

# network noise

The newsletter of the Youth Affairs Network of Queensland

## **What's Inside...**

*Celebrating Small Community Orgs*

*Crown Sovereignty and  
Aboriginal Sovereignty*

*Youth Work: Defining a Sector*

# CONTENTS

DIRECTOR'S REPORT:	3
DEFINING YOUTH WORK IN QLD	4
CELEBRATING SMALL COMMUNITY ORGS	6
FEATURE: CROWN SOVERIGNTY AND DOCTRINES USED TO EXTINGUISH ABORIGINAL SOVEREIGNTY	8
YANQ UPDATES	12
YANQ 'WHERE TO NEXT?' FORUMS	13
YOUTH INTERAGENCY CONTACT DETAILS	16
YANQ VALUES + JOIN YANQ TODAY!	18



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## Contributions welcome!

We'd love you to contribute to Network Noise. Ring, write, email or fax us your latest news on any of the following:

- workshops and events
- youth programs
- training events
- projects
- change of address
- latest resources
- research news
- innovations

The March copy deadline is **February 20th**.

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The *Network Noise* Newsletter of the Youth Affairs Network Queensland Inc (YANQ) is published every three months.

ISSN 1320-2588

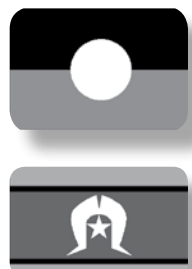
Youth Affairs Network of Queensland Inc  
Print Post Approved PP437149/00018  
ABN: 28 205 281 339

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## YANQ believes that the primary culture of Australia is Aboriginal



We recognise that Aboriginal, Torres Strait Islander and South Sea Islander people are three separate cultures. We recognise Aboriginal people as the permanent custodians of mainland Australia and Torres Strait Islanders as permanent custodians of the Torres Strait Islands that are an integral part of Australia, including those areas of land and sea whose owners have been wiped out as a result of racist politics and acts. We use the term custodianship in the context of protection and care for the land.

YANQ is committed to respecting individuals, Murri and Islander communities. We seek to understand their responses to policies and issues affecting them. We are committed to learning about their understandings of the impact of decisions on them. YANQ apologises for the past and present social mistreatments of Murri and Islander people created by colonisation, and is committed to supporting the healing process.

# SECTOR CHECKUP

## Futures Forum

As most of you would be aware, the Futures Forum has been the main representation body for the NGO sector in Queensland for a number of years. Futures Forum was established to bring together the collective voice of the sector and to position the sector to work more strategically with governments and other stakeholders.

YANQ played a key role in establishing the Futures Forum and in some of its major work, including the compact with State Government. One of the reasons the Forum was established was because of the widely held concern that at times there is a conflict between the interest of individual peaks and the interest of the sector. This was echoed in early 2011 when Futures Forum members voted to create the position of co-chair for the Forum, as the Queensland Council of Social Services (QCOSS) had assumed the role of permanent chair. Later in 2011, YANQ was voted in by the Forum to the position of co-chair. The majority of Forum members who had voted YANQ had high expectations from YANQ to bring a level of transparency and collective decision-making to the Forum.

Over the past year, YANQ has acted on this responsibility vested in us by the community sector in Queensland. In particular, YANQ has strived to be a strong advocacy voice in the Futures Forum for small organisations, and since the March Queensland election, a strong advocate for collective action by the Futures Forum against cuts to the sector.

It is collective advocacy spearheaded by the Futures Forum that QCOSS has been hindering and YANQ believes there are moves by QCOSS and a number of other organisations to kill off the Futures Forum altogether and to devolve the advocacy role to QCOSS and the sector development work to a yet to be established 'industry body'. QCOSS and a handful of organisations with financial support from large organisations

have commissioned Field Consulting to develop a business plan for the establishment of an 'industry body'.

At the last Futures Forum meeting, YANQ asked a number of questions, including:

1. Is the report by Field Consulting going to be released to NGOs and will there be an opportunity for further discussion?
2. Does the proposed industry body include small and large for-profits?
3. How would an industry body representing small and large NGOs who are competing for funds ensure equitable services?
4. Why are we duplicating the *Community Council for Australia* in Queensland?

Unfortunately, these and other questions were left unanswered. YANQ is concerned that an 'industry body' could be forced on the sector - while at the same time the Futures Forum, which brought the largest 52 peaks and statewide services under one umbrella, will be sidelined.

For this reason, YANQ is demanding that QCOSS and their partners make public as soon as possible the report by Field Consulting and to commit to further consultation with the sector in 2013, before any moves are made to change the current structure. YANQ will do all that is in our power to ensure a transparent process for NGOs in developing a vision and structures to lead us into the future.

The strength of our sector is in our diversity and collectiveness, and any attempt to undermine the diversity or collective potential of the sector will be strongly resisted by YANQ.

## Youth Services Review

The Department of Communities, Child Safety and Disability Services has recently announced their intention to 'recommission' youth service

funding (under YARI and YSC initially, with youth homelessness and VSM funding being looked at in the new year) in Queensland over the coming three months. Many of you will have been involved in the Departmental consultations which aim for an 'initial conversation' around the structure of youth services in the state.

YANQ has attended two of these in the South East, and will be attending as many regional consultations as possible. While we have requested details from the Department regarding timeframes and Terms of Reference for the Review, these have not as yet been forthcoming. Our understanding at present however, is that the initial consultation is limited to these 'Social Inclusion' Engagement Forums, with the option if you cannot attend of forwarding your ideas for good service delivery models to your Regional Executive Director.

Meanwhile, many of you will have attended one of YANQ's 'Where to Next?' Forums, which will provide an in-depth report to the sector and to Government about the challenges and needs of the sector. The Department and Minister have agreed that the outcomes of YANQ's consultations will play a significant role in the Review. We have also released an online survey on our website for you to complete if you were not able to make it along to one of YANQ's forums.

An initial report-back on the forums is available on page 13 of this edition of Network Noise.



You can contact Siyavash on [director@yanq.org.au](mailto:director@yanq.org.au)

This definition of youth work is the result of a three year long process, and is a summary of the full report *What is Youth Work? Defining a Sector*, published by the Youth Affairs Network Qld (YANQ) in November 2012. The full report is available at [www.yanq.org.au](http://www.yanq.org.au)

In early 2009, YANQ began a major youth sector workforce development project. This project was designed to develop a sustainable and vibrant youth sector workforce in Queensland, which protects and promotes young people's rights.

The lack of a commonly held definition of Youth Work was identified as a major obstacle to ensuring that Youth Work remains a clearly identified and valued occupation within the broader sector and YANQ

released two discussion papers to assist the sector to develop this. The *What is Youth Work?* discussion paper considers the history, different approaches to and current status of Youth Work and proposes a working definition. The *Which Wei? Values in Youth Work: A Murri Perspective* discussion paper looks specifically at Murri Youth Work, including its history and current context and focuses on the values and attitudes required to work well with young Murris.

In 2012, a series of consultations were undertaken with the sector and with young people to gauge support for the draft definition. The results of these are collated in *Are We There Yet? Findings from consultations around developing a working definition of youth work in Queensland* and in *We are Here: Young People's opinions on Youth Work*.

## YANQ compiled and verified the following definition of Youth Work in Queensland by:

- **Researching international and interstate definitions** of Youth Work and developing an initial working definition congruent with YANQ's values and positioned within a rights based framework<sup>1</sup>
- **Promoting this definition** widely throughout the sector and holding 8 consultation workshops in 4 regions across Queensland, including holding separate sessions for Murris, to gauge support for it. Over 80 workers contributed to these, including approximately 40 Murri Youth Workers<sup>2</sup>
- **Compiling an alternative definition** from input during the consultations, identifying differences between both definitions and further testing support for them via an on-line survey<sup>3</sup>

***A Youth Worker is someone who works with young people within the context of their culture, identity and place to ensure their rights are protected and promoted and their needs are genuinely met.***

***A Young Person is someone who sees themselves differently to an older child but who is not yet an adult or being given their due rights as an adult.***

***The primary purpose of Youth Work is to resource and support young people who want help to access, navigate and make the best of their life choices.***

<sup>1</sup> YANQ (Oct 2010), *What is Youth Work? A Discussion Paper*, Suzi Quixley – the paper can be downloaded from YANQ's website: <http://www.yanq.org.au/what-is-youth-work>

<sup>2</sup> YANQ (July 2012), *Are We There Yet? Findings from What is Youth Work Consultations*, Liz Archer. The paper and survey can be downloaded from YANQ's website: <http://www.yanq.org.au/what-is-youth-work>

<sup>3</sup> YANQ (Nov 2012), *What is Youth Work? Defining a Sector*, Liz Archer. the paper can be downloaded from YANQ's website: <http://www.yanq.org.au/what-is-youth-work>

## Youth Workers do this by:

### Promoting strengths and change

1. Using a strengths based, solution focussed approach to our work with young people
2. Recognising the worth of all young people and building on their assets and strengths
3. Helping young people make their own choices and learn from their own experiences
4. Showing young people what is possible and helping them achieve their own goals
5. Helping young people who need it to navigate the best possible pathway in life
6. Being role models ourselves: setting an example in our own community
7. Building young people's belief in the possibility of change and their capacity to contribute to positive social and individual change
8. Helping young people to adjust to change and harness opportunities

### Supporting young people's culture, place and identity

1. Supporting positive connections between young people, their families and the broader community
2. Recognising the diversity amongst young people, and listening to and valuing individual young people's needs, ideas, preferences and choices
3. Supporting the development of young people's identity as an individual, within their family and as part of broader communities
4. Encouraging and supporting young people to take responsibility as active global, national and local citizens
5. Advocating for young people within their family and community
6. Recognising the integral relationship between young people and their family, community and society
7. Recognising that young people identify with a range of different cultures and supporting them in developing their own cultural identity
8. Helping parents, adults and elders to understand young people

