



# National Aboriginal Wellbeing Conference

*The Future of Our Dreaming*

4th National  
Aboriginal Wellbeing Conference

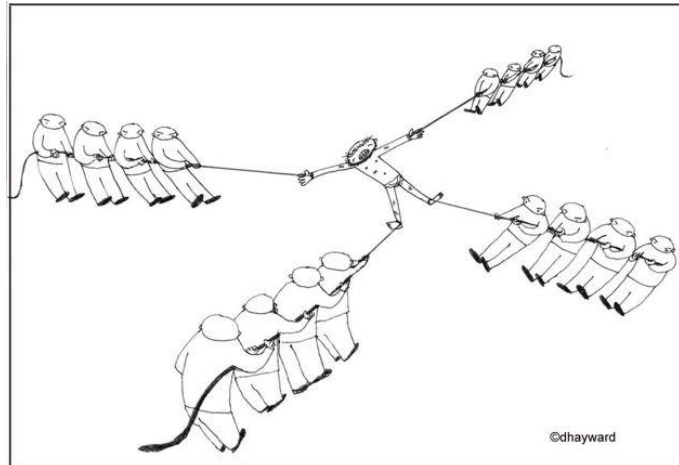
# Being Straight Up

Paul Callaghan



The Future of Our Dreaming

“Keeping our Aboriginal identity whilst engaging with mainstream services”



**The Future of Our Dreaming**

# Cultural Identity

- Identity versus bloodline
- Land
- Family
- Law
- Ceremony
- Language

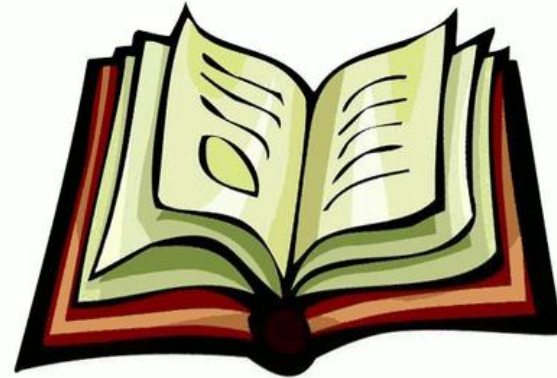


# Cultural identity

- Understanding the interconnection of these elements helps us understand the damage of colonisation
- Disconnection from culture has a deep impact on our sense of identity and belonging, which gives meaning and purpose to people's lives
- Understanding this helps us find appropriate ways to respond to the pain caused by colonisation

# Importance of story

When we leave this world behind, all we leave behind is our story. So make it the best story possible



## Self care

- What is my story so far?
- What soil am I growing in?
- What is my sense of self, purpose and place?
- Do I find the magic in every day?
- What do I do regularly to keep my mind, body and spirit strong?



# Walking two worlds

| Aboriginal  | Non-Aboriginal  |
|---|---|
| Spiritually oriented. Systems based on beliefs and mysticism                          | Scientific, sceptical. Requiring proof as a basis of belief. Suspicious of mysticism          |
| Society operates in a state of relatedness. Identity comes from connections           | Compartmentalised society. Identity comes from jobs and material possessions                  |
| Be-ers. Happy to fit in with and exist with the environment and what is happening now | Do-ers. Progress is important. Life seen in terms of getting on and utilising the environment |
| Time is non-linear, cyclical in nature  | Time is linear and future oriented  |
| Authority based on age, cultural knowledge and relationship with people               | Large scale authority systems. Authority given through roles and bureaucracy                  |
| Feeling comfortable is measured by quality of relationships                           | Feeling comfortable is related to achieving your goals  |



# Cultural safety



- An environment that is safe for people
- Where there is no assault, challenge or denial of their identity, of who they are and what they need
- Where there is shared respect, shared meaning, shared knowledge and experience, of learning, living and working together with dignity and truly listening

# Navigating the two worlds

- I understand both worlds
- I accept responsibility
- I have choice
- I do not fear change
- I can make decisions
- I control the moment, it doesn't control me
- I don't give up when things don't go my way



## Good communication enables us to

- send and receive information
- express our ideas and feelings
- understand others
- establish relationships
- get support for an idea
- build trust
- connect



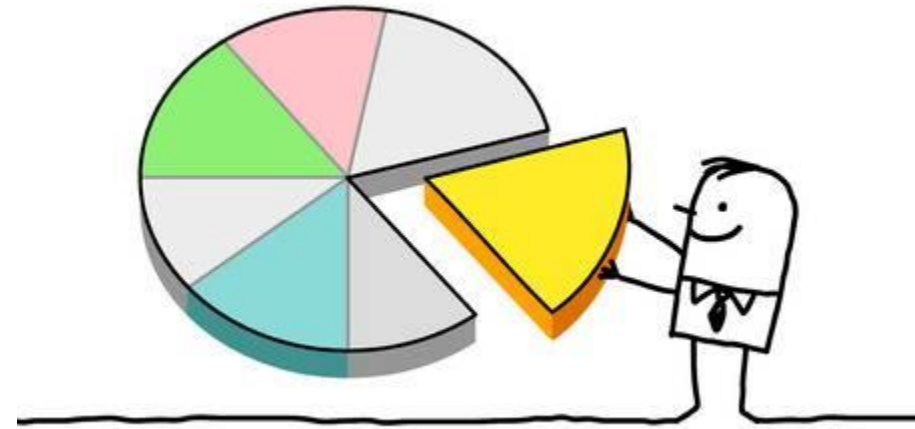
# Types of communication

- Verbal
- Non-verbal
- Formal
- Informal
- Written
- Visual



# What is my purpose?

- Inform
- Instruct
- Entertain
- Inspire/motivate
- Activate/stimulate
- Persuade



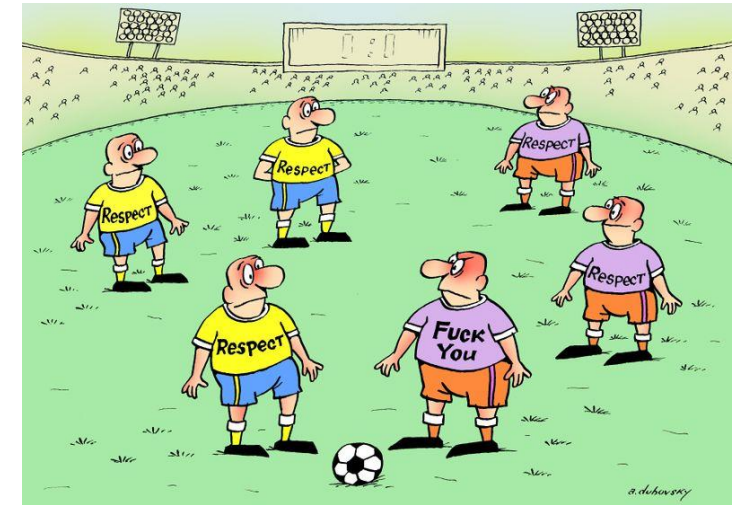
## Good communication involves being

- a good listener
- aware of your non-verbals
- clear
- friendly
- confident
- able to get people on board



# Good communication involves being

- open minded
- respectful to others opinions
- willing to provide feedback
- authentic
- assertive
- emotionally intelligent



## Being assertive

- My needs count yours don't

Aggressive

- Your needs count mine don't

Passive

- Your needs count...and so do mine

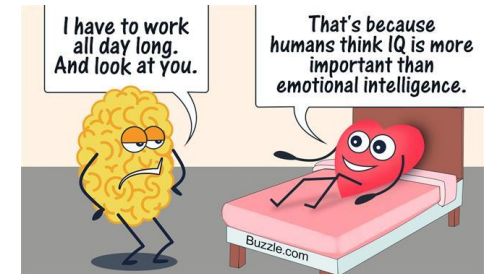
Assertive





# Emotional intelligence

- Self awareness – think about how you are feeling
- Self regulation – modify your reaction to a situation
- Empathy – put yourself in the other person's shoes
- Motivation – see difficult situations as an opportunity to learn and grow



## When a button is pressed

- Understand that conflict is inevitable
- Don't get pulled into the drama
- Don't try and correct the other person's way of thinking
- Admit mistakes if one has been made
- Take a step back
- Be prepared
- Don't judge



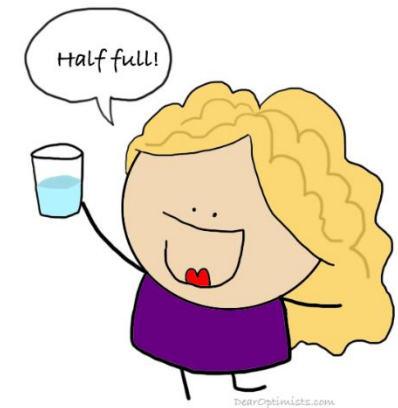
## When a button is pressed

- Don't avoid
- Don't react
- Use conflict as an opportunity
- Deal with feelings (I can see.....)
- Attack the problem not the person
- Be direct (I statements)
- Focus on the future



# Building confidence

- Plan and prepare
- Know your stuff
- Be positive
- Know your strengths and weaknesses
- Accept mistakes
- Accept complements
- Use criticism as a learning experience



# Building confidence

- Stay cheerful
- Find a role model
- Gain experience
- Be assertive
- Be calm
- Be you
- Be passionate

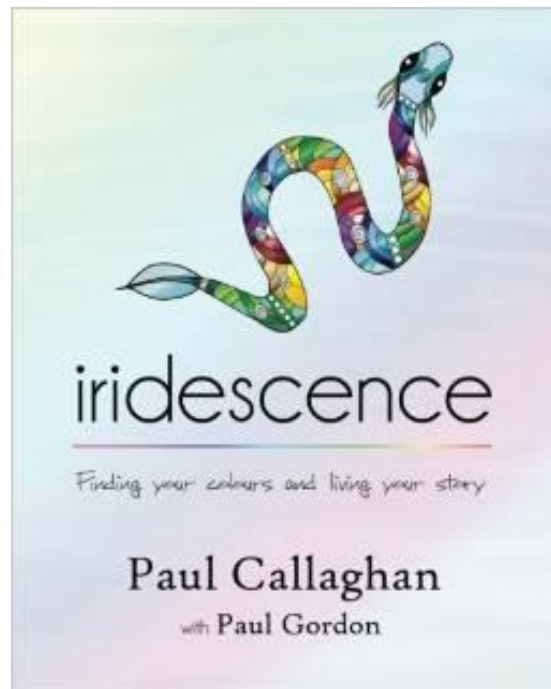


## In summary – being straight up

- Knowing who you are
- Understanding the two worlds and the difficulties
- Appreciating the importance of communication
- Building good communication skills
- Being self-aware
- Seeing where the other person is coming from
- Managing a situation instead of reacting to it



# More information on wellbeing



Paul Callaghan



[info@culturalconsultancy.com.au](mailto:info@culturalconsultancy.com.au)

