



National Aboriginal Wellbeing Conference

The Future of Our Dreaming

4th National
Aboriginal Wellbeing Conference

Services Our Way

Caine Carroll – Aboriginal Housing Office
Carlijn van Baal – FACS Housing Services



The Future of Our Dreaming

Today we will yarn about:

- Services Our Way, Aboriginal Housing Office and FACS Housing Services
- The Services Our Way model and why it works
- Importance of collaboration, including case studies
- What's unique about Services Our Way
- Positive outcomes for the community and families



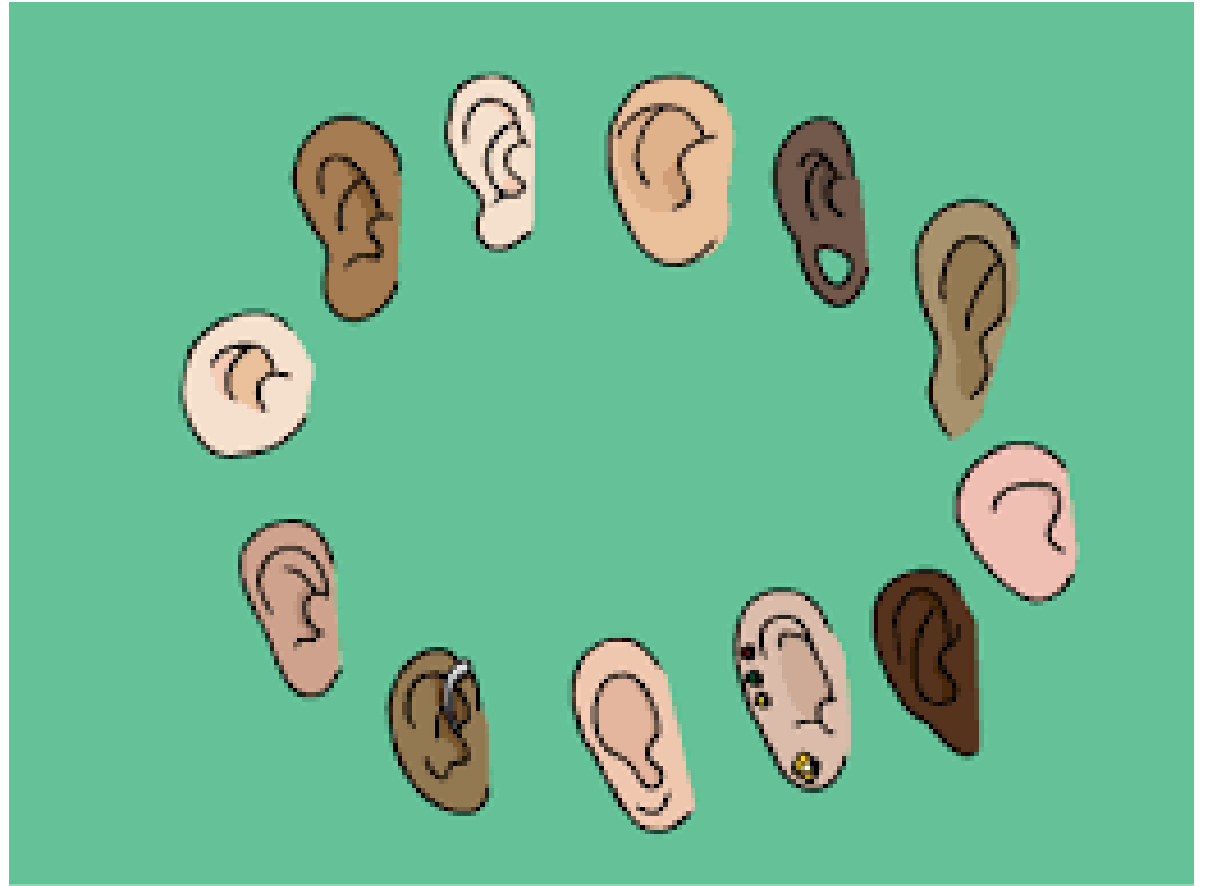
The Future of Our Dreaming

Video
Services Our Way

The Future of Our Dreaming

Step 1:

- LISTEN!



Step 2:

- Use of the Personal Wellbeing Index tool

How satisfied are you with...?

2. The things you have? e.g. money/things you own (your standard of living)

3. Your health?

4. The things you want to be good at? (what you are achieving in life)

5. Getting on with people you know? (your personal relationships)

1. Your life as a whole?

6. How safe you feel?

7. Doing things away from home? (feeling part of your community)

8. What might happen later in your life/you future? happy

9. Your spirituality/religion

0	1	2	3	4	5	6	7	8	9	10
Very dissatisfied			Neutral				Very satisfied			
☹️			😊				😄			

Step 3:

- Create a support plan

Services Our Way

Assessment and Support Plan

When supporting you we are committed to:

- Take time to build trust and listen to your story
- Ask questions that flow to encourage conversation but not be needlessly intrusive
- Being flexible and person focused
- Respect the relationship as we work together