### Working ethically

1. Being conscious of our structural power and influence as a Youth Worker, and not taking power over young people
2. Particularly recognising the cultural context of marginalised young people and taking responsibility for learning to work in a culturally appropriate way
3. Being responsible for what we do with or for young people and their families and being able to justify why we do it
4. Being clear about our ethical responsibilities to ourselves, young people, families, communities, our organisation and within the broader sector
5. Being proud of our identity as a Youth Worker: supporting one another, seeking to ensure new colleagues understand what Youth Work means and educating other workers or services about young people and about our role

### Meeting young people's needs

1. Providing proactive and holistic support to young people
2. Providing young people with linkages to other services and supporting them in accessing these
3. Providing practical, useful support to address young people's real situations and needs including being able to provide consistent, longer term services for young people who may require more intensive support
4. Using an integrated and broad range of models, tools and approaches consistent with providing youth centred, culturally appropriate services and supports. This includes community development and peer based projects as well as personal support
5. Providing flexible support for young people outside formal, statutory systems

### Providing informal, youth centred support

1. Working at the young person's pace
2. Maintaining young people's confidentiality
3. Remaining open-minded about people's backgrounds and circumstances and treating each situation individually
4. Providing youth centred services and supports in a friendly and informal way

# MURRI YOUTH WORK

5. Being there for young people
6. Genuinely caring about young people
7. Supporting youth led and youth participation activities

## Promoting young people's rights and empowerment

1. Respecting and promoting young people's rights
2. Supporting young people's voices to be heard within their families and the broader community
3. Being solid and proud defenders of "youth culture:" challenging negative assumptions made about young people in our communities
4. Encouraging and supporting young people to be agents of change – both individually and collectively at both a personal and social level
5. Helping young people to understand their rights, and resourcing young people to address breaches of their human rights
6. Lobbying the government to improve the situation for young people
7. Promoting the actual and potential contributions of young people to the wider community
8. Advocating young people's right to actively participate in community life and access their fair share of community resources

## Values underpinning Youth Work

Youth Work is deliberately values based. The values upheld by Youth Workers are those consistent with rights based, young person driven, culturally relevant Youth Work (e.g. respect, trust, honesty, empowerment, fairness).

## Concluding statement

*Youth Workers recognise that working to genuinely empower young people will inevitably require a higher than usual level of commitment, self-examination and a willingness to grapple with social issues affecting marginalised young people. It will require clear articulation of the multiple social advantages of enabling active civic participation by young people and undertaking community development – in particular, the social value of contributing toward a vibrant, genuinely inclusive democracy in Queensland.*

**Murri youth work includes and supports the statements and principles made in the overall (or general parts) of the definition.**

## Murri Youth Work also includes:

**Following Murri traditions, laws and protocols and respecting the full diversity of Aboriginal and Torres Strait Islander cultures in Australia**

**Being solid and proud defenders of "Murri culture". Challenging assumptions made about Murriss and Murri youth in our communities.**

1. Persisting in supporting pride in being Murri. Holding out against the constant barrage of "whiteness" at school and in other places and encouraging young Murri pride in their "blackness" and cultural identity
2. Supporting and learning from the aunts and nannas who are growing up lots of family
3. Seeking to involve elders and extended family where possible and linking young people in with supportive family members
4. Recognising that Murri Youth Work is often about a search for identity and helping heal transgenerational traumas resulting from parents and grandparents being grown up within white institutions and not being allowed to speak our language or practice our cultures: as well as being culturally traumatised these parents have little knowledge of how to grow up their own children. Murri Youth Work therefore includes strengthening and healing family connections where possible. Murri Youth Workers play a critical role in modelling appropriate

behaviour within communities and often take on a closer relationship with young Murriss, including being seen as "Aunty" or "Uncle." This must be understood and accepted by the broader Youth Sector

5. Advocating for young Murriss within their families and communities
6. Playing a broker or bridging role between young people and their families/communities and encouraging both to understand the other's perspectives

**Recognising that cultural mentoring is an essential part of Murri Youth Work**

## For Murriss this means:

1. Supporting one another as Murri Youth Workers no matter where we come from
2. Finding our own cultural mentors & seeking their guidance
3. Finding out whatever we can about our family history and cultural backgrounds, especially if these have been taken from us
4. Being prepared to act as strong role models for young Murriss and within our Murri families and communities
5. Doing what we can to educate others about Murriss and working with young Murriss

**For others working with young Murriss it means:**

1. Seeking – and accepting - cultural and other guidance from local Murriss
2. Respecting cultural contexts or protocols without the need to question them
3. Accepting that you will rarely have the relationship that Murri Youth Workers have with young Murriss, doing whatever you can to acknowledge and support their cultural development as Murriss, and finding the best ways to offer what you can as non-Indigenous workers

# Celebrating Small Community Orgs

An opinion piece by Suzi Quixley<sup>1</sup>

This article follows a series in *Network Noise* over the last year, which focused on values in youth work. These articles proposed that youth workers could, and should, be advocates at a number of levels - *individual advocates, community advocates* and *social advocates*. All these forms of advocacy are critical to effective work in small Community Organisations.

## What is a “community”?

It's certainly smaller than a nation, or a state. Personally, I think it's smaller than a region, or a local government area. I'm tempted to argue that a “community” is a collection of individuals or families who know each other and share important things in common. Perhaps that's getting a little TOO pedantic. But certainly, a community is relatively small; smaller than a social structure. It's a group which is drawn together by something which unifies them (comm-unity) - whether or not they call themselves a *community*.

A community may share a particular characteristic or experience in common – the Murri community or criminalised young people. A community may be geographical - Gladstone residents or people living in Logan. It may be a mix of the two - homeless young people in inner city Brisbane, or young people with disabilities in Far North Queensland. Or, it may be a group with shared aspirations – environmentalists or refugee advocates.

Why am I so preoccupied with the question *What is “community”?*

Many organisations in the youth sector and community services industry more widely, call themselves “community organisations”. But, are they?

I argue that an organisation can only legitimately call itself a *Community Organisation* if it is closely associated with the particular community it serves. If an organisation's constituency or range of services extends beyond this particular community, then it would more correctly be called a *mainstream charity organisation, church-based organisation, pseudo-government organisation*, or similar. I prefer *Institutional Charity Organisation* because this reflects both the size and values common across large NGOs.

**Institutional Charity Organisations (or large NGOs)** primarily provide the specific services for which they are funded. They tend to limit their role to these clearly defined functions regardless of whether they are needed in the particular community, and regardless of other needs. Too often, large NGOs have limited knowledge of the particular community they serve. They rarely have pre-existing connections and trust within the community. Services must *start from scratch* to build local relationships, and are, invariably, an *outsider*. This adds to their inclination to uncritically conform to bureaucratic requirements, rather than responding to community needs. Even where a particular employee is closely associated with the community, organisational expectations and requirements

<sup>1</sup> Suzi is a freelance writer, consultant and community worker whose practice is driven by social justice values. She largely chooses to work with small NGO's. After a long history as a youth worker, she is now employed part time as a community worker with Positive Life SA - a small community organisation driven by people living with HIV. A more detailed version of this article (and other practical handouts) are available at: [http://www.suziqconsulting.com.au/free\\_articles.htm](http://www.suziqconsulting.com.au/free_articles.htm)

tend to reduce their capacity to respond to community needs.

**Community Organisations (or small NGOs)** offer enormous potential benefits, beyond service delivery outcomes alone, which are not available through large institutions (including government systems or large NGOs). They have the capacity to flexibly address the needs of young people; contribute to community development and change; and are driven by a community-based management system. These small NGOs were generally originally established by *people enthusiastic about their community and determined to make things better ...*

*... service delivery is often what we do but it isn't who we are.* (Voice for SONG 2008:5<sup>2</sup> my emphasis).

Community Organisations are typically embedded in their community of interest, and are more likely to be aware of the realities and complexities of the issues faced by individuals, families and the community more widely. In other words, they are surrounded by evidence on a daily basis. This includes evidence about the needs of community members; which models of service do and don't work; and how other services impact on individuals, families and the community as a whole. They see young people in their wider family and community context, rather than as units of service provision.

Community-based workers continue to report that the policies of large NGOs are restrictive, and their management too removed, to make informed decisions about working appropriately with the given community. They rarely engage in *on the ground* practical collaborations with local organisations (as distinct from committee membership). They commonly take a *tick and flick approach* to achieving prescribed functional outcomes, and their staff continue to report being penalised for *going the extra mile* to meet participants' needs or speaking out on local issues.

As a sector, we commonly engage with young people with complex, multi-faceted needs. Someone who is homeless is (significantly) more likely than the general population to also have mental health or drug and alcohol issues. Someone who has been incarcerated is (significantly) more likely than the general population to have experienced child sexual assault. Someone who lives in a low income suburb or remote community is (significantly) less likely to have been personally exposed to the same variety of life options as someone from a wealthy urban background.

Community Organisations are uniquely positioned to engage with a broad complexity of human experiences, aspirations and needs – because they most often work with particularly vulnerable young people or with young people at a particularly vulnerable point in their lives. They enjoy the privilege of close association with

<sup>2</sup> Voice for SONG (2008) *Think Local: Why local small organisations are important to healthy democratic communities especially now*, at [www.wscf.org.au/uploads/File/SONG%20Think%20Local%20Paper%202008\(1\).pdf](http://www.wscf.org.au/uploads/File/SONG%20Think%20Local%20Paper%202008(1).pdf)



young people and their families living with entrenched marginalisation and discrimination - those who benefit least from our social, economic and political system, and often experience multi-generational disadvantage. As a result, most face complex, multi-faceted, interdependent issues and needs. Small NGOs also engage with a wider cross-section of the community at particular stages of life or when they experience traumatic events such as family violence, sexual assault, unemployment, personal/emotional crises, illness/injury, financial crisis and/or legal crisis.