0499 009 870

*The Future of Our Dreaming*





# National Aboriginal Wellbeing Conference

*The Future of Our Dreaming*

**GIINAGAY** (GUMBAYNGGIRR)

**JINGI WALA** (BUNGJALUNG)

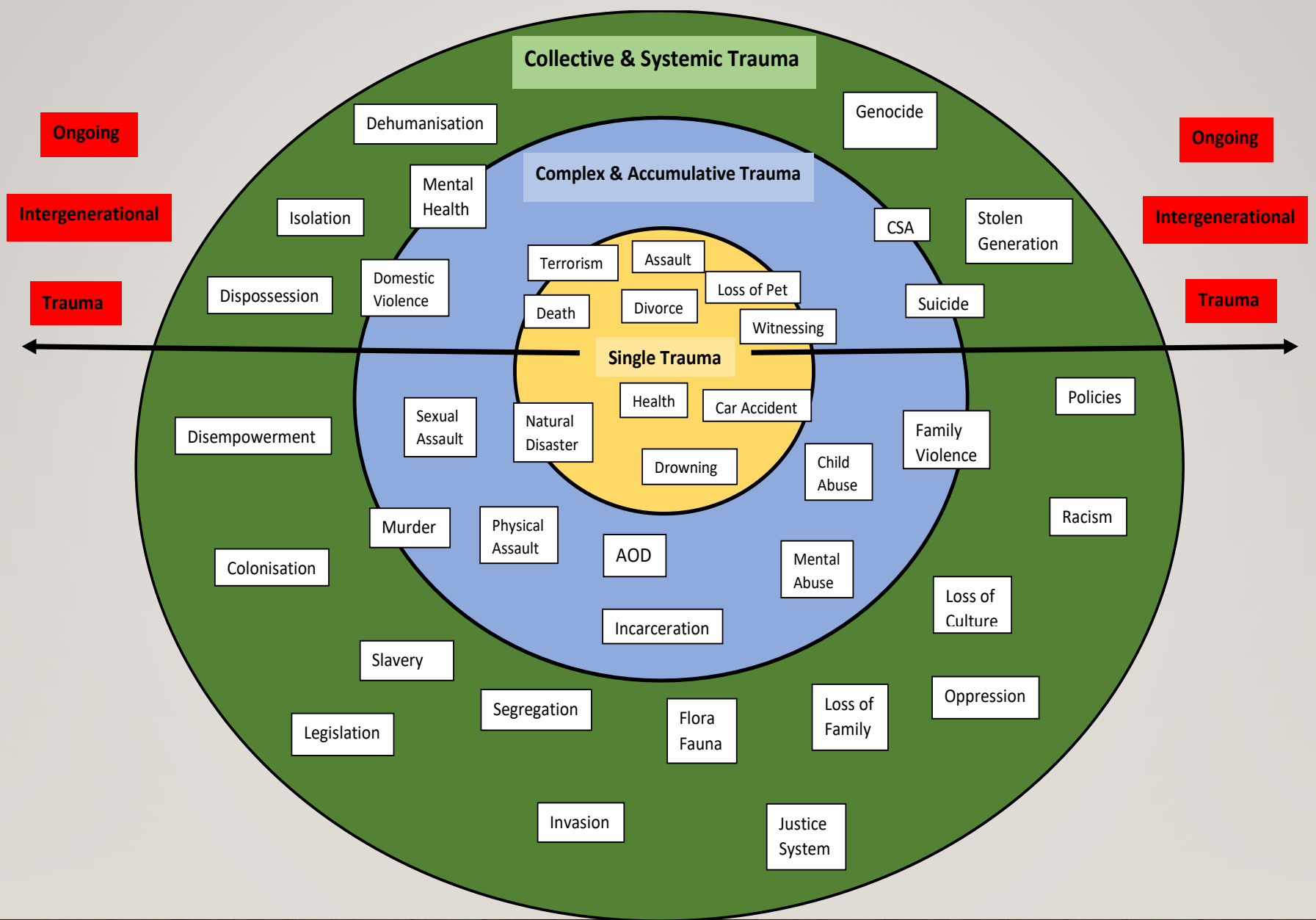
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# ABORIGINAL DISADVANTAGE

- Aboriginal people are the most disadvantaged and vulnerable group in Australia.
- Complicated grief is often a result of multiple traumatic losses which further increases the risk of disadvantage with increased rates of cancer, heart disease, high blood pressure and suicide ideation.
- The unresolvable, collective and cumulated grief over multiple generations have affected Aboriginal individuals, families and communities, causing them to lose function.
- This together with historical and ongoing racism, as well as lack of cultural safety and cultural competency in non-Aboriginal staff, has meant that Aboriginal people have largely been excluded from mainstream service provision.
- When Culture is lost, destroyed or prohibited, we lose our identity, we are stripped of dignity and we have no sense of belonging. We remain invisible.





The very high disproportionate rates of poor physical health, mental health problems, addictions, including gambling, incarceration, domestic and family violence, self harm, and suicide in Indigenous Communities are directly linked to trauma experiences. These experiences are both historic and ongoing, which can lead to a vicious cycle in Indigenous Communities.

It is critical that Healing Programs have a strong emphasis on restoring, reaffirming and renewing a sense of pride in Cultural Identity, Connection to Country and a Belonging to Community.



Aboriginal and Torres Strait Islander represented 28% of the total full-time adult prisoner population during the June quarter 2018, whilst accounting for approximately 2% of the total Aboriginal and Torres Strait Islander Australian population aged 18 years and over, 34% of these were awaiting trial on remand and 66% were sentenced.

No home, no family can mean sitting in prisons for many months, maybe even years with no where to bail to – no fixed address. Often these people have their charges dismissed or acquitted on section 32, Mental Health.

Over the past decade, incarceration rates of Aboriginal and Torres Strait Islander people have risen 88% and are now 13 times more likely to end up in prison than non-Indigenous people.

More than 400 Aboriginal and Torres Strait Islander people have died in custody since the end of the Royal Commission into Aboriginal deaths in custody in 1991.

Aboriginal and Torres Strait Islander women are the fastest growing segment of the prisoner population and are 21 times more likely to be imprisoned than non-Indigenous women.

These women make up 34% of the female prison population which is a 148% increase since 1991.

80% of these women are Mothers.

90% of these women have suffered Domestic Violence.

100% of these women suffer from Mental Health and are often criminalised by the Police.



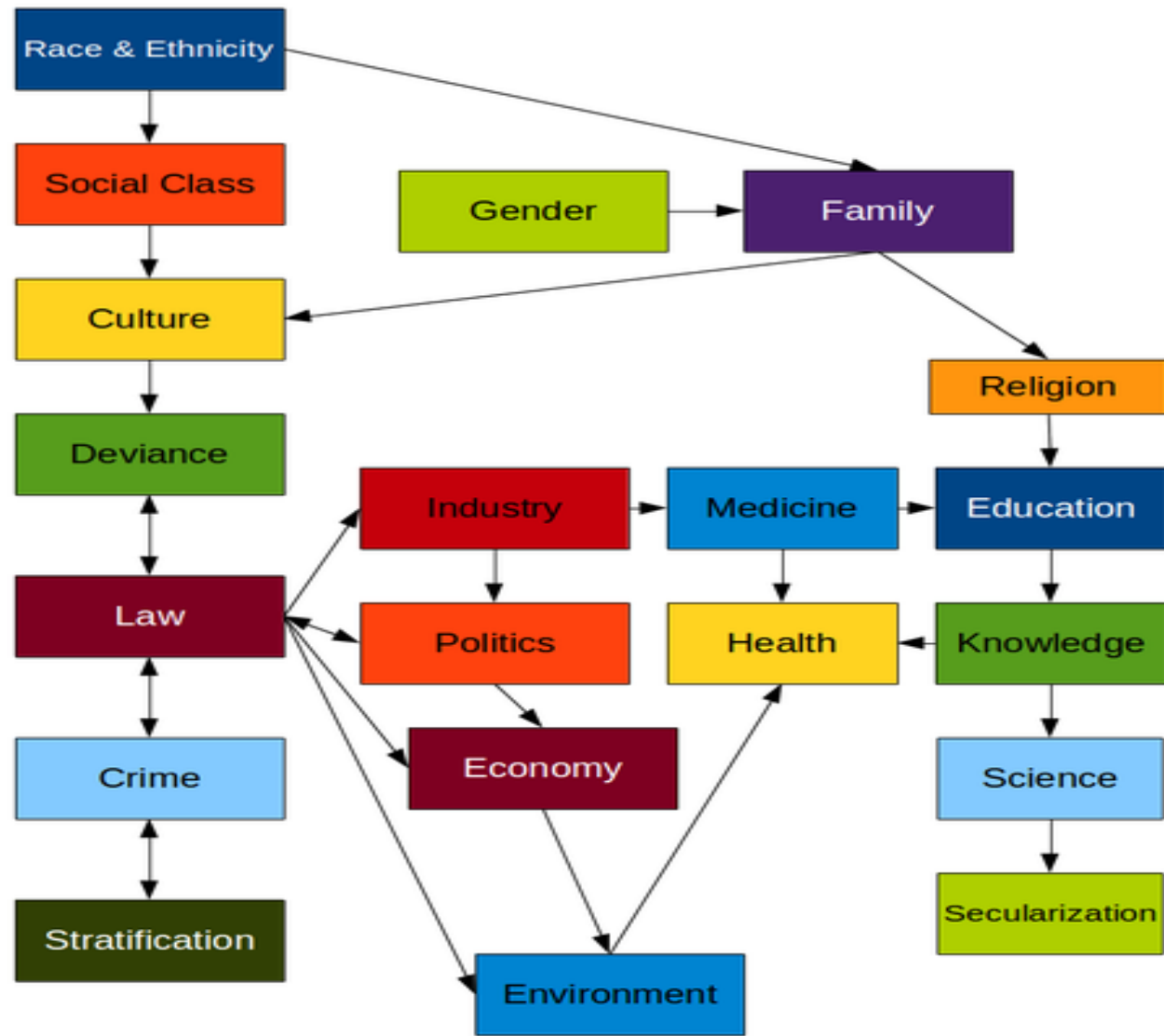
## UNDERSTANDING OBLIGATIONS AND EXPECTATIONS

Expectations put on Aboriginal and Torres Strait Islander peoples are unjust and culturally unsafe practices, policies and justice systems.

Obligations are through our broken structures which are still part of our deep connection to our land. Our Dreaming.



### A General Diagram of Structural Functionalism



A Diagram of the intricate functioning of Aboriginal Structuralism.

