferred communication and engagement methods for young people aged 11-17 years residing in the City of Kalgoorlie-Boulder and;
2. To describe the lived experiences, aspirations, perspectives of and access to services for Aboriginal young people.

Method

This project used a community participatory action research inquiry to address the practical concerns of Aboriginal young people residing in Kalgoorlie-Boulder. This method is appropriate because: 1. it is grounded in the needs, challenges, opportunities, and strategies of communities and the community-based organisations that serve them, 2. directly engages the communities and community knowledge in the research process and its outcomes and, 3. assists strategic action to promote collective change for community development (Burns, Cooke & Schweidler, 2011).

Design

This project utilized a mixed mode of qualitative (small group focus workshops) and quantitative (demographic forms) research tools to reveal important concepts of the lived experiences, perceptions and aspirations of Kalgoorlie-Boulder's Aboriginal young people. The project proceeded over 6 phases.

Procedures

Phase A: Planning & Scoping

During this phase the Research Team conducted preliminary consultations with Department of Prime Minister and Cabinet (DPM&C) to explore project concept, expectations, aims and deadlines. The team incorporated the advice into a draft outline for negotiation and approval.

Phase B: Preparation & Recruitment

Research team

Upon DPM&C approval staff (1 Research Assistant, 2 Logistics Support Officers, 1 Senior Researcher, and 7 Kinship Champions) were recruited to the project.

A Senior Researcher was responsible for the overall management and operation of the project, including research design, collection, analysis and write up.

A Research Assistant assisted in data collection including non-participant observations, transcription of focus group sessions, analysis, equipment setup, ensured participants complete demographics, image release forms and other research administrative work for this project.

Two Logistics Support Officers (LSO) were required for Community Engagement (on site in Kalgoorlie-Boulder) and an Administration (located in Midland office). The LSO Administration was responsible for matters such as ensuring personnel are employed; exploring options for an appropriate site; making bookings; preparing paperwork; purchasing equipment and materials and working with the Senior Researcher to ensure DPM&C reporting is completed.

The role of the LSO for Community Engagement (LSOCE) was to utilise existing community and kin networks to identify and contact respected and connected Kinship Champions. Seven (7) Champions joined the research team and these included 5 females and 2 males. They were responsible to engage 2-3 Aboriginal young people whom fit the participant's selection criteria.

Kinship Champions were required for this project to ensure participants are engaged, can travel to the site and have the support they require before, during and after the initial fieldwork activity.

Participants

Participants comprise Aboriginal young people aged 11-17 years residing in Kalgoorlie-Boulder in Western Australia. They were remunerated with an honorary incentive (gift card) for sharing their knowledge and personal stories. Sixteen (16) youth comprise three selection criterion: "disengaged", "at-risk" and "engaged." The purpose of including each of these groups was to acknowledge and respect the diversity of the population characteristics of Aboriginal young people. Further, the inclusion of such sub groups encourage a holistic lens in which to gain a balance of knowledge. This is important in this project because of the need to utilize the knowledge to change, build and develop policies, programs and services for Aboriginal young people. This project attempted to avoid any deficit modelling by utilising a holistic and humanistic approach to understand the worldviews of young people from varied backgrounds, challenges and resilience. For the purposes of this project, we used the following definitions from the Canadian Youth Engagement Spectrum (TakingITGlobal, 2006) to ascertain the level of engagement of the sample participants (see table 1 below).

1	2	3	4	5
Disengaged	Under-Engaged	Engaged	Highly Engaged	Over-Engaged
~ Lack of awareness or misconception of issues ~ Apathy ~ Don't know, Don't care ~ Unwilling to step out of comfort zone ~ May have the capacity but little desire to engage ~ May lack access to opportunities	~ May be aware of issues and have the desire to act but face barriers to participation (political, socioeconomic, cultural) ~ Lack access to resources and opportunities ~ Less experience ~ Need for capacity building	~ Awareness of issues, want to make a difference ~ Moved to act in formal and/or informal contexts ~ Access to resources ~ Relies on support networks and capacity building experiences ~ Motivates others to engage	~ Understanding and involvement in issues of concern ~ Desire and capacity to take action on issues ~ Experiences in leadership ~ Often turned to for advice, relied upon as an expert	~ High level of commitment to addressing focused issues of concern ~ May take opportunities from others as they are over relied on for their expertise and ability to 'represent' youth ~ Over-extended may affect ability to deliver ~ May intimidate others

Table 1. Youth Engagement Spectrum (TakingITGlobal, 2006, p. 297)

Two Aboriginal team members (LSO for Community Engagement, and 1 Kinship Champion) rated each workshop participant on their engagement in the Kalgoorlie-Boulder society and structures using the Youth Engagement Spectrum (TakingITGlobal, 2006). An average rating was calculated at 2.0 and according to the Youth Engagement Spectrum, the youth who participated rate between level 1 “disengaged” and level 4 “highly engaged.” Refer to table 2 below:

PRN	Age	Male	Female	Engagement rating (LSOCE)	Engagement rating (female KC)	Average Engagement rating
001	14		X	2	2	2
002	11	X		2	2	2
003	13	X		3	3	3
004	17		X	1	4	2.5
005	13	X		2	3	2.5
006	13	X		1	1	1
007	17		X	2	2	2
008	16	X		2	4	3
009	17		X	1	1	1
010	13	X		1	1	1
011	13	X		3	3	3
012	14	X		3	3	3
013	16		X	1	3	2
014	15	X		2	3	2.5
015	16	X		1	2	1.5
016	16	X		1	1	1
		11	5	28	38	33
Totals				1.7	2.3	2.0

Table 2. Average Engagement Rating of Participant.

On average, males scored an average engagement rate of 2.1 which means they are considered “under engaged”, whilst females rated slightly lower at 1.9. In terms of age, it seems the average engagement rating may reduce as youth get older (see table 3):

Age	Average rating of Engagement
11²	2
13	2.1
14	2.5
15³	2.5
16	1.85
17	1.83

Table 3. Average rating of engagement by age

The participants comprised 11 males and 5 females with most participants aged 13 years or 17 years (see table 4). Most (43.75%) identified as Aboriginal, 31.25% Wongi, 6.25% Wongutha, 6.25% Wongi-Noongar and 12.5% Noongar (see table 5).

Age in years	Age Total	Male	Female	Age %
11	1	1	0	6.25
12	0	0	0	0
13	5	5	0	31.25
14	2	1	1	12.5
15	1	1	0	6.25
16	4	3	1	25
17	3	0	3	18.75
	16	11	5	

Table 4. Age, Gender and Engagement rating of workshop participants

² An average rating for participants aged 11 and 15 consisted of only 1 participant for each age category.

³ See note 2 above.

Identity	Total	%
Aboriginal	7	43.75
Wongi ⁴	5	31.25
Wongutha	1	6.25
Wongi-Noongar	1	6.25
Noongar	2	12.5

Table 5. Identity of Aboriginal young people

Phase C: Fieldwork

Quantitative method and procedures. Demographics were captured using a written survey. The survey was employed “one to one” with the Aboriginal Kinship Champions asking questions to the participant and then recording the responses on a paper survey. Demographics were collected during activity 1: Getting to know each other (see table 6).

11:00 am	Arrival, registration, introductions and purpose of the day
11:30-12:30	<u>Activity 1: Get to know each other</u> Complete demographics sheets, adult consent forms, image release forms etc.
12:30-1:00	Lunch
1:00-2:30	<u>Activity 2: Art piece n yarning</u> Design and create an art piece using paint and calico The design will then be used as an identifier for the project And be used as a medium for hats and shirts which are to be supplied to youth and others involved in this project Research tool: Yarning Whilst the youth are preparing and creating their art piece, the activity is video-taped and the yarning is facilitated with an interview guide to ascertain the most appropriate methods to engage and communicate with youth about their lives in Kalgoorlie-Boulder
2:30-2:45	Afternoon snack n break
2:45-3:45	<u>Activity 3: Youth take control</u> Youth led informal yarning circle about the next steps in the journey
3:45-3:55	Concluding statement from the youth
3:55-4:10	The next steps... and close

Table 6. Activity Schedule for Youth Art Therapy Yarning Session

⁴ Spelling of the names of the Aboriginal groups identified by the young people were not changed or altered so as to reflect their understandings.

Qualitative method and procedures. For the qualitative phase of the project, a “yarning” guide was developed to uncover the lived experiences, challenges, aspirations and service access for Aboriginal young people living in Kalgoorlie-Boulder. This was achieved in activity 2: Art piece n yarning (see table 5 above). Yarning has been determined as a credible and rigorous research method appropriate for encouraging an Aboriginal cultural form of conversation (Bessarab & Ng’andu, 2010). Art was used as the mechanism in which to engage and promote interaction. Art therapy has been used in other research and has been determined to promote a positive or inviting feeling, enables participants to respond to task, and promotes a variety of themes in picture construction (Gray, 1997). Importantly, art therapy is a means for non-verbal communication with a group that may have difficulty in naming their feelings and often feel threatened by the use of direct questioning. Hence, this project was designed to allow participants to respond to open-ended questions and thus encourage yarning in small focus groups.

A local renowned Aboriginal artist was provided a brief to lead an innovative and creative space for Aboriginal young people to respond to the yarning questions. Using 6 small groups containing no more than 3-4 members (formed by the youth themselves), the Kinship Champions allocated themselves to a group and used the yarning guide to illicit responses. Two focus group sessions were conducted during the day.

Workshop 1a (Large Group Facilitation) Under the lead of the artist and with the support of the Kinship Champions and Research Team, the youth used six (6) large calico pieces, markers and paint to create a visual of their reactions and responses to the questions listed in the yarning guide. This workshop was conducted over 2 hours. Kinship Champions sat with their small groups and carried out a group conversation using the Yarning Guide. All groups were conducted at the same time in a small hall. To ensure accurate and authentic data, video and digital voice tracings were made as well as non-participant observations of participants as they engaged in the activity.

Workshop 1b: (Small Group Facilitation) When all the art pieces were completed, each individual focus group was invited (one at a time) to attend another session (lasting 20 minutes for each group) whereby the Research Team used the Yarning Guide to encourage further detail about the group’s art piece as well as their individual ideas. Each group were accompanied again by their Kinship Champion however the Senior Researcher led the individual group workshops. The second focus group session allowed an opportunity for group members to describe their art creations and expand on their ideas about life experiences. Recordings were again made using a video recorder and were stored on electronic storage devices (USB and external hard drive). All data collected maintained the youth’s confidentiality. For instance, a generic record number (i.e. DAV001) and pseudonym (“Sally”) was used for all data sources.

The art designs from each group were then provided to a young Aboriginal designer who utilized the images and created six (6) t-shirt designs.

