WELCOME TO
LEADERSHIP LEGACIES
CREATING WORKPLACES OF CULTURAL SAFETY, CARE & COMPASSION

Yamurrah
Connections with Care

Acknowledge we are meeting on sovereign lands

Deepest respects to Elders past and present, and to all Aboriginal resistance warriors and activists.

Despite invasion and colonialism, Aboriginal people have resisted, survived and we are the the oldest continuing culture in the world.

We pay respects to all present today, and also to our Ancestors and family.

Yamurrah
Connections with Care

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 which includes -Counselling, Clinical Supervision and 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

MANAV ('MANNY') SATIJA IS A LEADERSHIP COACH, PSYCHOTHERAPIST, MEDIATOR AND FACILITATOR.

Manav's mission is to help people grow from conflict and thrive in complexity.

Manav has trained as a lawyer, mediator, psychotherapist, coach and facilitator. His work waves together wisdom from neuroscience, relational psychotherapy, gestalt psychology, complexity and systemic thinking and leadership research.

Manav is also a partner of Primal Intelligence, a company that delivers accredited coach training, conscious business development and facilitation training programs.

M A N A V S A T I J A

www.manavsatija.com

Training takeaways:
Skills, knowledges and tools to support you in trauma informed leadership
Cultural context for Aboriginal workforces and help you leading complex case matters
Apply culturally responsive and trauma informed practice
Understand flow state and how this can help to lead teams in creative and innovative ways
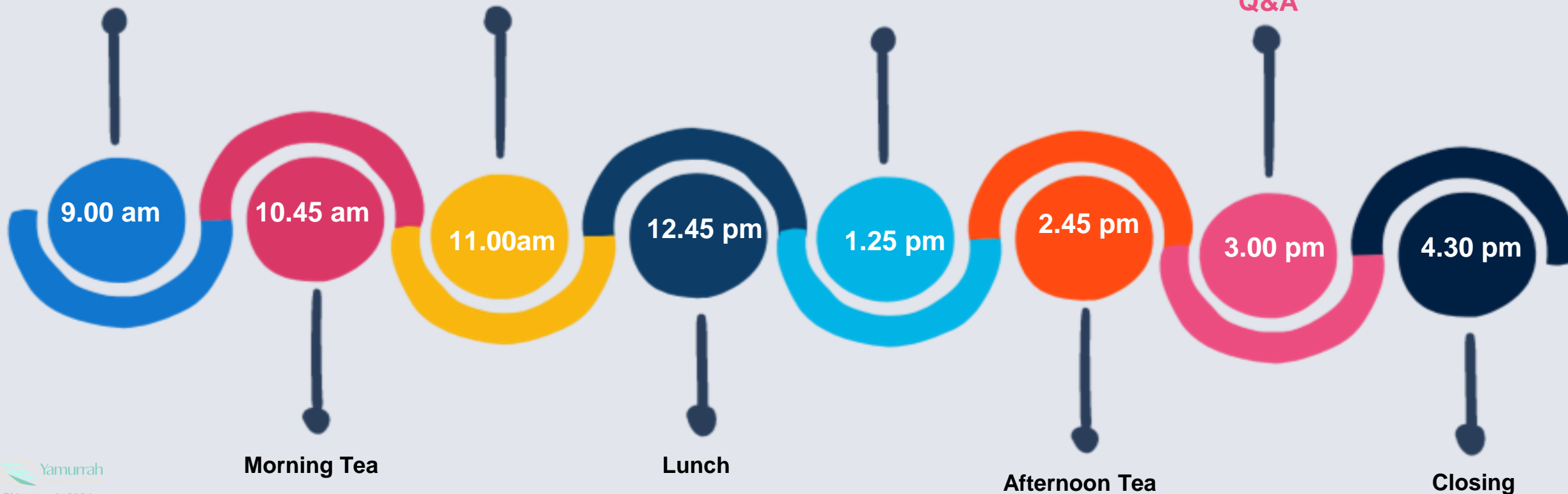
Welcome & connections
Our ways
Meta-competencies for navigating complexity
The River Line

Trauma Informed Care
Compounding Trauma Model
Leading with Trauma Informed Care

Leading at the Edge
Leading in Complex Workplaces in an Age of Complexity
Flow State

Weaving it Together
Applying Frameworks
Communities of Care
Q&A

9.00 am
10.45 am
11.00am
12.45 pm
1.25 pm
2.45 pm
3.00 pm
4.30 pm

Morning Tea
Lunch
Afternoon Tea
Closing

Yamurrah
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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!

