Wungening Aboriginal Corporation

Child-level protective factors in FDV spaces

An ACCO led approach to engaging children

Presenters Krystal Westberg (Yarran) and Renee Taiatini



Acknowledgement of Country

We acknowledge the Traditional Custodians of the land on which we gather today, the Wurundjeri Woi-wurrung and Bunurong peoples of the Kulin Nation and pay our respect to their Elders past and present.



Our Programs & Services

As a wraparound service provider, our 7 key support areas focus on helping our community to heal their koonger, kaadaniny and wirrin (body, mind and spirit).

As an ACCO, we practice Aboriginal ways of knowing, being and doing.

Scan the QR Code to our website to find out more about our programs and services.

Alcohol & Drug Support (AoD)

Ranging from one-on-one counselling to group programs, our AOD services are grounded in flexibility, authentic connections and Aboriginal ways of healing for those in our community who face these alcohol and drug challenges or are affected by them.

Foster Care Services

There are so many Koolangka who need a safe, stable and culturally appropriate home. Wungening has a range of care available, from group homes to individualised foster carers - all of which work towards the best interests of the Koolangka.

Justice Services

Our mob are sorely over-represented in WA's prisons and youth detention. It's why ReSet and other programs were developed: to support those in prison, so when they leave, they have a solid shot at breaking the offending-to-prison cycle.

Family & Domestic Violence Support

Wungening is home to Wooree Miya, a 24/7 short term crisis refuge for yorgas and koolangka seeking safety. Our staff in all our FDV programs work to honour safe, trusting relationships to restore dignity and focus on a positive path forward.

Family Support Services

The next generation should always feel safe, while being connected to culture, land and community. Caring for Koolangka can be hard, so we're here to help keep children safe at home with their community through access to all of our services for their moort.

Housing & Homelessness Services

Wungening is home to Boorloo Bidee Mia, a culturally safe, low barrier short to medium term accommodation for rough sleepers. Our team at BBM are committed to building a sense of welling, creating a home and opening pathways to permanent housing.

Business Services

Our business services encompass all our administration, finance, marketing, quality and Research team. As a leading ACCO in Boorloo, we are consistently trying to ensure our business services support, grow and manage the work we do for our community.

Wungening
Aboriginal Corporation

- Self-determination
- Community-led practice
- Ethical Dilemmas
- Engagement of Children
  - Relationality
  - Sense-making



Re-Imagining Wooree Miya

Knowing...
In the beginning

Foundations

Yarning More & Planning

Doing...
Up next

Co-design of research phase

Engagement Period

Design of model

Finalise model

Being...
Moving Forward





Working with Elders





Staff Engagement



Self-Determination

- Elders Leading the Way
- Centring cultural worldviews, priorities and ways of knowing, doing and being
- Centring community and cultural priorities
- The project takes a back seat



The 5 Domains

A Cultural Tool for Wellbeing

Wungening Aboriginal Corporation

Kaat
Head

The head represents learning, growth and development.

We are always learning and growing. To shift negative or unhelpful behaviors, we embrace the idea of change being possible. We can empower ourselves to create positive change and create a new story for ourselves. This is learning and growing in order to heal.

Koort
Heart

The heart represents healing, empowerment and self-determination.

We change for a reason, our Koort helps us find the spirit to change. It is a sacred space where we connect to power and wisdom from culture and cultural values. It fosters self-determination and strength to shape our ability to heal, grow and love.

Koonger
Body

The body represents social, emotional, and physical wellbeing.

Here we reflect on what we need to do, or where we need to find help to strengthen our mind and body. It can look like, seeking cultural support, attending Counselling, visiting a dentist or GP, playing sport, or going for a walk.

Mia
Home

Home represents safety, stability and security.

Safety, security and stability are essential parts of a foundation to build from, building trust in our inner spirit and with others and the world around us. This can feel like being heard and understood, and supported in a non-judgemental way. It can also be, being understood through the lens of intergenerational trauma, racism, and exclusion.