Phase D: Analysis

Quantitative data comprised demographics and attendance recordings for the day. Notes from all activities (as per video recordings) and non-participant observations were gathered, read and re-read. A complete analysis of the notes and the non-participant observations was conducted. Qualitative data from the yarning sessions from both workshops were pooled and common themes were extracted using Colaizzi's (1976) analysis principles. Quantitative data from demographics were analysed using simple descriptive statistics and were combined with the qualitative findings to ensure a holistic picture for members of the focus groups was achieved. The data from the yarning sessions were used to create the Guthoo Instrument.

Phase E: Preparation of findings and Guthoo Instrument

The Guthoo Instrument was developed (see appendix 2) and contains three sections: 1. Demographic, 2. Identity and 3. Survey. Part 3 contains 84 concepts which were developed into "paired" concepts to reflect Aboriginal young peoples': a) value/experience and, b) their needs. Thus, the total items for the instrument in part 3 totalled 168 items.

A draft report was presented to the relevant bodies and individuals (DPM&C, Koya, Research team and Kinship Champions, etc) for their comment, amendments and approval.

Phase F: Official Reporting

Upon approval, the final report was completed and presented to DPM&C.

Potential Difficulties, Limitations & Alternative Approaches

This project may be limited because of the restricted time in which to effectively engage and consult with the Aboriginal communities in Kalgoorlie and Boulder WA. Further, this may have impacted the buy-in of the community and thereby severely impact the methodology of the project, its processes and likely outcomes.

Section Two: KEY FINDINGS

“Kalgoorlie is boring, racist, no fun places, nothing to do, expensive, not much money for Aboriginal people... nothing here for the young kids.”

Yet Aboriginal young people perceive a future that can be built so that life for them will be:

“exciting, cheerful, fun, bright”

So they can:

“feel safe,” “feel good,” “be happy.”

Safety

Safety is a prominent concept identified for the current and future lives of Aboriginal youth. A majority explain they often feared walking around and shopping in Kalgoorlie-Boulder. This is due to the racist perceptions non-Aboriginal people held of Aboriginal people in general and because of the distressing incident involving the death of a beloved young community member. The perception and lived experience of feeling unsafe often deter young people from entering the city on their own:

“We are scared to walk around at night on our own and like hanging out with our friends.”

Other challenges identified are bullying, smoking and taking drugs and these are perceived threats to youth's safety.

The defining elements of safety for Aboriginal young people however, are peace, happiness, care, kindness, good health, no racism, no violence and respect for one and all.

Crime & Violence

“...people doing sneaks, breaking into houses, stealing and Kalgoorlie is not a safe town.”

“they fighting uptown on Saturday, Friday nights...in the night clubs, lots of fights...a lot of boys I know get arrested.”

Crime is a current problem in Kalgoorlie-Boulder. Males report the types of crime include stealing break-ins, riding motorbikes on roads, gambling and arrests.

Both males and females report physical violence was occurring “too much” in Kalgoorlie and that this was often attributed to racism between Aboriginal and non-Aboriginal people:

“...fighting, too much fighting in Kalgoorlie, racism, racist...black and white people do that.”

Violence was becoming more evident among young people as explained in the process below:

“Mainly kids do that [fight]. They make a lot of trouble, then the big families start and then there will be a big fight then. They don’t think before they do things.”

Male youth highlight the actions of Police whom consistently stop and question Aboriginal youth:

“Bad, racism, police pulling over blackfullas asking them questions About what happened [when] we didn’t do [it].”

Males also report that Police have “crushed” (destroyed) motorbikes and this has caused them much distress.

Culture

Cultural experiences such as ‘going bush’ showed youth positive aspects of being Aboriginal. These experiences provided the time and space for young people to interact ‘on country’ in a safe place with their family and kin. Cultural and family experiences enabled youth to learn about Aboriginal lore, respect, cultural protocols (such as looking out and looking after one another), and thus promoted a sense of pride in young people’s Aboriginal identity.

Reducing boredom and risky behaviours

“[if] we get to do these things [fun activities] instead of like...doing criminal stuff”

There were a number of items male youth listed as essential for reducing boredom and reducing the risk of criminal behaviours and these included visiting AFL teams, a motorcycle track, youth centre, waterpark with diving boards and wave riders, Time zone, basketball court, more skate parks, another football oval, as well as cultural camps and bush outings.

Activities such as electronic gaming (i.e., Time zone) and physical indoors sports such as ten pin bowling were past times that no longer were available in Kalgoorlie-Boulder, yet the young people wanted these leisure activities available.

Barriers

Barriers that prohibited access to services included a lack of money, transportation, general poverty, as well as feeling “shame” to talk:

*“sometimes I feel a bit shame, [I] don’t know much people...
Lots of different places and I get too shame to ask the ‘other’ people.”*

Others felt like “outcasts” who didn’t feel as though they are being heard, understood, respected or even asked on matters relating to them:

*“a lot of people don’t respect us, they don’t know us
a lot of people out in the world don’t understand us... white people.”*

Hence, they were the ones labelled and stereotyped with negative terms such as “dumb kid” and “coonyie.⁵”

Other young Aboriginal people felt that there was a lack of care for them because:

“Some people don’t care about [us]”

Barriers to school attendance and retention were reported by females only and included “cheeky” teachers, sedentary classes, difficult curriculum and lack of concentration:

*“I don’t like being around too much teenagers sitting in the
classroom all day.”*

*“I stopped going [to school] because work was starting to get a bit hard.
But I could do it [but hard] to concentrate.”*

Older males reported life for them was living between Aboriginal lore and “white man’s law” where Aboriginal lore protected them, taught them cultural protocols such as looking after each other and keeping them of out “white man’s” trouble.

Activities

Fun, relevant and an accessible variety of activities did not exist in Kalgoorlie and was reported as the main contributor to the excessive and sustainable boredom experienced by Aboriginal young people, however they have solutions:

*“...they should make a big track, save us boys driving on town streets
They drive around and get into trouble...if they made a big track for boy having fun...all the
young fullas can bring their own motorbikes down. I can fix my own [motorbike].”*

⁵ Coonyie is a common term used among many Aboriginal youth to denote “not good.”

Employment

All of the young people in this project were not employed in any capacity (even junior casual positions) and thereby they had severely limited access to financial resources in which to utilise public transport, do personal shopping, enjoy entertainment and paid leisure activities.

Career Aspirations

Not all the youth expressed aspirations about a career in the future, however males aspired to be car and motorcycle mechanics, motorcycle racers, engineering electricians, auto electricians, carpenters and AFL players. Whilst modelling and zoo keeping were careers aspired by the older females in the project. An older male however explained his future meant getting a car to 'explore' Australia.

Aspirations for the future

The future must be inspiring, motivating and interesting for young Aboriginal people:

[I want my future] to feel good, happy, not as boring...make it alive..."

Females reported the need to be employed, the need for others to employ Aboriginal people, family support and a personal vehicle as elements for a good future. Similarly, males noted that a car, employment, driver's license, a new public high school and a clean town are important in their future.

Aboriginal young people want to be asked what they want and they urge for respect and a better life in the future:

[we want] more respect, for things to be better, [to be] asked what we Want...[to] have a better life with no drinking, no stealing, no fighting

One young man's ideas for the future were specific to the Ninga Mia Community as he wanted the future to be built:

"...build up more things...like Ninga Mia. There is rubbish packed and maybe do a bit of a clean up, rebuild the fences and houses. Put like a football oval out there. Put a new park out there...something where the little kids can run around, shoot hoops and play footy."

Section Three: EVALUATION

Two written surveys were developed and consisted of: 1. Adult form and, 2. Young person form. The respective forms were provided to all youth participants and Kinships Champions. At the completion of the event, the Kinship Champions assisted those young people who required support and once these forms were completed, then the Kinship Champions completed and submitted their evaluations. A total six (6) Kinship Champions and 16 young people's evaluation forms were received.

Both surveys consisted of 13 items and an open ended section for their suggestions for future events. A score of each item was totalled then an average for the total workshop was calculated. A confidence score for workshop participants (including Kinship Champions) was determined by percentage.

The Kinship Champions' workshop satisfaction totalled 28.84 out of 30 which translates to a confidence score of 96.14%. Of all the items assessed, it seems the Kinship Champions were a little concerned about the venue as this item scored the lowest with 25.

Item No.	Item	Kinship Champions Score						Total Score (out of 30)
		1	2	3	4	5	6	
1	The workshop was important to me	5	5	5	5	5	4	29
2	I will tell Aboriginal kids about this workshop	5	5	5	5	5	5	30
3	The workshop timetable was good	5	5	5	5	5	5	30
4	The workshop was organised	5	5	5	5	5	4	29
5	The Artist was friendly	5	5	5	5	5	5	30
6	The Koya Staff helped me	5	5	5	5	5	4	29
7	I believe the young peoples' ideas and stories were taken seriously	5	5	5	5	5	4	29
8	The art project was fun	5	5	5	5	5	4	29
9	The food was good	5	5	5	5	5	3	28
10	PCYC was a good place to have the workshop	4	5	3	5	5	3	25
11	The kids who came were friendly	5	5	5	5	5	4	29
12	I would like to be involved in Phase 2	5	5	5	5	5	4	29
13	I would like to be involved in Phase 3	5	5	5	5	5	4	29
Average workshop score								28.84
Kinship Champion Confidence								96.14%

Table 7. Kinship Champions workshop evaluation

Kinship Champions responses to the open ended question of the evaluation survey provided three recommendations for future workshops:

Recommendation 1:

“Follow up the ideas/concerns of the children who attended, have more workshops for the kids to develop their skills, so that they feel comfortable and be confident to be our voices for the future.”

Recommendation 2:

“Communicate via email and phone to prepare for next presentation and workshop.”

Recommendation 3:

“When activities [are] done with [a] group that does not want others to watch them, [then] should have the others [groups] do something while waiting.”

Overall, the comments were very positive not only for the workshop objectives and methodology but also for the positive impact upon the Kinship Champions:

“[I] Enjoyed activities”

“The day was well organised.”

“Everyone worked together, the kids enjoyed being part of the project.”

“I enjoyed the whole experience.”

