Slide 1

Welcome To

Culturally Responsive Trauma Informed Practice Training

Yamurrah
Connections with Care

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Slide 2

We Acknowledge we are meeting on the lands of the Dharug people. We pay our respects to Elders past and present, and to all Aboriginal resistance warriors and activist.

Despite invasion and colonialism, First Nations people, our people and families have resisted, survived and we are the oldest continuing culture in the world. We acknowledge the work you are doing in partnership with Aboriginal people and communities.

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Slide 3

www.yamurrah.com.au

Who we are: Yamurrah is a collective unlike any that operates across Australia. We are self-determined, and are focused on empowering and uplifting our communities, and those who may be working in the space of trauma, justice, health and education.

We are made up of Social Workers, Counsellors, Lawyers, Academics, Researchers and Educators. Collectively, we have many skills and years of experience – we do this work in solidarity and in the spirit of a community of care and consciousness. We work with professional and cultural ethics and values. We campaign for truth-telling/listening, justice and healing.

What we do: Yamurrah offers a range of services including:
• Clinical Services - includes Counselling, Clinical & Cultural Supervision
• Training and Events
• Consultancy
• RISE

Our Values: Our ways of knowing, being and doing are informed by our values which include - Connection, Integrity, Empowerment, Humility, Social Justice and Safety

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Slide 4

You will walk away from this training with:

• Knowing why and how to provide trauma informed care in a culturally responsive way
• A good balance of theory, current context and frameworks to support your practice
• Justice driven trauma informed practice tools and skills
• An understanding of how to design your service and provide services in ways that don't re-traumatise people
• Worker wellbeing strategies
• New networks and connections

Day 1	
9:00am - 10:30am	· Welcome and Connections · Our Ways · The River Line
10:30am - 10:45	Morning Tea
10:45am - 12:30pm	· Oppression and Colonial Trauma · Compounding Trauma Model · Trauma Dynamics and Parallels
12:30pm - 1:15pm	Lunch
1:15pm - 2:30pm	· Trauma informed Practice
2:30pm - 2:45pm	Afternoon Tea
2:45pm - 3:45pm	· The River Line o Survival and healing
4pm	Closing

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Slide 5

Our Dreaming Plan
(aka Learning Outcomes)

DEFINE TRAUMA INFORMED CARE AND APPLY LINKS TO YOUR PRACTICE

UNDERSTANDING OUR FIRST NATIONS WORLDVIEWS, VALUES AND LINKS TO PRACTISE

CONSIDER FIRST NATIONS TRAUMA & HEALING LENS, Strength based narrative, etc.

IDENTIFY DYNAMICS OF TRAUMA AND REDUCE IMPACTS OF RE-TRAUMATISATION FOR CLIENTS

CONSIDER YOUR WELL-BEING STRATEGIES IN YOUR PRACTISE

REFLECT ON YOUR PRACTICE IN THE CONTEXT OF YOUR LEARNING

CREATE YOUR OWN TRAUMA INFORMED PRACTICE FRAMEWORK

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Slide 6

Setting the Scene

Cultural Responsiveness enables individuals and organisations to respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, disabilities, religions, genders, sexual orientations, and other diversity factors in a manner that recognises, affirms, and values their worth

https://www.childwelfare.gov/topics/systemwide/cultural/

Trauma Informed Care - strengths based framework - understanding that trauma is defined by the impact that an experience has had on the individual rather than by the event itself.

Decolonisation

Decolonising processes directly oppose and challenge the oppressive ideas and beliefs constructed by colonisation. Within social work practice and human service agencies decolonising involves deconstructing the systems of oppression through construction of social justice methods (Bennett et al., 2013).

Aboriginal Healing Frameworks - there is not just one!
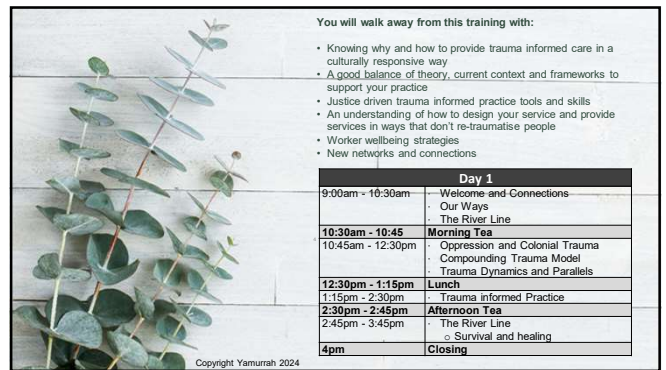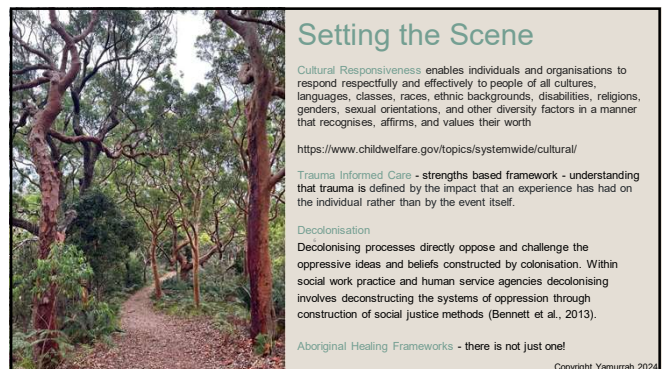
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Slide 7

Our ways of knowing, doing and being.
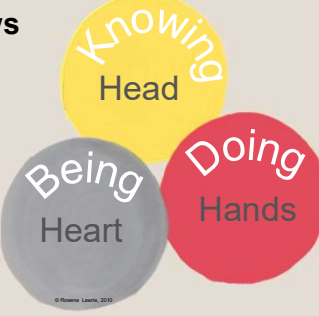
S Willson 2009 - M Terare 2020