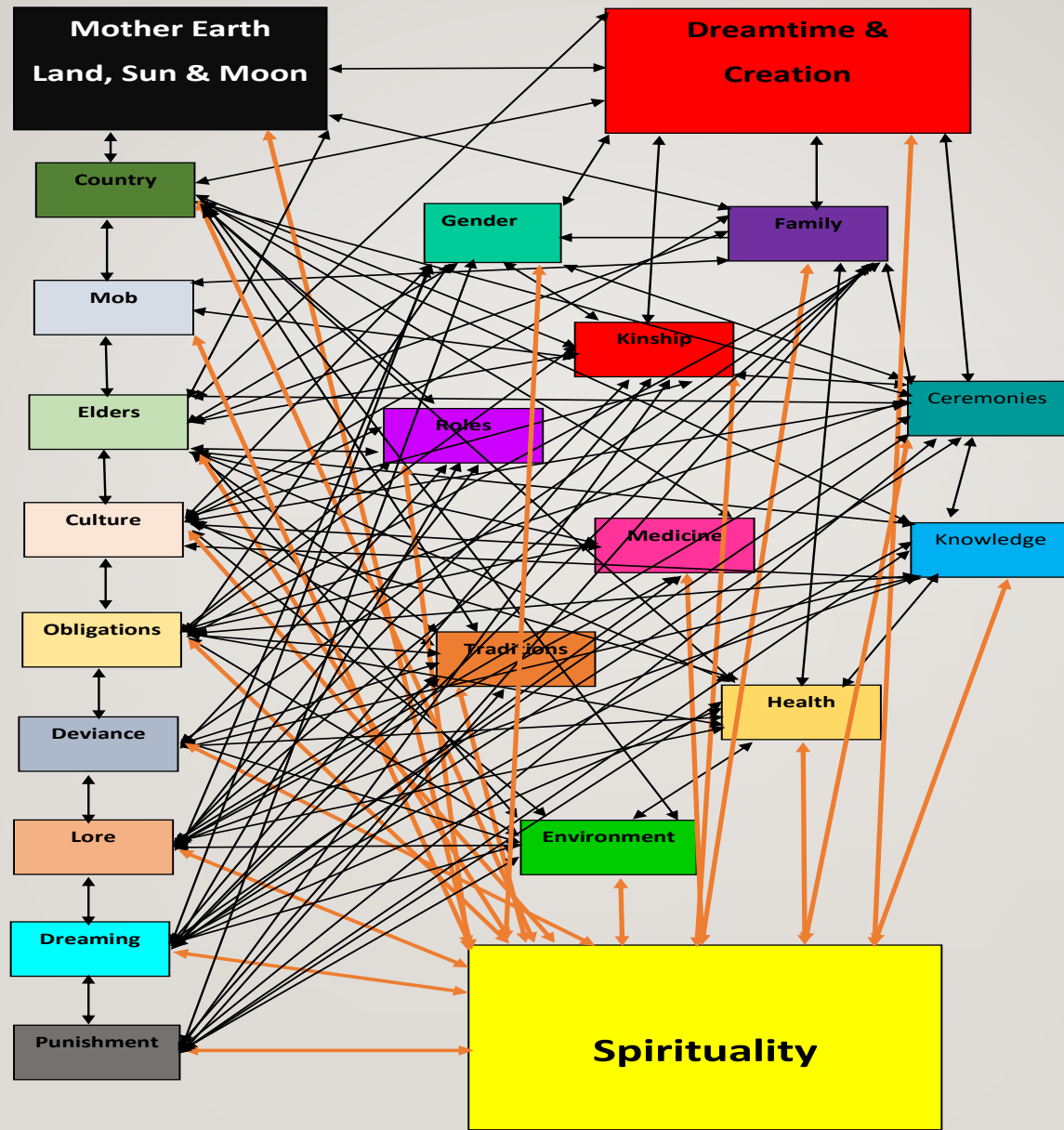
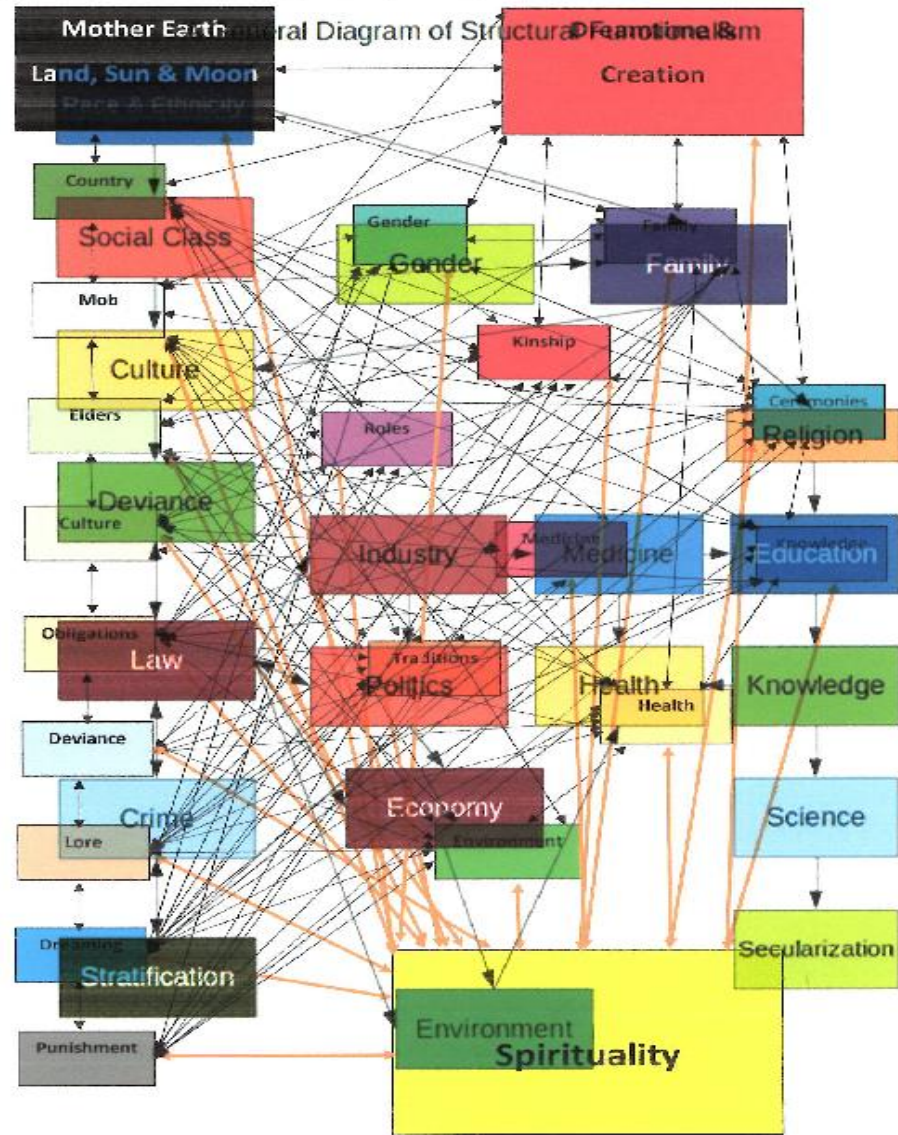


Diagram of the intricate functioning of Aboriginal Structuralism.



A

# OUR CHILDREN AND YOUTH

Kinship Systems are a KEY protective factor for Aboriginal children and Torres Strait

Islander children and families who have experienced trauma.

Children who have experienced trauma benefit from Kinship care, because the

relationships provide essential connections to their Families, their Communities and

their Culture which support and enhance healing from trauma.



However, more children are removed today than ever before in history. This number includes the Stolen generation and child migration combined.

**Kinship care has decreased by more than 49%.**

More families are homeless in today's society than ever before and many Mothers are living with their children in tents, living in absolute fear, that their children will be taken by FACs because they cannot get housing anywhere.

## Aboriginal youth;

- and children make up the majority of the Aboriginal population, 57%
- come into Police contact 3.4 years earlier than non-Aboriginal youth.
- are 24 times more likely to spend time in Juvenile Justice than non-Aboriginal youth.
- make up 6% of the population of young people aged 10-17, however Aboriginal youth made up 48% - or about 2300 – of those under Juvenile Justice supervision on an average day.
- make up 53% of all young people in detention on an average night.
- on average spend at least 2 weeks longer in detention than non-Aboriginal youth.
- 91% are males and 84% were aged between 10 and 17 years.



Indigenous children are much younger when they enter the youth justice system.

50% of Indigenous youth under youth justice orders were 15 years or younger compared to 33% of non-Indigenous youth.

One in 8 were younger than 13 years compared with one in 20 non-Indigenous youth.

## **Did you know:**

Almost 2 out of every 3 young people in detention were unsentenced and are there awaiting the outcome of their court matter. They are left in detention because often there is no where, no fixed address to bail these young people to. Often the detention centre is the safest place for them to remain. So often they re-offend to go back to where they can sleep feeling safe, get fed well and go to school safely.

We know that so many Aboriginal children in detention have come from “out of home” care and remain in the system. The Minister has “Parental Responsibility” yet it is this same system that is their jailer.



In 2017 Mission Australia did a youth survey of more than 24000 young Australians. This included the views and insights of 1265 young Indigenous people.

Body image issues, coping with stress and problems at school were the three big worries for all young people, but Indigenous young people were far concerned about personal safety, drugs, bullying and discrimination.

Three in ten Indigenous youth were “extremely concerned” about depression. One in five said they felt either extremely or very concerned about suicide and discrimination, compared with one in ten non-Indigenous youth.

Nearly one in ten Indigenous young people reported feeling “very sad” about their life overall, compared to only one in 50 non-Indigenous youth.

To understand why this is happening and why our incarceration rates are so high we must understand trans-generational trauma and what it looks like.





Gen 1

stolen children  
loss of culture  
loss of self  
disempowerment  
Isolation  
Colonisation  
Genocide  
Racism.

Lets go back 7  
generations.

Family, Great  
Grandparents,  
Elders.

6 generations. Family, Grandparents, Elders.

Gen 2.  
Stolen children  
Racism  
loss of Culture  
Segregation  
Isolation  
Oppression  
Policies

Gen 1-2.  
Stolen children  
Stolen children  
Racism  
loss of culture  
loss of Culture  
loss of self  
Segregation  
disempowerment  
Isolation  
Oppression  
Genocide  
Policies  
Racism.

5 generations. Family, Grand Parents, Elders, Aunts, Uncles.

Gen 3.  
Stolen children  
Racism  
Loss of Culture  
Flora & Fauna  
Oppression  
Suicide  
Justice System

Gen 13.  
Stolen children  
Racism  
Loss of Culture  
Loss of Self  
Disempowerment  
Oppression  
Colonisation  
Suicide  
Genocide  
Justice System  
Racism.

4 generations.

Family, Parents, Aunts, Uncles.

Gen 4  
Stolen Children  
Racism  
Loss of Culture  
Suicide  
Justice System  
Trauma  
Isolation  
Disconnection

Gen 4  
Stolen Children  
Racism  
Loss of Culture  
Suicide  
Justice System  
Trauma  
Isolation  
Disconnection

3 generations. Family, Parents, Aunts, Uncles.

Gen 5.  
stolen children  
Racism, Loss of  
Culture, Isolation,  
trauma, Suicide,  
Justice System,  
Homelessness,  
Disconnection,  
Helplessness  
Angry, frightened.