The young participants scored their workshop satisfaction with a total of 67.46 out of a possible 80. This equates to a confidence of 84.33% which is a little lower than the Kinship Champions scores (see table 8 below):

Item No.	Item	Youth's Scores																Total Score (out of 80)
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
1	The workshop was important to me	4	3	5	3	3	4	4	4	5	5	3	4	4	4	2	3	60
2	I will tell other Aboriginal kids about this workshop	3	5	5	4	4	3	3	5	5	5	4	3	3	5	2	1	60
3	The workshop timetable was good	4	5	5	4	3	5	5	4	5	5	1	5	4	4	3	3	65
4	The workshop was organised	4	5	5	4	4	5	5	4	5	5	1	5	5	5	1	4	67
5	The Artist was friendly	3	5	5	4	3	5	5	4	5	5	4	5	5	5	4	4	71
6	The Kinship Champions helped me	3	5	5	4	3	5	5	5	5	5	5	5	5	5	4	3	72
7	My ideas & stories were taken seriously	4	5	5	4	3	4	5	5	5	5	3	5	5	5	4	4	71
8	The art project was fun	3	5	5	4	2	5	5	5	2	5	5	5	5	5	4	4	69
9	The food was good	5	4	5	4	2	5	5	4	4	2	5	5	5	5	4	4	68
10	PCYC was a good place to have the workshop	5	5	5	4	3	5	4	4	5	5	5	5	5	5	4	4	73
11	The kids who came were friendly	5	5	5	4	3	4	4	3	5	5	5	5	5	5	4	4	71
12	I would like to be involved in Phase 2	3	5	5	4	3	4	4	5	5	5	5	4	3	3	2	4	64
13	I would like to be involved in Phase 3	4	5	5	4	3	4	4	5	5	5	5	4	3	3	3	4	66
Average workshop score																	67.46	
Youth Participants' Confidence																	84.33%	

Table 8. Young Participants' workshop evaluation

Aboriginal young people's responses to the open ended question of the evaluation survey also provided 3 recommendations for future workshops:

The first was highlighted by 4 youth and thereby was the most common recommendation 1:

"More [young] people should come."

The second most reported recommendation was improvement in food and drinks:

“Better food, orange juice [and] sandwiches.”

Importantly, young people expressed a third recommendation for *“...more people to talk to us.”*

Again, the overall comments were very positive such that one youth reported: *“...nothing I will change cause everything... it was good”*

The activities were overwhelming successful:

“Enjoy[ed] the activities”

“Doing the art work”

“I liked the painting and playing basketball”

In particular, the workshop provided opportunities to socially interact with other young people:

“...we played around outside and inside and making friends”

“Playing with people I do know and painting, playing sports”

Young participants understood the purpose of the workshop and their role: *“Getting a chance to speak about what I want”*

The young participants were also aware of the importance of the workshop:

“Help make change... to make [life] better for us”

Response to Evaluations

All comments and recommendations provided in Stage 1 have been considered in readiness for the Stages 2 and 3.

Section Four: CONCLUDING STATEMENT

*[Young people] are an important group in realising community visions and building community capacity. Equally as important, as the next generation of parents and community leaders, **how they fare during their youth will greatly influence the future of Aboriginal and Torres Strait Islander society and culture** (Haswell, Blignault, Fitzpatrick & Jackson Pulver, 2013, p.16).*

The most important finding from this project is that Aboriginal young people's experience and perceptions of life in Kalgoorlie-Boulder have been described with concern relating to structures that have restricted or impeded their involvement in daily life and in wider society. In turn, the behaviours enacted by youth and their experiences of those around them are a direct outcome of social isolation from wider society and these include the prevalence of risky behaviours such as crime, violence and arrests. Unfortunately, the youth are then "filed" into negative and unfeeling labels by a non-Aboriginal system (of government) that "does not care, does not understand and does not provide opportunities to be heard." The result for Aboriginal youth have been long standing, negative affective responses such as fear, unhappiness and boredom. The potential of these negative feelings may be seen in their wellbeing, particularly their mental health. Thus, in Guthoo Stage 2, we explore youth's psychological distress by employing the Kessler 5 (Kessler & Mroczek, 1994).

If the non-Aboriginal system that pervades the lives of Aboriginal young people does not intersect with Aboriginal young people then the result is a 'reactionary band aid' of policies, programs, early prevention and intervention initiatives modelled on deficits rather than opportunities.

The contrast is that Aboriginal young people have experience, knowledge, skills and strengths that are 'uptapped.' They can see a future but that future depends firstly on how the system engages them, interacts and allows them to be heard. Secondly, the individuals who work in the system are also accountable because they need experience, knowledge, skills and strengths such as deep listening, showing compassion, care, demonstration of integrity (they must do what they say) and most of all they must respect and get to know youth on an individual basis because:

Aboriginal community development is about growing and building people from the womb to life's end. It's about people who walk alongside each other in their life's journey. It's about relationships. Aboriginal community development is about people (Kickett-Tucker & Hansen 2017, p. 199).

The Guthoo Instrument will serve the Aboriginal young people of Kalgoorlie and perhaps beyond because it will provide the evidence so needed by the "system" and the occupants of the system to develop policies and deliver services that acknowledge strengths; respect opportunity; understand methodology of relationships; appreciate integrity and importantly view Aboriginal youth with the lens of promise.

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Appendix 1: Information Sheet and informed consent



KALGOORLIE YOUTH PROJECT

Information Sheet and Consent Form

Over the next couple of months, we will be working with Aboriginal kids aged 11 to 17 in the project called "Kalgoorlie Youth Project." There are 3 parts to this project: 1. Youth Gathering-where you will tell us about life in Kalgoorlie in small groups, 2. Survey-where you will tell us more about life in Kalgoorlie by responding to the survey and; 3. Youth Summit-where the results of this project will be presented. We are doing this project because we want to support Aboriginal kids to live and enjoy a full, safe and happy life in Kalgoorlie.

This is an important project because is a chance for you to have a say about being Aboriginal and the things that you feel good or not so good about living in Kalgoorlie. You will be asked questions about the things that are important to you and how these things make you feel.

About 50 Aboriginal children and young peoples aged 11-17 years from Kalgoorlie-Boulder will be invited to be part of this project.

For part 1 of the project, a Kinship Champion will invite you to participate a Youth Gathering at PCYC on Monday 3rd April 2017 from 11:00am to 4:00pm (with lunch and afternoon tea provided). At the Youth Gathering, there will be about 15 young people and you will be involved in small group discussions whilst doing an art piece. We don't want to miss the important things you say, so your answers will be taped using a small tape recorder and a video recorder.

To ensure the research team gains a holistic picture of what Aboriginal young people think and feel about themselves, it is necessary to have a look at the environment around them, e.g. how they are doing at school, family, etc. Therefore, we will ask some questions about school and family as well.

We value your child's ideas, knowledge and stories, so for their involvement in Part 1 of the project, they will receive gift cards to the value of \$100.

If you do not want your child to be part of the Kalgoorlie Youth Project then you do not have to. You or your child will not get into trouble. If you decide for your child to start and then stop later, you can do so with no problems at all.

If you have any questions about this project, please ask Professor Cheryl Kickett-Tucker from Pindi Pindi Ltd on 042 777 8086 or koya.corp@gmail.com For independent advice about the project, please talk to Dr Bryn Roberts on All study 0410 361 147 or email brynroberts@firstpeople.biz. All participants will be provided with a copy of the Information Sheet and Consent Form for their personal records.

CONSENT FORM

I have read the information above and any questions I have asked have been answered to my satisfaction. In signing this form I acknowledge that I have spoken to my child about this project and I agree to the following: **Please tick the boxes relevant to the permission you give the research team**

- To give permission for my child _____ to participate in this activity, realising I may withdraw my permission at any time, or that my child may withdraw at any time.
- That the research data gathered for this study may be published provided my child, my family nor I are identified
- That my child will be recorded using video and audio recorders

Your child's participation in this project does not prejudice any right to compensation, which you may have under statute or common law.

Youth's signature: _____ Date: _____

Parent or legal guardian's
signature: _____ Date: _____

Researcher: _____ Date: _____

Your time and assistance is very much appreciated. Thank you.

Professor Cheryl Kickett-Tucker
Project Manager and Senior Researcher
Pindi Pindi Ltd, 20 William Street, Midland Tel: 042 777 8086
Email: koya.corp@gmail.com

Appendix 2: Yarning Guide

Themes	Research Question	Prompt Questions
Current life circumstances for Aboriginal young people	What is life like for you right now in Kalgoorlie-Boulder?	<p>Where do you live? How do you live? Who do you live with? Why do you live there? How do others treat you? What's good about living in Kal-Boulder? What's not good about living in Kal-Boulder? What would you change? What would you keep the same?</p> <p>Ensure the following are used as specific prompts</p> <ul style="list-style-type: none"> • Access to services • Availability of services • Negative/positive items relating to: <ul style="list-style-type: none"> ✓ Family ✓ Friends ✓ School ✓ Sport ✓ Racism ✓ Money ✓ Drugs & Alcohol ✓ Police ✓ Identity ✓ Culture ✓ Relationships ✓ Employment, training
1. Aspirations of life circumstances for Aboriginal young people	What should life be like for you right now in Kalgoorlie-Boulder?	<p>How do you want to live? Who do you want to live with? Where do you want to live? Why/Why not? Think about environment, peoples, places, treatment etc How do you want to be treated? What do you want to feel? What do you want to do? What do you want to experience? What is stopping you? What helps you?</p>
2. Necessities for a thriving life for Aboriginal young people	What is needed for you to live the life you want?	<p>What are the necessities to live the life you want? When do you need these to live the life you want? Can you get help? If yes, then Who can help you? Where can you get help? If no one can help you, then why can't you get help? When do you need help?</p>
3. Aspirations of the future for Aboriginal young people	What do you want in the future?	<p>How can goals help you get want you want in the future? What are your dreams? Do you have goals? What happens if you don't have goals? Who can help you make and set goals with you? How do you know if you are on the right track? What stops you from getting your dreams/goals? Why do they/does it stop you? How can you get around it?</p>
4. Any other items to be raised by Aboriginal young people	Is there anything else you want to say about being an Aboriginal kid living in Kalgoorlie-Boulder?	



RNO -

Guthoo:

We are one

for Aboriginal young people aged 11-17 years

SECTION A – Survey Set up

A1. Time Survey Started

A2. Name of Researcher

: am/pm

A3. Recruiter

A4. Place where survey takes place

A 5. Who are you and how do we contact you?

Name	First						Surname
Date of birth		Age		Gender	Male / Female		
Shirt Size	8	10	12	14	16	18	20 Other.....
Mobile #							
Facebook page name							

A 6. What is the name and contact of the person who looks after the young person (i.e Primary carer)?

Name	First						Surname
Mobile #				Phone #			
Email							

A 7. What school does the young person go to?

School				Current year	
--------	--	--	--	--------------	--

A 8. If the young person is not at school, what are they doing during the day?

- Go to PCYC Stay at home Go to school half day Looking for a job
 Go to TAFE Working Nothing Looking after family
 Something else(describe).....

A9. How did the young person find out about the Kalgoorlie Youth Survey?

- School newsletter School website Flyer Facebook
 School app Mobile phone text
 Word of mouth (who told you?).....

A10. When I am older, I want to be a _____(please write your answer for your job/career)

A11. What is life like for you living in Kalgoorlie-Boulder? (use space below)

SECTION B – More About You

Getting to Know Each Other

SCRIPT

Thanks for helping me out with this work. I am really thankful for your help. We want to find out about you and how happy you are. We are doing the survey because we know that many adults who work with Aboriginal kids don't really know much about what it's like being an Aboriginal kid.

First, I'll tell you a little about myself and then I'll ask you some questions about you. There are no right or wrong answers. We are interested in what you think. Ready?

INSTRUCTION

Interviewer to tell a little about themselves, then start survey, asking questions in a conversational "yarning" style to gain responses.