The Value Add From Aboriginal Workforces

- Excellence
- Integrity
- Professionalism
- Go above and beyond
- Specialist knowledge and intelligence
- Blak joy
- High Standards
- Values Driven
- Honour
- Generational Strengths
- Stories of survival and resistance
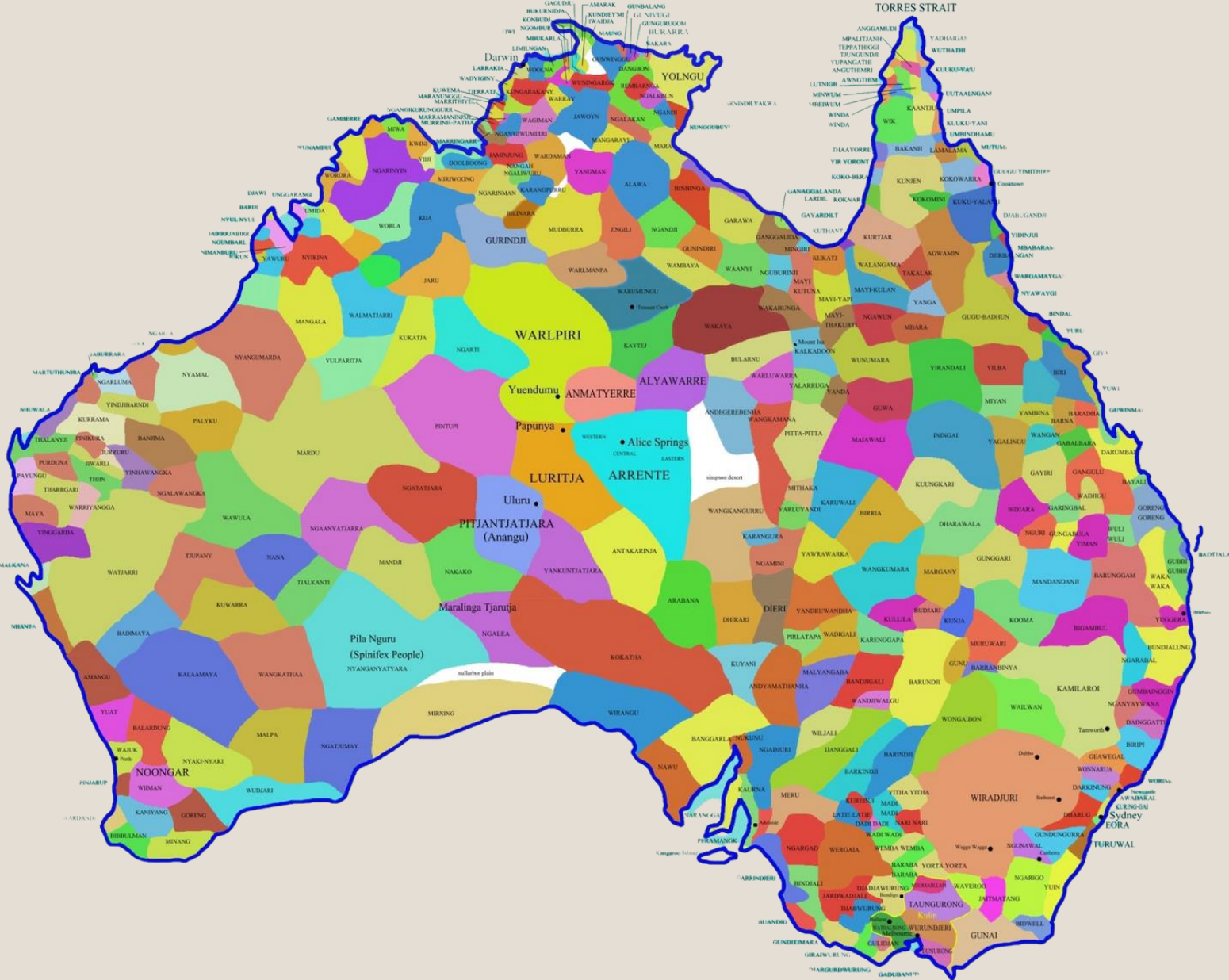
Our ways of knowing, doing and being.

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)

Knowing
Head

Doing
Hands

Being
Heart

© Rowena Lawrie, 2010

Sensing, Being, Acting

Three essential meta-competencies for managing complexity:

- *Sensing* yourself and your context in ways that produce clarity.

- *Being* so as to invite the inner state of presence in service to developing resilience, creativity and agility.

- *Acting* in order to invite new conditions (internal and external) that generate results that matter.

©Lawrie, R and Cousins, C (2018)

Everyone Belong... Land Sus...