Gen 45.  
stolen children  
Racism, Loss of  
Culture, Isolation,  
trauma, Suicide,  
Justice System,  
Homelessness,  
Disconnection,  
Helplessness  
Angry, frightened.

2 generations. Family, Parents, Aunts, Uncles, Siblings,  
Young People.

Gen 6.  
Stolen Children, Trauma,  
FAC's, Homelessness, Loss  
of Culture, Suicide,  
Justice System, Angry,  
Confused, Betrayed,  
Loss of Self / Safety,  
Chronic Health Issues,  
Mental Health,  
Depression, Anxiety.

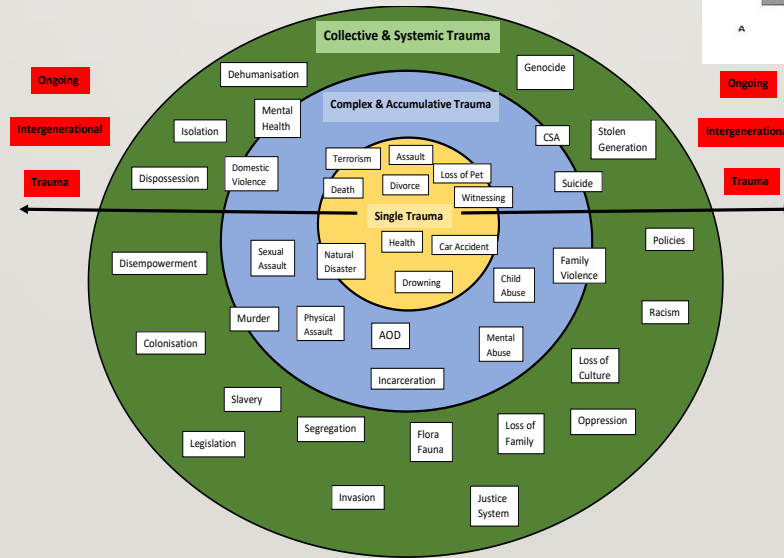
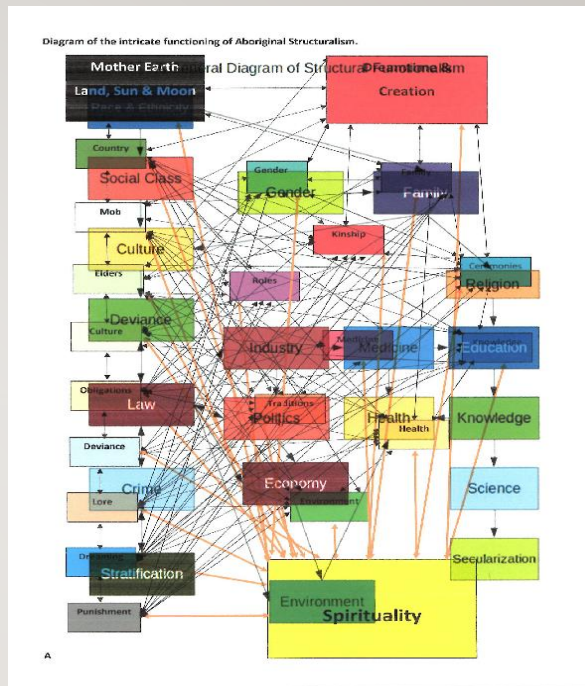
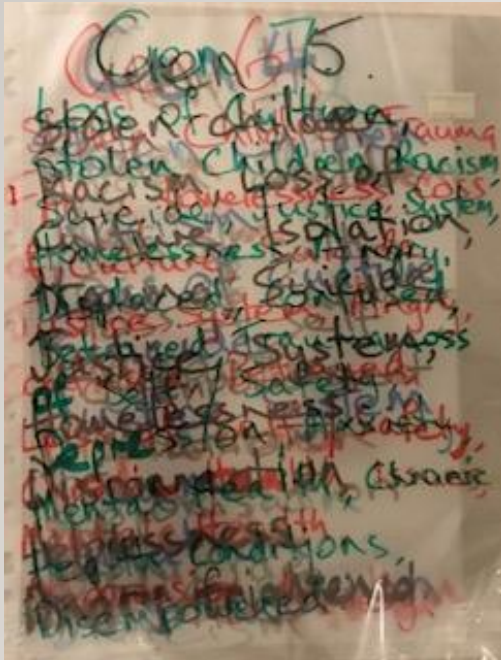
Gen 5.  
Stolen Children, Trauma,  
Racism, Loss of  
Culture, Homelessness, Loss  
of Culture, Suicide,  
Trauma, Suicide,  
Justice System, Angry,  
Justice System,  
Confused, Betrayed,  
Homelessness, Loss of  
Self / Safety,  
Chronic Health Issues,  
Mental Health,  
Depression, Anxiety.

Here and Now. Children under the age of 12 years.

Gen 7.  
Loss of Culture,  
Stolen Children, Racism  
Suicide, Justice System  
Homelessness, Angry,  
Displaced, Confused,  
Betrayed, Trauma, Loss  
of Self / Safety,  
Depression, Anxiety,  
Mental Health, Chronic  
Health Conditions,  
Disempowered.

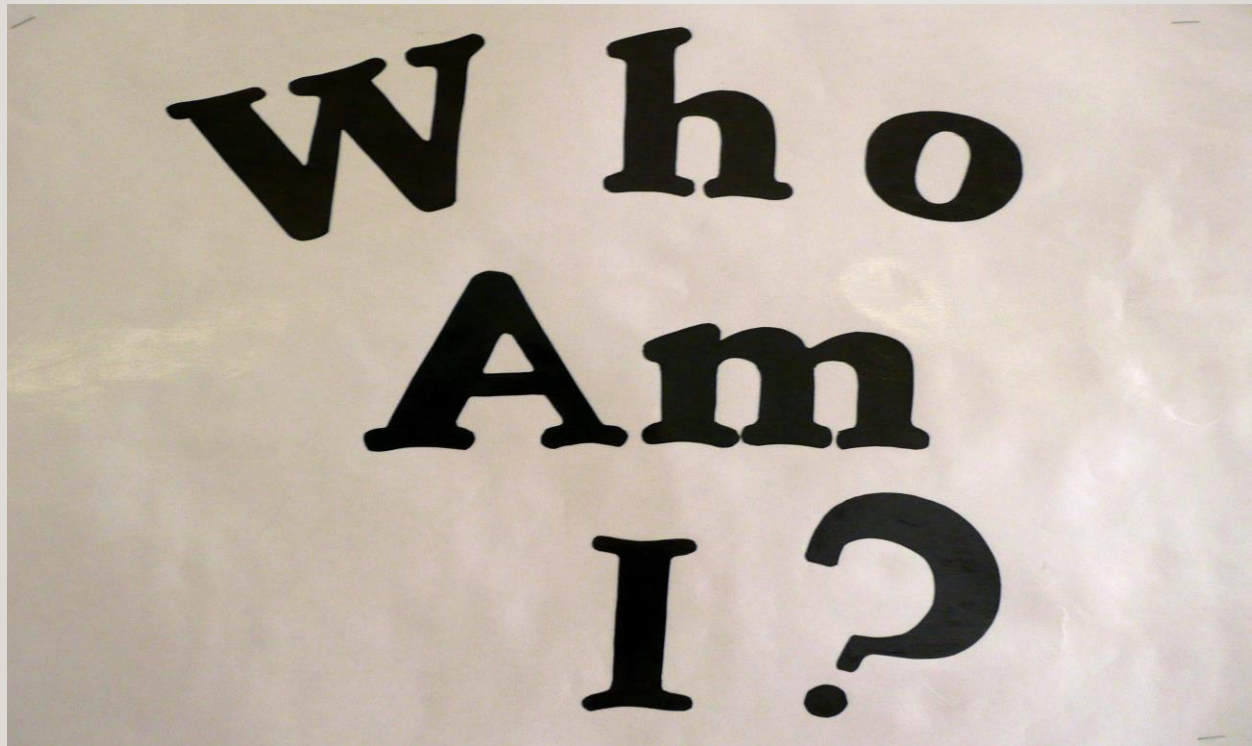
Gen 7.5  
Loss of Culture, Racism,  
Stolen Children, Justice System,  
Suicide, Homelessness, Isolation,  
Displaced, Confused,  
Betrayed, Trauma, Loss  
of Self / Safety,  
Depression, Anxiety,  
Mental Health, Chronic  
Health Conditions,  
Disempowered.

Lets put this together.





Reconciliation can no longer be seen as a single issue or agenda.  
The contemporary definition of Reconciliation must weave all of these threads  
together.



## Cultural Safety

What is this? It is an environment that is SAFE for people, where there is no threat of assault OR challenge OR denial of their identity of who they are and what they need. It is about shared respect, shared meaning, shared knowledge and experience, of learning, living and working together with dignity and truly listening. It is a trust of confidentiality without discrimination, racism or lateral violence.



# Cultural Humility

All humans are born free and equal in dignity and rights.

Cultural humility is how people also see their own culture – we need to be genuine, curious, vulnerable and humble with constant insight and reflection of our own work having a sense that one's own knowledge is limited as to what truly is another's culture.