Small NGOs can be both efficient and effective. According to Peter Shergold from the Centre for Social Impact:

*It's ironic that what is generally portrayed as a weakness in the non-profit arena is routinely presented as a strength in the private sector. In fact there are more than 2 million businesses in Australia of which 84% employ less than 5 staff and 25% have turnover of less than \$50,000 annually. This world of micro-business and small enterprise is extolled by governments of all political persuasions as the entrepreneurial lifeblood of the nation. ... In a way that governments cannot, small NGOs establish the participatory foundations of civic engagement. (Shergold 2010<sup>3</sup>)*

Community Organisations generally concurrently fulfil a range of functions. Youth workers in small NGOs are surrounded by evidence on a daily basis, and have a unique capacity to undertake evidence-driven work with young people. Most small NGOs prefer to meet multiple needs, and are more likely to *go the extra mile* to meet needs that cannot be readily met elsewhere (even if these fall outside funding constraints). The credibility of Community Organisations relies on being perceived as valuable by their constituency - rather than simply fulfilling funding requirements. Therefore workers in these organisations tend to seek durable outcomes rather than *quick fixes*, including building the individual capacity and resilience of young people and addressing the relationship between young people and the rest of the community. Small NGOs have an investment in improving social harmony, processing conflicts and building community assets (e.g. volunteers, social awareness and loyalty). They are more likely than workers in large NGOs to advocate for the rights and needs of young people and their community.

<sup>3</sup> Shergold P (2010) *Opinion Piece - Bigger not always better in non-profit world*, The Centre for Social Impact, at [www.csi.edu.au/latest-csi-news/opinion-piece-bigger-not-always-better-in-non-profit-world/](http://www.csi.edu.au/latest-csi-news/opinion-piece-bigger-not-always-better-in-non-profit-world/)

The non-government sector used to do what government was unable, or afraid, to do. Historically, workers in Community Organisations were recognised as *experts* on youth and community needs. Sadly, this rich pool of experience and expertise has been undermined, and is at risk of being permanently lost. In recent years, the youth sector has been increasing pressured to focus on narrow, functional, short term outcomes and deliver pre-packaged, *one size fits all* services to young people using inflexible, prescribed models of service. Further, workers' ability to genuinely respond to young people's needs has been constrained through bureaucratic micro-management of their day-to-day service provision. (Imagine if all these government workers had spent this time actually providing services to young people!)

We know that many youth workers are still driven by the need to make a difference. They see young people in a holistic way and are still passionate about responding to their inter-related needs. Many are still committed to working in a proactive, developmental way to the mutual benefit of their whole community.

As we fight to retain services for young people, let's do it in a way that also helps retain our most entrepreneurial programs and workers. Let's not be driven by the fear of loss of funding alone - let's focus on replacing siloed, involuntary, ineffective approaches, with flexible funding that can respond to the different needs of young people in different communities.

Let's build a qualitative evidence base on the *real efficiencies* of responsive youth work practice. Let's value and assert the long term social benefits of *difficult to measure* factors, such as building inclusive communities. Let's name the *false economy* of narrow, short term measures of productivity and efficiency, and mount a case for funding based on *value for money*, rather than immediate \$ cost alone.

As we respond to funding cuts, let's focus on the quality of services rather than just the quantity. Not all youth services are useful. Some have even worked against the interests of young people. Let's educate government about the unique contributions Community Organisations can make.

In 2012, YANQ accepted a new Vision and Values at a Special General Meeting. Underpinning this new document is a dedication to the inclusion and promotion of Aboriginal and Torres Strait Islander voices - voices we as a sector can learn from in our practice towards a just society. This article is the first in a series of pieces showcasing indigenous perspectives and struggles, looking at the contested notion of sovereignty.

In a media release from Michael Anderson, National Co-ordinator of the National Unity Government of the 'Sovereign Union' (see [nationalunitygovernment.org](http://nationalunitygovernment.org)) explains the issue of constitutional recognition as such: "tinkering at the edges of a profoundly racist constitution is not solution for our peoples. A Sovereign Treaty negotiated under international supervision is the only constitutional reform with the potential of justice for Aboriginal Nations and Peoples."

The article below considers the doctrines of sovereignty and why constitutional recognition may be flawed.

## Crown Sovereignty and Doctrines used to extinguish Aboriginal Sovereignty Discovery, Conquest, Terra Nullius, Acquisition, and Institution

In light of the controversy surrounding the Constitutional referendum, and the assertion that people don't understand sovereignty, this paper considers the doctrines that negate the claim of Aboriginal sovereignty.

Sovereignty is the 'natural rights to life, liberty and property', according to John Locke's (1632 - 1704) theories of natural law. These rights, considered personal sovereignty, are derived from the 'law of nature, founded in reason, and supported by a belief in God's existence', or a belief that binds one's conscience: <sup>1</sup>

*"every man's hand, whereby everyone has a right to punish transgressors of that law to such a degree as may hinder its violation ... hath certainly appointed government to res and violence."* <sup>2</sup>

Personal sovereignty cannot be extinguished, it is the foundation of human rights protections, used when a Government offers no protection, or violates its own power.<sup>3</sup> Government represents a social contract; when people vote they agree to surrender some of their personal sovereignty to an assembly, Parliament, covenanted to secure their person and property rights for the exercise of the collective 'bono publico'.

A definition of the Commonwealth, offered by Thomas Hobbes (1651), states:

*"Commonwealth said to be instituted when a multitude of men agree and covenant every one that to whatsoever man or assembly of men shall be given by major part, the right to present the person of them A ... (voting for and against) shall authorise all actions and judgements .. as if they were his own, to the end"* <sup>4</sup>

According to Hobbes, sovereigns attain power in two ways:

*"The first, is by natural force as when a man maketh his children to submit themselves, and their children to his government, as being able to destroy them if they refuse; or by war subdueth his enemies to his will, giving their lives on that condition called. Commonwealth by Acquisition. —The second, is where people agree amongst themselves, to submit to some Man, or Assembly of men, voluntarily, on confidence to be protected by him against all others. Called a political Commonwealth by Institution"* <sup>5</sup>

1 O'Niell, Nick, Handley, Robin (1994) Retreat from Injustice: Human Rights in Australian Law. The Federation Press at 4

2 Locke, John (1690) Two Treatises of Government, 11.3.6, *ibid* at 6

3 Lucienne, R.(2011) Promised Land (unpublished)

4 *Ibid* at 229

5 T. Hobbes Leviathan 0 651) (ed C. B. Macpherson) Pelican Books published 1908

In a western Judeo-Christian Westminster democracy, your vote transfers some of your personal sovereignty to the Crown Sovereign, which bestows power to those elected, by the consent of the people, in Parliamentary sovereignty. This gives the legislative power to make or unmake any laws, coin money, raise taxes, control resources, and outsource functions to private interests. Note that private companies performing public functions are deemed 'public authorities' for the purposes of s6 of the Human Rights Act 1998.<sup>6</sup>

The Judiciary hear matters of 'white' law and interprets legislation; people become a witness to the prosecution that a Crown law has been broken, not because your personal sovereignty was violated. Similarly, the executive sovereigns are the Crown Ministers, it would be subversion for an Australian politician to undermine the sovereign, from which they derive power, in favour of Aboriginal sovereignty.<sup>7</sup> Hence the push for the Constitution to include a reference to Aboriginal people under Australian sovereignty, because it indicates that Aboriginal and Torres Strait Island people agree to be protected by a sovereign that has failed to protect them in the past and makes the way clear for a referendum on a Republic.<sup>8</sup>

For a Constitutional Referendum to include recognition of Aboriginal and Torres Strait Island people's culture it must be held separately from the Federal elections, as the two are at odds. The Australian electoral system has no way to distinguish between non Indigenous and Indigenous peoples votes, and a referendum would merely reflect whether the majority, comprised of non Indigenous people, are in favour, or not, of the change to the Constitution. To avoid the pitfalls that exist for West Papuans with Indonesian sovereignty, or the Jan Mayen Islands, what is required is to show very clearly that the majority of Indigenous people vote to change the Constitution, which would affect Aboriginal sovereignty. The United Nations Resolution adopted by The General Assembly 50/172, states that electoral assistance should be provided by the United Nations only at the request and with the consent of specific sovereign States.<sup>9</sup>

Sovereignty is limited by general public resistance, the cause of political unrest, and the UN negotiates to intervene, to install a foreign sovereign, particularly when it's favourable to end instability in control of energy resources. It is imperative to resolve sovereignty issues, now Australia is seeking a seat on the UN Security Council, and has continually ignored claims for recognition of Aboriginal sovereignty.<sup>10</sup>

p 228

6 Oliver. D. The Frontiers of the State: Public Authorities and Public Functions Under the Human Rights Acts, 2000 PUB.L., 476

7 Bird, R., Osborn's Concise Law Dictionary (1983) Sweet & Maxwell Seventh edition at p307

8 Lucienne, R.(2011) Promised Land (unpublished)

9 <http://www.un.org/documents/ga/res/50/ares50-172.htm>

10 Lucienne, R.(2011) Promised Land (unpublished)





Photo: Aboriginal Sovereign Embassy, Brisbane  
Credit: Courier Mail

## Doctrines that extinguish Aboriginal Sovereignty

The **Doctrine of Discovery** was employed where an 'unappropriated' territory was discovered by the representative of a sovereign state, giving it radical title.<sup>11</sup> However, this alone was 'not sufficient' to put the discoverer in a position to control the land. At best it gave an 'inchoate' title or temporary right to exclude other states, which had no effect on the rights of the inhabitants of the territories being claimed.<sup>12</sup>

In 1492, Columbus sailed the ocean blue, called the 'Sea of Darkness' and he was authorized by Pope Alexander's papal bull 1493 to "take possession" of any lands he "discovered" that were "not under the dominion of any Christian rulers". Since the Act of Settlement 1701, a monarch of the U.K. cannot be a Roman Catholic, with the benefit of hindsight Britain learnt from the civil war in the US against the UK's governance by companies. In Australia the claim to sovereignty could have been accompanied by an act of symbolic annexation, but it was not enough to gain titles because just as 'terra nullius' denied fundamental human rights and self-determination to Indigenous people so too did the doctrine of discovery.<sup>13</sup>

In relation to the **Doctrine of Conquest**, under the law of England, as at 1788, there is a comprehensive statement with respect to conquest, by the Privy Council (found in *Campbell v Hall*).<sup>14</sup>