Gathering Demographic Details

YOUNG PERSON'S DETAILS

B1. What is your name?

First Name:

Family Name:

B2. Do you know where you were born?

Yes 1

No 2 Go to B4

B3. Where were you born?

Name of town or city:

IDENTITY

B4. Some people call themselves Aboriginal. Do you call yourself Aboriginal?

Yes 1

No 2 Go to B7

Don't Know 2 Go to B7

Sometimes 4

Other 9 (please specify):

B5. There are many different groups of Aboriginal people, like Noongars, Wongis, Yamatjis, or Bardis. Do you know what Aboriginal groups you are a part of?

Yes 1

No 2 Go to B7

Don't Know 2 Go to B7

B6. Which groups are you part of?

INSTRUCTION

Specify group (eg. Noongar, Yamatji, Wongi, Bardi, etc). Some children may identify or belong to more than one non-Aboriginal group. If so, record multiple groups.

First response:

Second response:

Third response:

B7. Are you part of any non-Aboriginal groups such as Italian, Maori or Chinese?

Yes

 1

No

 2 Go to B9

Don't Know

 2 Go to B9

Sometimes

 4

Other

 9 (please specify):

B8. Which groups are you part of?

INSTRUCTION

Specify group (eg. Italian, Maori, Chinese, etc). Some children may identify or belong to more than one non-Aboriginal group. If so, record multiple groups.

First response:

Second response:

Third response:

PRIMARY CARER

B9. Who looks after you the most at home?

Mum

 1

Sister

 2

Dad

 3

Nanna/Pop

 4

Aunty

 5

Other

 9 (please specify):

INSTRUCTION

In the next few questions, replace [Primary Carer] with name given in B9.

B10. Does [Primary Carer] call him/herself an Aboriginal?

- Yes 1
- No 2 Go to B13
- Don't Know 3 Go to B13
- Sometimes 4
- Other 9 (please specify):

B11. Do you know what Aboriginal groups [Primary Carer] is a part of?

- Yes 1
- No 2 Go to B13
- Don't Know 3 Go to B13

B12. What groups is [Primary Carer] a part of?

INSTRUCTION

Specify group (eg. Noongar, Yamatji, Wongi, Bardi, etc). Some Carers may identify or belong to more than one Aboriginal group. If so, record multiple groups.

First response:

Second response:

Third response:

B13. Do you have another person who lives in your house and also looks after you?

- Yes 1
- No 2 Go to B23

CARER 2

B14. Who is that?

INSTRUCTION

Ensure Carer 2 is a different person to Primary Carer in B9.

- Mum 1
- Sister 2
- Dad 3
- Nanna/Pop 4
- Aunty 5
- Other 9 (please specify):

INSTRUCTION

In the next few questions, replace [Carer 2] with name given in B14.

B15. Does [Carer 2] call him/herself an Aboriginal?

- Yes 1
- No 2 Go to B18
- Don't Know 3 Go to B18
- Sometimes 4
- Other 9 (please specify):

B16. Do you know what Aboriginal groups [Carer 2] is a part of?

- Yes 1
- No 2 Go to B18
- Don't Know 3 Go to B18

B17. What groups is [Carer 2] a part of?

INSTRUCTION

Specify group (eg. Noongar, Yamatji, Wongi, Bardi, etc). Some Carers may identify or belong to more than one Aboriginal group. If so, record multiple groups.

First response:

Second response:

Third response:

B18. Do you have another person who lives in your house and also looks after you?

- Yes 1
- No 2 Go to B23

CARER 3

B19. Who is that?

INSTRUCTION

Ensure Carer 3 is a different person to Primary Carer in B9 and Carer 2 in B14.

- Mum 1
- Sister 2
- Dad 3
- Nanna/Pop 4
- Aunty 5

Other 9 (please specify):

INSTRUCTION

In the next few questions, replace [Carer 3] with name given in B19.

B20. Does [Carer 3] call him/herself an Aboriginal?

- Yes 1
- No 2 Go to B23
- Don't Know 3 Go to B23
- Sometimes 4
- Other 9 (please specify):

B21. Do you know what Aboriginal groups [Carer 3] is a part of?

- Yes 1
- No 2 Go to B23
- Don't Know 3 Go to B23

B22. What groups is [Primary Carer] a part of?

INSTRUCTION

Specify group (eg. Noongar, Yamatji, Wongi, Bardi, etc). Some Carers may identify or belong to more than one Aboriginal group. If so, record multiple groups.

First response:

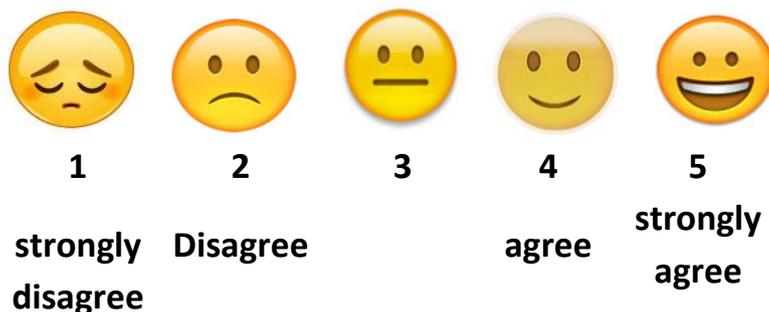
Second response:

Third response:

This page is left blank intentionally

SECTION C

Guthoo Survey



INSTRUCTION

Interviewer to ask each question, pause and wait for an answer. Use the score card to prompt response. Record answers by circling a number. Do not leave any questions unanswered. If a young person does not understand the question, then write a note near the question, but ensure a response is made anyway.

	1	2	3	4	5
1. I am proud of being Aboriginal					
2. I want to be proud of being Aboriginal					
3. I am safe living in Kalgoorlie-Boulder					
4. I want to be safe living in Kalgoorlie-Boulder					
5. I have a car					
6. I want a car					
7. I get information from flyers					
8. I want to get information from flyers					
9. I get help from Aboriginal people					
10. I want Aboriginal people to help me					

11. I get information using the internet on my mobile phone	1	2	3	4	5
12. I want to get information using the internet on my mobile phone	1	2	3	4	5
13. People respect me when they are helping me	1	2	3	4	5
14. I want people to respect me when they help me	1	2	3	4	5
15. I go to Headspace	1	2	3	4	5
16. I want to go to Headspace	1	2	3	4	5
17. I talk to others using facebook	1	2	3	4	5
18. I want to talk to other using facebook	1	2	3	4	5
19. I get information from my cousins	1	2	3	4	5
20. I want to get information from my cousins	1	2	3	4	5
21. I go to a Doctor when I am sick	1	2	3	4	5
22. I want to go to a Doctor when I am sick	1	2	3	4	5
23. I go to the skatepark	1	2	3	4	5
24. I want to go to the skatepark	1	2	3	4	5
25. I am living my life my way	1	2	3	4	5
26. I want to live my life my way	1	2	3	4	5
27. I play sport for a club	1	2	3	4	5
28. I want to play sport for a club	1	2	3	4	5

29. I go to Oasis	1	2	3	4	5
30. I want to go to Oasis	1	2	3	4	5
31. People who talk to me are honest	1	2	3	4	5
32. I want people to be honest when they talk to me	1	2	3	4	5
33. I am respected	1	2	3	4	5
34. I want to be respected	1	2	3	4	5
35. I talk to others using a mobile phone	1	2	3	4	5
36. I want to talk to others using a mobile phone	1	2	3	4	5
37. I go to the basketball court	1	2	3	4	5
38. I want a basketball court	1	2	3	4	5
39. People who talk to me let me speak	1	2	3	4	5
40. I want to speak when people talk to me	1	2	3	4	5
41. I get information from my family	1	2	3	4	5
42. I want to get information from my family	1	2	3	4	5
43. I go to PCYC	1	2	3	4	5
44. I want to go to PCYC	1	2	3	4	5
45. People talk to Aboriginal young people	1	2	3	4	5
46. I want people to talk to Aboriginal young people	1	2	3	4	5

47. I go to the Police when I need help	1	2	3	4	5
48. I want to go to the Police when I need help	1	2	3	4	5
49. I go to a public high school in Kalgoorlie Boulder	1	2	3	4	5
50. I want a new public high school in Kalgoorlie-Boulder	1	2	3	4	5
51. I go to the hospital when I am sick	1	2	3	4	5
52. I want to go to the hospital when I am sick	1	2	3	4	5
53. I see people fighting	1	2	3	4	5
54. I don't want to see people fighting	1	2	3	4	5
55. I talk to other Aboriginal young people when I need help	1	2	3	4	5
56. I want to talk to other Aboriginal young people when I need help	1	2	3	4	5
57. People care about me	1	2	3	4	5
58. I want people to care about me	1	2	3	4	5
59. People who talk to me show they care about me	1	2	3	4	5
60. People who talk to me should care about me	1	2	3	4	5
61. I use Uber in Kalgoorlie-Boulder	1	2	3	4	5
62. I want to use Uber in Kalgoorlie-Boulder	1	2	3	4	5

63. The rubbish is cleaned up in Kalgoorlie-Boulder	1	2	3	4	5
64. I want the rubbish cleaned up in Kalgoorlie-Boulder	1	2	3	4	5
65. Aboriginal young people take ice/speed	1	2	3	4	5
66. I don't want Aboriginal people to take ice/speed	1	2	3	4	5
67. I know at least 1 Aboriginal young person who doesn't want to live anymore	1	2	3	4	5
68. I want Aboriginal young people to live	1	2	3	4	5
69. I get information from my friends	1	2	3	4	5
70. I want to get information from my friends	1	2	3	4	5
71. People are nice to me	1	2	3	4	5
72. I want people to be nice to me	1	2	3	4	5
73. I go to Bega when I am sick	1	2	3	4	5
74. I want to go to Bega when I am sick	1	2	3	4	5
75. People do what they say when they are trying to help me	1	2	3	4	5
76. People who want to help me should do what they say	1	2	3	4	5
77. I get information using facebook	1	2	3	4	5
78. I want to get information using facebook	1	2	3	4	5

79. I have peace	1	2	3	4	5
80. I want peace	1	2	3	4	5
81. Aboriginal young people smoke dope/gunja	1	2	3	4	5
82. I don't want Aboriginal young people to smoke dope/gunga	1	2	3	4	5
83. I use the taxi in Kalgoorlie-Boulder	1	2	3	4	5
84. I want to use the taxi Kalgoorlie-Boulder	1	2	3	4	5
85. Aboriginal people look after each other	1	2	3	4	5
86. I want Aboriginal people to look after each other	1	2	3	4	5
87. I want a water park in Kalgoorlie-Boulder	1	2	3	4	5
88. I will use the water park if it is built in Kalgoorlie-Boulder	1	2	3	4	5
89. I am scared to walk around Kalgoorlie-Boulder	1	2	3	4	5
90. I don't want to be scared to walk around Kalgoorlie-Boulder	1	2	3	4	5
91. Aboriginal young people are not understood by non-Aboriginal (wybellah) people	1	2	3	4	5
92. I want Aboriginal young people to be understood by non-Aboriginal (wybellah) people	1	2	3	4	5
93. I have a job	1	2	3	4	5
94. I want a job	1	2	3	4	5