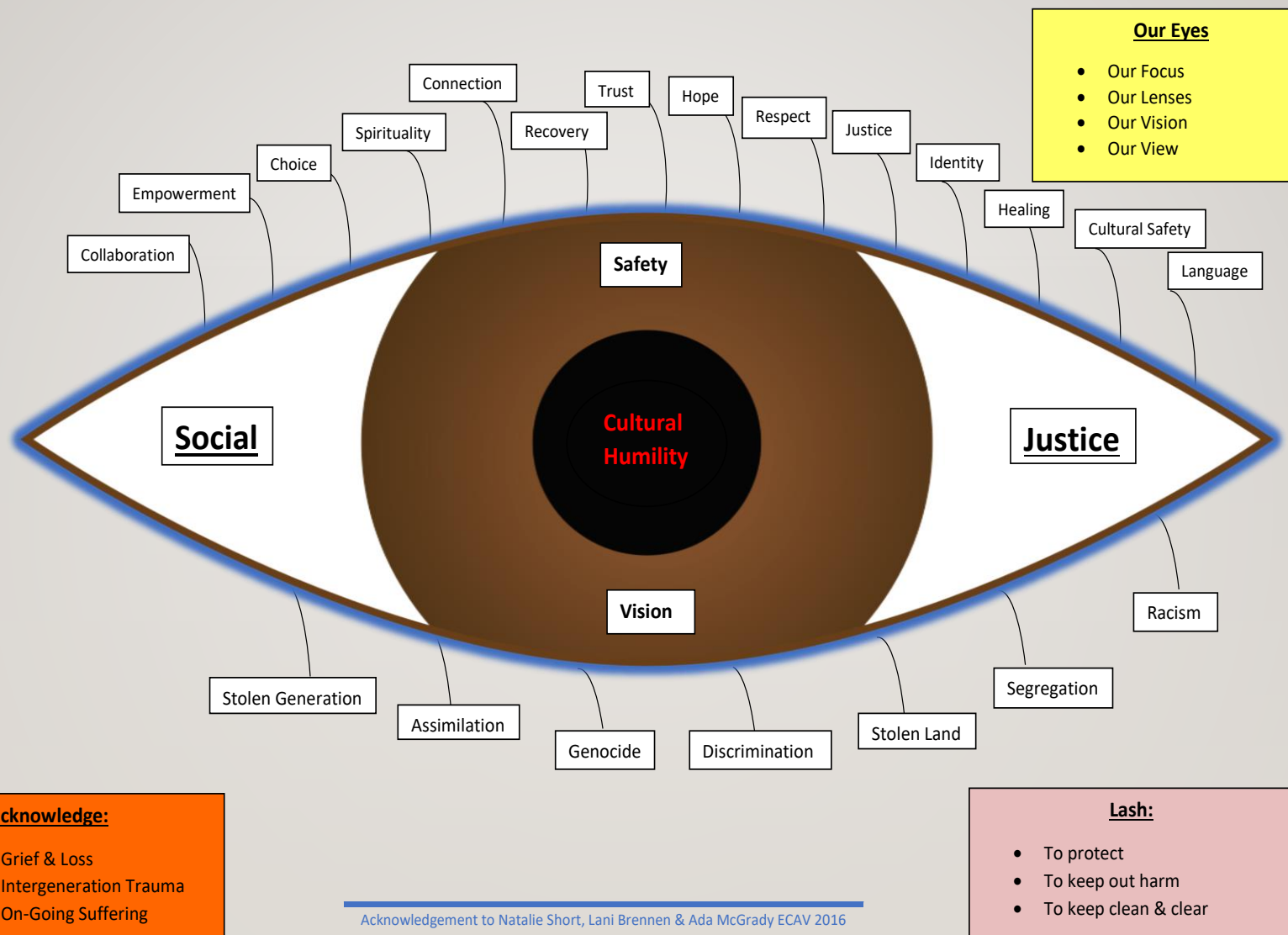
We are limited because we have unconscious stereotypes of others and tend to use stereotypes as a “safety net” to help explain behaviour (Ortega & Coulborn Faller, 2011).

We are also limited as we can't know everything about every culture and because our clients are complex humans who intersect in a variety of cultures, be they race, gender, class, age, work status, disability status, etc.

Cultural humility is about accepting our limitations. Those who practice cultural humility work to increase their self-awareness of their own biases and perceptions and engage in a life-long self-reflection process about how to put these aside and learn from clients (Tervalon & Murray-Garcia, 1998).



**What does Cultural Safety and Cultural Humility look like through an Aboriginal Worldview?**



## Stan Grant states:

“My people die young in this country – we die 10 years younger than average Australians – and we are far from free.

An Indigenous child is more likely to be locked up in prison than they are to finish school”.

We live, work and survive in this country despite the great Australian dream, not because of it.



A rectangular sign with a black frame is mounted on a light gray wall. The sign has a white background and features the words "Thank You" written in a black, elegant cursive script. The sign is positioned above a wooden floor with vertical planks.

Thank You



# National Aboriginal Wellbeing Conference

*The Future of Our Dreaming*

4th National  
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Family Group Conferencing

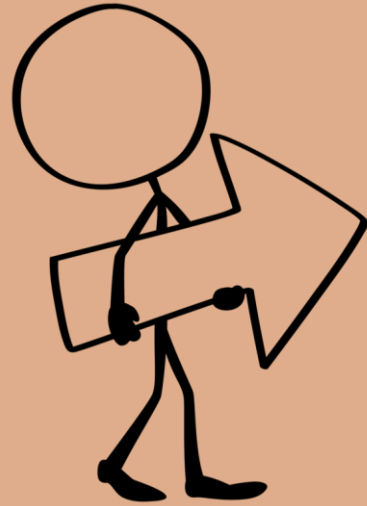
MICHAEL RIDDELL  
MEL BROWN

The Future of Our Dreaming

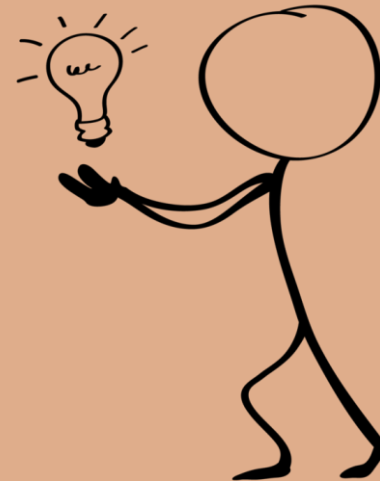


Why do we need  
Family Group Conferences?

**FGC's compliments  
Australian  
legislation which  
encourages children  
to be involved in  
their own decision  
making**



**FGC supports the  
5 target areas of the  
National Framework  
for Protecting  
Australia's Children**



Australian statistics  
state that 75% of  
Indigenous children  
who enter OOHC  
do NOT return  
home



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**Each child who  
enters the child  
protection system  
will cost the  
government  
\$328,757**



**Australian statistics state that 75% of Indigenous children who enter OOHC do NOT return home**

**FGC can be implemented as an early intervention tool to reduce the 40% children who enter the child protection system**

**Each child who enters the child protection system will cost the government \$328,757**



**Australian statistics state that 75% of Indigenous children who enter OOHC do NOT return home**

**FGC can be implemented as an early intervention tool to reduce the 40% children who enter the child protection system**

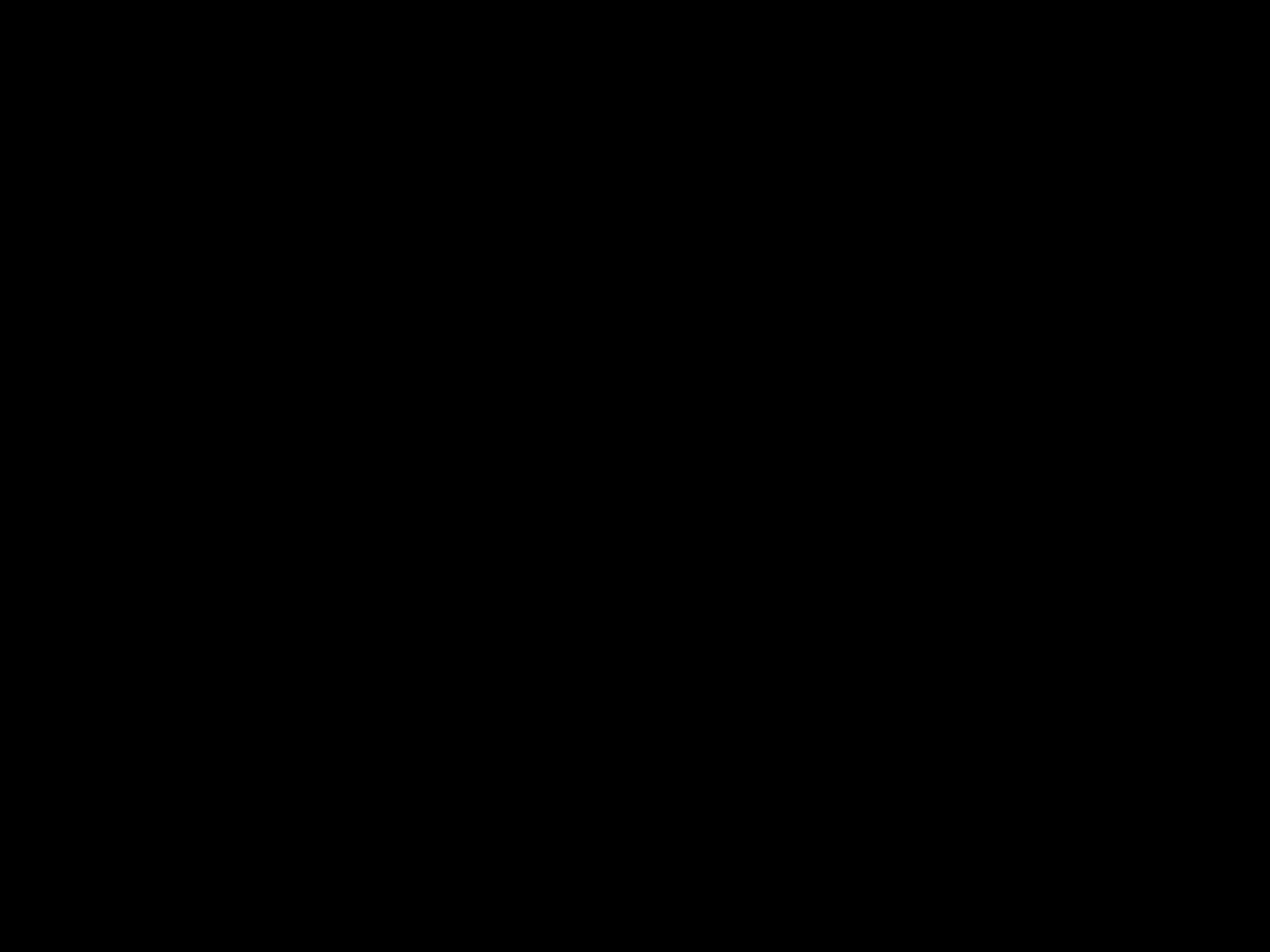
**Each child who enters the child protection system will cost the government \$328,757**

**Families which engage in an FGC have a 70% success rate of adhering to the Family Plan they develop**





Video  
Introduction into FGC



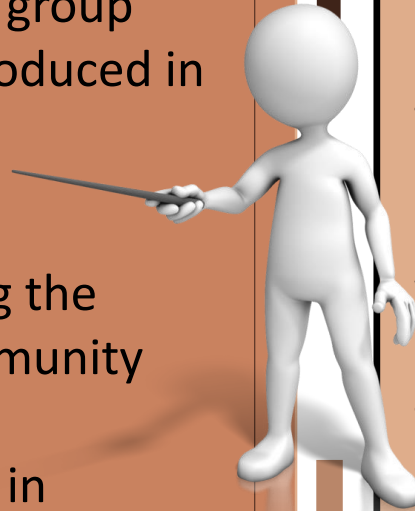


# HISTORY

## 1.1

The concept of family group conferencing was introduced in New Zealand in 1989.

This Act required that conferencing involving the extended family, community representatives and professionals be used in decision-making in juvenile delinquency and child protection cases .