*"Conquest is the acquisition of the territory of an 'enemy' by its complete and final subjugation and a declaration by the conquering state's intention to annex it... annexation is generally carried out by a treaty of cession, although a treaty only confirms a title already acquired by conquest."*<sup>15</sup>

11 *Coe v Commonwealth of Australia* (No. 1) (1978) 52 ALJR 334, 18 ALJ 592  
12 H. Grotius *The Rights of War and Peace*, 2 vols, London, 1735, at vol 2, 550. J.L. Briefly *The Law of Nations - An Introduction to the International Law of Peace* (Ed 6) Oxford University Press, 1963, Oxford, at 166 *ibid* 1. Brownlie, *op cit*, at 147  
13 Watson, I. (1993) "Has Mabo Turned The Tide For Justice" in *Social Alternatives*. at p 3

14 *Campbell v Hall*. 1 Cowp 204; 98 ER 1045

15 Blackshield S. (1994) A "Kinder, Gentler" Legal Fiction - *Mabo v Qld* (no 2) (1992) 175 CLR

In December 10, 1948 when the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, since then acquisition by conquest has been illegal. No longer was this available to the Crown, for a century they had denied the 'enemy' existed.<sup>16</sup> Aboriginal people had never negotiated to sign a treaty, hence, Australia could not rely on this doctrine to assert sovereignty. The British Crown had not acquired sovereignty by Conquest, Aboriginal people were not taken into the Empire and adopted as citizens, until 1967 and then only to create seats in federal Parliament based on population counts.<sup>17</sup>

**The Doctrine of 'terra nullius'**, used by the British to claim Crown sovereignty over Australia, extended only to a temporary right to ward off invaders such as the Spanish and the Dutch. Aboriginal people were not subject to English laws, without being British subjects, and British laws were without legal foundation because they were only enforceable upon English subjects provided the land was uninhabited.

*"It hath been held that if an uninhabited country be discovered and planted by English subjects all the English laws then in being, which are the birthright of every English subject, are immediately in force."*<sup>18</sup>

Governor Phillip's Commission and Instructions, along with the symbolic acts of annexation, showed the British Crown's intention to 'settle' or 'colonise' the continent as if it were 'terra nullius'.<sup>19</sup> The literal meaning of 'terra nullius' is 'land owned by no-one'. Sadly, the colonists lacked the intellect to see that Aboriginal existence was an act of faith. *Mabo* (No 2) found this doctrine a legal fiction; native title cannot be extinguished by an act of Parliament; and that common law possessory title could form the basis for claims, which has never

16 Brownlie. I (1990) *Principles of International Law* (Ed 4 Clarendon Press, Oxford, at 128

17 Lucienne. R. (2011) *Promised Land* (unpublished)

18 William Blackstone *Commentaries on the Laws of England*. Vol 1 as cited in Sir V. Windeyer 'A birthright and Inheritance - The Establishment of the Rule of Law in Australia' [1962] Vol. 1 No. 5 *Tasmania University Law Review* 635 at 636.

19 Reynolds. H. (1992) *The Law of the Land* (Ed. 2) Penguin Books, Melbourne



Photo: Aboriginal Sovereign Embassy, Canberra  
Credit: Brisbane Times

been pursued.<sup>20</sup>

Effectively, the British Crown had no initial grounds for claiming title under these circumstances, and as there was no title to perfect, the purported empowerment of the Crown's agents to grant land was beyond the scope of their power: *nemo dat qui non habet*.<sup>21</sup> The only way for title to be granted by the Crown was for it firstly to be acquired in some way, which is an unanswered question by the whole of the Australian legal system.<sup>22</sup> Apparently, acting as if you have a right eventually legally creates it through public perceptions.

**The Doctrine of Acquisition**, or prescription, has similar criteria to proving 'effective occupation' which relies on a number of elements being satisfied:

- (1) Possession must be exercised 'titre de souverain' there must be a display of state authority by the state asserting acquisition.
- (2) The possession must be open and public.
- (3) Possession must be peaceful and uninterrupted.<sup>23</sup>

Since 2004, there has been state constitutional reform in Victoria, NSW, and Queensland to give recognition to Aboriginal and Torres Strait Island people's unique culture and status as first peoples, but with an added a clause:

*"The Parliament does not in the preamble —  
(a) create in any person any legal right or give rise to any civil cause of action; or  
(b) affect in any way the interpretation of this Act or of any other law in force*

It is highly irregular for a change to a Constitution not to attract any legal rights, particularly since the right to a remedy, through open access to the courts, is the most important constitutional right. Don't be tricked into thinking a Constitutional change is purely symbolic, nor was 'The Apology' - it is to be construed as compensation by the only Prime Minister not to swear allegiance to the Queen because past wrongs are viewed as Britain's liability.<sup>24</sup>

Sovereignty by Acquisitive Prescription is clearly is about controlling resources and instituting powers that appear to care little for the humanity of Indigenous people, whose source of nurturance has been sold out from under them, whose rivers are diverted for non-existent 'natural persons' (company joint ventures), and whose land is made uninhabitable.

Aboriginal overrepresentation in prison is political when combined with policies and practices of cultural decimation that for generations created what could only be described as native refugees, enforced by

20 *Mabo and Others v Queensland (No. 2)* [1992] HCA 23; (1992) 175 CLR 1

21 Lucienne. R, (2011) *Promised Land* (unpublished)

22 *The Western Sahara Case* (1975) ICJ Reports 1976

23 Brierly, J.L *The Law of Nations - An Introduction to the Internationally Law of Peace* (Ed 6) Oxford University Press, 1963, Oxford, at 166

24 Lucienne. R, (2011) *Promised Land* (unpublished)

a civic religion, held against their will in centres on rival land, in a war without bombs, where the wound count is evident in poor health, unemployment, and shorter life expectancy. Creating such destitution has resulted in the state where the Indigenous community is offered no other alternative but to demand a Bill of Rights that will sacrifice a claim of Aboriginal sovereignty, not out of choice but pure desperation.<sup>25</sup>

**The Doctrine of Institution** is the final doctrine which might vest sovereignty in the Crown or 'state' where:

*"when men agree amongst themselves, to submit to some Man, or Assembly of men, voluntarily, or on confidence, to be protected by him against all others."*<sup>26</sup>

An internal agreement amongst dominant members of a society that is enforced, on minority groups and outsiders, could hardly be considered as voluntarily agreement, since Aboriginal people were not counted until 1962, education not permitted until 1972, and Indigenous identifiers only added after 1991:

*"Long possession in order to have the effect of extinguishing a prior title to sovereignty must be continuous, public and peaceful; ie. a continuous, public and undisturbed exercise or display of state authority must be shown. It is a nice question as to exactly how far diplomatic and other forms of protest by the dispossessed state suffice to 'disturb' the possession of the interloper."*<sup>27</sup>

The existence of the Aboriginal Tent Embassy and the Crown's continual demolishing, removal, and Aboriginal people rebuilding, would suggest that the possession has not been peaceful, nor uninterrupted. This doctrine is determined by considering whether recognition of the interloper's possession, by the dispossessed, shows no voluntary acquiescence to the interloper's possession by the dispossessed.

*Recognition may take the form of a unilateral express declaration... and 'acquiescence having the same effect as recognition, but rising from conduct, the absence of protest when this might be expected.'*<sup>28</sup>

To date there has been no formal statement of recognition by Aboriginal people of the Crown's sovereignty, no Constitutional inclusion, no Bill of Rights over Indigenous peoples. This is despite the fact that for thirty years the 'social justice packages' and Reconciliation Council have held the funding purse "to improve the relationships between Aboriginal and Torres Strait Islander peoples and the wider Australian community." The object of which is to enable the rights and interests of the Crown, as sole owner over the continent of Australia, and to ignore the rights of prior possessors, as an integral part of

25 *ibid*

26 T. Hobbes *op cit* at p 228

27 Briery, J.L. *op cit* at 170

28 I. Brownlie, *op cit* at 160

## Aboriginal culture and sovereignty.<sup>29</sup>

The Crown needs to be stopped from permanently taking away rights of possession/occupation and the totality of cultural rights, from Indigenous Australians. The High Court can apply the equitable principles of proprietary, and promissory estoppel, to impose a constructive trust upon the Crown.

*"Resting on good faith and the principle of consistency in state relations, estoppel may involve holding a government to declaration which in fact does not correspond to its real intention."*<sup>30</sup>

The alternative is to approach the International Court of Justice, and seek this remedy under the doctrine of estoppels recognised in international law. The effect of the Crown's disputed actions to make grants which have been beyond its international legal rights are summed up as follows:

*"Although the Crown can proceed as it likes in extending its sovereignty over new territory, it does not have legal authority to determine the constitutional status of its acquisitions. That is for the courts to decide on the basis of the Crown conduct and any other relevant circumstances."*<sup>31</sup>

## Strategies for Attaining Recognition of Aboriginal Sovereignty

Operating under a sovereignty is defined by Osborn as a 'supreme authority in an independent society'; hence, seeking the Australian Government's permission as a means to asserting Aboriginal sovereignty is not possible. Even the dullest of brains can see that Courts are not timely, nor cost effective, and they have proven to be unwilling to upset the status quo, from which they derive their status. For instance, in ten years and 274 deaths in custody, not one public servant has been sacked or charged, and many have been promoted. This suggests judges are unable to question validity of Australia's sovereignty through both Australian and UK courts, and such cases that have been met with disdain and resulted in similar negating responses.<sup>32</sup>

The Crown has made too many misrepresentations to Aboriginal people, and any rights gained have been 'white anted'. There have been numerous inducements that rely on the Crown's representations that they would act in beneficial ways and not extinguish Aboriginal rights without the consent of the Indigenous people. It is undoubtedly unconscionable for the Crown to insist upon its strict legal rights when successive governments have shown a constant intention to depart from those representations and consequently Aboriginal people have suffered detriment.<sup>33</sup>

Sovereignty gets recognized by openly making a stand on matters of world importance, particularly where the Australian Government has demonstrated a reluctance to do so. For instance, in response to the demand that Iraq have its own Constitution freely adopted by the people of Iraq, when Australia doesn't. Aboriginal people could respond with:

<sup>29</sup> Lucienne. R,(2011) Promised Land (unpublished)

<sup>30</sup> I. Brownlie, op cit, at 161

<sup>31</sup> Reynolds, Henry. op cit, at 40

<sup>32</sup> [Mr Justice Lightman of the High Court of Justice Chancery Division. DAVID CLAUDE FITZGIBBON v HM ATTORNEY GENERAL.pdf](#)

<sup>33</sup> Lucienne. R,(2011) Promised Land (unpublished)

*'Would the UN accept a Constitution where 94% of the people were excluded from voting? Where the only franchise were British citizens, owning land in excess of 121 acres, or with an income well in excess of the average, where the UK made over 60 amendments to the Australian Constitution, never consented to, or voted on by the Australian people. Australian constitutional jurisprudence is a mythical popular sovereignty based on deference to the Act, as a British statute, and a patriated part of the particular realm's constitution.'*

That would certainly give the UN something upon which to base their support for Aboriginal sovereignty upon.