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Aboriginal Worldviews

Sherwood has argued Worldview provides: "Frameworks for interpreting and exploring the world, supporting the way we act and relate to our world" (cited in Terare 2020)
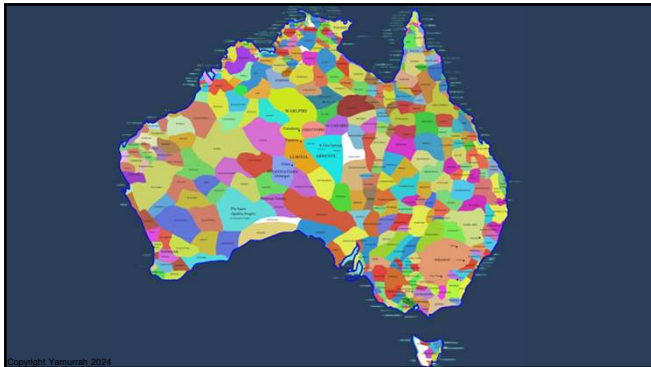
The nature of First Nations worldview their epistemology (ways of knowing) and axiology (ways of doing) and their ontology (ways of being) treasure and reveres the wisdom of Elders (cited in Terare 2020)

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Knowing Head
Being Heart
Doing Hands

© Rowena Lewis, 2012

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Slide 10

Everyone Belongs Land Sustainability Spiritual Practices Children were visible, known, and loved Child Safety - offenders dealt with

Cultural directions and boundaries Bush knowledge + Bush medicine Collective Parenting Rites of passage Birthing practices

? 120,000 Men's Knowledge 60,000 Kinship Responsibility 40,000 Women's Knowledge 1788 Invasion

Dance music steal Lake Mungo Artefacts Paintings Ceremony

Gatherings sharing knowledge Initiation ceremonies Spiritual practices Breast Feeding Bush medicine Astronomy Lore Sanctions and Banishment for harm

Dreaming stories = teaching of values and expectations

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Slide 11

Morning Tea

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Slide 12

First Nations Worldviews through our eyes

"Our system of kinship, of family relationships, is how we express the connectedness of things through family"

"When you look at the Aboriginal family, there are many mothers and fathers"

"In our culture we do not separate the spiritual or sacred from the physical"

"As a child, I felt I had total freedom and could go wherever I wanted at any time…"

Bob Randall (2006) "Songman"

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First Nations Worldviews – through our eyes
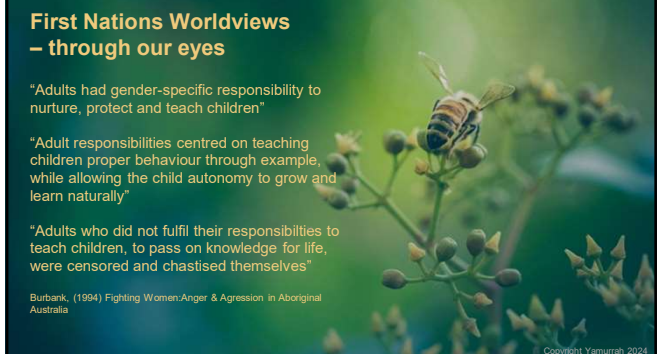
"As a child…..there were always the eyes of so many Aunties, Uncles, Mothers and Fathers watching for my safety. Everybody was responsible for each other. That is Kanyini"

All the elements of nature were part of our life experience…our actions were always determined by our needs….we were continually given information about our environment"

Bob Randall (2006) "Songman"

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First Nations Worldviews – through our eyes

"Adults had gender-specific responsibility to nurture, protect and teach children"

"Adult responsibilities centred on teaching children proper behaviour through example, while allowing the child autonomy to grow and learn naturally"

"Adults who did not fulfil their responsibilities to teach children, to pass on knowledge for life, were censored and chastised themselves"

Burbank, (1994) Fighting Women:Anger & Agression in Aboriginal Australia

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Slide 15

First Nations Worldviews

"Any adult who allowed a child to be severely hurt would themselves be punished for their negligence"

"To actually harm a child would attract severe punishment. While children were reproached, severe physical punishment of a child was unheard of."

Roth (ethnographer & medical doctor) found no instance of what would now be called "child abuse by white society" during all the time of his work with tribal groups.

Roth, W.E (1984) The Qld Aborigines, vol.11, Bulletins 1-8, North Queensland Ethnology from the Home Secretary's Dept - Brisbane 1901-1908, Melbourne: Hesperian Press

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Supporting First Nations ways of child rearing

- Richer relational environments – extended family environments
- Collective Parenting – complex and reciprocal obligations
- Neurological benefits
- Protection against risk – greater number of carers
- Nurturing, educating and keeping children safe
- Anticipation and planning for children's needs
- Bringing this into current case management, cultural care plans

Lawrie and Cousins (2018) Reclaiming Our Safe Ways of Parenting – How Trauma Research is supporting Aboriginal ways of child rearing

p closing Aboriginal communiti

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"Whenever persons are badly treated, they resist. That is, along-side each history of violence and oppression, there runs a parallel history of prudent, creative, and determined resistance"

(Allan Wade 1997)

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Slide 18

234 years of Resistance

- The act or power of resisting, opposing, or withstanding.
- The opposition offered by one thing, force, etc., to another.
- Electricity. Also called ohmic resistance. a property of a conductor by virtue of which the passage of current is opposed, causing electric energy to be transformed into heat: equal to the voltage across the conductor divided by the current flowing in the conductor: usually measured in ohms. Abbreviation: R
- A conductor or coil offering such opposition; resistor.
- Psychiatry. opposition to an attempt to bring repressed thoughts or feelings into consciousness.
- (Often initial capital letter) an underground organization composed of groups of private individuals working as an opposition force in a conquered country to overthrow the occupying power, usually by acts of sabotage, guerrilla warfare, etc.: the resistance during the German occupation in World War II.
- Stock Exchange. resistance level.