Cultural directions and boundaries

Bush knowledge + bush medicine

Collective Parenting

Visible, known, and loved

Offenders dealt with

Rites of passage

Birthing practices

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

Dance music ritual

↓
Lake Mungo

↓
Artefacts

↓
Paintings

Ceremony

11

Gatherings Initiation Ceremonies Sharing knowledge

Spiritual practices

Breast Feeding

Bush Medicine

Dreaming stories = teaching of values and expectations

Astronomy

Lore Sanctions and Banishment for harm

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
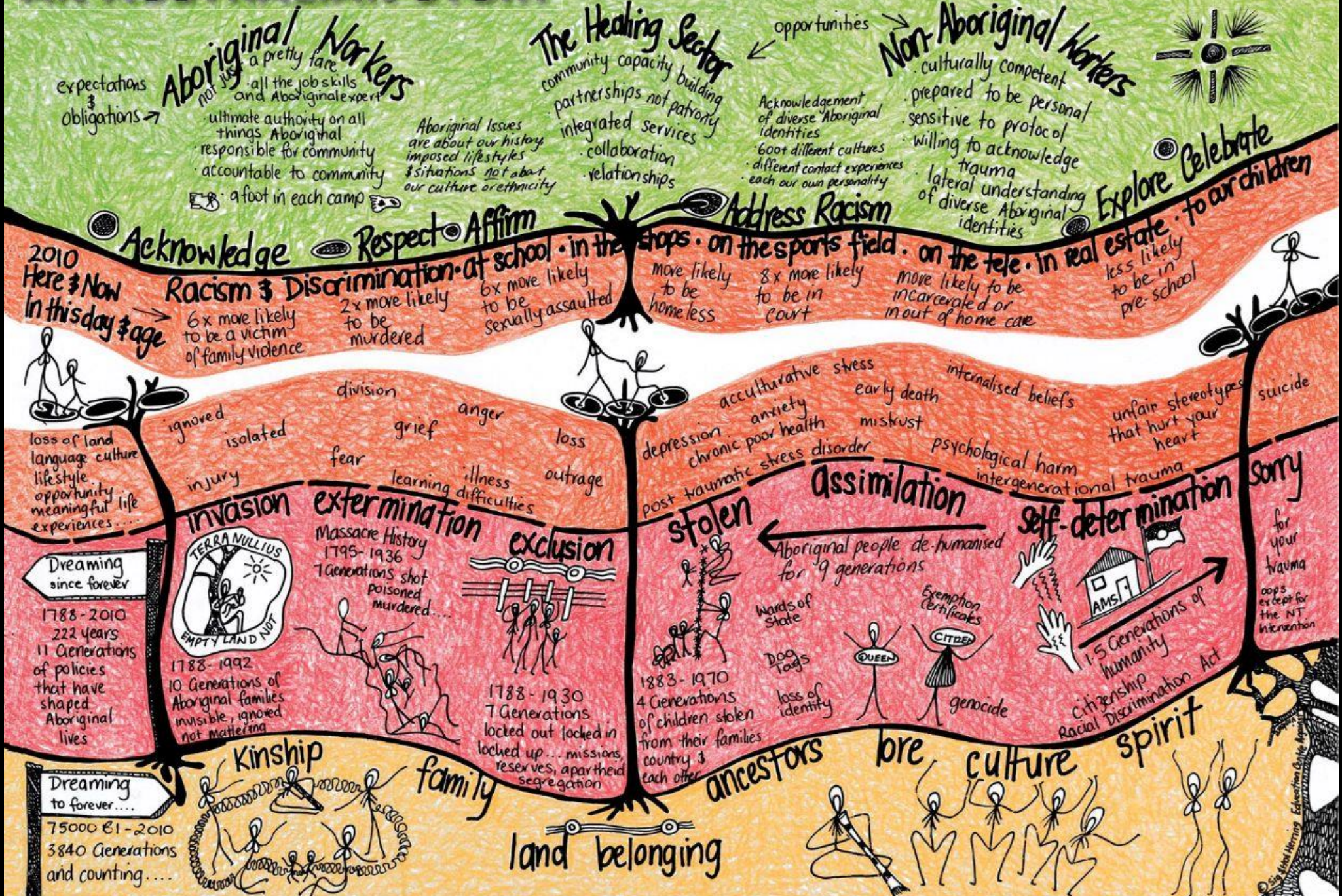
Morning
Tea

AN AUSTRALIAN STORY

Aboriginal Workers
not just a pretty face

expectations & obligations →

- all the job skills and Aboriginal expert
- ultimate authority on all things Aboriginal
- responsible for community
- accountable to community
- a foot in each camp

Aboriginal Issues are about our history imposed lifestyles & situations not about our culture or ethnicity

The Healing Sector
- community capacity building
- partnerships not patrony
- integrated services
- collaboration
- relationships

opportunities →

Non Aboriginal Workers
- culturally competent
- prepared to be personal
- sensitive to protocol
- willing to acknowledge trauma
- lateral understanding of diverse Aboriginal identities

Acknowledgement of diverse Aboriginal identities
- 600+ different cultures
- different contact experiences
- each our own personality

Explore • Celebrate

Acknowledge • Respect • Affirm   **Address Racism**

at school • in the shops • on the sports field • on the tele • in real estate • to our children

2010 Here & Now In this day & age →

Racism & Discrimination

- 6× more likely to be a victim of family violence
- 2× more likely to be murdered
- 6× more likely to be sexually assaulted
- more likely to be homeless
- 8× more likely to be in court
- more likely to be incarcerated or in out of home care
- less likely to be in pre-school

division   anger   acculturative stress   early death   internalised beliefs
ignored   grief   loss   anxiety   mistrust   unfair stereotypes that hurt your heart   suicide
isolated   depression   chronic poor health
fear   outrage
injury   learning difficulties   illness   post traumatic stress disorder   psychological harm
intergenerational trauma

loss of land language culture lifestyle opportunity meaningful life experiences....

invasion   **extermination**   **stolen**   **Assimilation**   **self-determination**   **sorry**

exclusion

Aboriginal people de-humanised for 9 generations

TERRA NULLIUS   EMPTY LAND NOT

Massacre History 1795–1936 7 Generations shot poisoned murdered....

for your trauma oops except for the NT intervention

Dreaming since forever

1788–2010 222 years 11 Generations of policies that have shaped Aboriginal lives

1788–1992 10 Generations of Aboriginal families invisible, ignored not mattering

1788–1930 7 Generations locked out locked in locked up... missions, reserves, apartheid segregation

1883–1970 4 Generations of children stolen from their families country & each other

Wards of State
Dog Tags
loss of identity
Exemption Certificates
QUEEN
CITIZEN
genocide

AMS
1.5 Generations of humanity
Citizenship Racial Discrimination Act

Dreaming to forever....