Aboriginal sovereignty can only be attained by Aboriginal people voting in democratic process designed to elect Aboriginal representation, to take responsibility for decisions that affect Indigenous people. To harness support from the international arena for Aboriginal sovereignty, Aboriginal figures should issue statements in foreign media that support outside struggles for independence and human rights. Gaining recognition, not limited to Australia, that it is Aboriginal business is to speak out about all human rights abuses, as experts, in surviving the harshest social oppression and genocidal racism, revealing to the world the strength of the Aboriginal Spirit.

The importance of not being silent on international issues will show that Indigenous Australians are up to the challenge of sovereignty and it is crucial for symbolic gestures that create bonds with non Indigenous people, who also need protection from the same system. For instance, the Aboriginal passport to support Julian Assange and the petition to support Indigenous peoples rights to protect Assange's human rights, as a vehicle for asserting Aboriginal sovereignty.<sup>34</sup> These create a measure for international support for Aboriginal sovereignty and the UN must consider Aboriginal people's right to declare a legal provision such as the 'Strengthening Futures' and repeal of s26 of the Racial Discrimination Act as 'incompatible' with Human Rights Act 1998.<sup>35</sup> The UN can also support Indigenous Australians through the process of an Aboriginal Bill, which would create rights for Aboriginal people to decide on laws that affect them, because of Government legislative supremacy.<sup>36</sup>

Any change to sovereignty must be acknowledged by the head of the Commonwealth realms, whose duties can be carried out by members of the royal family, called sovereign initiation rights of the British realms. Aboriginal representatives should petition the Queen publicly for support for an Aboriginal Constitution to be an addendum to the Australian Constitution, while the same Monarch whose name it bears is on the throne.

The argument that too much water has passed under the bridge is not true, but the timeframe for the doctrine of acquisition, or institution, when the Australian Government can effectively deny the First Peoples of Australia a claim to sovereignty is very close. Indeed it is the 5 minutes to midnight for Indigenous Australians to assert sovereignty and harness support on an international level.

© Nobody 2012

<sup>34</sup> [PETITION: Support Indigenous Peoples to Protect Human Rights and Free Assange](#) www.causes.com

<sup>35</sup> Wick,D, The Human Rights Act and the British Constitution, Texas International Law Journal Vol 37:329 p356

<sup>36</sup> Ibid - <http://www.tilj.org/content/journal/37/num2/Vick329.pdf> at p370



Photo: Corroboree preparations, Musgrave Park  
Credit: brisdailyphoto.blogspot.com.au

## Get Set for Work Campaign

This update gives the information we have collected so far in regard to the decision of the state government to cease funding the Get Set for Work program. As December is now here you might like to make representations to your local LNP members as well as the Minister for Education Training and Employment and Premier in regard to this matter. **Trish Ferrier - YANQ Policy**

### Background information

The Education (General Provisions) Act 2006 places a statutory obligation on parents to ensure that their children participate in earning or learning activities when they are in the compulsory participation phase of their education. It also places a statutory obligation on young people to participate in earning or learning when they are in the compulsory participation phase. The Act has provisions for parents and young people to be fined if they do not comply with the legislation.

The Act also places an obligation on the state government to ensure that 'employment skills development programs' are provided. The Education (General Provisions) Act 2006 is complimented by the Vocational Education Training and Employment Act, which states in Section 106 C that the Chief Executive of the Department of Education Training and Employment must ensure that 'employment skills development plans' are available to meet the diverse needs of the young people in the compulsory participation phase and that they are accessible to these young people.

The state government's program 'Get Set for Work' and complimentary programs in the Skilling Queenslanders for Work program were developed by the state government as a response to this statutory duty. In July 2012 the Minister for Education Training and Employment, Hon John-Paul Langbroek announced that he would cease funding the programs in the Skilling Queenslanders for Work (including the Get Set for Work Program) Initiative. These two programs are listed in the government's Register of Employment Skills Development Plans. Other programs listed on this register are

federally funded programs like JSA, Youth Connections etc.

### What is the State Government saying?

In correspondence with the Minister, Premier and Treasurer the reasons given by the government include:

- That the Education (General Provisions) Act 2006 does not oblige the government to provide such a program; and
- That the VETE Act states that provision of a departmental employment skills development program by the Queensland Government is optional.
- There are federally funded programs that are employment skills development programs; and,
- That employment programs are the responsibility of the Federal Government.

### Legal advice

The legal advice we have received refutes these arguments. I include the points as follows:

- The Education(General Provisions)Act 2006 does not oblige the government to provide such a program, because there is complimentary legislation, the Vocational Education Training and Employment Act 2000 which clearly states that the Chief Executive must ensure employment skills development programs are available, accessible and meet the needs of a diverse range of young people;
- In the Vocational Education Training and Employment Act 2000 106C (3) states that the Chief Executive may provide employment skills development plans after 106C (1) and (2) which states the Chief Executive must ensure employment skills development programs are available, accessible and meet the needs of a diverse range of young people.

Clause (3) means that the Department itself could provide them. In the instance of the Get Set for Work program the government chose to contract non government organisations to deliver the program.

- The Get Set for Work Program is not just an employment program, but also is a vocational education and training program for which the state government

is responsible to provide. The state's role in providing vocational education and training is set out in the Vocational Education and Training (Commonwealth Powers) Act 2012 in Section 4 (2).

### Where are we up to?

(1) We have written to the Minister for Education Training and Employment to ask how his government intends to ensure that the remaining Employment Skills Development Plans funded by your government assists him to fulfil his statutory duty to ensure that these employment skills development programs are accessible and meet the diverse needs of young people in Queensland. Examples of these gaps include:

- There are many young people in Queensland who do not receive a service from the Youth Connections Program.
- Similarly the model of service delivery of the Job Services Australia services does not meet the needs of highly disadvantaged young people, which were supported by the Get Set for Work program.
- Young people from New Zealand fall within the ambit of the Education (General Provisions) Act 2006 compulsory participation phase however they are not able to access federal employment support programs.

(2) The E Petition had 1772 signatures in two weeks. The petition has been tabled in Parliament on 27 November and the Minister must respond by the 7 January 2013.

(3) YANQ is meeting with Hon Peter Garrett today to discuss what action the Federal Government can take to ensure the future of these young people in the compulsory participation phase.

(4) I spoke to David Lucas, the Director of Skills and Employment in the Department of Education Training and Employment. He said that in 2013 they will be consulting with providers about the gaps that have emerged as a result of the Get Set for Work Program ceasing. They are looking to work with the Federal Government to improve their employment services for young people. I did point out to him that by the time they consult most of the employees who have detailed knowledge of the program will no longer be available to be consulted.

### What can you do? Please stay active!

(1) Write to your local LNP Members using this information. Please make them accountable for this decision.

(2) Ring David Lucas 3224 6222 in the Department and speak to him about the many gaps that will appear in your community now, whilst you still have your staff.

(3) Write to the Minister and ask him how he sees that the federal programs will be accessible and meet the diverse needs of the young people in the compulsory participation phase.



GSFW participants at Deception Bay

# YANQ 'Where to Next' Youth Sector Forums

The youth sector forums held by YANQ in late November/December 2012 attracted over two hundred youth workers who attended the forums to discuss key issues relating to young people's needs and service systems that can best respond to those needs.

A total of seven forms were held in Townsville, Cairns, Mt Isa, Brisbane, Rockhampton, Mackay and Toowoomba. YANQ organised these forums in response to the Youth Services review currently underway. The Department of Communities is currently reviewing the funded youth service system and holding consultations

in each region. The Department has not released the Terms Of Reference for this review and YANQ believes the next month might be the last chance for the sector to have any input to this review.

The information gathered by YANQ during these forums will be complemented with an online survey (available online at <https://www.surveymonkey.com/s/youthservicesreview>) as well as other recent research undertaken by YANQ, in particular the "What is Youth Work" and "Youth Sector in Qld" reports.

YANQ will analyse all gathered data during the Christmas / New Year period and will release a report to the sector and Queensland Government in mid January 2013.

The Minister for Communities, Hon Tracy Davis, has made a commitment to YANQ and the sector to genuinely consider the feedback by the sector in the review and recommissioning of youth services. YANQ has welcomed this commitment by the Minister and looking forward to tabling the report of our forums and survey with the Minister in early 2013.

Brisbane



Rockhampton



Mount Isa



Toowoomba



Cairns



Townsville



## Youth Primary Health Development Project (Youth PHD)

### *A consultation with Young People and the Youth Sector for Metro North Medicare Local*

The aim of the project is to improve primary health care for young people in the Metro North Brisbane Medicare Local region. This will be done by understanding the primary health care needs of young people in the region and improving this population's access to primary health care providers.

#### Background

Metro North Medicare Local have contracted the Youth Affairs Network of Queensland (YANQ) to assist them undertake consultation and research with young people and the youth sector to identify the issues for young people (marginalised) to access primary health services.