95. People are racist to me	1	2	3	4	5
96. I don't want people to be racist to me	1	2	3	4	5
97. My friends give me a ride when I need it	1	2	3	4	5
98. I want to get a ride from my friends	1	2	3	4	5
99. I want a diving board in Kalgoorlie-Boulder	1	2	3	4	5
100. I will use the diving board if it is built in Kalgoorlie-Boulder	1	2	3	4	5
101. Gambling is a problem In Kalgoorlie-Boulder	1	2	3	4	5
102. I don't want gambling to happen in Kalgoorlie-Boulder	1	2	3	4	5
103. I am happy	1	2	3	4	5
104. I want to be happy	1	2	3	4	5
105. It's hard for Aboriginal young people to get a job in Kalgoorlie-Boulder	1	2	3	4	5
106. I don't want it to be hard for Aboriginal young people to get a job in Kalgoorlie-Boulder	1	2	3	4	5
107. I have my driver's licence	1	2	3	4	5
108. I want my driver's licence	1	2	3	4	5
109. I want Timezone in Kalgoorlie-Boulder	1	2	3	4	5
110. I will use the Timezone if it is built in Kalgoorlie-Boulder	1	2	3	4	5
111. My family has a car	1	2	3	4	5
112. I want my family to have a car	1	2	3	4	5

113. Kalgoorlie-Boulder is boring	1	2	3	4	5
114. I don't want Kalgoorlie-Boulder to be boring	1	2	3	4	5
115. I see Aboriginal mob fight (wybellah) non-Aboriginal mob	1	2	3	4	5
116. I don't want to see Aboriginal people to fight (wybellah) non-Aboriginal people	1	2	3	4	5
117. Police crush motorbikes	1	2	3	4	5
118. I don't want Police to crush motorbikes	1	2	3	4	5
119. I have respect for Aboriginal people	1	2	3	4	5
120. I want to have respect for Aboriginal people	1	2	3	4	5
121. Stealing is a problem in Kalgoorlie-Boulder	1	2	3	4	5
122. I don't want stealing to happen in Kalgoorlie-Boulder	1	2	3	4	5
123. I want a youth centre just for Aboriginal young people	1	2	3	4	5
124. I will go to a youth centre just for Aboriginal young people if it is built in Kalgoorlie-Boulder	1	2	3	4	5
125. I go to the library	1	2	3	4	5
126. I want to go to the library	1	2	3	4	5
127. Aboriginal young people smoke cigarettes	1	2	3	4	5
128. I don't want Aboriginal young people to smoke cigarettes	1	2	3	4	5

129.	I feel shame when I see Aboriginal people laying around on the streets	1	2	3	4	5
130.	I don't want to be shame when I see Aboriginal people laying around on the streets	1	2	3	4	5
131.	I go out bush with my family	1	2	3	4	5
132.	I want to go out bush with my family	1	2	3	4	5
133.	I don't have any money to spend	1	2	3	4	5
134.	I want money to spend	1	2	3	4	5
135.	I have a bright/good future	1	2	3	4	5
136.	I want to have a bright/good future	1	2	3	4	5
137.	Aboriginal young people fight each other	1	2	3	4	5
138.	I don't want Aboriginal young people to fight each other	1	2	3	4	5
139.	The police like Aboriginal young people	1	2	3	4	5
140.	I want the police to like Aboriginal young people	1	2	3	4	5
141.	There are things for Aboriginal young people to do in Kalgoorlie-Boulder	1	2	3	4	5
142.	I want things to do for Aboriginal young people in Kalgoorlie-Boulder	1	2	3	4	5
143.	Aboriginal young people drink alcohol	1	2	3	4	5
144.	I don't want Aboriginal young people to drink alcohol	1	2	3	4	5

145.	I like school	1	2	3	4	5
146.	I want to like school	1	2	3	4	5
147.	Aboriginal adults fight each other	1	2	3	4	5
148.	I don't want Aboriginal adults to fight each other	1	2	3	4	5
149.	I have a motorbike	1	2	3	4	5
150.	I want a motorbike	1	2	3	4	5
151.	I have good health	1	2	3	4	5
152.	I want good health	1	2	3	4	5
153.	When I talk, people listen carefully to me	1	2	3	4	5
154.	I want people to listen carefully to me when I talk	1	2	3	4	5
155.	I go out bush shooting	1	2	3	4	5
156.	I want to go out bush shooting	1	2	3	4	5
157.	I catch a bus in Kalgoorlie-Boulder	1	2	3	4	5
158.	I want to catch a bus in Kalgoorlie-Boulder	1	2	3	4	5
159.	Aboriginal young people are not understood by other Aboriginal people	1	2	3	4	5
160.	I want Aboriginal people to be understood by Aboriginal people	1	2	3	4	5

161.	When I need help, I ask (wybellah) non-Aboriginal people	1	2	3	4	5
162.	I want (wybellah) non-Aboriginal people to help me	1	2	3	4	5
163.	Aboriginal young people are questioned by police	1	2	3	4	5
164.	I don't want Aboriginal young people being questioned by police	1	2	3	4	5
165.	I have respect for myself	1	2	3	4	5
166.	I want respect for myself	1	2	3	4	5
167.	I have a good family	1	2	3	4	5
168.	I want to have a good family	1	2	3	4	5

C169. Would you like to help us tells others what Aboriginal young people have said about living in Kalgoorlie-Boulder?

- Yes 1
No 2
Don't know 3

What is the best contact for you?

SCRIPT

*That's the end of our yarn.
Thanks so much for helping me
out. Now I know a lot more about
what it's like for you being an
Aboriginal kid.*

*What we do now is read all the
other kid's thoughts and write up a
report*

C170. Time Interview Ended

: am/pm

C171. Status of Collection

- Fully Responding 1
Partially Responding 2
Refusal 3
Non-Contact 4
Consent signed 5
Image release signed 6
Gift card form signed 7
Gift card provided 8

Appendix 4: Evaluation

Workshop Evaluation Form-Youth Gathering (Adult form)

Your feedback is critical. We would appreciate if you could take a few minutes to share your ideas

Please return this form at the end of the day. Thank you.

Date: Monday 3rd April 2017

	Strongly disagree			Strongly agree	
1. The workshop was important to me	1	2	3	4	5
2. I will tell Aboriginal kids about this workshop	1	2	3	4	5
3. The workshop timetable was good	1	2	3	4	5
4. The workshop was organised	1	2	3	4	5
5. The Artist was friendly	1	2	3	4	5
6. The Koya Staff helped me	1	2	3	4	5
7. I believe the young peoples' ideas and stories were taken seriously	1	2	3	4	5
8. The art project was fun	1	2	3	4	5
9. The food was good	1	2	3	4	5
10. PCYC was a good place to have the workshop	1	2	3	4	5
11. The kids who came were friendly	1	2	3	4	5
12. I would like to be involved in Phase 2	1	2	3	4	5
13. I would like to be involved in Phase 3	1	2	3	4	5

12. What did you like the most? Do you have any suggestions to make the workshop better next time?

Workshop Evaluation Form-Youth Gathering (young person form)

Your feedback is critical. We would appreciate if you could take a few minutes to share your ideas

Please return this form at the end of the day. Thank you.

Date: Monday 3rd April 2017

	Strongly disagree			Strongly agree		
1. The workshop was important to me	1	2	3	4	5	
2. I will tell other Aboriginal kids about this workshop	1	2	3	4	5	
3. The workshop timetable was good	1	2	3	4	5	
4. The workshop was organized	1	2	3	4	5	
5. The Artist was friendly	1	2	3	4	5	
6. The Kinship Champions helped me	1	2	3	4	5	
7. My ideas and stories were taken seriously	1	2	3	4	5	
8. The art project was fun	1	2	3	4	5	
9. The food was good	1	2	3	4	5	
10. PCYC was a good place to have the workshop	1	2	3	4	5	
11. The kids who came were friendly	1	2	3	4	5	
12. I would like to be involved in Phase 2	1	2	3	4	5	
13. I would like to be involved in Phase 3	1	2	3	4	5	

14. What did you like the most? Do you have any suggestions to make the workshop better next time?

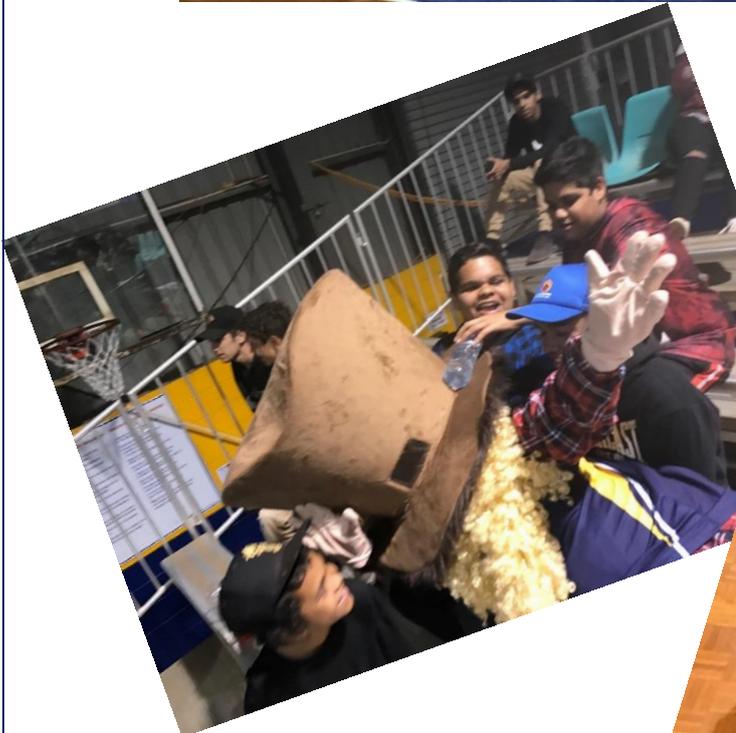
Thank you!