75000 BC–2010 3840 Generations and counting....

Kinship   **family**   **ancestors**   **lore**   **culture**   **spirit**
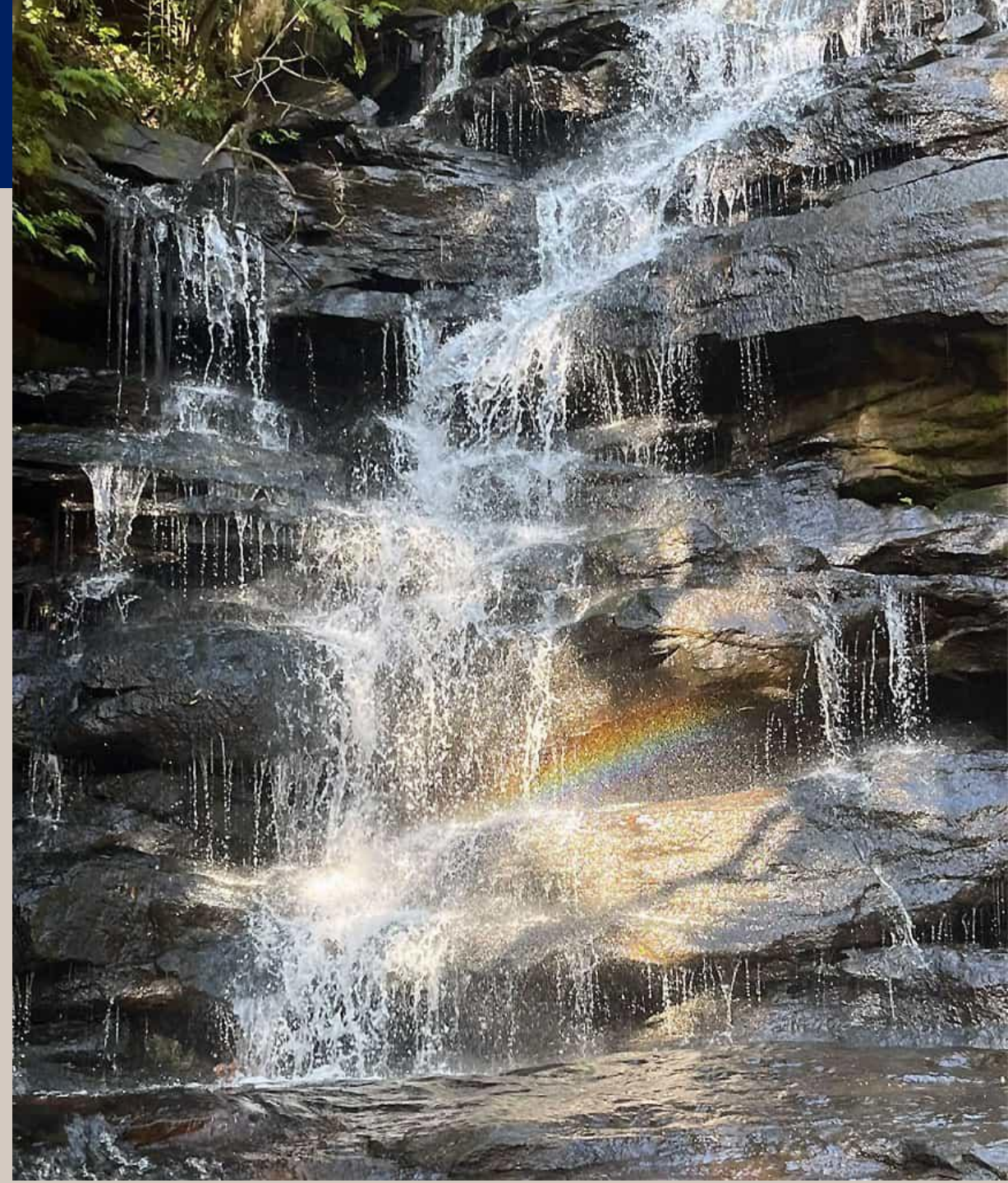
land belonging

Defining Trauma

- Trauma occurs following exposure to experiences or events that are emotionally distressing, and that overwhelm a person's ability to cope.

- Traumatic events do not need to be directly experienced to affect people.

- We can experience trauma by witnessing traumatic events, by trauma being passed down through generations, or experienced within a community.