#### Details of the Project

The project will:

- undertake a literature review and collect data from the region to inform a regional perspective on the key issues for young people's primary health care needs; to identify key stakeholders in primary health care services for young people in the region.

- consult with young people and the youth sector about their views on what it would take to have marginalised young people accessing health services in the Metro North Region. This will involve surveys and focus groups.
- develop the capacity of young people and the youth sector to continue to engage with the activities of Metro North Medicare Local.
- develop partnerships between key stakeholders to ensure that marginalised young people access primary health care.
- develop and test some pilot strategies to assist the project achieve its goal of improving marginalise young people access primary health care services.
- deliver a final report by June 2013.

#### What is Metro North Medicare Local?

Medicare Locals are an Australian wide network of independent organisations set up by the Australian Government to coordinate and improve delivery of primary health services in their local areas.

A key role of Medicare Locals is to drive improvements in primary health care services, ensuring they are better tailored to meet the needs of local communities. The Metro North Medicare Local covers the Brisbane suburbs north of the river, the Moreton Bay Regional Council and a portion of the Somerset Region Council as far as Kilcoy.

#### Why Medicare Locals?

The Australian Government has committed to establishing, from 1 July 2011 Medicare Locals, a national network of primary health care organisations.

These organisations, coupled with the introduction of Local Hospital Networks, are fundamental elements of the Government's National Health and Hospitals Network which will build on the strengths of our current health system, while encouraging more locally responsive and flexible services, better supporting health practitioners and patients, and improving integration and accountability across the health system.

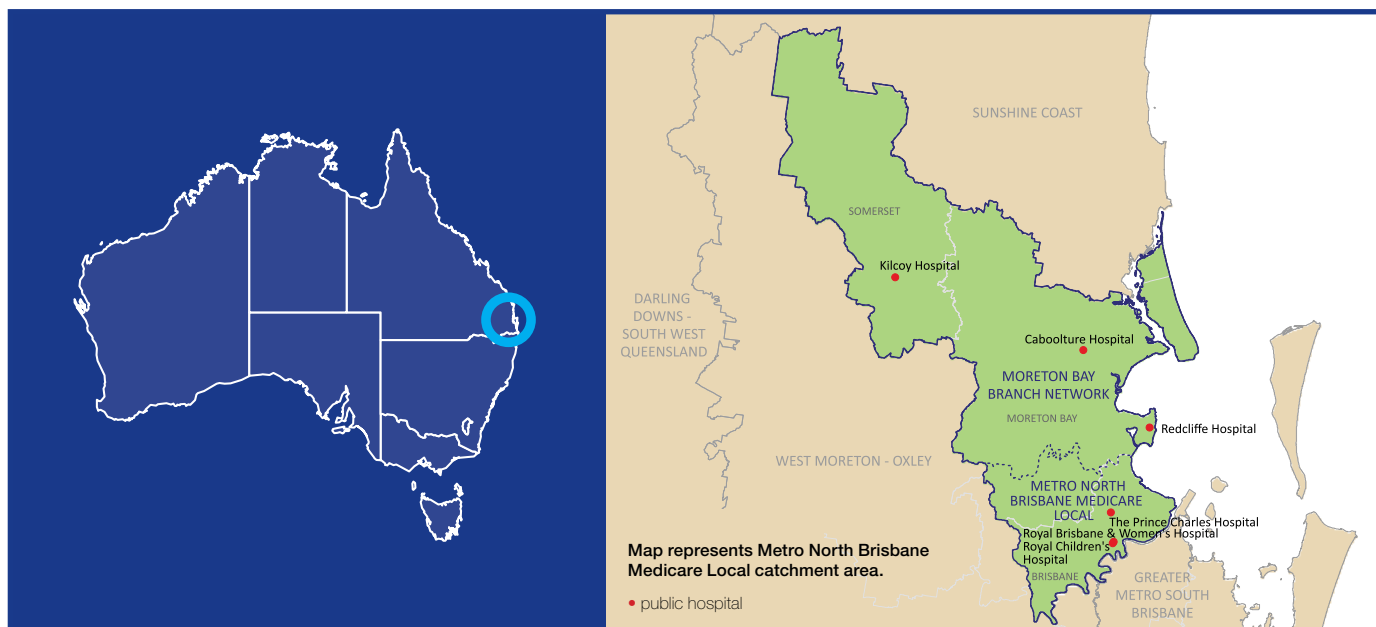
#### Metro North Strategic Planning Process

Metro North is currently engaging in a community conversation about health and wellbeing to inform its 2013 2014 Annual Plan and to give people in the region an opportunity to:

- Share ideas on how to improve the health and wellbeing of the community; and
- What would help to connect residents to health care?

The engagement mechanisms include:

- an online survey 'Taking the Pulse';
- Eight (8) forums across the Metro North area including Kilcoy, Caboolture, Redcliffe, New Farm, Deception Bay, Arana Hills and Chermside;





# INTERAGENCY DETAILS

In many regions in Queensland, youth workers and youth organisations hold regular meetings—often called interagencies or networks. These interagencies provide opportunities for networking, sharing information, peer support and coordinating responses to local issues. Below are the details for those networks that YANQ has contact with.

## Regional Queensland Interagencies

### Banana Shire Youth Network

Contact: Terrica Strudwick  
Rural Youth Worker  
Anglicare Biloela  
PO Box 69 Biloela Q 4715  
Ph: 07 4976 6300 Fax 4922 4063  
Email: [tstrudwick@anglicare.org.au](mailto:tstrudwick@anglicare.org.au)  
Meets monthly, contact Terrica for details.

### Bundaberg and District Youth Forum

Contact: Andrea Bax  
Youth Development Officer  
Bundaberg Regional Council  
PO Box 3130 Bundaberg Q 4670  
Ph: 07 4153 3066 Fax 4151 1813  
Email: [andrea.bax@bundaberg.qld.gov.au](mailto:andrea.bax@bundaberg.qld.gov.au)  
Meets the second Tuesday bi-monthly (first meeting for the year is February) from 9.30-11.30am at Impact Make Your Mark, 106-108 Bargara Road Bundaberg.

### Cairns Youth Service Network and Far Northern Youth Service Network (YSN)

Contact: Glen Martin  
Youth Development Officer  
PO Box 359, Cairns Q 4870  
Ph: 07 4044 3016 Fax: 07 4044 3830  
Email: [G.Martin@cairns.qld.gov.au](mailto:G.Martin@cairns.qld.gov.au)  
Meets last Thursday of every second month at Cairns City Library, Abbott Street, Cairns. Contact Glen for times of meetings for Cairns YSN as they alternate.  
Contact Glen for meeting details of Far Northern YSN.

### Central Highlands Regional Council Areas: Emerald, Gemfields & Capella Area Youth Rep

Contact: Sherie McDonald  
Youth Development Officer  
Central Highlands Regional Council  
PO Box 21, Emerald Q 4720  
Ph/Fax: 07 4982 8393  
Mobile 0427 820 540  
Email: [rhall@chrc.qld.gov.au](mailto:rhall@chrc.qld.gov.au)  
Contact Sherie for details of local youth and community service networks.

### Central Highlands Regional Council Areas: Blackwater, Springsure, Bluff, Dingo, Bauhinia, Rolleston & Comet Area Youth Rep

Contact: Joshua Clutterbuck  
Youth Development Officer  
Central Highlands Regional Council, Blackwater  
Ph: 07 4980 5506 Mobile 0428 987 511  
Email: [jclutterbuck@chrc.qld.gov.au](mailto:jclutterbuck@chrc.qld.gov.au)  
Contact Joshua for details of local youth and community service networks.

### Central West Youth Network

Contact: Sheree Miller  
Youth Development Officer  
Winton Shire Council  
PO Box 288, Winton Qld 4735  
Ph: 07 4657 2666 Fax: 07 4657 1342  
Email: [youthdo@winton.qld.gov.au](mailto:youthdo@winton.qld.gov.au)  
Contact Sheree for further details.

### Charleville Youth Interagency

Contact: Elise Huddle  
Charleville Neighbourhood Centre  
Ph: 07 4654 1345  
Email: [ydw@charlevillenc.org](mailto:ydw@charlevillenc.org)  
Meets 3.30pm the third Thursday of each month at Charleville Neighbourhood Centre.

### Fraser Coast Youth Sector Workers Network

Contact: Tracey Mason  
Principal Officer  
Community Development  
Fraser Coast Regional Council  
PO Box 1943 Hervey Bay Q 4655  
Ph: 07 4197 4378 Fax: 07 4197 4303  
E: [tracey.mason@frasercoast.qld.gov.au](mailto:tracey.mason@frasercoast.qld.gov.au)  
Meets last Tuesday of each month 10.30am. Contact Tracey for venue.

### Gladstone Youth Interagency

Contact: Vernetta Perrett  
Youth Development Officer  
Gladstone Regional Council  
PO Box 29, Gladstone Q 4680  
Ph: 07 4976 6300 Fax: 07 4972 6557  
Email: [vernettap@gladstonerc.qld.gov.au](mailto:vernettap@gladstonerc.qld.gov.au)  
Meets first Wednesday of the month 12pm at the Community Advisory Service, 142 Goondoon Street, Gladstone

### Innisfail Community Sector Network

Contact: Kath Barnett  
Community Development Officer  
Ph: 07 4030 2255 Fax: 07 4061 6005  
Email: [cdo@ccrc.qld.gov.au](mailto:cdo@ccrc.qld.gov.au)  
Meets last Thursday of every second month 1pm at Parish Centre, Rankin Street, Innisfail

### Mackay Youth Connections Network Inc

Contact: Colin McPherson  
Community Solutions Mackay  
Email: [colin.mcpherson@communitysolutions.org.au](mailto:colin.mcpherson@communitysolutions.org.au)  
Meets first Tuesday of the month 10.30am. Venue - Mackay TAFE J Block, Level 3, Room 3:13

### Maryborough Interagency Network

Contact: Vicki Wilson  
Senior Community Development Officer  
Fraser Coast Regional Council  
Ph: 07 4190 5806  
Email: [vicki.wilson@frasercoast.qld.gov.au](mailto:vicki.wilson@frasercoast.qld.gov.au)  
Meets first Thursday of every month 9-11am at Maryborough Neighbourhood Centre, 25 Ellena Street.