Myself

My World

My Dreams

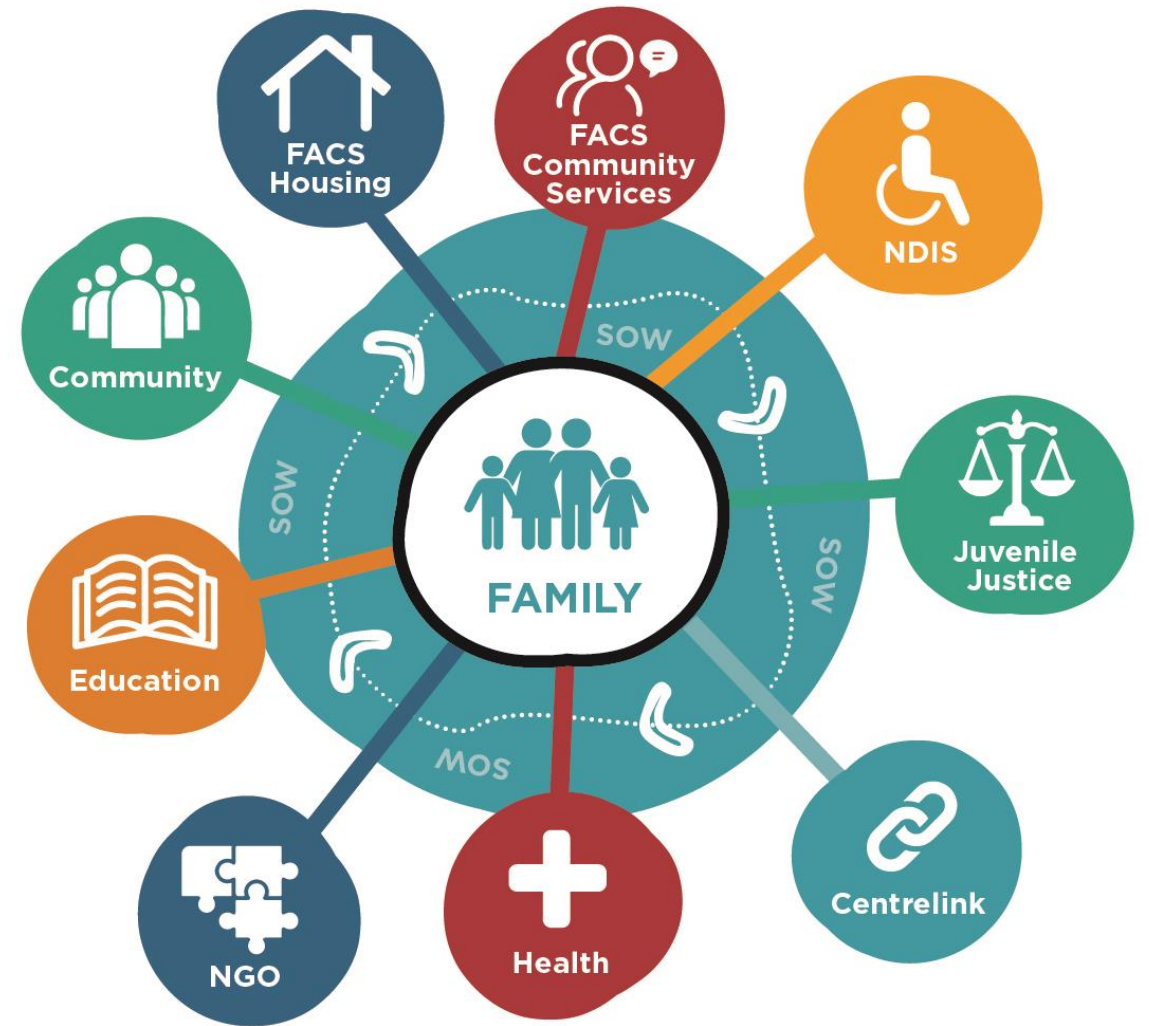
My Focus

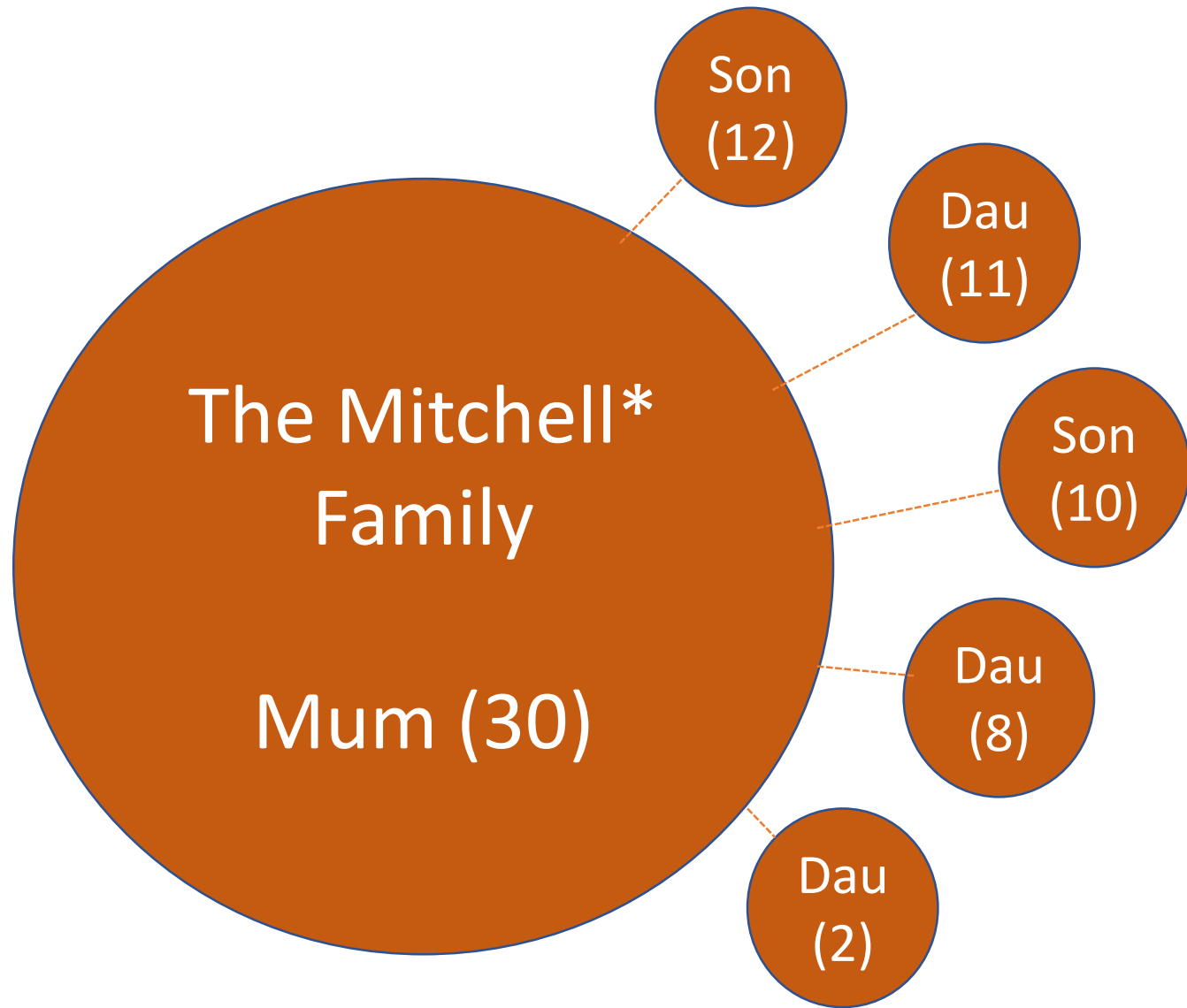
My Support Plan

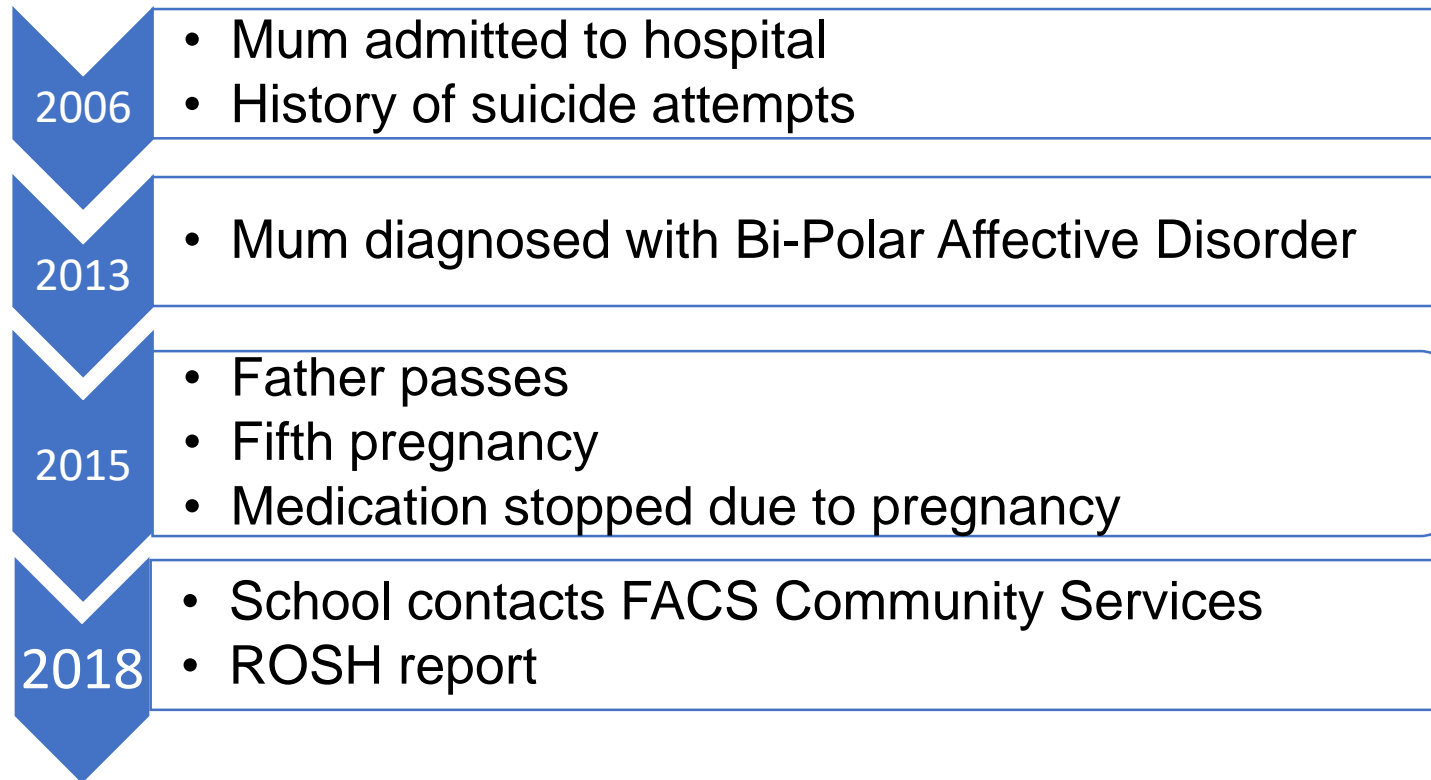
My Budget

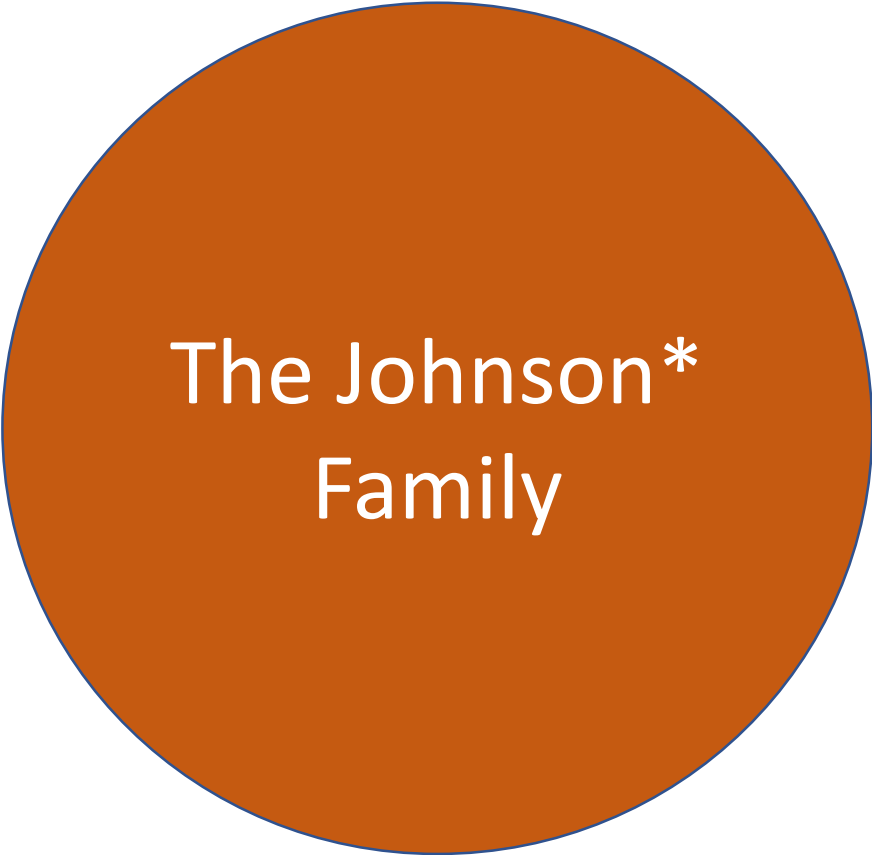
Examples and outcomes of collaboration

The Mitchell and Johnson Families









The Johnson*
Family

Benefits of
working
together



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Carlijn van Baal
Team Leader Penrith
FACS Housing
Services
[Carlijn.Vanbaal@facs.
nsw.gov.au](mailto:Carlijn.Vanbaal@facs.nsw.gov.au)
4721 6401

Caine Carroll
Place Manager
Penrith
Services Our Way
[Caine.carroll@facs.
nsw.gov.au](mailto:Caine.carroll@facs.nsw.gov.au)
4734 9464

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KILLING ME SOFTLY