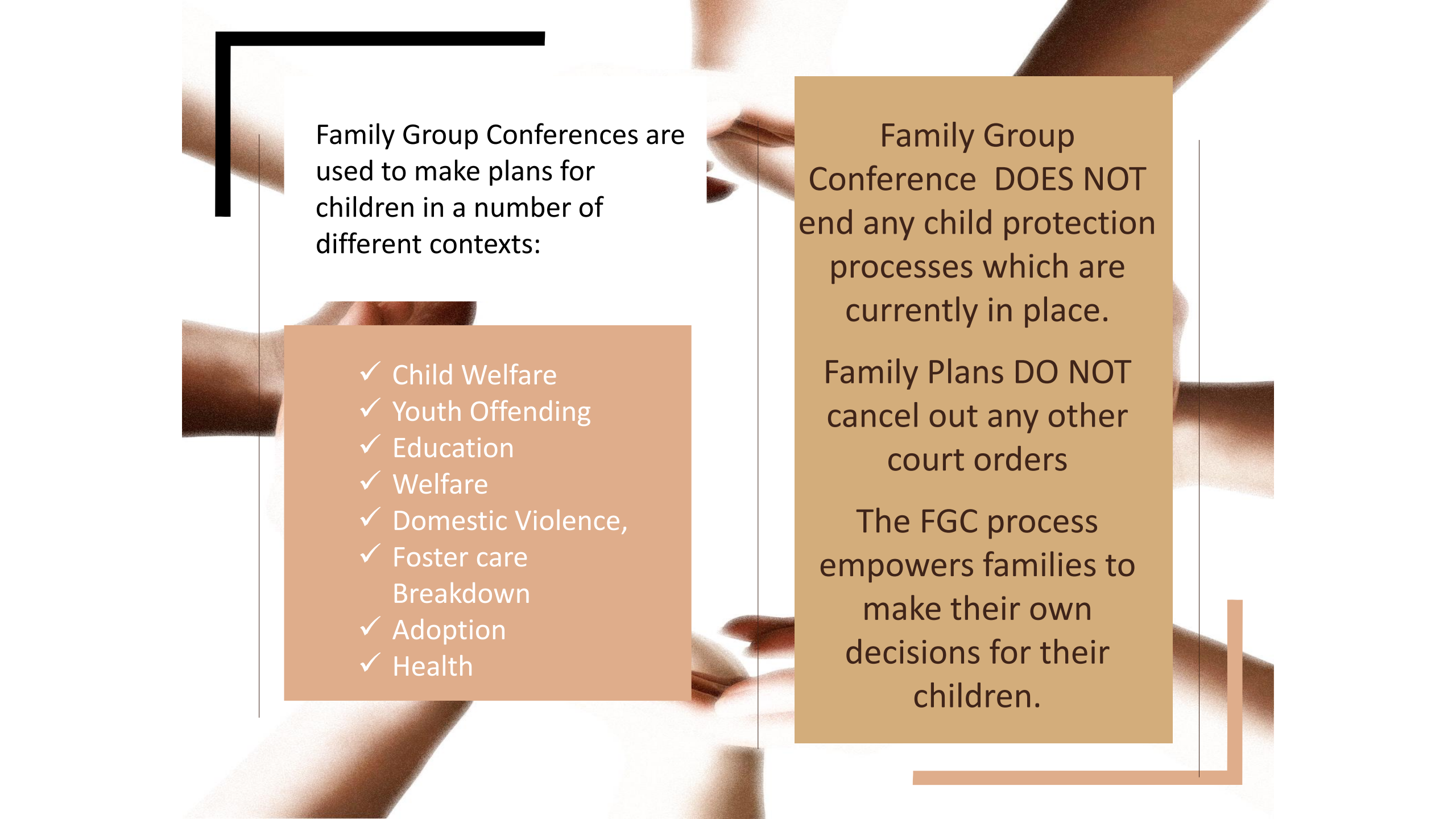
It was Introduced because ....

1. The large numbers of children in out-of-home care
2. The destruction of traditional family structures
3. To increase respect for the values of culture
4. To minimising government interventions
5. Lightening the costs government by having families take more responsibility for children.

## NOTHING ABOUT US, WITHOUT US

The expression  
***“Nothing about us,  
without us”***  
captures this  
commitment to  
ensuring that any  
planning ***about*** the  
family is done ***with*** the  
family.





Family Group Conferences are used to make plans for children in a number of different contexts:

- ✓ Child Welfare
- ✓ Youth Offending
- ✓ Education
- ✓ Welfare
- ✓ Domestic Violence,
- ✓ Foster care  
Breakdown
- ✓ Adoption
- ✓ Health

Family Group Conference DOES NOT end any child protection processes which are currently in place.

Family Plans DO NOT cancel out any other court orders

The FGC process empowers families to make their own decisions for their children.

# FAMILY GROUP CONFERENCING MODEL

A family group conference (FGC) is a structured decision-making meeting made up of 'family' members.

'Family' is determined broadly, to include the children, parents, extended family and even significant friends and neighbours to the family who may not actually be blood-related.

Family are given **'private' time** to reach a plan to facilitate the safe care and protection of a child or children which attain the Referrer's non-negotiables or bottom lines.

The professional is involved in information giving at the beginning of the process and in the assessment of the plan following a decision.

# WHAT IS A NON-NEGOTIABLE OR BOTTOM LINE?

IT IS ...  
THE PURPOSE OF THE  
FAMILY GROUP CONFERENCE



**What the family need to achieve to satisfy the Referrer's concerns**

Short sentence which describes what the Referrer wants from the meeting

Instructions for the family to enable them to address the Referrer's concerns



2.

Role of the Facilitator



# FAMILIES ARE RESOURCEFUL

Effective facilitation starts from a position of equal respect for all participants, which means that family members are viewed as being resourceful and being able to significantly contribute to the solutions.

The facilitation of family conferences is based on a belief that best outcomes for children are more likely when families and their networks are able to meaningfully participate in decision-making about their children's safety, care and wellbeing.

The role of the facilitator is to ensure that the structure and process of the family conference allows the family to participate to the greatest possible extent.

## STAGE 1

# POSITIVE ASPECTS of FGC's



- ❑ Families are generally happy with the process and often feel it is the first time they have been “heard” or “consulted”
- ❑ Workers generally have a positive attitude towards the process

- ❑ High degree of success in creating Family Plans agreed to by family members which meet the bottom line’ requirements of conferences
- ❑ A higher rate of placements within the extended family

- ❑ Overall improvement in communication within families after the FGC process
- ❑ Improved understanding of child protection services and workers amongst family members as a result of the FGC.



## STAGE 1

# NEGATIVE ASPECTS of FGC's



- ❑ Confidentiality – It is often difficult to ensure confidentiality of sensitive information and managing disclosure during conferences and family preparation

- ❑ There is often confusion, or a lack of clarity regarding responsibility for: –

1. Convening a conference
2. Determining who should attend
3. Arranging follow-up, monitoring the outcomes of a conference, and reviewing implementation of the Family Plan

- ❑ Staff turnover – even when procedures are developed and responsibilities allocated, changes in staff often result in disruptions and lack of follow-up.

3.

5 Stages of a  
Family Group Conference

# 5 STAGES OF THE FGC

1

REFERRAL

2

PREPARATION

3

CONFERENCE

4

IMPLEMENTATION

5

REVIEW

4.

Stage 1  
Referrals

# 1

REFERRAL

## STAGE 1 Referrals

- Formal referral received
- Seek further information from referring agency and how you will communicate
- Obtain a Genogram
- Understand the non-negotiables
- Check for safety issues and legal obligations





# REFERRAL

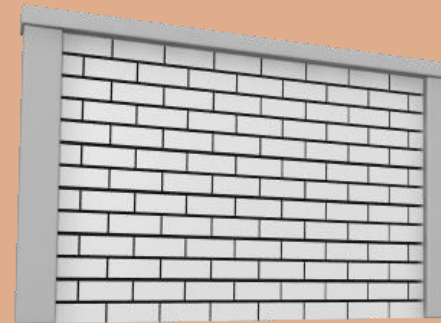
- Anyone can request a conference.
- When speaking to the family about the process it is important that the principles and elements are conveyed fully.
- The referrer is vital to the success of the Family Group Conference and must be willing to invest positive time and energy into the process.



## Types of cases suitable for referral to an FGC

It could be argued that FGC is not appropriate in all cases.

Yet 'challenging' cases from the 'hard end' of the spectrum have been able to harness enough family members to hold a conference and devise a plan



STAGE 1

## GENOGRAMS

A genogram is a graphic representation of a family tree that displays detailed information on relationships among individuals.

A genogram offers the opportunity to explore the family by acknowledging the client as the “expert.”

Genograms may also be helpful for families to overcome resistance “as they begin to see the connections between their concerns and historical family patterns” .



5.

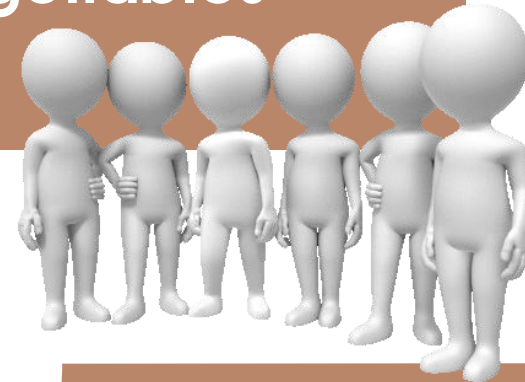
Stage 2  
Preparation

# 2

## PREPARATION

### STAGE 2 Preparation

- Decide who to meet with
- Meet with family & participants
- Maintain confidentiality
- Remain child focused
- Invite participants to the FGC
- Re-evaluate non-negotiables



STAGE 2

## PREPARATION



Good facilitation is all about preparation:

Preparation of the agenda and the  
conference process, but

**MOST IMPORTANTLY -**

preparation of the participants.

It is the role of the Facilitator to make  
sure that before the FGC ALL family and  
Professionals are prepared.

STAGE 2

## SELECTING PARTICIPANTS

- ❑ The decision about who is to attend depends on what you want to accomplish in the Family Meeting – **KEEP IT POSITIVE!**



## STAGE 2

1

Ensure participants are very clear about the purpose of the conference (non-negotiables)

## PREPARING THE FAMILY & PARTICIPANTS

2

Ensure participants have as much information as possible about what will be covered during the conference

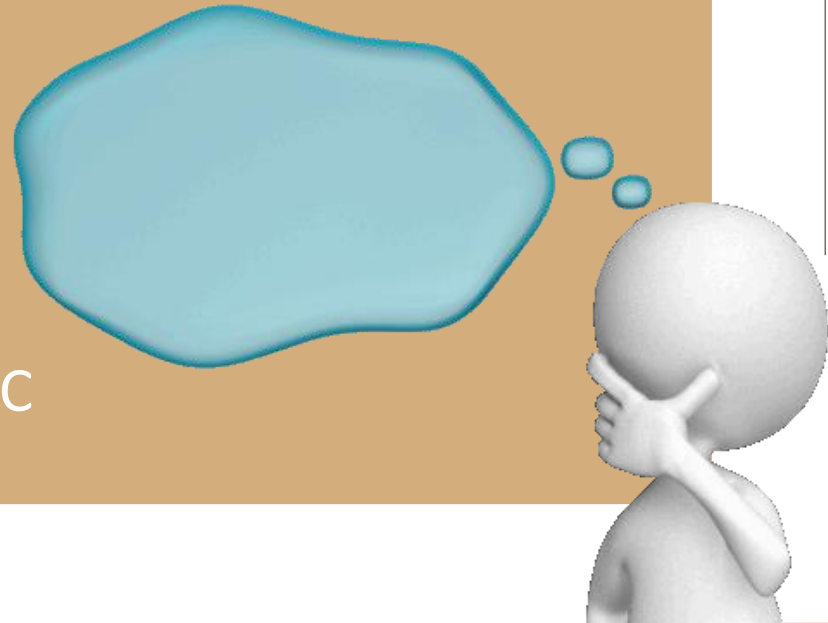


## STAGE 2

# UNAVAILABLE PARTICIPANTS

### IF SOMEONE CANNOT ATTEND THE FGC...

- People who cannot attend still need to be advised about the meeting and it's overall purpose and why their attendance is important.
- Request Agencies to submit a brief report
- Offer to report the overall wishes of the person at the FGC



# CHILDREN & YOUNG PEOPLE HAVING A SAY IN THEIR OWN CONFERENCE

There are a range of views on the whether children should be attending conferences.