### Mount Isa Youth Alliance Network & ICM Group

Contact: Alvin Hava  
Young People Ahead  
PO Box 2151, Mt Isa Q 4825  
Ph: 07 4743 1000 Fax 07 4743 1030  
Email: [manager@ypa-isa.com.au](mailto:manager@ypa-isa.com.au)  
Contact Alvin for meeting and venue details.

### North Burnett Community Services Network

Contact: Melinda Priest  
Community Development Officer,  
Monto Community Development Centre  
Ph: 07 4166 1733 Fax: 07 4166 1061  
Email: [cdomonto@bigpond.com](mailto:cdomonto@bigpond.com)  
Meets second Wednesday of every month at different venues around the North Burnett.

### Rockhampton Youth Interagency Network

Contact: Sgt Greg Jones  
Branch Manager, Rockhampton PCYC  
PO Box 944, Nth Rockhampton Q 4700  
Ph: 07 4927 7899 Fax: 07 4922 3998  
Email: [greg.jones@pcyc.org.au](mailto:greg.jones@pcyc.org.au)  
Meets third Friday of the month 9-11 am at Commonwealth Respite & Carelink Centre, 57A Alexandra Street, North Rockhampton.

### Roma Community Services Interagency

Contact: Roma Neighbourhood Centre  
PO Box 1028, Roma Q 4455  
Ph: 07 4624 0800 Fax: 07 4622 1448  
Email: [reception@maranoa.qld.gov.au](mailto:reception@maranoa.qld.gov.au)  
Meets on a Monday at Roma Neighbourhood Centre at 11.30am. Meetings of the Child, Youth and Families Interagency Sub-Committee are held at the Neighbourhood Centre at 10.15am on the same dates.

### Sarina Interagency Meeting

Contact: Paul Taylor  
Youth Development Officer  
Sarina Youth Centre  
PO Box 41 Mackay Q 4740  
Ph: 07 4961 9277  
E: [sarinayouthcentre@mackay.qld.gov.au](mailto:sarinayouthcentre@mackay.qld.gov.au)  
For additional information, please contact Paul on the above details.

### South Burnett Community Network

Contact: Louise Judget  
Community Development Worker  
PO Box 300, Kingaroy Q 4610  
Ph: 07 4162 5711 Fax: 07 4162 5121  
Email: [sbcdp@bigpond.net.au](mailto:sbcdp@bigpond.net.au)  
Meets first Tuesday of the month 10am-12pm Wondai Council Supper Room.

### Southern Downs Youth Network

Contact: Sheila Stebbings  
Community Youth Co-ordinator  
PO Box 26, Warwick Q 4370  
Ph: 07 4661 7166 Fax: 07 4661 0333  
E: [sheila.stebbing@southerndowns.qld.gov.au](mailto:sheila.stebbing@southerndowns.qld.gov.au)  
Meets quarterly. Contact Warwick Youth Service for meeting details.

### South West Youth Network

Contact: Ingrid Reichelt  
Community Support Officer  
Regional Contract Management Unit,  
Community Support Services,  
Sport & Recreation (CSSR)  
Department of Communities  
PO Box 2427, Toowoomba Q 4350  
Ph: 07 4694 0180 Fax: 07 4699 4244  
E: [ingrid.reichelt@communities.qld.gov.au](mailto:ingrid.reichelt@communities.qld.gov.au)

The group meets twice a year and covers the Darling Downs and South West Qld Region from Gattoon south to the NSW border, west to the Northern Territory border and north to Taroom and Crow's Nest. Contact Ingrid for details.

### The Youth Network NQ Inc

Contact: Rachel Cook  
Mobile: 0408 635 998  
E: [rachel.cook@theyouthnetworknq.org.au](mailto:rachel.cook@theyouthnetworknq.org.au)  
W: [www.theyouthnetworknq.org.au](http://www.theyouthnetworknq.org.au)  
Meets third Thursday of the month 9-11 am. Contact Rachel for venue details.

### Toowoomba Youth Organisations Network (TYON)

Contact: Shona Travi  
Email: [shona.travis@mfsq.org.au](mailto:shona.travis@mfsq.org.au)  
Meets last Tuesday of each month at the Jacaranda Conference Room, Grand Central Shopping Centre from 9.00am - 11.00am. Contact Edward for any further details.

### Whitsunday Youth Focus Network

Contact: Debra Carrington  
Manager Community  
Development&Projects  
Whitsunday Regional Council  
Ph: 07 4945 0216 Fax 07 4945 0222  
E: [debra.carrington@whitsundayrc.qld.gov.au](mailto:debra.carrington@whitsundayrc.qld.gov.au)  
Meets monthly. Contact Debra for Network details.



## South-East Queensland Interagencies

### Brisbane Inner Urban Youth Interagency

Contact: Emma McConnell  
Ph: 07 3403 0136  
Brisbane South Youth Justice Service.  
Email: emma.mcconnell@communities.qld.gov.au  
Meets 10-12 noon first Thursday of the month. Contact Emma for details.

### Brisbane Southside Youth Interagency

Contact: George Parrott  
Ph: 07 3403 0136  
The Smith Family  
Meets monthly. Contact George for dates and times.

### Caloundra & Hinterland Child and Family Network

Hinterland Community Development Assn of Caloundra  
PO Box 451, Landsborough Q 4550  
Ph: 07 5429 6766 Mobile 0418 720 515  
Email: hcdworker.lydia@gmail.com  
Contact for meeting times and venues.

### Gold Coast Youth Network

Contact: Amanda Wright  
Gold Coast Youth Service  
PO Box 740, Burleigh Heads Q 4220  
Ph: 07 5572 0400 Fax: 07 5575 2607  
Email: RADS@goldcoastyouthservice.com  
Meets last Wednesday of the month 10.30am-12.30pm at Department of Communities Youth Justice Service Centre at Mermaid Beach.

### Goodna Youth Interagency

Contact: Fiona Muhling  
Challenge Employment  
21 Dunlop St, Collingwood Park Q 4031  
Ph: 07 3282 8000 Fax: 33818 2013  
E: fionam@challengeemployment.org.au  
Meets third Tuesday of the month from 1.30pm at the Goodna Community Health, 82 Queen Street Goodna. All youth & community service providers welcome.

### Inala Youth Interagency (LARGEFLY)

Contact: John Rigsby-Jones  
Inala Youth Service  
PO Box 141, Inala Q 4077  
Ph: 07 3372 2655 Fax: 07 3372 2710  
Email: largefly@iys.org.au or admin@iys.org.au  
Meets 1pm second Thursday of the month at Inala Community House Hall, Sittella Street, Inala.

### Ipswich Youth Interagency Group

Contact: Kate Toohey  
Youth Development Officer  
Ipswich City Council  
PO Box 191, Ipswich Q 4305  
Ph: 07 3810 7437 Fax: 07 3810 6741  
Email: ktoohey@ipswich.qld.gov.au  
Meets first Tuesday of the month 12.30pm at Busy Beat Hub, Brisbane Road, Ipswich.

### Lockyer Service Providers Interagency

Contact: Anne James CDW/  
Coordinator  
Lockyer Information & Neighbourhood Centre Inc (LINC)  
Ph 07 5462 3355 Fax: 07 5462 4437  
Email: lincgatton@bigpond.com  
All meetings commence at 1.00pm.  
Laidley meetings held 2 March, 25 May, 17 August, 9 November at Laidley Community Centre, 13 Mary Street (opp The Bus Stop). Gatton meetings held 19 January, 13 April, 6 July, 28 September at Gatton Baptist Church, 12 William Street (opp Police Station)

### Logan Youth Network

Contact: Francis Mills  
Community Development and Safety Program Leader  
Logan City Council  
PO Box 3226, Logan City DC 4114  
Ph: 07 3412 5138 Fax: 07 3412 3444  
Email: francismills@logan.qld.gov.au  
Meetings are held bi-monthly at rotating venues across Logan. Please contact Mel for meeting calendar.

### Moreton Bay Regional Youth Service Providers Network

Contact: Naomi Rayward  
Youth Planning & Development Officer  
Moreton Bay Regional Council  
Redcliffe District  
Ph: 07 3283 0352 Fax: 07 3883 1723  
E: Naomi.Rayward@moretonbay.qld.gov.au  
All meetings are held Wednesdays 2.30pm-4.30 pm at various host agencies. Please contact Naomi for meeting dates and locations.

### Nambour & Northern Sunshine Coast Youth Interagency Network

Contact: Lyn Harris  
United Synergies  
Ph: 07 5442 4277  
Email: lharris@unitedsynergies.com.au  
Meets once each school term; dates for meetings and venues are advised prior to meetings as venues alternate; includes professional development component.

### North Brisbane Youth Interagency

Contact: Kelly Nelson (Visible Ink) or Vicki Jacobs (Piccabeen Community Association)  
Ph: 07 3407 8102.  
Email: kelly.nelson@brisbane.qld.gov.au  
For meeting times, please contact Kelly or Vicki.

### Northern Gold Coast Interagency

Contact: Veronica Cox (Studio Village) or Nikki Condon  
Ph: 07 5529 8253  
Email: svcc@cirruscomms.com.au  
Meets last Tuesday of every month 1pm-3pm at Studio Village Community Centre, 87 Village Way, Studio Village

### Redlands Youth Network

Contact: Kara Mansley  
Redland City Council  
Ph: 07 3829 8233 or 07 3829 8489  
Fax: 07 3829 8891  
Email: kara.mansley@redland.qld.gov.au  
Meets every second month. Contact Kara for meeting calendar.