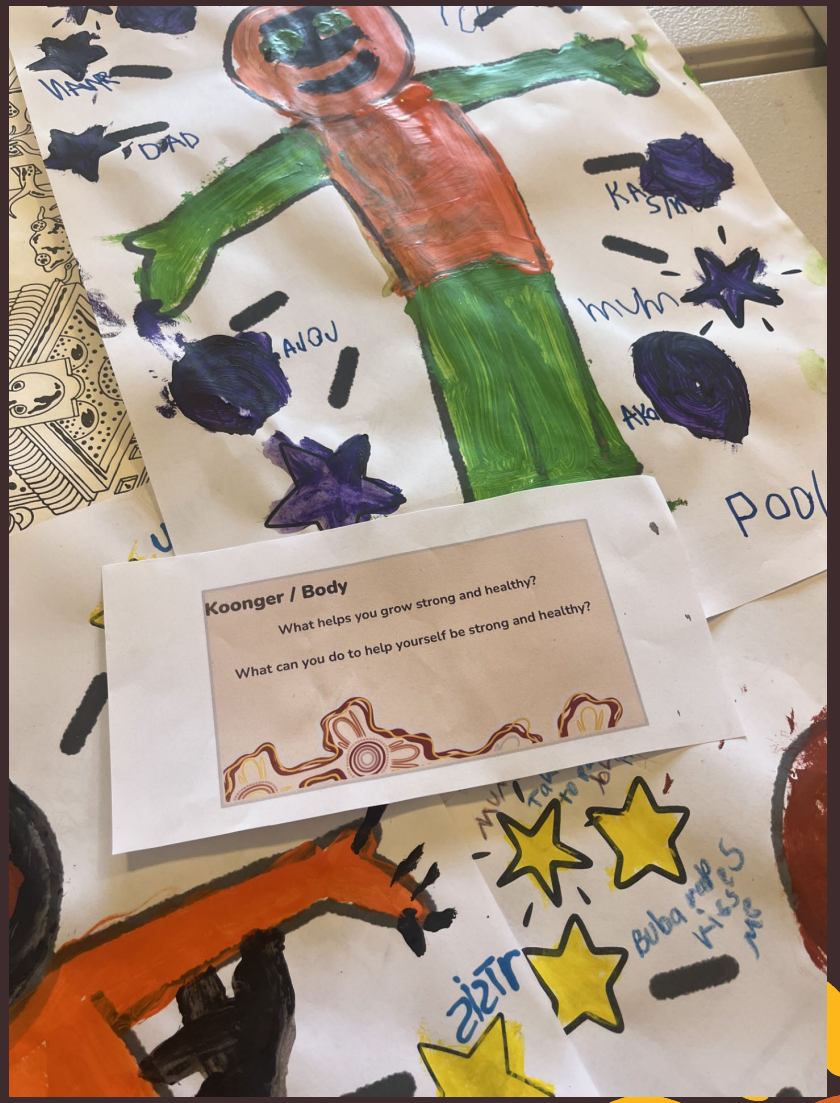
Moort
Family

Family represents relationships, connection and belonging.

Relationships, connection, and belonging nurture our wellbeing, as we heal with the support of others. Culture is a place we find belonging, as a people, we are resilient and strong, our culture is vibrant our spirit unbreakable.

Children’s Engagement

- Principles of APAR(Aboriginal Participatory Action Research) embedded throughout research
- PAR and creative-based research methods to guide childrens engagement
- Supported by culturally safe data collection methods







Ethical Dilemma's

Inclusion of vulnerable children in research

Reciprocity & Beneficence

Positionality & Power

Ethical Dilemma's

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“more work is needed to embed youth perspectives in matters that affect them (SNAICC)

“If you think of our response system as a building, children and young people have been left out of the blueprint. They’re walking through a structure never designed for them.” – Dr Tessa Boyd-Caine

Relevance and Reciprocity

- Prioritise relational approaches that last beyond the project
- Project outcomes AND the project process should contribute to healing for individuals and communities
- Be flexible and adaptable and move beyond the research or project needs and create space for community needs



Cultural Governance Structures

- Decolonising Research Methodologies
- Indigenous Data Sovereignty Framework
- Wungening Ways of Working
  - Aboriginal Ways
  - Authentic Connections
  - Flexible Services



How do we first engage with the children?
How do we begin to know them as individuals?
How do we create the conditions for them to begin to know and trust us?



… building trust and rapport, along with following ***the principles of relationality and reciprocity are important aspects*** of research valued by Aboriginal peoples… Dr Helen Milroy

Relational Approaches

- Collective approaches
- Respecting the relationships that existed
- Obtaining both consent and assent
- Enacting Aboriginal Data Sovereignty principles