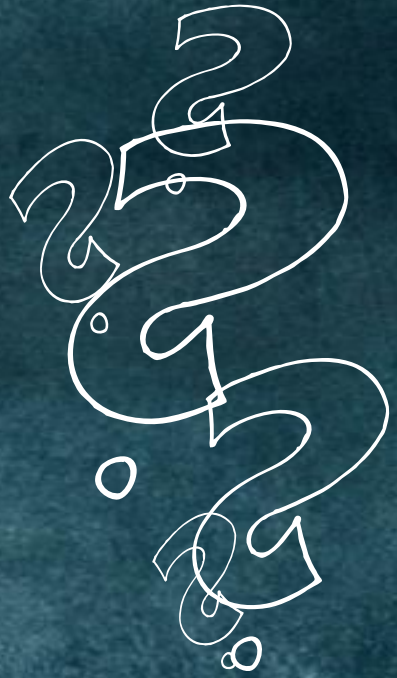
Lateral Violence

What is today about?



Some of the things we
will cover ...

- **Introduction to Lateral Violence**
- **Lateral Violence Behaviours**
- **Why we participate in lateral Violence**
- **Impacts of Lateral Violence**
- **Strategic Plans**



What is
LATERAL
VIOLENCE ?



LATERAL VIOLENCE

is displaced
violence directed
against one's peers,
rather than one's
true adversaries.

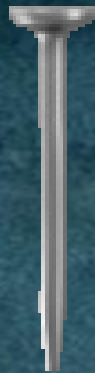
Wikipedia



LATERAL VIOLENCE

occurs when an oppressed group of people engage in destructive behaviours as a way to find

POWER FOR THEMSELVES
IN A POWERLESS
SITUATION



LATERAL VIOLENCE is when



THE OPPRESSED,
BECOME THE
OPPRESSORS

and use destructive
power over others

LATERAL VIOLENCE is a form of

BULLYING

that includes gossip, shaming and blaming others, backstabbing and attempts to socially isolate individuals



People who use **LATERAL VIOLENCE** adopt these

ORGANISED HARMFUL BEHAVIOURS

towards each other or collectively as part of an oppressed group, within their families, within their organisations and within their communities



LATERAL VIOLENCE
is the expression of

RAGE & ANGER
FEAR & TERROR

that can only be safely vented
upon those closest to us
when we are being oppressed.



LATERAL VIOLENCE is directed



Sideways (laterally)



meaning the aggressors are your peers - often
towards people in powerless positions like
themselves