Image source: https://policyfs.ca/2014/08/11/justice-requires-hope/

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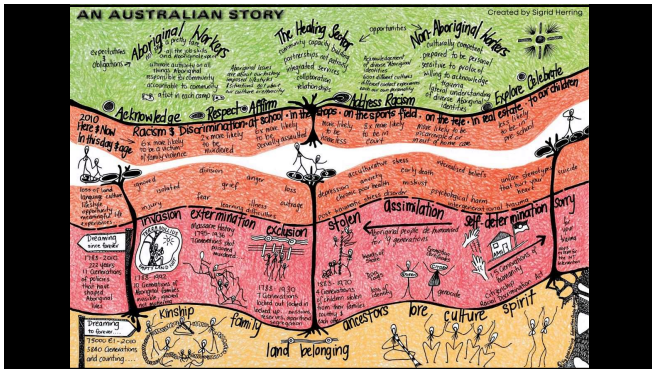
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Defining Trauma

A traumatic event is one in which "a person experienced, witnessed or was confronted with an event/s that involved actual or threatened death or serious injury or threat to the physical integrity of self or others" and "the person's response involved intense fear, helplessness or horror"

Diagnostic and Statistical Manual of Mental Disorders (DSM-V)

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Defining Trauma

The Healing Foundation:

- and "the person's response involved intense fear, helplessness or horror… These traumas occur at a personal or at a collective level (war, natural disasters, or genocide).
- Trauma can affect a person for many decades and in many different ways. If people have not had the opportunity to heal, then they may act out their pain in negative ways including physical or emotional violence, abuse or addiction"

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Defining Trauma

- Trauma – is an event or process which overwhelms the individual, family or community, and the ability to cope in mind, body, soul, spirit
- Inter-generational – Intergenerational trauma is passed down directly from one generation to the next
- Trans-generational trauma – is transmitted across a number of generations
- Racial Trauma or race-based traumatic stress, is the cumulative effects of racism on an individual's mental and physical health https://en.wikipedia.org/wiki/Racial_trauma
- Oppression trauma

Judy Atkinson (2002) Trauma Trails Recreating Songlines

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Trauma in Context

1) Violence is 'always embedded in a social structure that permits the abuse and exploitation of a subordinate group'

2) Trauma robs the victim of a sense of power and control, the guiding principal of recovery is to restore control to the survivor"

Judith Herman, 1992, p. 159

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Aboriginal and Torres Strait Islander people's experiences of violence, abuse and neglect

Data on Indigenous people's experiences of family violence is limited, and **must be understood with recognition of the impacts of colonisation, systemic disadvantage, forced removal of children, land dispossession, racism and discrimination**, and the **intergenerational trauma** that these factors have significantly contributed to.

Indigenous women are **32x** more likely than non-Indigenous women to be hospitalised due to family violence injuries[1]

1 in 5 WOMEN killed by a **male partner** identified as Aboriginal (22.3% or 27)

* of 121 female victims of intimate partner homicide in Australia between 2010-2014[2]

Up to **90%** of Aboriginal and Torres Strait Islander women in prisons are **survivors of domestic, family, and/or sexual violence**[3]

Indigenous children were **7-times** more likely than non-Indigenous children to have **child protection reports** substantiated in 2016-17[4]

Infographic: Costello & Backhouse, 2019a.
Data sources: 1. Productivity Commission, 2016; 2. National Minimum Dataset (Australian Domestic and Family Violence Death Review Network, 2018); 3. Pathways to Justice (Australian Law Reform Commission, 2018); 4. AIHW, 2018

NSW Health
http://www.ecav.health.nsw.gov.au/our-statistics-and-research/

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Aboriginal and Torres Strait Islander women's experiences of domestic and family violence

Most **Aboriginal and Torres Strait Islander** women **trust their doctors** and health workers have an **important role to play** in **prevention and early intervention** of domestic and family violence through collaborative and integrated service provision.

8 in 10

Aboriginal and Torres Strait Islander **WOMEN** agreed or strongly agreed that they could **trust their own doctor**

This includes:
- **77% Aboriginal and Torres Strait Islander** women who *had* experienced **domestic and family violence***
- **83% Aboriginal and Torres Strait Islander** women who *had not* experienced any physical violence

Compared to women who had not experienced physical violence, **Aboriginal and Torres Strait Islander** women who had experienced domestic and family violence*, were:

More likely to report **high or very high psychological stress** (69% compared with 34%)

More likely to have a **mental health condition** (53% compared with 31%)

More likely to have **experienced homelessness** (55% compared with 26%)

Less likely to **trust local police** (44% compared with 62%)

* Domestic and family violence measure is based on 12-month physical violence incident data only. Infographic: Costello & Backhouse, 2019a. Data source: 2014-15 National Aboriginal and Torres Strait Islander Social Survey (ABS, 2019) http://www.acsr.health.nsw.gov.au/van-statistics-and-research

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Economic impacts – violence against women

Victims

The most significant cost impact of violence to women and the economy is from pain, suffering and premature mortality, and is estimated at

$10.4 billion

Health

The impact of violence on the private and public health systems is estimated to cost victims, their communities and government

$1.4 billion

What do the costs include?
The 2015–16, Australian cost estimates were divided into seven categories (Table 6.2).