Appendix 5: Score Sheet for Guthoo Instrument and Evaluations

				
1	2	3	4	5
Strongly disagree	Disagree		Agree	Strongly agree

Appendix 6: Photographic journey of Guthoo -Kalgoorlie Youth Project 2017









Appendix 7: Original Art Creations

Group 1



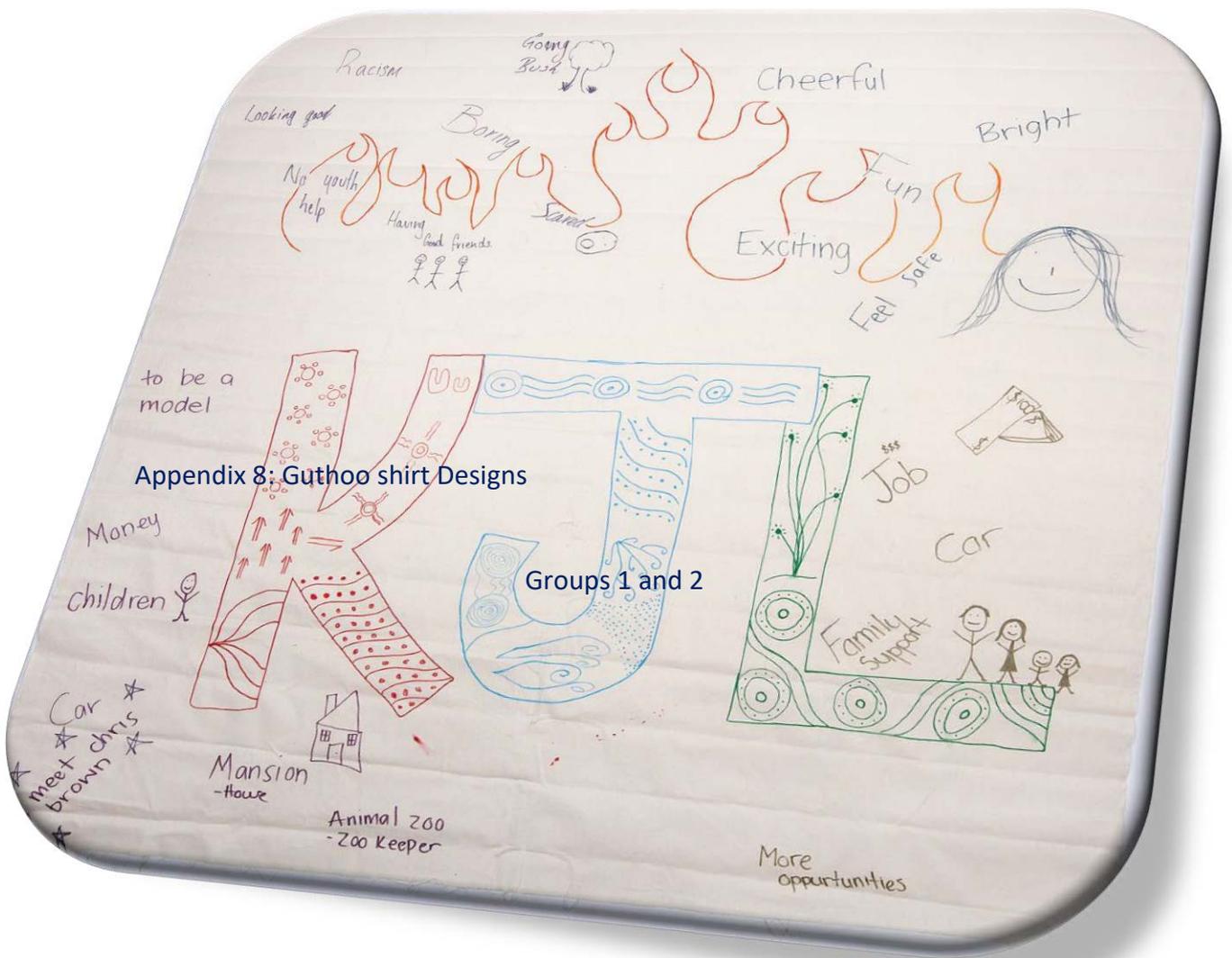
Group 2



Group 3



Group 6



Appendix 8: Guthoo shirt Designs

Groups 1 and 2

Appendix 8: Guthoo Shirt Designs

Groups 1 and 2



Groups 3 and 4



Groups 5 and 6





Free Community Event

Guthoo Youth Summit

Friday 6th October 2017

Goldfields Art Centre, 35 Cheetham St, Kalgoorlie WA

From 3:30 pm to 8:30pm / Dinner provided between
6:00-6:45pm



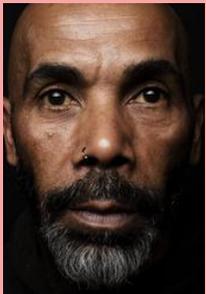
Proudly Funded
by the
Australian Government



The Guthoo Youth Summit is an opportunity for you to interact, witness and celebrate the strengths and resilience of the Aboriginal young people of Kalgoorlie-Boulder. Young people will share solutions to the challenges they experience. The Summit has been developed, created and performed by Aboriginal young people of Kalgoorlie-Boulder. For more information contact Cheryl on 0427 778 086.

Guthoo Crew

behind the scenes are the most wonderful people...



**IF YOU ARE
PERSISTENT,
YOU WILL GET IT.
IF YOU ARE
CONSISTENT,
YOU WILL KEEP IT.**



GUTHOO COMMUNITY PRESENTS

Guthoo Youth Summit

Goldfields Art Centre Kalgoorlie

Friday 6th October 2017

3:30pm-8:30pm



Proudly funded by the Australian Government

Program



MASTER OF CEREMONIES

Kyle Lynch (aka Wongi Warrior) supported by Juan Tucker, Madison Middleton & Cassieopia Middleton.

STREET ART SIGN IN

Linden & Tempest

Arrival of guests

Afternoon tea

YUWA

Welcome to Summit

Kyle Lynch

Welcome to Country

Elder Aubrey Lynch

Welcome to Guests

Cassieopia Middleton

RESPECT AND HONOUR

1 minute silence to honour our brother *Kyle Lynch*

Respecting our brother's memory *Kyle Lynch*

GUTHOO RIDERZ

*Malachi, Jakob, Juan, Djuran, Matthew, Keleisha, Hamish, Damien
(Priscilla- Kinship Champion)*

GUTHOO GROUP 1

Q & A (PART 1)

James, Taisharn & Matthew

TODAY MIGHT BE MY DAY

Kyle & Darryl

Q & A (PART 2)

Alkira, Malachi & Damien

DEADLY DJIDJIS

Ambrodie, Lachey Tyrelle, Kyde & Talvin

GUTHOO GROUP 2

INTERMISSION & DINNER

6:35pm-7:25pm

FINALE

12 O'CLOCK BOYZ

Taj & Eddy

Jamaica, Kheyan

GUTHOO GROUP 3

RUNWAYZ

Shanique, Montana Cassiopeia, Taisharn Clarissa, Kiah, Kiaja Alkira, Hayley, Kayla Daneesha, James Quinton & Noah

YABU DELLY STOKES

THANK YOU & CLOSE





The Guthoo Journey

The untimely death of an Aboriginal young person sparked a reaction by the Aboriginal and non-Aboriginal communities of Kalgoorlie-Boulder which has resulted in the Guthoo project being initiated. Our preparatory research showed that Aboriginal youth in Kalgoorlie-Boulder feel unsafe, bored, unheard, with little or no opportunities for employment, difficulties remaining at school and lack of activities to fulfil their time.

Armed with this knowledge, our team investigated the perceptions and experiences of Aboriginal youth in a community workshop ably supported by community identified Kinship Champions and led by a local, prominent Aboriginal artist. We used art therapy in small groups to ascertain young Aboriginal people's perceptions and experiences of what life in Kalgoorlie-Boulder is like now; what life should be like in the future; what youth need to have the life they want for the future; and the barriers and protective factors for access to current services.



The outcome is an innovative survey designed using the concepts uncovered in the art therapy workshops which have been piloted in Stage 2a of the Guthoo project and has been refined for use in Stage 2b of the full scale study.



The Summit Preparation

For the past 3 months, workshops have been held at YMCA (Thursdays 5-7pm) to support the young people to interpret the data and develop responses in readiness for presentation at the Summit.

A bridge for exchange

The Summit has provided the opportunity for young people to speak with confidence about the challenges experienced living in Kalgoorlie-Boulder and solutions from their worldview.

It is an opportunity to showcase their strengths, resilience and expertise and thereby a chance for the wider community to witness the positives of a very stereotyped population. The Summit will build bridges between people and this has been made possible via the friendly platform of the Summit.



Guthoo Sponsors

The Guthoo Summit would not be possible without the generosity of the people and businesses of Kalgoorlie-Boulder.

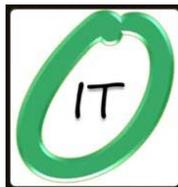
We have been humbled by their sincerity to help us make a difference to the lives of Aboriginal young people. We are honoured that you are a part of the Guthoo Youth Community.



Side Tracked TV Multimedia Productions
Land, Underwater and Adventure Cinematography