It is
your own PEERS
that
BULLY YOU



ABORIGINAL CONNECTION

to LATERAL VIOLENCE

Over 200 years of oppression has lead to our Peoples becoming our own

Oppressors





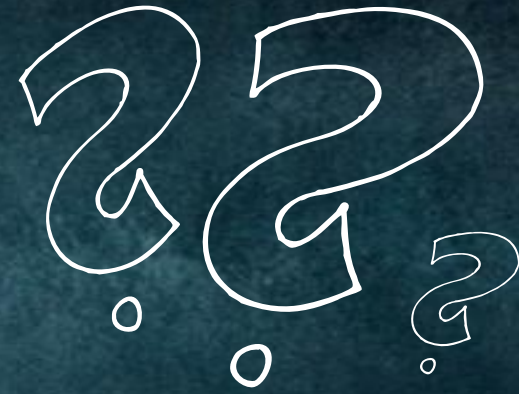
Let us Meet

LATERAL

VIOLENCE



PERPETRATORS



Who are the



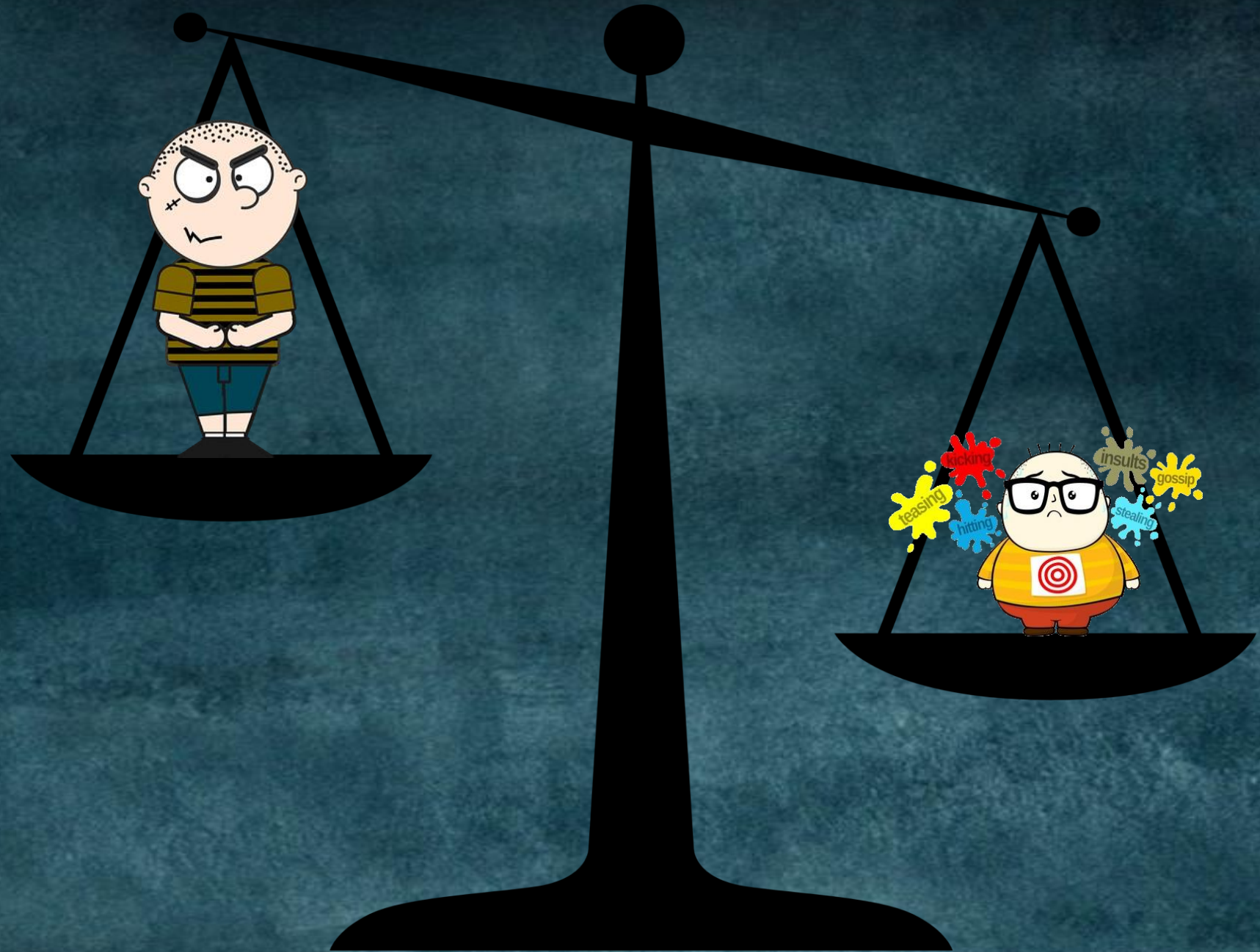
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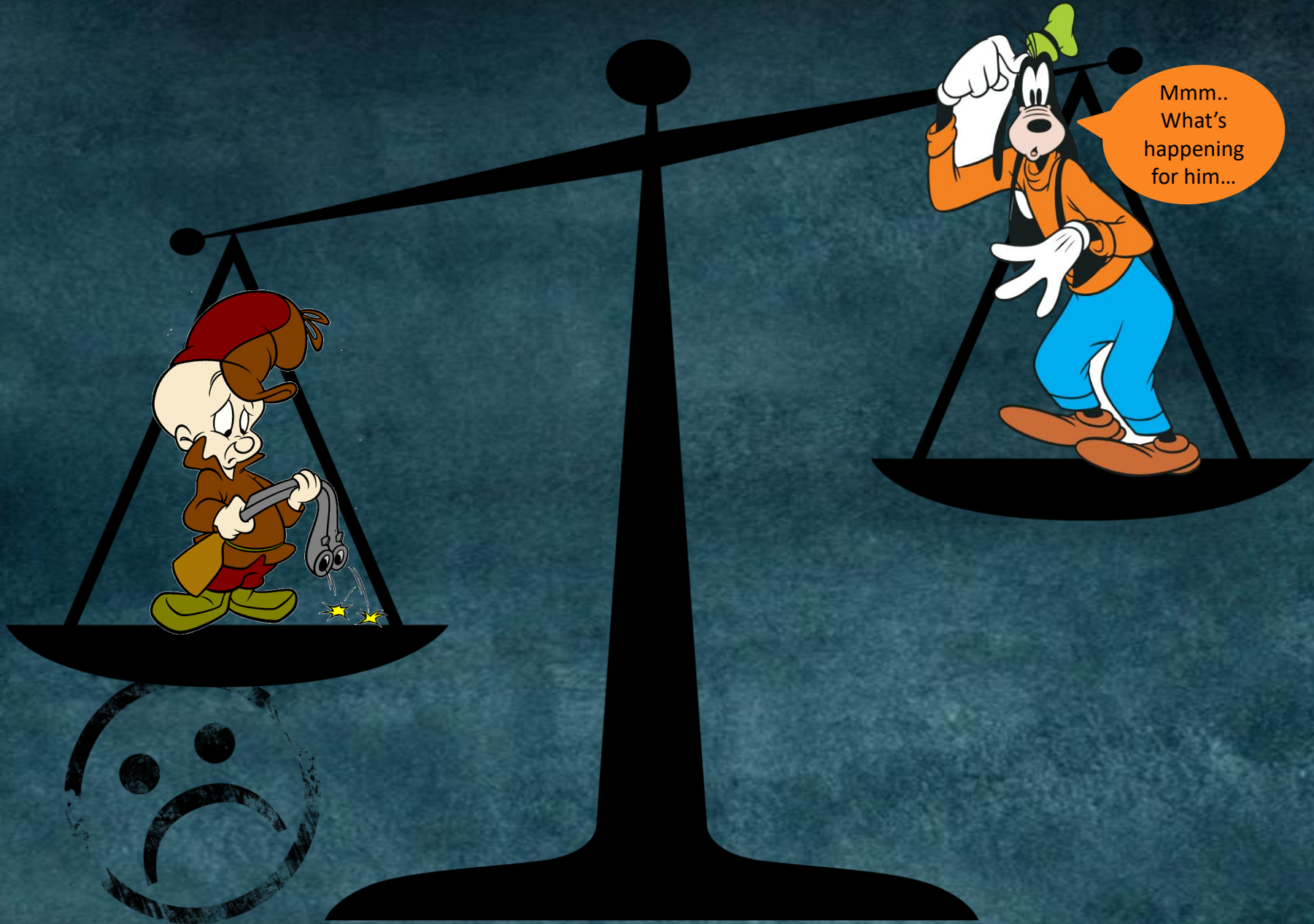
victims

LATERAL
VIOLENCE









Mmm..
What's
happening
for him...