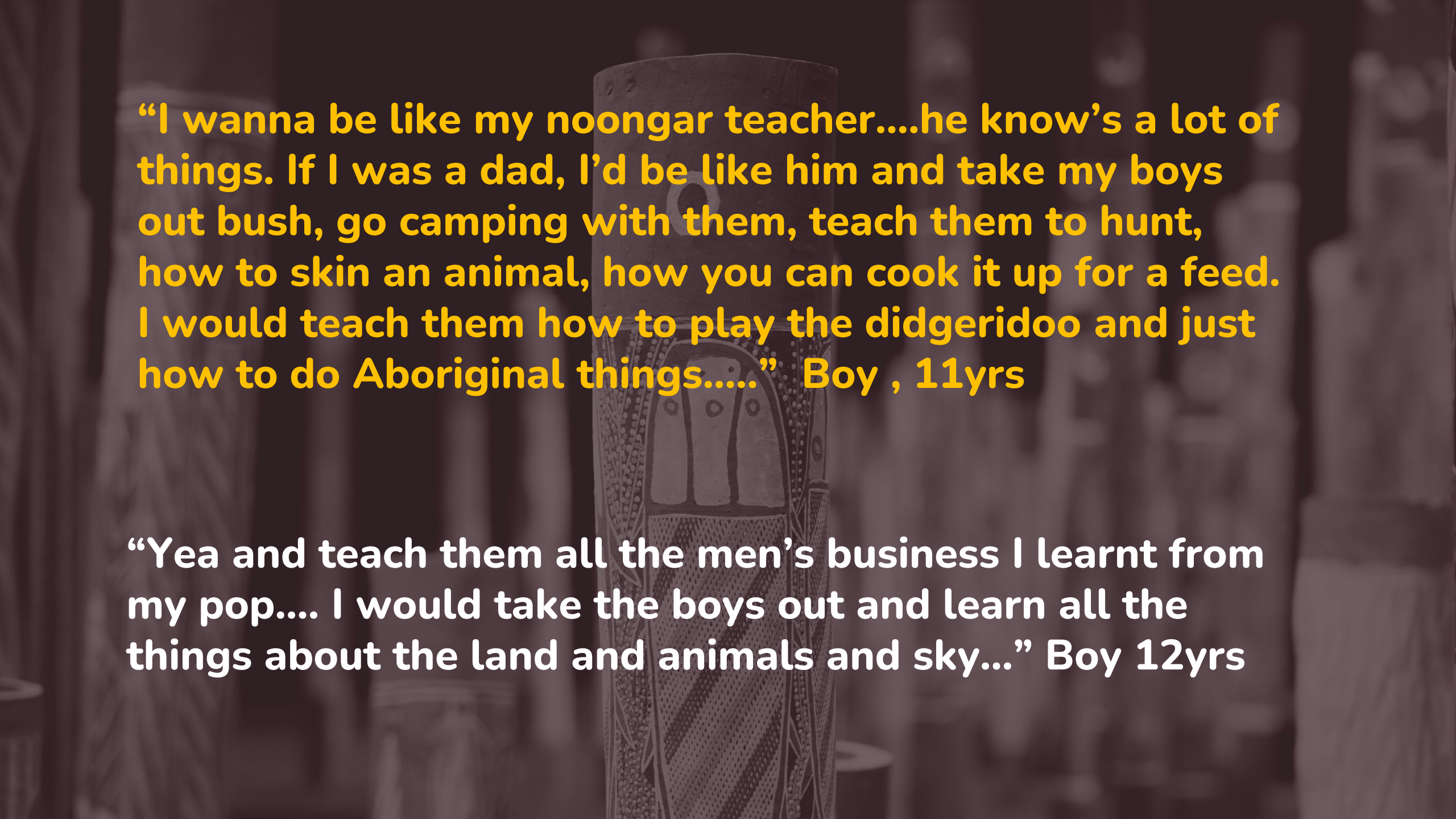
“I’m proud of my brown skin. It makes me feel strong”

“It’s about the Aboriginal people and that makes me feel really proud. I like being Aboriginal, it means I’m different, and that’s good too.”

“yea its really important”

“It’s like a superhero, like superman, because he’s my favourite, he’s really strong. But an Aboriginal one, like me…”





“I wanna be like my noongar teacher….he know’s a lot of things. If I was a dad, I’d be like him and take my boys out bush, go camping with them, teach them to hunt, how to skin an animal, how you can cook it up for a feed. I would teach them how to play the didgeridoo and just how to do Aboriginal things…..” Boy , 11yrs

“Yea and teach them all the men’s business I learnt from my pop…. I would take the boys out and learn all the things about the land and animals and sky…” Boy 12yrs



“....because yellow is the colour of the sun, it gives us light, so its like life.... Blue is the colour of the sky, and when things are really bad, the sky is always there and can be really beautiful to just look at.....” child, 11yrs

“When I’m sad or scared, my sister makes sure I’m ok and makes me laugh or reads to me”

“My aunty takes us to do fun things so we feel better.”

“Uncle tries to make us laugh, plays jokes and pranks. It always makes me feel better”

“Because they take us to school, and cook yummy food for us”



Collective Sense-making findings

- ‘Aboriginality’ is fundamental to a child’s sense of self, identity, way of being in the world around them
- The term ‘culture’ is a concept and can be hard for children to understand
- ‘Culture’ is understood in the practical sense. Activities. Knowledge. Skills. It is a source of pride, of connection, of memory-making, and strengthens relationships.
- Families include the extended family system. Where this is fragmented, children identified positive role models within the community. They were just as valuable.
- **Understandings of wellbeing is fundamentally relational to those around them.**



“….nah I painted it the same, because we are the same, but different. See, that’s me, at the top, because I’m the oldest, so it’s my job to be at the top to protect them.. To look after them…That's what I need to do as their big brother” child, 11yrs