Some adults felt children should be excluded, and that requiring children to agree to a plan places too much responsibility on their shoulders .



For others, the presence of children, even very young children, was important as a reminder of the purpose of the meeting.

6.

Stage 3  
Conference



## STAGE 3 Conference

3

CONFERENCE

- Create a safe place for
- Child is always at the centre of the discussions
- Family time
- Facilitate family discussions
- Create a Family Plan





# CONFERENCE

HOW DO WE BRING THE CHILD INTO THE ROOM ?



STAGE 3

## CONFERENCE

### Referring Agency & Professional's Information Sharing



Information is shared in a clear, jargon-free manner.

All relevant information must be provided to the family, without this they cannot make an informed decision.

## STAGE 3

# CONFERENCE – Family Time

The Facilitator should be available during this time if the family need any clarification or additional information.

The family should be aware that:

- They have as long as they need
- They can come out at any time



## STAGE 3

# FAMILY PLANS



Family Plans are approved  
in 9 out of 10 FGC cases.



It is rare that Family Plans  
are not accepted.

That means the conference  
is an effective for families  
to make their own plans in  
relation to their child's  
situation.

6.

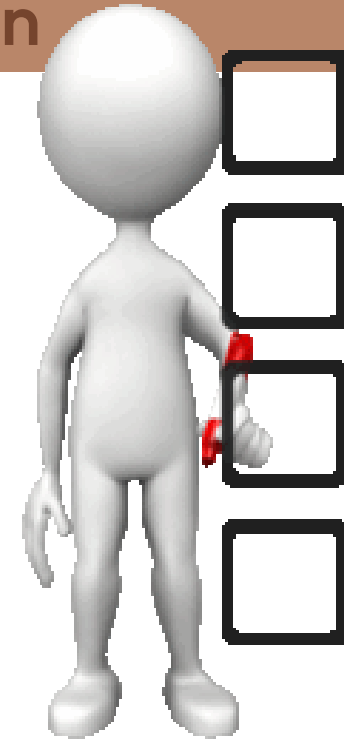
Stage 4  
Implementation

# 4

IMPLEMENTATION

## STAGE 4 Implementation

- Allocate responsibilities
- Obtain commitment from all parties to carry out the Family Plan



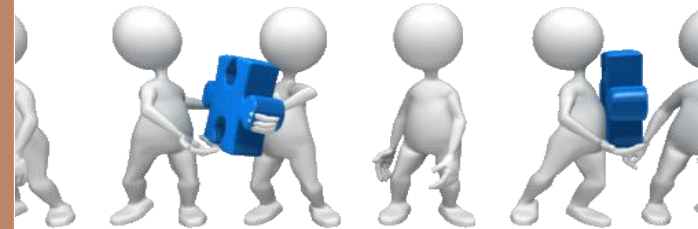


# IMPLEMENTATION

This final stage is vitally important both to the family and to the agency.

It defines the outcome of the Family Group Conference for the child.

The Facilitator invites the family to talk about their plan, helping to clarify and understand each point to present back to the Professionals/Referring Agency.





## CARRYING OUT THE FAMILY PLAN

Even if the Family Plan is acceptable for all parties and it is approved by the Referrer, the plan has little value if no attempt is made to follow through and implement it in real life.

7.

Stage 5  
Review

# 5

## STAGE 5 Review

- Set review date
- Decide who will monitor plan till review occurs

REVIEW

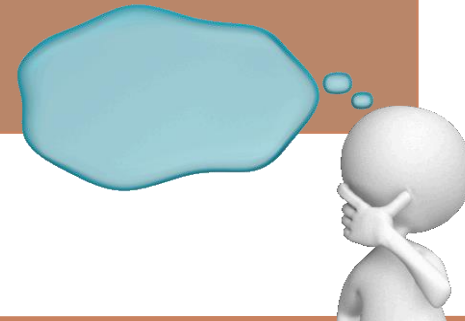




# REVIEW

The responsibility for monitoring the plan lies with the family group, the referrer will continue to work with the family and will monitor the family plan also but the lead must remain with the family.

This is important because in order for the family to feel a sense of ownership they must also feel that they have some responsibility.





REVIEWED  
3 MONTHLY

There will be professional monitoring of the Family Plan.  
The level of this monitoring will depend upon the nature of the original referral.

There will be differences between the level of monitoring in a child protection case and in family support situation.

Making decisions further decisions regarding the Review will be part of casework planning and supervision.

# Australian Family Group Conferencing

Michael Riddell

[michael@spiritdreaming.com.au](mailto:michael@spiritdreaming.com.au)

0428 657 116

Mel Brown

[mel@spiritdreaming.com.au](mailto:mel@spiritdreaming.com.au)

0418 477 093





# National Aboriginal Wellbeing Conference

*The Future of Our Dreaming*

4th National  
Aboriginal Wellbeing Conference

**ARE YOU BLACK ENOUGH?**

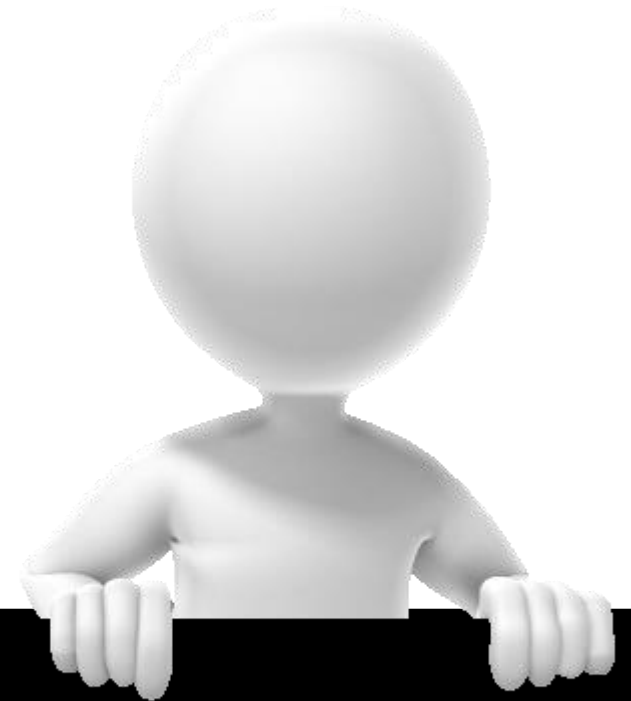
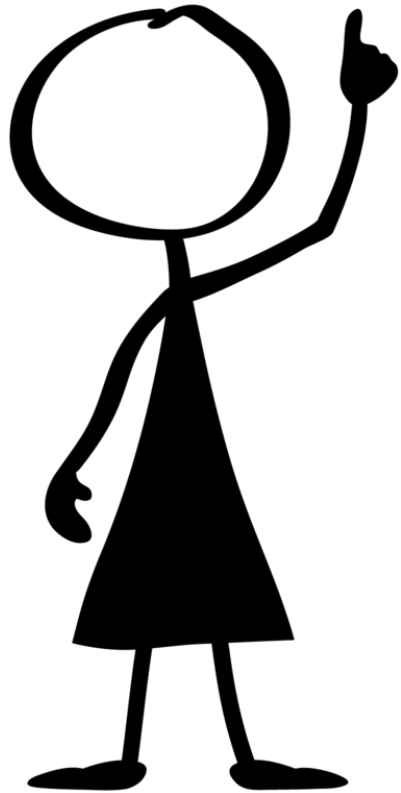
Lynne Beames  
Joyce Graham  
Leanne Phillips

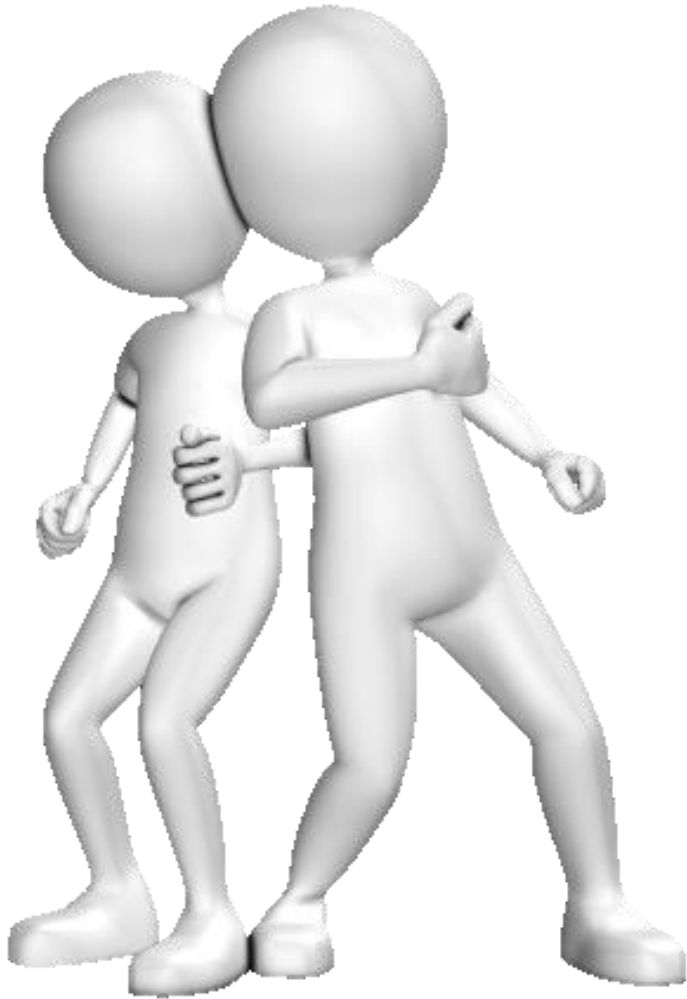
*The Future of Our Dreaming*



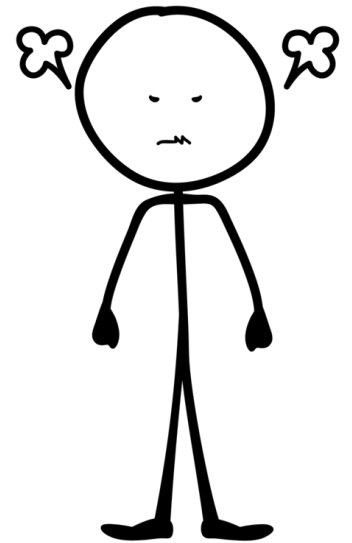


What stood out for you  
in this video clip?