Victims have also been in a powerless position, and share the same sense of powerlessness as the person they are targeting.



Whilst they are perceived to be the person with power, their feeling of powerless can be found somewhere else in their lives, hence their bullying behaviours.



Victims

will often experience
some of these issues ;

- low self esteem and self worth
- cannot accept others
- confused and unhappy with themselves
- 'stuck' in the cycle of oppression
- lack of knowledge and awareness
- unresolved anger, pain, & shame



TRAITS OF THE VICTIM ...



They **NEVER** choose someone
they think will retaliate



TRAITS OF THE VICTIM ...

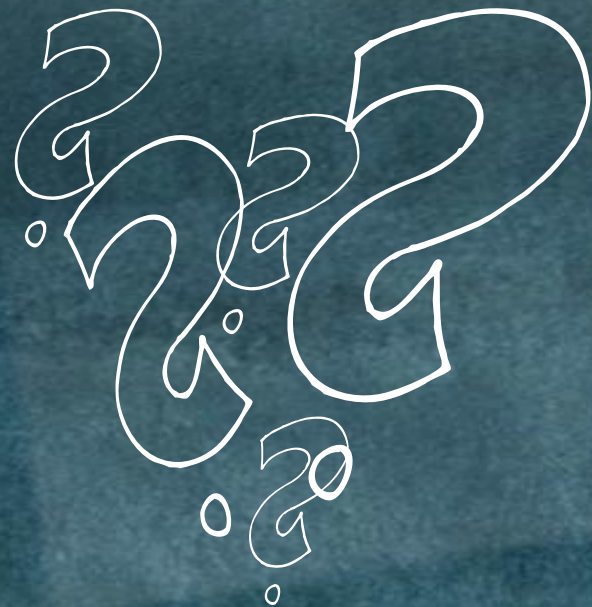


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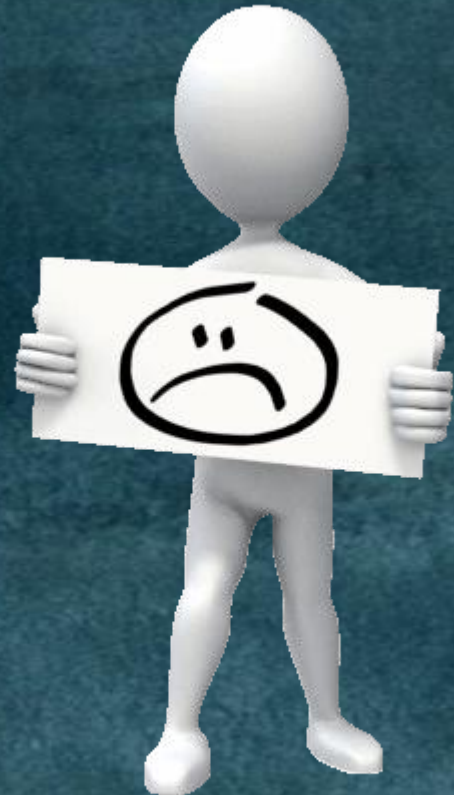
They **ONLY** choose someone
they feel safe with

What are
LATERAL VIOLENCE
behaviours ?



LATERAL VIOLENCE

are any behaviours which are used to;



MANIPULATE
DOMINATE
CONTROL
DIMINISH



- ⊘ Non-verbal innuendo
- ⊘ Bullying
- ⊘ Malicious gossip
- ⊘ Derogatory labels
- ⊘ Verbal affront
- ⊘ Shaming
- ⊘ Undermining activities
- ⊘ Withholding information
- ⊘ Infighting

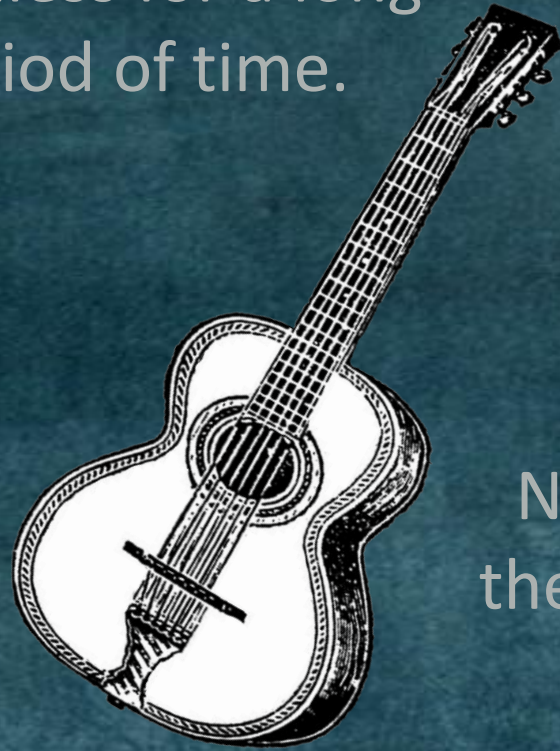
- ⊘ Scapegoating
- ⊘ Backstabbing
- ⊘ Failure to respect privacy
- ⊘ Broken confidences
- ⊘ Organisational conflict
- ⊘ Social exclusion
- ⊘ Physical violence
- ⊘ Cyber-bullying

Why do we Participate in



LATERAL
VIOLENCE

It comes from being told you are worthless and treated as being worthless for a long period of time.



Richard J. Frankland,
Aboriginal singer/songwriter, author and film maker

Naturally you don't want to be at the bottom of the pecking order, so you turn on your own.