Table 6.2: Estimated costs to the Australian economy of violence against women and children, 2015–16

Categories	Cost ($)
Pain, suffering and premature mortality of victims The pain and suffering experienced by the victim, which can lead to long-term effects on psychological and physical health, and premature mortality for victims	10.4 billion
Consumption Replacing damaged property, defaulting on bad debts, and the costs of moving	4.4 billion
Production Being absent from work, and employer administrative costs (for example, employee replacement)	1.9 billion
Administrative Police, incarceration, court system costs, counselling, and violence prevention programs	1.7 billion
Transfer payments Loss of income tax of victims/survivors, perpetrators and employers; additional social welfare payments; victim compensation payments and other government services	1.6 billion
Health system Public and private health system costs associated with treating the effects of violence against women	1.4 billion
Second generation The costs of children witnessing and living with violence, including child protection services and increased juvenile and adult crime	333 million
Total	21.7 billion

Source: KPMG 2016.

Infographic and data source: KPMG, 2016 http://www.acsr.health.nsw.gov.au/van-statistics-and-research

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Racism and its impacts

- The majority of Aboriginal people in this study, racism was experienced regularly and perceived to have a negative impact on health, supporting a large literature that links racism to poorer health outcomes (Brondolo et al., 2003; Kessler et al., 1999; Krieger, 1999, 2000; Paradies, 2006a; Pascoe & Richman, 2009; Williams & Mohammed, 2009; Williams et al., 2003)

- The study demonstrated the effect of racism on the socio-emotional wellbeing of Aboriginal Australian children aged 6 to 12years. Differences of this effect within subgroups based on age were observed, with im- portant implications for identification of exposure to racism and management of specific symptomatology in children. Neglecting such signs could contribute to the perpetuation of the intergenerational effect of racism experiences. (D. M. Macedo , L. G. Smithers , R. M. Roberts , Y. Paradies and L. M. Jamieson 2019)

- A word on vicarious racism….

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Gender
Religion
Ethnicity
Poverty
Race
Sexuality
Ability

"Both intersectional discrimination and additive discrimination can be seen as different kinds of multiple discrimination"

Gauthier de Beco THE INTERNATIONAL JOURNAL OF HUMAN RIGHTS 2020, VOL. 24, NO. 5, 593–614

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- https://healingfoundation.org.au/timeline-trauma-healing-australia/

- https://healingfoundation.org.au/intergenerational-trauma/

- https://healingfoundation.org.au/intergenerational-trauma/ourfuture

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Compounding Trauma Model

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Secrecy	Where the offender uses deception and secrecy to conceal their actions and maintain control over the child, this creates a web of silence and entrapment around the child. They do this by employing tactics of tricks, lies or threats to prevent the child from disclosing the abuse or seeking help.
Responsibility	Perpetrators often shift the responsibility away from themselves and blame the child directly - 'I know you wanted this' - or blame their mother by planting the idea with the child that their mother knows about it. This encourages blame and shame and entrenches the secrecy further.
Protection / Loyalty	As a consequence of enforcing secrecy and shifting responsibility onto children, this burdens them with the responsibility for taking care of others and putting their loyalty to their family before their own safety and wellbeing. Often children believe it's their fault to put up with the abuse to protect their siblings.
Resistence	The perpetrators' use of secrecy, shifting the blame and exploiting a child's loyalty to their family can be viewed as their efforts to overcome and dismantle a child's resistance. Given the power imbalance between perpetrators and victims (adult–child) most forms of resistance are subtle and indirect but nonetheless brave acts that require close attention to help shift shame and self-blame and rebuild dignity and respect (White, 2007; Wade, 1997).

(Tolliday et al 2018)

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Slide 32

Lunch

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Slide 33

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Slide 34

Trauma informed care
- Service design and delivery
- Leaderships, supervision and management
- Evaluation and review
- Worker well-being

Guiding principals

A trauma-informed service is one which:
- Commits to and acts upon the core principles
- Considers and evaluates all components of the system – critiquing power
- Designs services to reduce re-traumatisation
- Collaborative relationships with service providers / stakeholders

Respect, Trust, Safety, Collaboration, Choice, Empowerment — Connection

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Kezelman, C & Stavropoulos,P (2012)

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A Trauma Informed Response

Acknowledging the prevalence of trauma, as well as impacts and dynamics and presenting a (therapeutic) service based on key principles:

**Shift from
"what is wrong with you" to
"what happened to you"?**

Consideration of what has happened to a person and a how they have kept going.
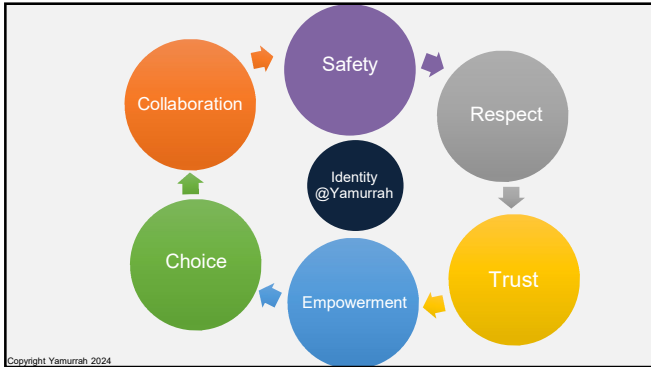
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Cultural Approaches to Trauma Informed Care & Practice
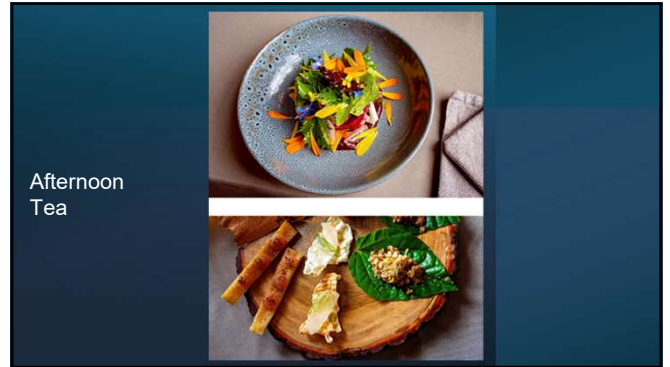
Understand trauma & its impact on individuals, families & communal groups	Create environments in which people feel safe	Employ culturally competent staff & adopt practices that acknowledge & demonstrate respect for specific cultural backgrounds	Support victims/survivors to regain a sense of control over their lives: actively involve them in the healing journey
Share power: involve community members in design & evaluation of programs	Holistic and integrated care	Support safe relationship building as a means of promoting healing & recovery	Approaches / services informed by Indigenous culture