### Sunshine Coast Youth Partnership

Contact: Lydia Najlepszy  
Ph: 07 5479 0070  
6/131 Sugar Road, Alexandra Headland, Qld, 4574  
Email: info@sunshinecoastyouth.com

### Tweed Shire Youth Network

Contact: Sylvia Roylance  
Ph: 02 6670 2736  
Email: S.Roylance@tweed.nsw.gov.au  
Meets bi-monthly on the third Tuesday of the month 9am-12pm. Meets on alternate bi-month for professional development workshop for service providers. Venue rotated throughout shire. Contact Sylvia for details.

## Issued based networks

### Criminal Justice Network

Email: info@cjn.org.au  
The Network exists to link individuals and groups committed to pursuing the rights of people marginalised by the criminal justice system. The Criminal Justice Network is informed by the voices of people with lived experience. For more information and details on forums that the Network holds, please visit <http://www.cjn.org.au>.

### Health Educators Network

Contact: Pamela Doherty  
Education and Training Coordinator  
Children by Choice  
PO Box 2005 Windsor Q 4030  
Ph: (07) 3357 9933 ext 3.  
Fax: (07) 3857 6246  
Email: ed@childrenbychoice.org.au  
The Health Educators Network provides members with an opportunity to network with other educators, share information and work collaboratively in the area of community health education in the Brisbane and Greater Brisbane Area. The network is open to any health educator in the region and members meet quarterly with rotating venues.

These details are current as of May 2012. If your details are incorrect, please email [admin@yanq.org.au](mailto:admin@yanq.org.au) with updated contact details.

### Youth Justice Coalition (YJC)

Contact: Siyavash Doostkhah  
Director  
Youth Affairs Network Queensland Inc  
Ph: 07 3844 7713 Fax: 07 3844 7731  
Email: director@yanq.org.au  
The Youth Justice Coalition (YJC) is a diverse coalition of interested NGOs, CLCs, peak bodies and individuals that work together to advance the rights of young people under the age of 18 years in the youth justice arena in Queensland. The YJC meets bi-monthly (every 2nd Thursday every 2nd month). The coalition actively encourages community members interested in youth justice issues to participate.

## Statewide program networks

### Partnership Brokerage Program

Contact: Carmen Auer  
Chair of Qld Partnership Brokerage State Network  
E: [Carmen.Auer@thesmithfamily.com.au](mailto:Carmen.Auer@thesmithfamily.com.au)  
Ph: 07 5561 2701 Mobile: 0411 652 126

### Youth Connections Program

Contact: Alice Thompson, Chair of Qld Youth Connections State Network  
Email: [athompson@brisouth.org.au](mailto:athompson@brisouth.org.au)  
Ph: 07 32523750  
Mobile: 0418 666 762

### Youth Support Coordinator Program

**YSC Hub Facilitators**  
Contact Megan Murray  
Ph: 07 3876 2088 Mobile: 0439 739 747  
Email: [megan.murray@qyhc.org.au](mailto:megan.murray@qyhc.org.au)

Contact Kristy Carr  
Ph: 07 4725 8249  
Mobile: 0407 999 710  
Email: [kirsty.carr@qyhc.org.au](mailto:kirsty.carr@qyhc.org.au)

Web: [www.qyhc.org.au/ysc/index.html](http://www.qyhc.org.au/ysc/index.html)  
Contact YSC across the state at [www.qyhc.org.au/ysc/contact-us.html](http://www.qyhc.org.au/ysc/contact-us.html)

For more information on interagencies or to join our list, please contact Trish Ferrier (YANQ Policy Coordinator) on 07 3844 7713 or [policy@yanq.org.au](mailto:policy@yanq.org.au)

Want to join YANQ? Simply fill out the application form, detach and return it to YANQ with your membership / subscription fee payment. For more information, please call us on: (07) 3844 7713 or 1800 177 899 (available for rural Queensland) email [admin@yanq.org.au](mailto:admin@yanq.org.au) or visit our website at [www.yanq.org.au](http://www.yanq.org.au)

## Summary of our values

**YANQ believes that the Traditional Custodians and primary Culture of Australia is Aboriginal.** We support the right of Aboriginal and Torres Strait Islander communities to self determination, and recognise their capacity to generate their own solutions to the problems imposed on them by continuing colonisation and ongoing pressures to assimilate. We recognise the proven credentials of Aboriginal Traditional Owners and Custodians in connecting with and managing this Land. We value the wisdom and leadership Aboriginal cultures can bring to addressing the problems faced by Australian society.

**We aspire to a world which recognises the interdependence of all species on this planet.** We envisage a future where Australia is in a position to benefit from Aboriginal Culture; where Australians collectively acknowledge the strengths of one of the world's oldest surviving cultures and embrace highly evolved Aboriginal tradition, Lore and practices. This would play a critical role in achieving a sustainable future for humankind.

**YANQ supports the human rights of all Australians.** These include the necessities of survival; everyone's right to achieve their full potential; and their right to make choices about their lifestyle, and express their culture, without fear of penalty. Everyone has the right to meaningfully participate in their community and decisions that affect their lives.

**We recognise that systemic issues contribute to a failure to meet young people's rights, and the social exclusion of groups of young people.** Most young people are disadvantaged – culturally, socially and/or economically. Major social systems continue to fail the majority of young people. Further, socially excluded young people face ongoing pressure to conform to dominant Anglo-Celtic values. This generates disharmony within and across communities, making them vulnerable to prejudice and discrimination. It is only when we recognise the cultures of our First Peoples as the basis for genuine multi-culturalism, and value the identities, contributions and rights of all Australians, that we can achieve social harmony.

**Young people have the capacity to play an important part in their communities and the wider society.** Young people's social role and contribution, both now and in the future, largely depends upon how they are treated. The greater the participation of young people in social decision-making, the healthier the community and society.

**Community organisations provide a unique pathway to optimising young people's social participation.** They can facilitate genuine participatory democracy and respond to young people's needs in an alternate, holistic way. Young people are entitled to access services which respond to their rights and needs, and freely choose whether or not to use these services. Competent Youth Workers have the values, attitudes, knowledge and skills required to work effectively with young people and their communities, using a rights-driven approach.

**Australian governments are obliged to meet young people's internationally-agreed human rights.** Governments should take full responsibility for meeting these obligations toward young people. Governments should value the expertise of community organisations in providing complementary services, and resource them to take the lead in addressing the rights and needs of young people within their particular community.

**Ultimately, YANQ envisages a future where young people are seen as equal, active participants in Queensland society.** As a result, Queensland would be a fair, equitable diverse state; a bastion of human rights. It would be a healthy society in which individuals, families and communities are inter-connected; where a culture of mutual respect generates resilience and genuine social inclusion. Its thriving youth sector would enthusiastically stand alongside Aboriginal people and young people, to continue to improve the world. The powerful voice of YANQ would be seen as an invaluable social asset.

# MEMBERSHIP APPLICATION FORM

Name /Contact \_\_\_\_\_

Organisation/Department \_\_\_\_\_ Position \_\_\_\_\_

Postal Address \_\_\_\_\_

Work phone \_\_\_\_\_ Mobile \_\_\_\_\_ Fax \_\_\_\_\_

Email \_\_\_\_\_

Additional emails to receive ebulletin \_\_\_\_\_

Do you identify as being from / does the organisation work with being from ATSI or other Culturally and Linguistically Diverse (CALD) backgrounds? Please specify \_\_\_\_\_

Do you attend / are you a member of a youth interagency? \_\_\_\_\_

## What membership type are you applying for?

Please note that if you are a Government agency, or can not for whatever reason sign off on YANQ's values, you are entitled to subscriber membership only.

### Individual

- Young Person (12-25)  \$5.00  
 Receiving Centrelink  \$5.00  
 Youth Worker in an organisation  
 that is a YANQ member  \$10.00  
 Person working with young people  \$15.00  
 Income <\$50,000  \$15.00  
 Income >\$50,000  \$20.00  
 Individual subscriber  prices as above

### Organisational

- Funding <\$100,000  \$55.00  
 Funding \$100,000 - \$250,000  \$80.00  
 Funding \$250,000-\$400,000  \$120.00  
 Funding >\$400,000  \$150.00  
 For-profit  \$200.00  
 Government  \$200.00  
 Community not-for-profit  
 subscription  prices as above  
 Peak body  reciprocal

## Payment methods

### Cheque

Made payable to Youth Affairs Network of Qld and mail to 30 Thomas Street, West End, Qld, 4101

### Electronic Funds Transfer

BSB: 633-000  
 Account Number: 123043259  
 Account Name: Youth Affairs Network of Qld  
 Please quote your organisation / surname in the reference box and email remittance advice to [finance@yanq.org.au](mailto:finance@yanq.org.au) or fax to 07 3844 7731

### Credit Card

Card type     (please indicate)

Card No \_\_\_\_\_

Expiry Date \_\_\_ / \_\_\_ CSV number \_\_\_\_\_

Amount \$ \_\_\_\_\_

Name on card \_\_\_\_\_

Signature \_\_\_\_\_

Do you require a receipt? Yes / No

I, \_\_\_\_\_, have read and support the values summary of the Youth Affairs Network of Qld Inc (overleaf) and hereby request to become a member of the Network.

Signature \_\_\_\_\_ Date \_\_\_\_\_

## Thanks for your application!

Now please return this form to YANQ by one of the following methods...

**Scan and email**  
[admin@yanq.org.au](mailto:admin@yanq.org.au)

**Post**  
 30 Thomas Street, West End, Qld, 4101

**Fax**  
 07 3844 7731

# The Youth Services Review is underway...

This will be the biggest shake-up of the sector for years. The Government is 'recommissioning' all YARI and YSC funding and is looking for input into creating their strategy.

Complete our survey to help shape the youth sector's collective response to the Review.

Visit [www.surveymonkey/s/youthservicesreview](http://www.surveymonkey/s/youthservicesreview) to contribute



youth affairs network qld

**YANQ is the peak body for the community youth sector in Queensland and does not receive funding from Government.**

We advocate and lobby on behalf youth workers and young people, and especially disadvantaged young people, in Queensland; undertake research projects, organise forums and trainings and promote better youthwork practice by supporting workforce development through our regional networks.