Edie's Honey Ant Supplies

SASSY SUES DESIGNER VINTAGE Vintage, pre-loved and a little bit more



Our hearts are warm
because of

GUTHOO ENGAGEMENT

Rowena Leslie

ARTISTIC DIRECTOR

Gary Cooper

KINSHIP CHAMPIONS

Maria Meredith

Lena Abdullah

Denise Lynch

Priscilla Tucker

Michael Leslie

GUTHOO MENTORS

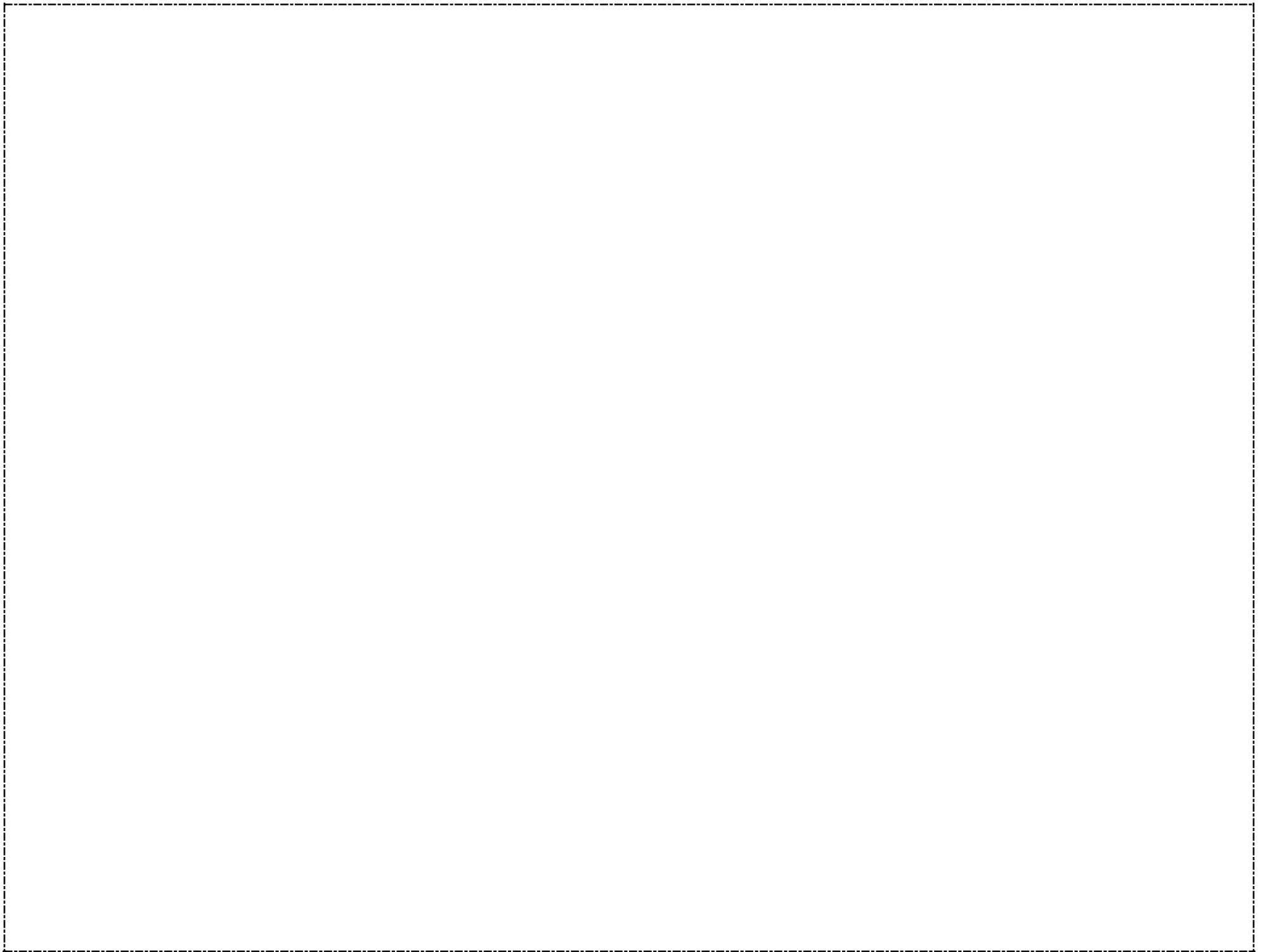
Leslie Slater

Linden Tucker

Tempest Combo

Brianna Taylor







Order of Proceedings

Guthoo Youth Summit 2017

Kalgoorlie

Goldfields Art Centre GAC

Date:	Friday 6 October 2017
Time:	Youth Workshops 10.00 am -2:30pm (including morning tea and lunch) Youth Summit 3:30 pm - 6:30pm (including afternoon tea) Dinner 7:00pm to 8:30pm Event to end 10.00pm
Location/Venue:	Goldfields Art Centre, 35 Cheetham Street, Kalgoorlie
MC:	Kyle Lynch
Welcome:	Mr Aubrey Lynch
Guthoo Team	Cheryl, Marie, Tannielle, Jay, Rowena, Darlene
Guthoo Kinship Champions	Maria, Lena, Priscilla, Denise, Michael, Gary
Guthoo Youth Mentors	Tempest, Linden
Guthoo Summit Artistic Director	Gary Cooper

Time	Activity	Who	Room
WORKSHOP SET UP			
4:00 pm	Thursday 5th October set up for Youth Summit	Guthoo team	
WORKSHOP PROGRAMME			
10.00 am	Friday 6th October Reception and morning tea Photographic Journey of Guthoo	Guthoo team	Foyer
10:30	Welcome Address: <ul style="list-style-type: none"> • Purpose of the Workshop and Summit • Roles for the day • Break up into 3 groups 	Kyle Lynch Cheryl KT	
11:00	Workshop 1 Group 1 Group 2 Group 3	Facilitators Cheryl Rowena Maria	Ensemble Decking Backstage
12:30	Lunch		
1:00	Workshop 2 Group 1 Group 2 Group 3	Facilitators Cheryl Rowena Maria	Decking Backstage Ensemble
2:00-3:15	Develop Powerpoint of workshop findings for each group	Cheryl (G1) Rowena (G2) Maria (G3)	Ensemble

SUMMIT PROGRAMME

3:30 pm	Arrival of guests Afternoon tea <ul style="list-style-type: none">• Street Art signing in	Linden Tempest	Foyer
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4:00pm	Guests take seats	Guthoo team	Theatrette
4:05	<ul style="list-style-type: none"> • <u>MCs Introductions and Welcome to Summit</u> <p>[Kyle] Yuwa. Welcome to the first ever Guthoo Youth Community Summit. My name is Kyle and I am your MC for the evening. The Guthoo youth work together and to assist me tonight are: Madison, Juan and Cassieopia.</p> <ul style="list-style-type: none"> • <u>Explains emergency evacuation & safety procedures</u> <p>[Madison] Hello I am Madison. Before we begin we need to explain the emergency evacuation and safety procedures. In the case of an emergency please exit via the front door with the emergency exit to the back right of the building; restrooms outside to the left of exit. Koya Aboriginal Corporation staff will direct you to the muster point which is located the front Cheetham Street and the back of the building Cheetham Street.</p> <ul style="list-style-type: none"> • <u>Welcome guests to the Guthoo Youth Summit</u> <p>[Juan] Us young people have called this Summit Guthoo which means we are one. It is our belief that there are many hands in the community from different cultures, expertise, strengths and ideas that hold our children and young people.</p>	<p>Kyle/Juan/Madison/ Cassiopeia</p> <p>Kyle</p> <p>Madison Juan Cassieopia</p> <p>Madison</p> <p>Madison</p> <p>Juan</p> <p>Juan</p>	

	<p>[Juan] We have been working with members of the Koya Aboriginal Corporation alongside our very own Kinship Champions since April this year. The Guthoo project is a 3 step process in which we help co-design the Guthoo Survey that explores the lives of Aboriginal youth in Kalgoorlie-Boulder. The pilot data has been interpreted by the Guthoo youth and here at this Summit, the youth will perform their interpretations.</p> <p>[Cassie] The Guthoo Summit is an opportunity for you to interact with young people, hear their challenges and witness their strengths as they perform tonight. Their performances are based on their interpretation of data collected since April about life in Kalgoorlie. Tonight, we kindly ask you tonight to take off your glasses and renew your vision with a strength based perspective of your young community...the Guthoo community. We urge you to be courageous and explore the strengths, passions and solutions presented by the Guthoo young people. We urge you to take a chance, think outside the box to build sustainable real life opportunities for the Guthoo young people. In doing so, you will create a colourful community tapestry to hold all young people for future generations.</p> <p>[Kyle/Madison/Juan/Cassie] <i>(say together)</i> This is our wish for you all</p>	<p>Juan</p> <p>Cassieopia</p> <p>Kyle/Madidson/Juan/Cassie</p>	
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	<ul style="list-style-type: none"> • Outline of the program for the evening <p>[Kyle] Tonight the Guthoo Youth will showcase their strengths and talents in a series of video documentaries and on stage performances. Dotted throughout the Summit are Messages of Hope and Inspiration from around the globe. We want to hear the audience and so we have a 2 part Question and Answer section as well. So don't be shy when we put the spotlight on you.</p>	Kyle	
4:15	<ul style="list-style-type: none"> • MC Invites Grandfather Mr Aubrey Lynch to make welcome address <p>[Kyle] I am proud to now call upon my Grandfather Mr Aubrey Lynch to made a welcome to country address.</p>	Kyle	
	<ul style="list-style-type: none"> • Welcome by Kyle's Grandfather Mr Aubrey Lynch 	Aubrey Lynch	
	<p>[Kyle]. Thank you Pop for your words and for being here to support the Guthoo Youth Summit. It means a lot to us all especially me.</p> <p><i>Kyle to assist Mr Aubrey Lynch off stage</i></p>	Kyle	
4:20	<ul style="list-style-type: none"> • MC Kyle: Invites Cassieopia Middleton to the stage 	Kyle	

4:22	<ul style="list-style-type: none"> Acknowledges special guests, importance of Guthoo and format of the program <p>[Cassie] I would like to officially acknowledge the Wongutha Elders, Guthoo Kinship Champions, Parents, Carers and Djidjis. We kindly thank you for coming here tonight to share in the Guthoo Summit.</p> <p>I would also like to acknowledge:</p> <ul style="list-style-type: none"> Ms Anne Marie Roberts , Deputy State Manager at Federal Department of the Prime Minister and Cabinet , Director of Regional Networks Representing Senator The Honourable Nigel Scullion, Minister for Indigenous Affairs Mr Rick Wilson Federal Parliamentary Member for O'Connor, Western Australia Mr Richard Aspinall , Regional Manager Greater Western Australia Department Prime Minister and Cabinet And his Team ... Ms Anne Marie Lynch ,Senior Advisor, Department of Prime Minister and Cabinet , and Ms Arlene Francis,Adviser Greater Goldfields Section Greater West Australia Region Regional Network Department of the Prime Minister and Cabinet Mr Reece Whitby MLA Member for Baldivis Parliamentary Secretary to the Treasurer REPRESENTING Honourable Ben Wyatt Western Australian Government Treasurer; Minister for Finance; Energy; Aboriginal Affairs Mr Kyle McGinn Parliamentary Member of the Western Australian Legislative Assembly - for the Pastoral Region (which covers the electorates of Kalgoorlie, Kimberley, North West Central and Pilbara.) REPRESENTING Minister Alannah Mac Tiernan for Regional Development; 	Cassieopia	
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	<p>Agriculture and Food; Minister assisting the Minister for State Development, Jobs and Trade; and also representing , Minister Sue Ellery for Education and Training and Leader of the Government in the Legislative Council”.</p> <ul style="list-style-type: none"> • Mr Kyran O’Donnell Parliamentary member of the Western Australian Legislative Assembly , Shadow Minister for Aboriginal Affairs ,Member for Kalgoorlie • Right Honourable Mayor John Bowler, City of Kalgoorlie Boulder • Chief Executive Officer, Mr John Walker, City of Kalgoorlie Boulder • City of Kalgoorlie Boulder ,Councillor Mandy Reidy • Inspector Tony Colfer, Representing Superintendent Daryl Gaunt for Kalgoorlie Boulder • Ms Kate Fielding Chair, Goldfields Development Commission, Western Australia • Mr Ron Alexander (A great Friend of our community) Co chairman of Perth Stadium Steering committee • Mr Bob Taddeo Department of Justice’s, Director Policy and Aboriginal Services • Ms Tanya Steinbeck Executive Director Regional Reform Unit, Western Australian Department of Communities representing Mr Graham Searle Acting Director General Western Australian Department of Communities • Alison Gibson ,Principal Aboriginal Liaison Officer representing the Ombudsman Western Australia, Mr Chris Fields 		
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	<ul style="list-style-type: none"> • Mr Alan Kickett, Chair of Koya Aboriginal Corporation • Guthoo Engagement Officer Mz Rowena Leslie and her husband Mr Kurtis Leslie, Principal of CAPS Coolgardie • Guthoo Kinship Champions Mz Maria Meredith Mz Lena Abdullah Mr Michael Leslie Mz Priscilla Tucker Mz Denise Lynch • Guthoo Summit Artist Director Mr Gary Cooper, • The community of Kalgoorlie and friends visiting Kalgoorlie <p>Please enjoy We are One - Guthoo Youth Summit</p>		
4:30	[MC Kyle]: Thankyou Cassieopia and indicates her off stage	Kyle	
4:34	<p>RESPECT AND HONOUR</p> <p>[MC Kyle]: Recently we lost one of our Guthoo Community members and in respect, we take this time for a minute silence.</p> <p><i>1 minute of silence</i></p> <p>[MC Kyle]: Thank you. In respect of our fallen brother's family, I now would like to honour his life.</p>	Kyle	