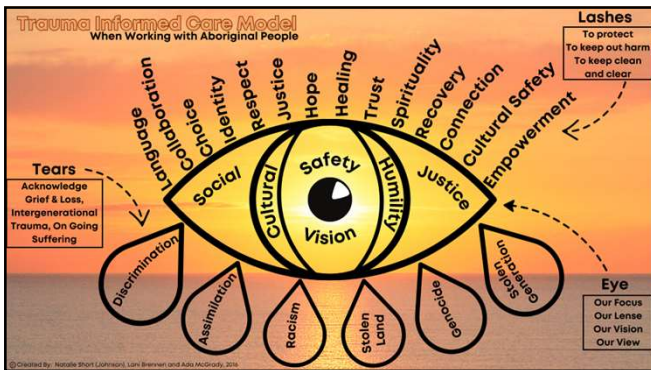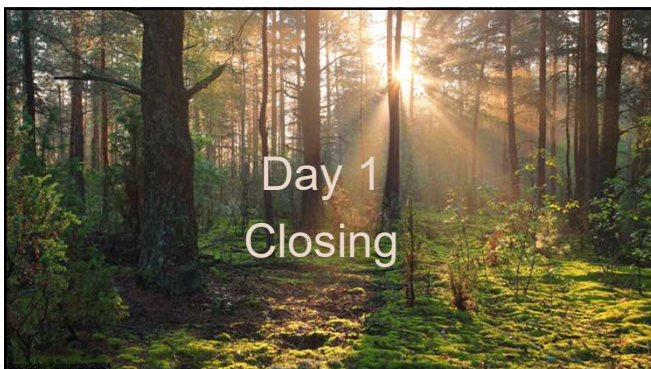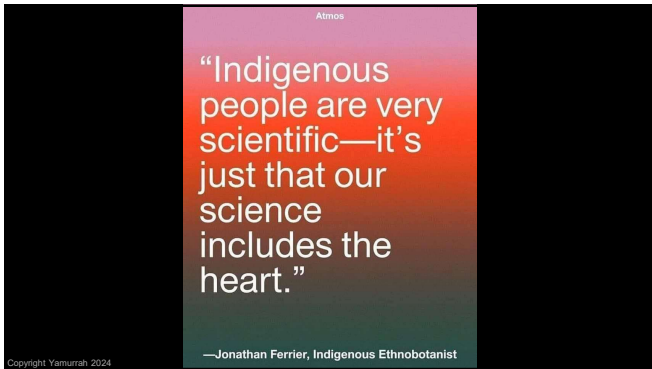Copyright Yamurrah 2024

[Atkinson, 2013, P: 2]

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Afternoon Tea

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Everyday Acts of Resistance

- Everyday people resist violence and oppression in clever and creative ways
- Resistance has many faces – and people can do this creatively, in the arts, in their lifestyle, the choices they make, the way they raise families, have relationships, the boundaries they make, the courses they study, protests, policy, law reform
- Standing in solidarity (against injustice)
- Upholding integrity, dignity and self-love

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Day 1 Closing

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Day 2

Culturally Responsive Trauma Informed Practice Training

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"Indigenous people are very scientific—it's just that our science includes the heart."

—Jonathan Ferrier, Indigenous Ethnobotanist

Atmos

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Day 2	
9:00am – 10:30am	· Neurobiology of trauma
	· ACEs
	· Neuroplasticity and Culture
10:30am -10:45	Morning Tea
10:45am 12:30pm	Trauma triggers activity
	The River Ecology
	A moment to heal ourselves
12:30pm-1:15pm	Lunch
1:15pm – 2:30pm	· Taking care of yourself in trauma work
	· Dadirri
2:30pm – 2:45pm	Afternoon Tea
2:45pm – 3:45pm	· Your Practise Framework
	· Blak Joy
4pm	Closing

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Key Takeaways – Day 2

1.NEUROSCIENCE & CULTURE

2. PRACTICAL APPLICATION RIVER ECOLOGY

3. WORKER WELLBEING & BLAK JOY

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When trauma occurs there is disconnection and dis- empowerment.

With recovery there should be a focus of on reconnection and re-empowerment

@Judith Herman

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Trauma Responses

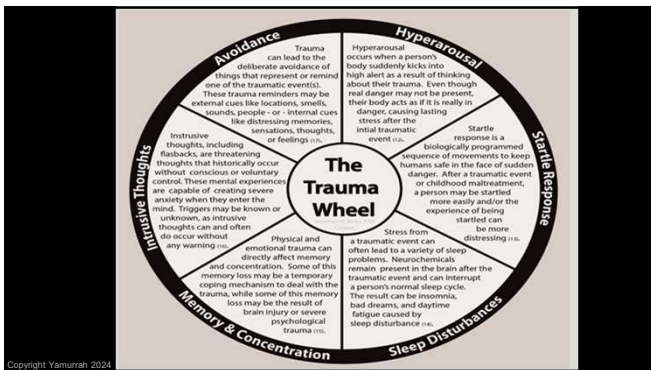| Flight	Fight	Freeze	Flop	Friend
Workaholic	Anger Outburst	Difficulty making decisions	Collapse	
Over-thinker Anxiety, panic, OCD	Controlling	Feeling stuck	People pleaser	Befriending the person who is dangerous.
Difficulty sitting still	"The bully"	Dissociation	No boundaries	Trauma bonding
Avoidance	Explosive behaviour	Isolating Numb	Lack of identity	Stockholm syndrome
Hyperactivity	Judgement	Shut down Exhaustion	Sad	Highly concerned with fitting in
Sadness in loneliness	Slamming door	Indecision Sleeps a lot	Depressed	Avoids conflict
	Self harm		Hopeless	
			Apathetic	
			Hard time saying no	

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Glimmers refer to small moments when our biology is in a place of connection or regulation, which cues our nervous system to feel safe or calm. We're not talking great, big, expansive experiences of joy or safety or connection, these are micro moments that begin to shape our system in very gentle ways.