- 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

The Normal Stress Response

- Adaptive response to threat or stressor

- Keeps us alive

- Normally resolves with action, time, support, and return to safety

- Responses vary, not everybody will have the same response to the same trauma

Trauma Responses

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

What is the context 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

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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What adds to this load

- Being isolated

- Westernised framework

- 'No self determination

- Replicating dynamics for worker

- Biases – and this doubling down for Aboriginal workforces

- Racist and unsafe work practices

- Working in systems unwilling to address the structural load or minimises racism

- Providing additional work and expertise - unpaid e.g. cultural consults

|	Dynamics of harm in complex / Interpersonal Trauma	Dynamics of harm in Collective Systemic Trauma	Dynamics of harm form services/organisations and practitioners (considers racism)	Potential dynamics for managment
Isolation	Keeping the victim/s separated and alienated from support systems including friends, family and community	Keeping children separated from family, community and Country, segregation, divide and conquer tactics	Lack of communication with key stakeholders, partners, "my client" case management mentality, working in silos	
Gaslighting/ Lies	Changing the narrative to suit the offenders story, using confusion to further isolate and break down the victims/survivor	Changing the narrative and not telling the truth about the harm that has happened and continues to happen to Aboriginal people eg Terra Nullius	Changing the narrative and not responding to the issues that clients raise, not recording the correct information on records and documentation, worker bias not checked	
Entrapment	The victim/survivor is entrapped in a relationship of harm and abuse. Risk increases when the survivor tells about the abuse or tries to leave the relationship	Aboriginal people were systematically detained and unable to freely move around (unless they detached from their identity), overrepresented in incarceration and legal ties that held this bondage in place	Lack of choice to use particular services and finish the course under certain condition (eg finish the parenting course which particular providers")	
	Excessive use of psychological, physical	Excessive use of psychological	Excessive use of force (for	

Trauma informed care

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

Guiding principals

Kezelman, C & Stavropoulos,P (2012)

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

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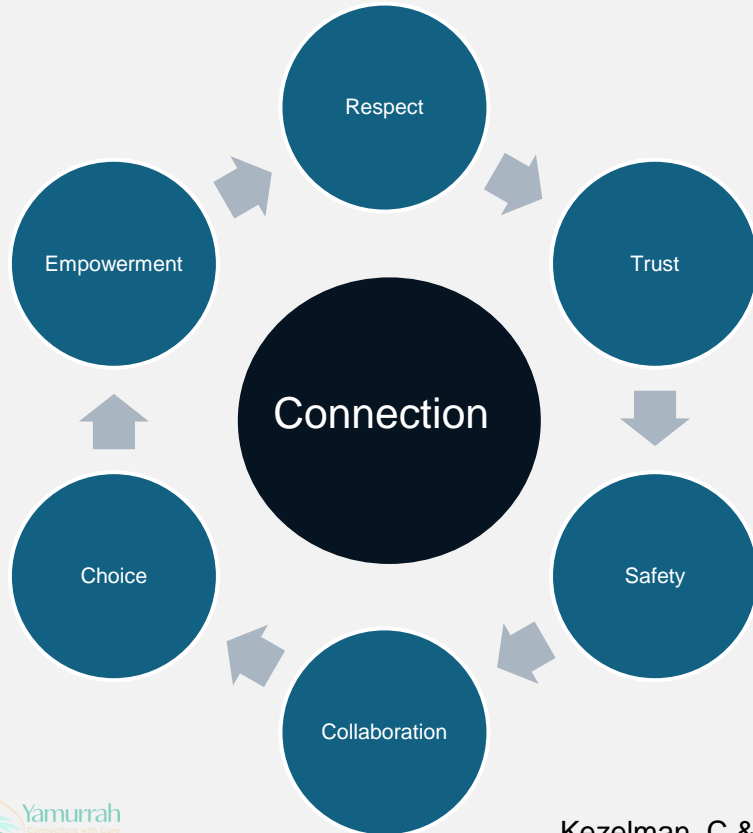
Lunch

Leading in Complexity

Wise executives tailor their approach to fit the complexity of the circumstances they face.

Dave Snowden & Mary Boone (2007)

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Complexity Thinking

- Complexity is an inherent property of many systems that constitute the environment in which we grow, develop, live and work.

- A distinguishing feature of complexity is that the whole is greater than the sum of its parts (ie. emergence).

- Even if we know the characteristics and behaviours of all of the individual elements in a system, one cannot predict the extraordinary properties that emerge from their interactions.

Cultural safety is an emergent property of a system.

Why it matters

- Complex systems, including human beings, organisations and human societies can change their behaviours in the face of the unpredictable – that creativity is the essence of complexity.

- Many situations and decisions (including situations and decisions relating to cultural, psychological and physiological safety) in today's organisations are inherently complex because the way we do business is susceptible to being impacted by unpredictable factors.

- Complexity thinking is poised to help current and future leaders make sense of advanced technology, globalisation, intricate markets, cultural change, and much more.

The importance of correctly identifying the type of challenge you face

- A common cause of failure in leadership is produced by treating complex challenges as if they were complicated challenges

- When leaders can *sense* and correctly identify which context they are operating in, they make better decisions and are better able to avoid problems that may arise if they automatically default to their preferred management style

- Core to complexity thinking is the idea that you will have impact when you can better diagnose situations and to act in contextually appropriate ways

The Cynefin Framework

- Cynefin highlights the difference between those things that live in the *predictable* world and those things that are in the domain of the *unpredictable*

- The framework sorts the issues facing leaders into five contexts defined by the nature of the relationship between cause and effect.

- The domains on the right side are "ordered" meaning that stuff there is largely knowable and predictable, and problems are solvable.

- The domains on the left side are "unordered" meaning that situations are unknowable and unpredictable.