Have you ever  
had to justify  
your  
Aboriginality?





**THANK YOU**

Lynne Beames  
Joyce Graham  
Leanne Phillips



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# National Aboriginal Wellbeing Conference

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Aboriginal Wellbeing Conference

# Bugalma

(Bundjalung language “to heal and feel good”)

Leanne Phillips

Oasis of Inner Light

**The Future of Our Dreaming**



# National Aboriginal Wellbeing Conference

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4th National  
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# Bugalma

(Bundjalung language “to heal and feel good”)

Leanne Phillips

Oasis of Inner Light

**The Future of Our Dreaming**

# Introduction

My name is Leanne Phillips I am a Minjungbal womyn from the Bundjalung Nation on my Fathers side and French, English, Welsh of my Mothers side.

In this session I will share with you the tools I use to have the mental, physical, and emotional energy to keep getting the job done and look after my needs for rest, relaxation and achieving life balance.

# Identify and Outsmart Stressors

What are stressors? – everything that takes away balance.

Why should we recognise our stressors? – because we can then manage and grow from them.

How can they be measured? – on a scale of 1-10, 1 being not so bad, 10 being miserable.

How do you manage your stressors? – that's what we are here today to talk about.

# No Burnout For Me

## Dadirri

Who knows what this is?

Dadirri. A special quality, a unique gift of the Aboriginal people, is inner deep listening and quiet still awareness.

Dadirri recognises the deep spring that is inside

us. It is something like what you call contemplation.

The contemplative way of Dadirri spreads over our whole life.

It renews us and brings us peace. It makes us feel whole again. In our Aboriginal way we learnt to listen from our earliest times. We could not live good and useful lives unless we

listened. Miriam-Rose Ungunmerr





Focusing on our natural environment is the very first thing the Aboriginal womyn in prison at Numinbah are told, for this keeps us as Aboriginal womyn connected to country, it may not be our country but we need to be connected to land as this is our way.

# EFT Tapping Sequence

## Karate-Chop Point (KC)

The outer edge of your palm, on the opposite side from your thumb.

## Eyebrow (EB)

The inner edges of the eyebrows, closest to the bridge of the nose.

## Side of eye (SE)

The hard ridge between the corner of your eye and your temple

## Under eye (UE)

The hard bone under the eye that merges with the cheekbone.

## Under nose (UN)

The point centred between the bottom of the nose and the upper lip.

## Chin (CH)

This point is in line with the previous one, and is centred between the bottom of the lower lip and the chin.

## Collarbone (CB)

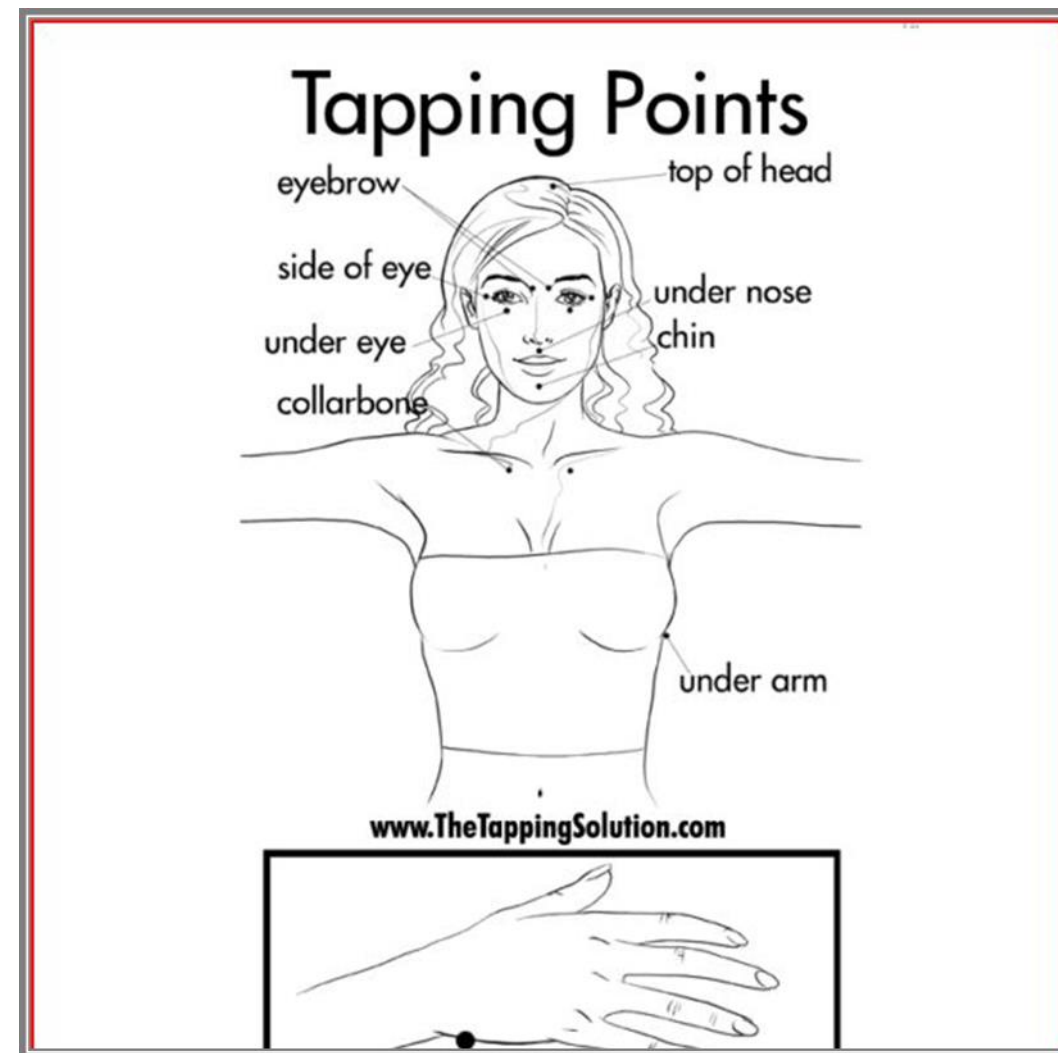
Tap just below the hard ridge of your collarbone.

## Underarm (UA)

On your side, just about four inches beneath the armpit..

## Top of Head (TH)

On the crown of your head.





## Dance Movement

Dance connects us to our spirit, it helps free us from the mundane workings of society, it allows us freedom in a space that tries to take away all of our freedoms.

It doesn't have to be traditional dance or movement for us to feel this freedom and connection to our spirit.

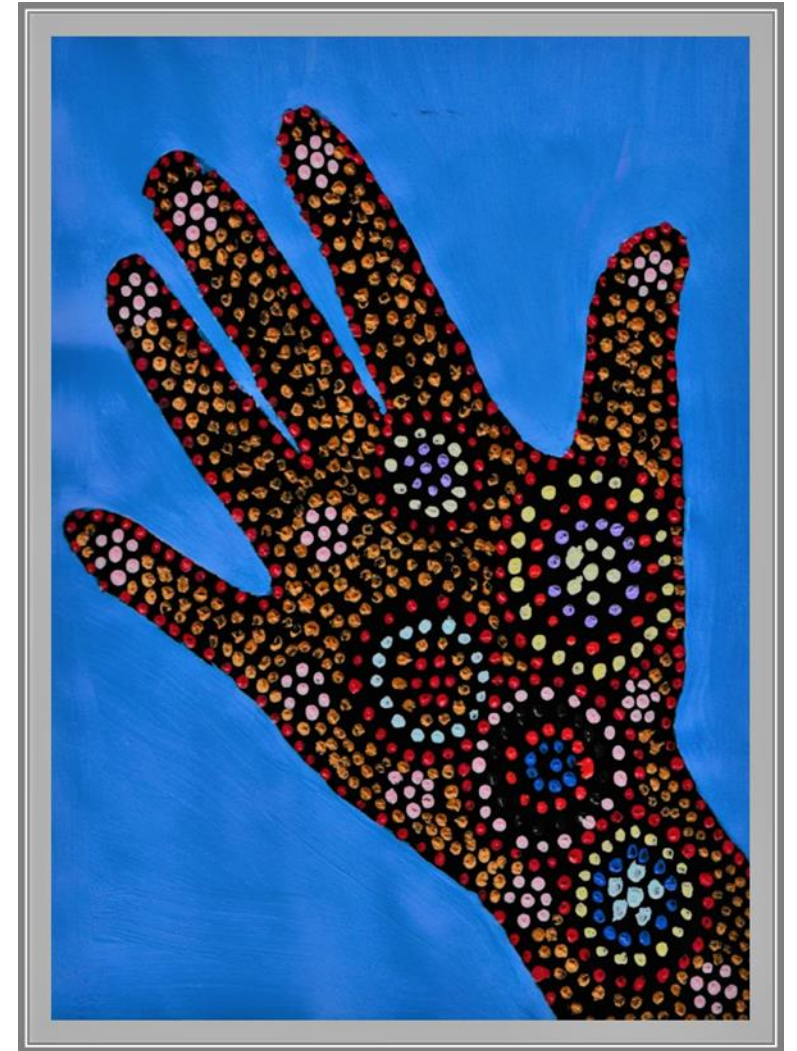
## Art

Colouring in is part of art therapy, why do you think this can be used to relieve you of stress and stop burnout?

On the page provided using the coloured pencils begin to colour and take notice of your body, and mind as you put all your focus into this activity.

Whilst you could do this with your family or work team, for your best outcomes do it in your own space.

If you are a painter or drawer you may need to take more time out to ensure you allow yourself to unwind through your chosen art form.





# Remember to Breathe

Breathe normally yet make the out breath longer and feel all the tension, stress and baggage slip away as you become very relaxed.





# Debrief Exchange

Do exchange sessions with a colleague- I am very privileged to have Julie Nagle as my sister, she taught me this very important tool of exchange – the first person gets their stuff of their chest and the other person listens without judgement or opinion, they could ask leading questions, (e.g. how did that make you feel, what did you do next, do you know why this affected you so much) not to enquire into the persons experience but to allow their expression to take on its fullest power for them as a release, then you swap and give the other person their 5 minutes.

# Relaxation Meditation



**The Future of Our Dreaming**

Thank you  
Leanne Phillips  
Oasis of Inner Light  
[miethaslight@optusnet.com.au](mailto:miethaslight@optusnet.com.au)

0455 345 254

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