Deb Dana

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The Trauma Wheel

Avoidance — Trauma can lead to the deliberate avoidance of things that represent or remind one of the traumatic event(s). These trauma reminders may be external cues like locations, smells, sounds, people - or - internal cues like distressing memories, sensations, thoughts, or feelings [13].

Intrusive Thoughts — Intrusive thoughts, including flasbacks, are threatening thoughts that historically occur without conscious or voluntary control. These mental experiences are capable of creating severe anxiety when they enter the mind. Triggers may be known or unknown, as intrusive thoughts can and often do occur without any warning [13].

Memory & Concentration — Physical and emotional trauma can directly affect memory and concentration. Some of this memory loss may be a temporary coping mechanism to deal with the trauma, while some of this memory loss may be the result of brain injury or severe psychological trauma [13].

Hyperarousal — Hyperarousal occurs when a person's body suddenly kicks into high alert as a result of thinking about their trauma. Even though real danger may not be present, their body acts as if it is really in danger, causing lasting stress after the initial traumatic event [14].

Startle Response — Startle response is a biologically programmed sequence of movements to keep humans safe in the face of sudden danger. After a traumatic event or childhood maltreatment, a person may be startled more easily and/or the experience of being startled can be more distressing [14].

Sleep Disturbances — Stress from a traumatic event can often lead to a variety of sleep problems. Neurochemicals remain present in the brain after the traumatic event and can interrupt a person's normal sleep cycle. The result can be insomnia, bad dreams, and daytime fatigue caused by sleep disturbance [14].

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Trauma Triggers and Responses

Large Group Activity

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NEUROplasticity & CULTURE

REPEAT

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Theoretical framework for optimising child neurodevelopment
Source: Law 2000, from the work of Bruce Perry and Peter Levine.

Develop-mental age	Sensitive brain area	Critical functions	Primary goal of development	Optimising experiences	Enrichment Activities
0-1	Brainstem	Regulation of arousal	State Arousal Flexible stress response	Rhythmic and patterned sensory input Auditory or tactile	Massage Rhythm Touch
1-2	Midbrain	Integration of multiple sensory inputs Motor regulation	Sensory integration Motor control affiliation	More complex movement Simple narrative	Music Movement Touch
1-4	Midbrain	Integration of multiple sensory inputs Motor regulation	Sensory integration Motor control affiliation	More complex movement Simple narrative	Music Movement Touch
1-4	Limbic	Emotional states Social language Interpretation of social information	Emotional regulation Attachment Empathy	Complex movement Narrative Social experiences	Dance/play Art Nature discovery
2-6	Cortex	Abstract cognitive functions Social/emotional integration	Abstract reasoning Creativity	Complex conversation Social and emotional experiences	Story telling Drama Exposure to performing arts

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Services and Power

- Understanding and supporting the process of survivors making disclosures of violence and abuse.
- Providing a physically, emotionally and culturally safe service:
- Creating safety through listening and being guided by the expertise of the survivor.
- Demonstrating professional flexibility and availability to survivors.
- Building a trusting and respectful relationship
- Developing safety plans if a survivor is still at risk of harm and involving supports identified by the survivor
- Developing emotional and cultural safety plans
- Ensuring survivors are aware of their rights and the limitations of confidentiality.
- Utilising a Strengths-based approach
- Educating the survivor and their supports about the effects of trauma and the range of possible therapeutic resources.
- Adopting a collaborative approach in working with the young person based on their goals, interests, values and culture(s).
- Supporting a survivor to seek justice

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Letty Funston

Slide 62

Morning Tea

Slide 63

The Value add from Aboriginal workforces

- Excellence
- Integrity
- Professionalism
- Go above and beyond
- Specialist knowledge & intelligence
- Blak joy
- High Standards
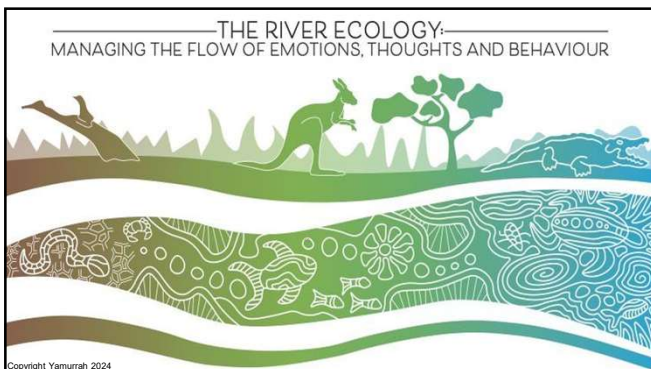- Values Driven
- Honour

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Slide 64

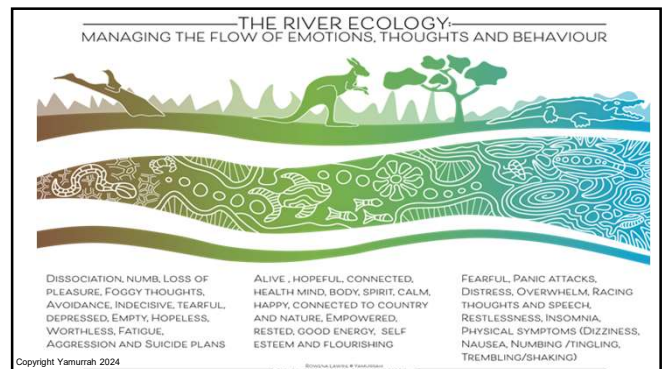### Themes for Aboriginal workforces

- Culturally unsafe working environments
- Trauma – vicarious, single, complex, systemic and generational
- Invisible and hidden racism and vicarious racism –both structurally and direct experiences
- Culturally isolated
- Additional loads as well as complex matters
- Limited professional supports
- Aboriginal representation of boards and senior executive positions
- Expectations and "the Expert"
- Lateral violence
- Cultural responsibilities and community accountability
- Acculturative stress
- Westernised standard and measures and dominant worldviews