UNORDERED

COMPLEX
probe
sense
respond

COMPLICATED
sense
analyze
respond

DISORDER

CHAOTIC
act
sense
respond

SIMPLE
sense
categorize
respond

ORDERED

Dave Snowden & Mary Boone (2007)

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The *CYNEFIN* domains

Simple	Complicated
- the realm of "Known Knowns" - Cause & Effect known - domain of predictable, straightforward action	- the realm of "Known Unknowns" - cause and effect are predictable but we don't necessarily know how to do the task. - Domain of experts
Complex	**Chaotic**
- the realm of "Unknown Unknowns" - Cause and effect are unpredictable and many interrelated factors are unknown - Patterns in the overall system, however individual events are unpredictable	- the realm of "Unknowables" - relationships between cause and effect are impossible to determine because they shift constantly

30

Managing Complexity

- The mindset and practices needed for thinking about *complex* systems and how to effect change in those contexts, are different from those required in *complicated* situations.

- Thriving in the *complicated* space requires confidence that the answer can and will reveal itself; in the *complex* space, as there is no right or knowable solution, uncertainty, curiosity and openness are more useful.

- Instructive patterns, can emerge if leaders conduct experiments that are *safe to fail.*

- Leaders who try to impose order in a complex context will fail, but those who set the stage, step back a bit, allow patterns to emerge, and determine which ones are desirable will succeed.

The Complexity Meta-Competencies

Sensing	*Being*	*Acting*
• *Sensing* is the MC of how we access information. • Bringing choice and awareness to this is essential to navigating the terrain of complexity. • Sensing of yourself (ie. your internal state) and your context in ways that produce clarity.	• *Being* is the MC of self-regulation and mastery of our internal state • Key to this MC is the state of *presence* and *attunement* with your inner state. • Developing this MC enables resilience, creativity and agility.	• *Acting* is the MC of extending our inner state outwards • Key to this MC is vision, strategy and *resonance* • Developing this MC creates the conditions for the results we care about most.

A complexity process for strategic decision making

1. **Establish the Frame**: Become clear about the purpose, direction and boundaries of change.
   - This enables experimentation and autonomy
   - If safety boundaries are clear, then anything in the safe zone is fair game for further exploration.

2. **Diagnose the Context Closely**

3. **Generate Multiple Options for Safe-to-Fail Experimentation**

4. **Determine Logic for Amplifying successes and Shutting Down failures**

5. **Support and model open conversations and learning**

Think Differently	Engage Differently	Act Differently
Recognise the difference between a complex context and a complicated context (and notice your default setting)	Listen to learn rather than convince	Meet to create rather than to inform
Choose a direction, not a destination	Connect with your whole self rather than just with your head	Encourage experimentation and learning rather than analysis and a search for the best solution
Find patterns in the present messiness and confusion rather the forcing order and clarity	Get comfortable learning in public rather than in private	Don't make complexity complicated

The Flow State

- Psychologist Mihaly Csikszentmihalyi first described the *Flow State* after studying optimal performance in people worldwide.

- He noted six core psychological characteristics of flow:

  1) Complete Concentration
  2) Merger of Action & Awareness
  3) Sense of Self Vanishes
  4) Altered Sense of Time
  5) Paradox of Control
  6) Autotelic Experience

Skill, Challenge & State

- According to classical flow theory, the flow experience relates to the balance between skill and the perceived challenges of the activity.

- More recent research suggests that your inner state (eg. mood, sense of freedom) has an equal bearing on your capacity to perform optimally.
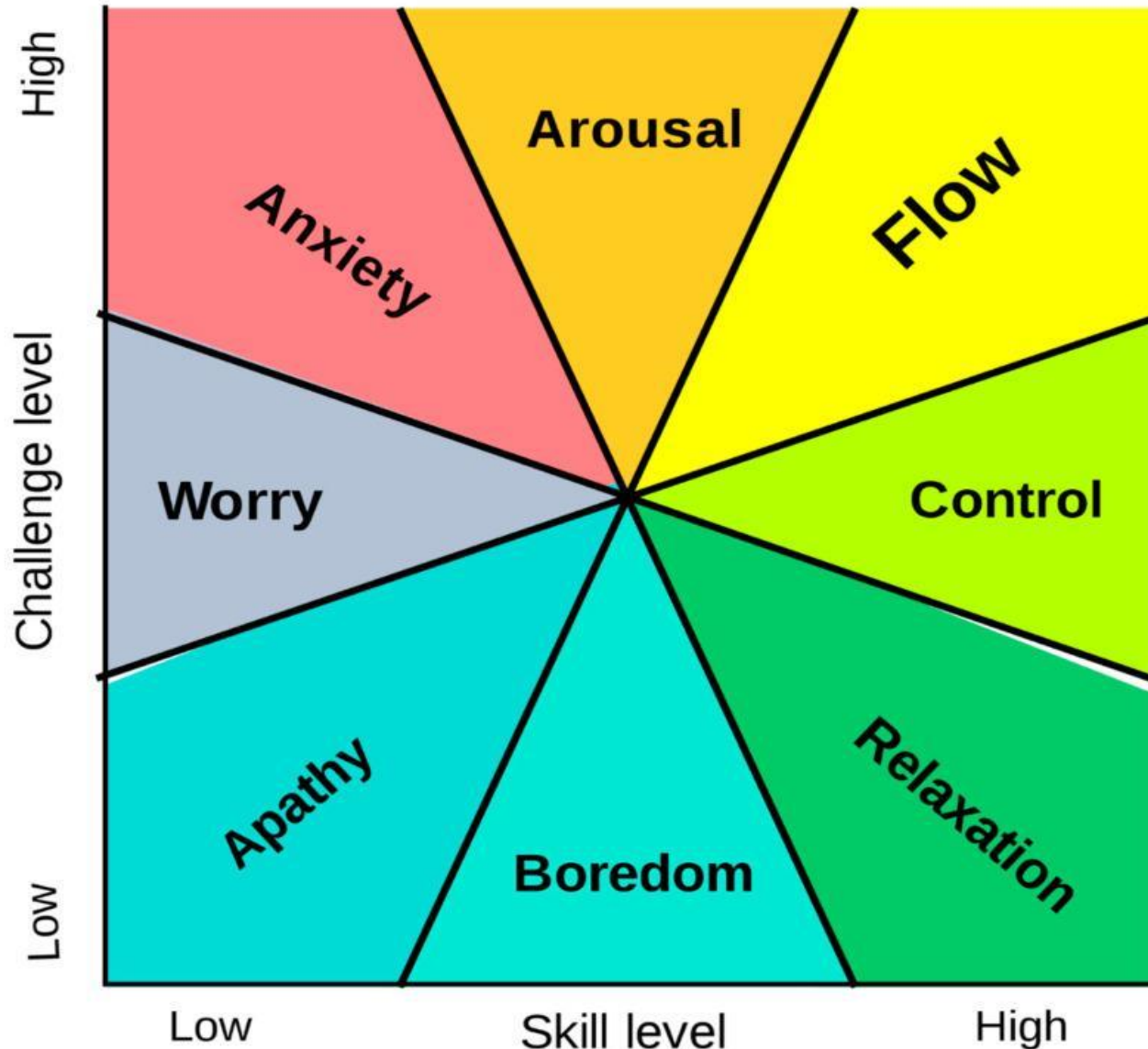
Figure 1: Csikszentmihalyi's Flow State Model