LATERAL VIOLENCE

happens when individuals who have endured oppression, experience

feelings such as:

anger

shame

rage



Eventually these feelings manifest in behaviours such as:

jealousy

resentment

bitterness

blame

These feelings and behaviours are then directed toward other people as powerless as themselves



When we focus on the negative aspects of a person, the information can be twisted, assumptions made, and fear-based conclusions created until someone has been labeled and targeted

Creating a
LATERAL
VIOLENCE FREE

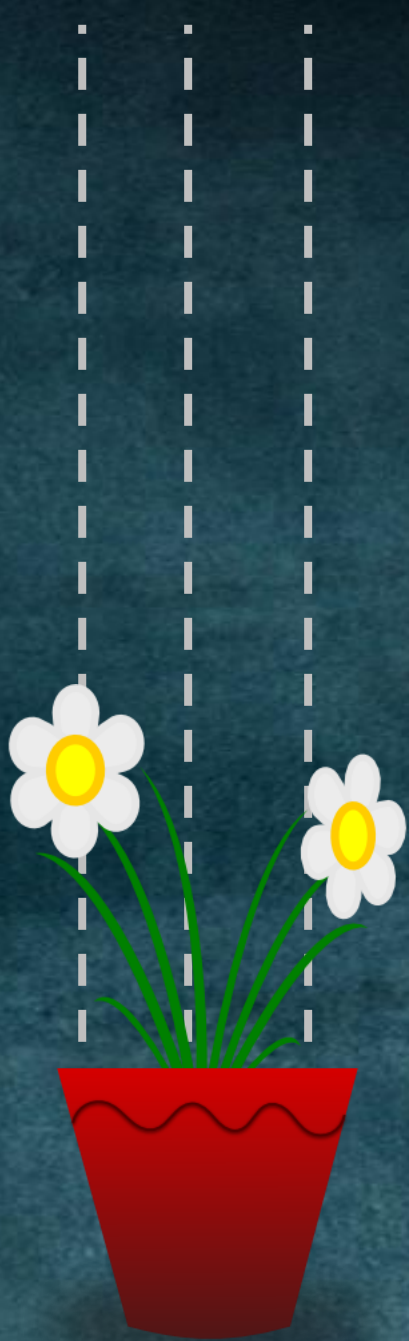


environment





BEST
Practice



Increase positivity

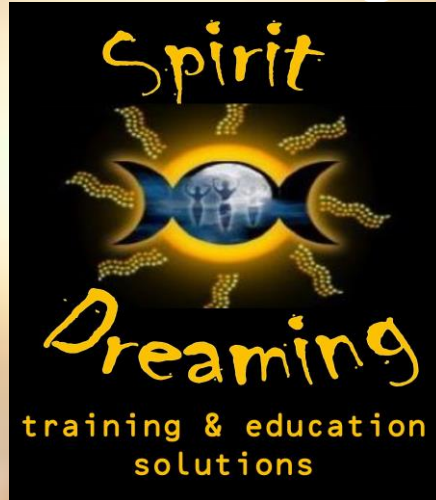


Identify LV behaviours



Address issues directly

Thank you





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The Way Forward in Cultural Competency

Debra Swan

The Future of Our Dreaming

Cultural competence and Indigenous cultural competency... defined

From an individual perspective:

"... Cultural Competence is the ability to identify and challenge one's own cultural assumptions, values and beliefs. It is about developing empathy and appreciating that there are many different ways of viewing the world, as this is influenced by culture"

"Indigenous cultural competency refers to the ability to understand and value Indigenous perspectives. It provides the basis upon which Indigenous and non-Indigenous Australians may engage positively in a spirit of mutual respect and reconciliation"

From an organisational perspective:

"...Cultural Competence focuses on the attributes of the service provider and service provision and is best viewed as an ongoing process that organisations continue to strive towards"

"Indigenous cultural competence requires an organisational culture which is committed to social justice, human rights and the process of reconciliation through valuing and supporting Indigenous cultures, knowledges and peoples as integral to the core business of the institution. It requires effective and inclusive policies and procedures, monitoring mechanisms and allocation of sufficient resources to foster culturally competent behaviour and practice at all levels of the institution"

Sources:1) [Guiding Principles for the Development of Indigenous Cultural Competency in Australian Universities\(2011\)](#)

2) [Centre for Cultural Competence Australia](#)

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Cultural safety for Aboriginal and Torres Strait Islander children and young people

- The concept of 'cultural safety' was initially developed by Maori nurses in New Zealand. Aboriginal and Torres Strait Islander scholars have adapted cultural safety concepts to fit Australian circumstances, emphasising the negative legacy of colonisation and dispossession, as well as the positive impact of learning about and fostering identification with Indigenous culture.
- Cultural safety is increasingly used in organisations providing services to Aboriginal and Torres Strait Islander peoples, particularly in the health sector.
- The [Victorian Aboriginal Community Controlled Health Organisation \(VACCHO\)](#) defines cultural safety as: 'being acceptable to difference, having the ability to analyse power imbalances, institutional discrimination, colonisation and relationships with settlers. Cultural safety is about providing quality health care that fits with the familiar cultural values and norms of the person accessing the service, that may differ from your own and/or the dominant culture'.
- [SNAICC](#) is the national non-governmental peak body representing the interests of Aboriginal and Torres Strait Islander children. It defines cultural safety within the context of Aboriginal and Torres Strait Islander children in out of home care as encompassing 'the child being provided with a safe, nurturing and positive environment where they are comfortable with being themselves, expressing their culture...their spiritual and belief systems, and they are supported by the carer and family'.
- [SNAICC](#) refers to cultural safety as being when a carer provides a child with a safe home, which respects their Aboriginality and therefore encourages their sense of self and identity.
- Aboriginal and Torres Strait Islander families and communities are more likely to access services that are culturally safe and experience better outcomes in such services.

Cultural safety and the National Principles

- The [National Principles for Child Safe Organisations](#) emphasise the importance of organisations providing culturally safe environments and practices for Aboriginal and Torres Strait Islander children and young people. This includes improving the way organisations engage with Aboriginal and Torres Strait Islander children and their families, recognising the impact of intergenerational trauma, and respecting cultural diversity.
- The National Principles highlight that organisations should consider the particular needs of children from diverse backgrounds and circumstances, including Aboriginal and Torres Strait Islander children. For example:
- **Principle 3** requires that families and communities are informed and involved in promoting child safety and wellbeing. Indicators that an organisation is implementing this principle might include that the organisation is responsive to the needs of families and communities, including cultural safety; and that the organisation engages with and supports approaches that build cultural safety through partnerships and respectful relationships.
- **Principle 4** requires that equity is upheld and diverse needs are respected in policy and practice. One of the key action areas is that children and young people have access to information, support and complaints processes in ways that are culturally safe, accessible and easy to understand. Another is that the organisation pays particular attention to the needs of Aboriginal and Torres Strait Islander children, among others.
- **Principle 7** requires that staff and volunteers are equipped with knowledge, skills and awareness to keep children and young people safe. One key action area is that staff and volunteers receive training and information on how to build culturally safe environments for children and young people.
- There are [practical tools](#) and [training resources](#) available to help organisations implement the National Principles.