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THE RIVER ECOLOGY:
MANAGING THE FLOW OF EMOTIONS, THOUGHTS AND BEHAVIOUR

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DISSOCIATION, NUMB, LOSS OF PLEASURE, FOGGY THOUGHTS, AVOIDANCE, INDECISIVE, TEARFUL, DEPRESSED, EMPTY, HOPELESS, WORTHLESS, FATIGUE, AGGRESSION AND SUICIDE PLANS

ALIVE, HOPEFUL, CONNECTED, HEALTH MIND, BODY, SPIRIT, CALM, HAPPY, CONNECTED TO COUNTRY AND NATURE, EMPOWERED, RESTED, GOOD ENERGY, SELF ESTEEM AND FLOURISHING

FEARFUL, PANIC ATTACKS, DISTRESS, OVERWHELM, RACING THOUGHTS AND SPEECH, RESTLESSNESS, INSOMNIA, PHYSICAL SYMPTOMS (DIZZINESS, NAUSEA, NUMBING /TINGLING, TREMBLING/SHAKING)

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THE RIVER ECOLOGY:
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Fatigue / Underwhelm / Changes in the our thoughts / Slack ways/no motivation / Depression / Feeling hopeless

Connected & Connecting / Feeling hopeful / Grounded / Eating & Sleeping well / Exercise / Making good decisions

Anxiety / Stress / Overwhelm / Cycling thoughts / Can't switch off / Changes in appetite / Changes in social connections
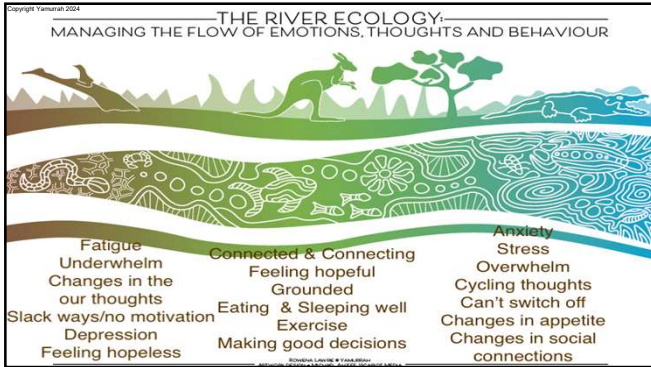
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What are the implications of framing this as Cultural Load?

- Places responsibility on Aboriginal People
- Implies cultures as a deficit - rather than strength
- Focuses on "fixing the load or burden for Aboriginal people" rather than structural issues which creates and adds loading to Aboriginal people
- The burnout doesn't come from culture – it comes from systems that are not culturally responsive, safe or one that understands culture nor investigates colonial load
- Becomes an "Aboriginal" load
- Additional loading from the system is creates additional risk and increased likelihood of burnout for Aboriginal people
- Culture is strength
- Aboriginal people aren't responsible for structural or colonial load

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Vicarious Trauma

"The transformation that occurs in the inner experience of the therapist (or worker) that comes about as a result of empathic engagement with clients' trauma material" Pearlman & Saakvitne 1995

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Organisational Risk and Protective Factors

RISK	PROTECTIVE
Lack of role clarity for staff	Good staff support and supervision including the opportunity to reflect on the impact of the work with supervisors
High client demands	Staff training, induction and orientation processes for staff
Insufficient supervision	Support from co-workers/team
Little feedback on performance	Support from family and friends
Few opportunities to participate in decision making	Meaningful processes that are consistently applied for staff to feel a sense of ownership of decisions that impact themselves and/or the young people
High/excessive workloads (hours, complexity, number of demands)	Well-balanced and manageable workload with commitment to work-life balance
Lack of autonomy	Support to develop and grow in the role
Insufficient control over resources needed to accomplish role	Clear processes for decision making and strong channels for communication about the rationale for decisions
Lack of staff recognition	Reward and recognition for work contributions i.e. financial, social, intrinsic
Disconnected staff, lacking in team environment	Strong team culture
Perceived lack of fairness (inequity of workload or salary, lack of openness and respect regarding decision making)	Inclusive workplace with strong communication processes and staff engagement in the culture of the organisation
Poorly aligned values, priorities and ethics between organisation and staff	High levels of organisational congruence and openness to regularly review systems and processes
Lack of access to external supports for staff where required	Provision of external supports such as Employee Assistance Programs, external supervision for staff
Low levels of interagency collaboration re clients	Strong culture of collaboration and joint working

(Lloyd et al, 2002; Lonne, 2003; Maslach et al, 2001; Cordes and Dougherty, 1993; Lee and Ashforth, 1993; Lloyd et al, 2002; Barak et al, 2009; Ray et al, 2013; Brady et al, 1999; Osofsky, 2011; Braley, 2010; Neuman and Gamble, 1995; Choi, 2011; Lonergan et al, 2004; Pistorius, 2006; Van Deusen and Way, 2006; McElheney and Tallow-Golden, 2016).

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Vicarious Resilience

- Is the process of clinicians learning about overcoming adversity from the trauma survivors they work with.
- The resulting positive transformation and empowerment in those clinicians through their empathic engagement with the stories of trauma and resilience of their clients.