We suggest that in Aboriginal organisations, staff have an additional *inner state* requirement: cultural safety.

With an embodied sense of cultural safety, staff will not only feel safe but will perform optimally.

Group Flow

- Group flow is a shared state of balance within a group resulting in optimal collective performance and creativity.
- There are 3 components of group flow:
  1) fluent, positive interactions within the group
  2) a high collective competence
  3) a collective state of mind

Group Flow Triggers

- Factors that promote a collective state of flow within a group or team setting.

- A group flow trigger for Aboriginal Organisations is *SAFETY*: cultural safety,psychological safety, and nervous system safety (ie. trauma-informed).

Group Flow Triggers

01 Shared goals

Sharing a common objective or mission with a group

02 Close listening

Being fully present and attentive to what others are saying

03 Yes, and...

Responding to contributions from others with acceptance and build upon their ideas

04 Sense of control

Having a significant influence over your contributions to the group's goals

05 Blending egos

Setting aside individual success in favor of a collective focus on the group's goals

06 Equal participation

Actively engaging in ongoing conversation where ideas flow freely

07 Familiarity

Knowing and understanding each team member's tics and tendencies

08 Constant communication

Engaging in ongoing conversation where ideas flow freely

09 Shared risk

Collectively taking on challenges and uncertainties

Afternoon Tea

Positive Duty

The NSW Government introduced amendments to the Work Health and Safety Regulation 2017 by passing the Work Health and Safety Amendment Regulation 2022 (Regulation).

The Regulation builds on the introduction of the SafeWork NSW Code of Practice Managing psychosocial hazards at work

The Regulation now includes a positive duty for organisations such as Aboriginal Affairs to consider and take steps to eliminate or minimise psychosocial risks in the workplace.

The positive duty in the workplace is to identify the psychosocial and manage hazards and risks to a worker's health - steps to take affirmative action and active efforts

There is an obligation for employers to manage psychosocial risks in the same way it has had a duty to manage physical risks

https://www.safeworkaustralia.gov.au/safety-topic/managing-health-and-safety/mental-health/psychosocial-hazards?fbclid=IwAR3l7_-7ifUkl8NHjToVGhrc0tHA7dJxtXFayc5-TK6rvOi_Gd-euXenMtQ

Psychosocial Hazards

Psychosocial hazards are hazards that arise from or in relation to

- The design or management of work

- The working environment

- Plant at a workplace, or

- Workplace interactions or behaviours that may cause psychological and physical harm

- Psychosocial hazards cause psychological harm and injury, including anxiety, depression, post-traumatic stress disorder (PTSD) and sleep disorder. While physical injuries from psychosocial hazards include musculoskeletal injury, chronic disease and physical injury following fatigued-related workplace incidents.

Questions

- Identify is this – simple | complex | complicated | chaotic?

- What trauma dynamics or responses could be underlying the presenting circumstances?
  Are there any psychosocial hazards to consider or report on?

- Consider your culturally responsive framework, how will can this manage your leadership responses?

- What trauma informed care principles will you demonstrate in your leadership response?