<p>4:35 Act 1</p>	<p>Honoring Elijah</p> <p><i><u>Video by Possie</u></i></p> <p>[MC Kyle]: On behalf of the Guthoo Youth, we would like to call upon Eljah’s Uncle Michael to accept a small token to honour Elijah.</p> <p><i><u>Message of Hope Video by Deb Johnson</u></i></p> <p>[MC Kyle]: I now present the Guthoo RiderZ:</p> <p>Juan Jakob Matthew Djuran Damien Hamish Keleisha Malachi</p>	<p>Video</p> <p>Kyle</p> <p>Michael James (Elija’s uncle) to receive helmet.</p>	
<p>4:45pm Act 2</p>	<p>Presenter: Guthoo RiderZ</p> <p><i><u>Video documentary (5 mins)</u></i></p> <p>Stage presentation (5 mins)</p> <p><i><u>Message of Hope Video by June Oscar</u></i></p>	<p>Juan Jakob Matthew Djuran Damien Hamish Keleisha Malachi</p>	
<p>4.54pm</p>	<p>[MC Kyle]: Thank you Guthoo RiderZ</p>	<p>Kyle</p>	

4:55 pm	<p>[MC Kyle]: During the morning of the Summit, Youth have gathered and workshopped the challenges they experience living in Kalgoorlie-Boulder and the solutions to these challenges. They have worked this morning from 10-2:30pm. Guthoo means we are one and so these workshops were open to all youth in the community regardless of their culture and backgrounds. The youth in each group selected their speakers to present their findings. I now call upon Guthoo Group 1.</p>	Madison	
5:00pm Act 3	<p>Presenter Guthoo Group 1 Hello my name is and I am presenting Guthoo Group 1's workshop findings.</p>		
5:10pm	<p>[MC Kyle]: Thank you Guthoo Group 1. I now would like you to turn your attention to James, Madison and Matthew who are standing among you in the audience for Part 1 of the Inaugural Q & A</p>	Kyle	
5:10 pm Act 4	<p>Q and A part 1 [James, Taisharn and Matthew] To ask 1 question each (5 mins limit on response)</p> <p><i><u>Message of Hope Video by Deb Lehmann</u></i></p>	James Taisharn Matthew	

5:25 pm	<p>[Madison] to present Act 5</p> <p>[Madison]: I now would like to call our MC Kyle to the stage with Darryl Indich. Kyle has been writing a book about his life and specifically about his journey for a job. Darryl has wonderful art skills and has illustrated much of the book.</p>	Madison	
5:26pm Act 5	<p>Presenter: Today might be my day... by Kyle Lynch, Darryl Indich</p> <p>Stage presentation (7 mins)</p> <p><u><i>Message of Hope Video by James Bruce</i></u></p>	Kyle & Darryl	
5:36pm	<p>[Madison]: Thank you Kyle and Darryl for your inspiring words and creativity.</p> <p>[Madison]: I now would like to continue with the Inaugural Guthoo Q & A Part 2. Please direct your attention to Alkira, Malachi and Damien in the audience.</p>	Madison	
5:46pm Act 6	<p>Q and A part 2</p> <p>[Alkira, Malachi and Damien]</p> <p>To ask 1 question each (5 mins limit on response)</p> <p><u><i>Message of Hope Video by Tony Catalano</i></u></p>	Alkira Malachi Damien	

6:05pm	<p>[Madison]: I now welcome Deadly Djidjis. Sport is a big part of Guthoo Youth and these young men (Ambrodie, Lachey, Tyrelle, Kyde, and Talvin) are football heroes who have a unrelenting passion for the game. In fact one of our very own Guthoo Youth, Talvin Stubbs was selected in 2017 Goldfields Talent Academy and is currently in Perth training with the Subiaco WAFL club. Unfortunately talented Talvin is unable to join us.</p> <p>Please welcome Deadly Djidjis.</p>	Madison	
6:15pm Act 7	<p>Presenter: Deadly Djidjis <u><i>Video documentary (5 mins)</i></u> Stage presentation (2 mins)</p> <p><u><i>Message of Hope Video by Shaoui Shahid</i></u></p>	Ambrodie Lachey Tyrelle Kyde Talvin	
6:25pm	<p>[MC Kyle]: Thank you Deadly Djidjis. I now would like to welcome Guthoo Group 2 to present their workshop findings.</p>	Kyle	
6:25pm Act 8	<p>Presenter Guthoo Group 2 Hello my name is and I am presenting Guthoo Group 2's workshop findings.</p> <p><u><i>Message of Hope Video by Megan Mitchell</i></u></p>		

6:35pm	<p>[MC Kyle]: Thank you Guthoo Group 2.</p> <p>[MC Kyle]: When we gather, we share food and yarns. So on behalf of the Guthoo Youth, please now join us for dinner which has been prepared by local Aboriginal caterers, Edies Honey Ant Supplies.</p> <p>Dinner is served in the foyer. Please be reseated at 7:20 for the Guthoo Finale.</p>	Kyle	
6:35-7:20pm	Intermission and Dinner		Foyer
7:28pm	<p>[MC Kyle]: I welcome you all back to the Guthoo Finale. I hope you enjoyed your dinner and yarns.</p> <p>Please now welcome to the stage the 12 o'clock BoyZ who are a band of BMX riders. Say hello to Jamaica, Kheyman, Taj and Eddy.</p>		
7:30pm Act 9	<p>Presenter: 12 o'clock BoyZ (off road BMX)-</p> <p><i>Video documentary (5 mins)</i></p> <p>Stage presentation (5 mins)</p>	Jamaica Kheyman Taj Eddy	
7:40pm	<p>[MC Kyle]: I now would like to introduce the final workshop Guthoo Group 3 to the stage to present their findings.</p>	Kyle	
7:41pm Act 10	<p>Presenter Guthoo Group 3</p> <p>Hello my name is and I am presenting Guthoo Group 3's workshop findings.</p> <p><i>Message of Hope Video by Terry Redman</i></p>		

7:42pm	<p>[MC Kyle]: Thank you Guthoo Group 3.</p> <p>We will have made it to the Guthoo Finale!</p> <p>I would like to take this chance to thank you for being here tonight. It means a lot to us young people that you are here to share in our lives and witness our talents and strengths.</p> <p>Please now welcome RunwayZ:</p> <p>Shanique Montana Cassiopeia Taisharn Clarissa Kiah Kiaja Alkira Hayley Kayla Daneesha James Quinton Noah</p>	Kyle	
7:45pm Act 10	<p>Presenter: RunwayZ</p> <p>Video documentary (5 mins) Stage presentation (20 mins)</p>	<p>Taisharn Kiah Cassiopeia Shanique Clarissa Kiaja Alkira Hayley Kayla Daneesha Montana James Quinton Noah</p>	

8:10pm	<p>[MC Kyle]: Please put your hands together for the Runwayz who have worked under extreme conditions to put their show on for you today. I especially would like to mention Quinton, James and Noah for strutting their stuff!</p> <p>[MC Kyle]: Before I announce the final act, I would like thank a number of people and so when I call your name please come to the stage:</p> <p>Guthoo Art Director: Mr Gary Cooper</p> <p>Kinship Champions:</p> <ul style="list-style-type: none"> • Mz Maria Meredith • Mz Lena Abdullah • Mr Michael Leslie • Mz Priscilla Tucker • Mz Denise Lynch <p>Koya staff:</p> <ul style="list-style-type: none"> • Dr Cheryl Kickett-Tucker • Mz Rowena Leslie • Mz Tannielle McHugh • Mr Jaylon Tucker • Mz Marie Redman • Mz Darlene Davis <p>Guthoo Supporters:</p> <ul style="list-style-type: none"> • Ash Gibb, Side Tracked TV • Tim Neeson, Original IT • Tegan Yaich, Goldfields Art Centre • Danny and Cheryl, YMCA • Melissa Combo, Kalgoorlie Consolidated Gold Mines • Suzanne Pugl, Sassy Sues 	Kyle	
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	<ul style="list-style-type: none"> • Mele Spencer, MakeupArtist • Jasmine Stubbs, Assistant to the Makeup Artist • Elaine and Tony, Best Western • Brianna Taylor, Model • Leslie Slater, Mentor • Tempest Combo, Mentor • Linden Tucker, Mentor <p>This Summit has been created by the Guthoo Youth and held by the Kinship Champions and Koya Staff. On behalf of the Guthoo Youth, I would like to thank you all for your timeless dedication, support and love working alongside the Guthoo Youth.</p> <p>The final act for the evening is our very own Delly Stokes of the Yabu Band. Please make him welcome as he heads to the stage.</p>		
8:15pm Act 11	<p>Finale</p> <p>Campfire song</p> <p>I am Australian (with all youth on stage)</p>	Delly Stokes	
8:30pm	Finish		

Guthoo Q & A Session

1. The police impounded my friend's motorbike because he couldn't prove ownership. His grandfather had to pay money to get back his own motorbike. How can we young people feel safe riding our own motorbikes when even the police, who are there to protect us, are more likely to question our ownership because we are aboriginal?
2. In skinny park on Wilson Street, a lot of aboriginal people sit there. The council has talked about removing the sitting areas. In Boulder, another park mostly used by aboriginal people, it has been fenced off. Why do the city council want to remove these places, while spending so much money on a golf course used mostly by white people?
3. One thursday night I was riding my new bike home from my friend's house to get ready to come to a Guthoo workshop. While I was riding a white lady pulled up along side me shouting at me that the bike I was riding was stolen and taking photos of me on her phone. I hear from other youth in Kalgoorlie that this sort of things happen a lot. When things like this happen, what protection do I have? What can be done to stop this sort of behaviour and make me feel safe?
4. My friend's mum tried to help a kid get mental help when he attempted suicide. He was asked to come back a week later for the next available appointment. He didn't go back. He needed help immediately. A lot of kids I know need help immediately. How is this new mental health facility going to help our mob?
5. My cousins and I look forward to one day having our licence and driving our own car, as I'm sure all young people my age are. The problem we have is we don't have parents who can afford to help us buy a car and it is very difficult for us to get a job at our age, with no experience or anyone who can put a good word in for us with an employer. How can I get a job and get my own car?
6. My friend lost his mum a few years ago. His father is gone. He started this project just like me but was moved around so much that he missed out. He has no one to speak out for him, to look out for him. I was told that a nation's character is determined by the way it treats its most weak, its most vulnerable. I want to know what this town can do to help my friend and kids like this? They need our help.