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Justice Doing

"The problem of burnout is not in our heads or in our hearts, but in the real world where there is a lack of justice. The people I work alongside don't burn me out and they don't hurt me, they transform me, challenge me and inspire me"

"What harms me are the injustices and indignities suffered by clients and my frustrating inability to personally change the unjust structures of society they struggle with and live in" (Reynolds, 2009). "bridge the worlds of activism with therapy and community work, and is informed by a spirit of social justice, practices of solidarity, and an ethic of resistance"

(Reynolds 2002, 2008, 2010a).

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Shows some of the domains of wellbeing that typically characterise Aboriginal and Torres Strait Islander definitions of Social, Emotional Well-being

This conception of self is grounded within a collectivist perspective that views the self as inseparable from, and embedded within, family and community.

© Gee, Dudgeon, Schultz, Hart and Kelly, 2013 Artist: Tristan Schultz, RelativeCreative.

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Lunch

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Blak Joy as an Act of Resistance

• Celebration
• Expression
• Contributions
• Space
• Humour
• Pride
• Cultural connection

"My resistance was to talk of strength, to refuse the logic that insisted Blackness and wellness were mutually exclusive and that our apparent illness was not a product of Black lack".
(Chelsea Watego 2021)

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Living Culture

• New York writer Kleaver Cruz started the Black Joy Project in 2015, a digital and real-world movement to centre Black joy — the message that "black joy is an act of resistance" is central to their coalition. "When we acknowledge that we exist in an anti-black world that is set up to ensure we do not live, to choose life and to choose to enjoy any aspect of that life is a radical act,"
• "Amplifying black joy is not about dismissing or creating an 'alternative' black narrative that ignores the realities of our collective pain; rather, it is about holding the pain and injustices we experience as black folks around the world in tension with the joy we experience in pain's midst. It's about using that joy as an entry into understanding the oppressive forces we navigate through as a means to imagine and create a world free of them."

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Aboriginal World Views

"Aboriginal worldviews lay the foundation for cultural safety trauma informed and trauma specific care and practices for Aboriginal people"

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What are your experiences of blak joy?

Is it significant?

Where do you experience joy in your community?

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Consider stories of Resistance that you know (last ten years)…

• Black Lives Matter/ Black Deaths in Custody
• Invasion Day Protests
• Raise the Age
• Family Matters Campaign
• GMAR

❏ What is behind these acts of resistance?
❏ What themes of oppression are still present today?

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Practise Frameworks Our Voices

A framework of self-determination means not speaking on behalf of people – even as an advocate – but to create the environment and conditions for those who have been silenced to speak for themselves so their stories can change the world. (Behrendt 2019)

https://www.abc.net.au/news/2022-01-27/nt-aboriginal-activist-rosalie-kunoth-monks-dies/100784500

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Dilly bag of tools

- Taking time to get to know people is critical and can influence the success of your partnership and collaboration.
- Receiving guidance and permission from Aboriginal and Torres Strait Islander people and Elders
- Ability to appreciate story telling or yarning
- Requires genuine approach
- Cultural humility
- Capacity to be creative
- Listening, Narrative, Yarning, Story telling, be still.
- Open to working with uncertainty.

(Artist Shirley Minyingarla – Pandandus Dilly Bag)

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Coolamon

- Creation, Connection Culture
- Holding (stories of identity, trauma, resilience, resistance)
- Gathering (practice ideas, frameworks, knowledge)
- Sharing (yarning, knowledge, culture)
- Support (being supported, accountability)

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Yarning Tool — Health & Antenatal Care, Transport, Identity, Selfcare & Interests, Family & Cultural Connections, Child Safety, Legal, Housing, Financial, Service engagement, Relationships & Supports

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Afternoon Tea

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Participant Feedback

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First Nations Cycles of Healing and Resistance

- Social Justice
- Human Rights
- Truth telling Truth Listening * Rob Waters 2022
- Listening
- Co-creation
- Culture
- Connection
- Participation

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A few inspirations….

"The moment we choose to love we begin to move towards freedom, to act in ways that liberate ourselves and others" Bell Hooks

"Don't Get Angry, Get Creative" Rowena Lawrie

"Don't get depressed, Get Angry" Dr Mareese Terare, Bundjalung, Goeranpul woman

"You can't break my soul" Beyonce

"Our love will always keep us strong" Archie Roach
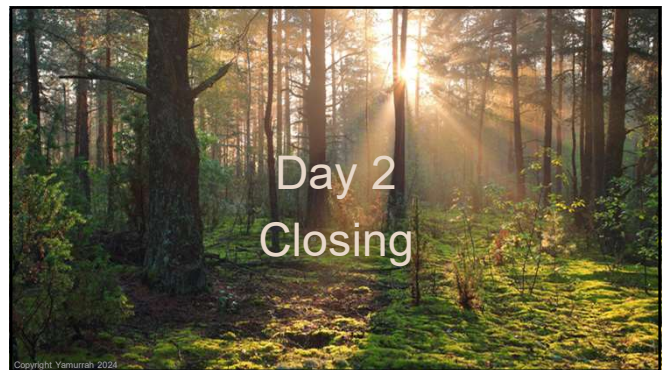
"I am not the problem… I AM…" Aunty Rosalie Monuth

"Every living thing is family, and the proof of that is that you are alive" Uncle Bob Randle

SHINE Bright

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Dadirri

First Nations Worldviews

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Day 2 Closing

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A moment to heal ourselves

Co-written by Rowena Lawrie, Dr Carmen Parter, Delephene Fraser, and Jennifer Stephensen on Darkinjung Country

On behalf of Our Ways: Supervision Alliance @Yamurrah

Spoken by Delephene Fraser on Ngunnawal Country
Music: A Beautiful Sky by UNIVERSFIELD Source: Free Music Archive (CC BY-SA)

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