- What challenges do you see in implementing the above and how will you action this?
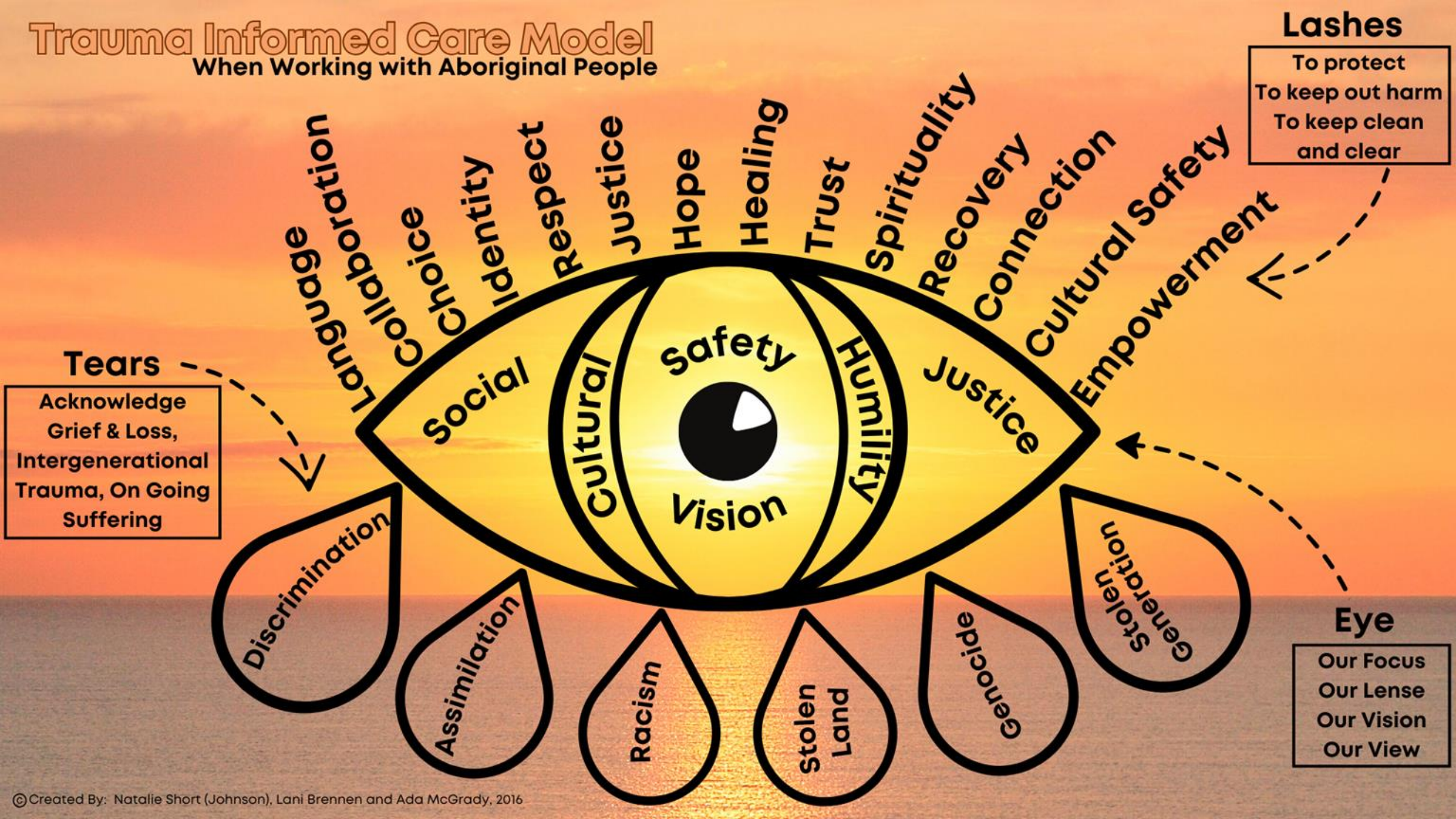
Case Studies

Think Differently	Engage Differently	Act Differently
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Find patterns in the present messiness and confusion rather the forcing order and clarity	Get comfortable learning in public rather than in private	Don't make complexity complicated.

Trauma Informed Care Model
When Working with Aboriginal People

Lashes
To protect
To keep out harm
To keep clean and clear

Language
Collaboration
Choice
Identity
Respect
Justice
Hope
Healing
Trust
Spirituality
Recovery
Connection
Cultural Safety
Empowerment

Social
Cultural
Safety
Vision
Humility
Justice

Tears
Acknowledge Grief & Loss, Intergenerational Trauma, On Going Suffering

Discrimination
Assimilation
Racism
Stolen Land
Genocide
Stolen Generation

Eye
Our Focus
Our Lense
Our Vision
Our View

Reducing burnout with solidarity

- Create teams that have collective ethics and values   Reynolds, V. (2011)

- Critique power, oppression and racism – act on it

- Reduce structural abandonment and isolation in the workplace

- Create a work environment that values and demonstrates collective care

- Flexibility and understanding cultural responsibility – be creative, yet consistent and fair on how you support Aboriginal staff

- Listening, responding and establishing partnerships w

- Creating pathways for leadership

- Not taking up all the space

- Get to know your local Country and community

- Decolonise, Decolonise and more decolonising!

Reynolds, V. (2012)
Rowena Lawrie, Yamurrah

Rowena Lawrie, Yamurrah

This was developed on 25 January 2024 on the sovereign lands of the Gadigal People, by the Yamurrah Collective

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