The Communication Wheel

- For individuals to have healthy relationships with not only their partners but also, friends, colleagues and family, they must first understand the importance of effective communication skills.
- **History**: What does communication look like in our lives? Our history plays a huge part in the way we communicate today.
- **Senses**: Sometimes our senses can relate to certain emotions that may impact on the way we communicate. E.g. if I hear a certain song, it may relate to a bad experience that I've had....a memory.
- **Interpretation/Assumptions**: Sometimes if we're feeling down, then we may interpret things from a more negative point of view. And sometimes that feeling or emotion can lead us to assume what people are saying is negative.
- **Contemplation**: These are our thought processes. Sometimes we may contemplate longer than we need to.
- **Intentions**: Our intentions are what we plan on doing. Depending on emotions and feelings, sometimes our intentions can be good or bad.
- **Actions**: This is when we actually do the action required for a planned result.

UNCONSCIOUS BIAS

- 'It's about time we challenge our unconscious biases'

THE
ROYAL
SOCIETY

PROGRAMS FROM AWABAKAL CO-OP

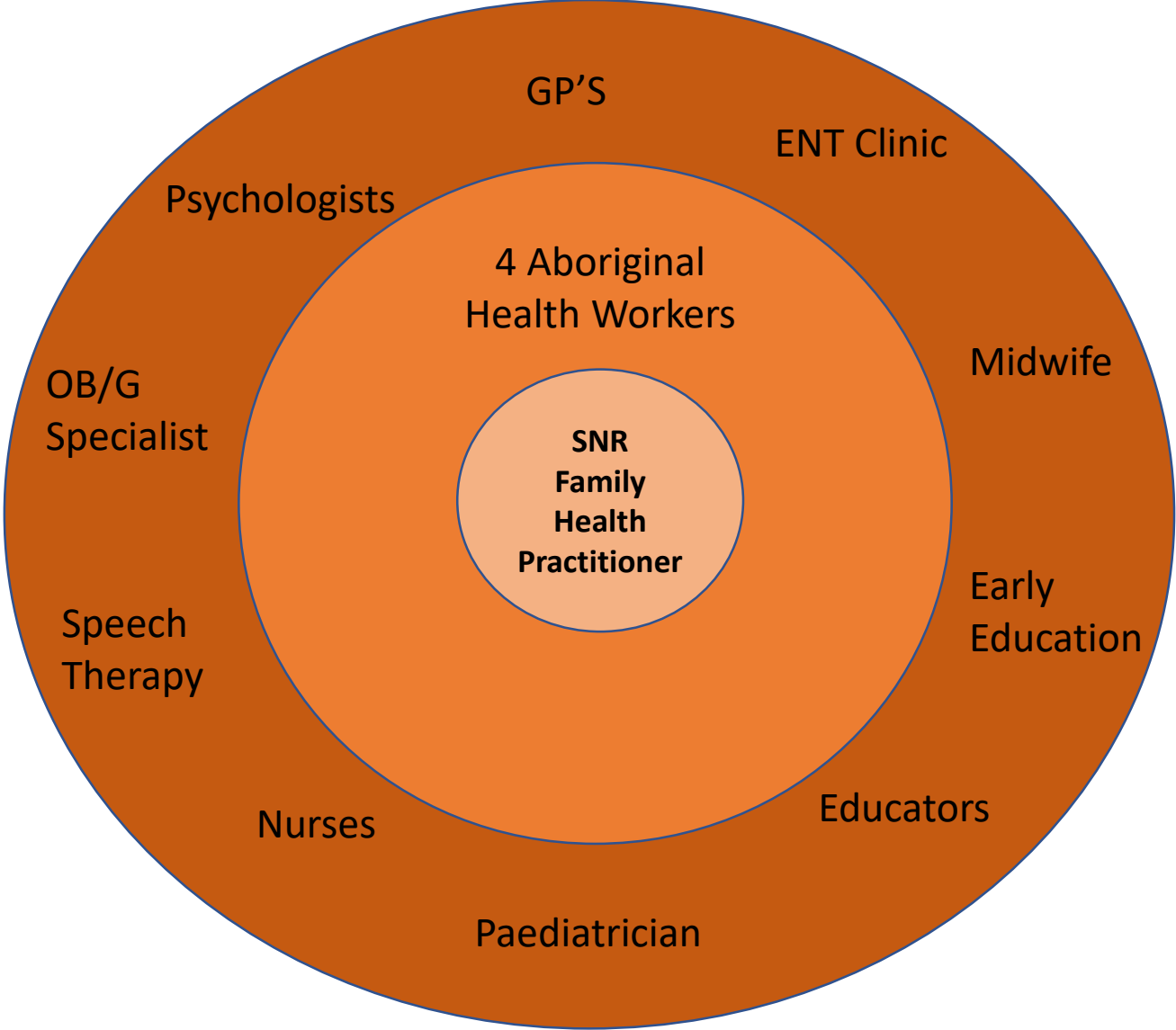
- List services provided and programs we offer that are successful.
- Aboriginal Medical Service
- Housing
- 2 Pre-schools
- 4 supported playgroups
- Aged care
- Disability Service (NDIS) provider
- Community Development - Youth and TIS team

Mums and Bubs Program

awabakal
OUR PEOPLE



Aboriginal Health Worker Lead Model



Mums and Bub Groups/Clinics

Aboriginal
Health workers

Social Worker

Educator



Doctor

Nurse

Volunteer

Baby Welcoming Ceremony



Deb Swan
Awabakal Ltd
dswan@awabakal.org

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