Winangay Resources
One Passion - Different Ways
Towards culturally safe practice and partnerships
The WINANGAY team

- Deeply concerned by overrepresentation of Aboriginal children
- Passionate and motivated to work toward change by developing innovative resources for workers
- Reconciliation in action – Aboriginal controlled not for profit with a mixed team each bringing different specialisations

Gillian  Paula  Clayton  Karen

Aunty Sue Blacklock
WINANGAY...

• WINANGAY Resources – Stronger Ways with Aboriginal Children and Families

• WINANGAY in Gamilaraay means: to know, to think, to love, to understand.

• The WINANGAY Kinship Care Assessment Tool is informed by research, practice wisdom, Aboriginal Elders, academics and service providers and consumers
Why it matters..

- Aunty Sue Blacklock:
  “This is all about our kids,,, as they are our future!

- This approach means Aboriginal peoples will be listened to and be equal in the process, so kids and Aboriginal carers can say what they need
Over-represented and rising!

Notes:
- Rate calculation exclude children whose indigenous status is unknown
- The ABS has improved the methodology used to obtain estimates of the resident population which has caused a downward revision of the 2012 non indigenous estimates based on the 2011 census (see ABS 2012c-d) Due to these changes comparisons of rates over time should be interpreted with population estimates 2008-2012 caution

Source: Table A30 and ABS population estimates 2008-2012

Figure 4.6: Children aged 0-17 in out of home care by indigenous status, 30 June 2008 to 30 June 2012 (rate)
Kids in Care

- **One third** of children (nearly 33.6 per cent or 11,468) placed in out-of-home care are Aboriginal.
- **One third** (32%) of children living in *grandparent* families are Aboriginal.
  - Twice as likely to be living in a household with a lower or very low household income compared to children living with their parents.
- Kinship Care is growing exponentially - becoming the preferred option for children entering OOHC both in Australian and internationally.

_SNAICC (2013) “we risk another stolen generation”_
Australian context

• Impact of child welfare policies and intergenerational trauma on Aboriginal communities contribute to

• Aboriginal kinship carer’s fears and concerns about the welfare and assessment process

• Culturally inappropriate assessment tools reflect poor understanding impact of intergenerational trauma and culturally informed approaches and practices
Trauma Informed Care is...

- Understanding Trauma and its impact
- Promoting Safety
- Supporting Client/Consumer to have Control / Choice / Autonomy
- Sharing Power and Governance
- Integrating Care
- Healing Happens in Relationships
- Recovery is Possible

http://www.mhcc.org.au/home/
Winangay approach aims to:

- Avoid further traumatisation
- Inclusiveness of Aboriginal perspective
- Strengths based, removes blame/shame
- Help manage trauma related behaviours
- Promote community and self wellness
- Seek collaboration, not compliance
The Winangay Way
3 ways forward

1. Preventative
   (Building capacity in families and communities)
2. Kin Placement
   (keeping kids in culture and connected to family)
3. Restoration
   (Strengthening families to restore kids)
Scope Model

**S** = **Strengths** acknowledged

**C** = **Concerns** and needs identified

**O** = **Options** and opportunities to address needs mobilise resources

**P** = Power sharing, participatory respectful processes

**E** = Enabling capacity, *empowerment* and equality
Applying the SCOPE model:

- **Relationship** (genuine, transparent and accountable)
- **Respect** (for individuals, rights, culture, history and traditions)
- **Plain English** (Tingha test: 'No jawbreakers')
- **Listen** to workers generate participation
- **Understand** the impact of intergenerational trauma on Aboriginal communities and individuals
- **Applying trauma informed** practices
Best Interest of all partners
Aboriginal people Aboriginal ways
Value and maintain cultural identity and connection
Everyone has a say and participate in decisions
Creating stable, safe and long term relationship
Value and Support for carers
Empowerment and partnerships
Building Strengths and Capacity
Respecting and Rights are key
Using feedback to grow the relationship
Winangay Principles of Partnership
Winangay Principles of Aboriginal Partnership
1. Relationships

Genuine Engagement
Warmth
Power Sharing
2. Hearing the Stories - Building Understanding

Hearing the Stories
Building understanding

- Yarning and Respecting
- Culture
- Community, Mob and Elders
- Every day
- Connections, Context
- Who you support
- Your supports
- Ecology
- Community
- Safety
- Social Emotional Wellbeing
- Seeing Strengths
- Experts in their life
3. Journey Together
Strengths and Concerns

3 Journey together

- Watch
  - Look and observe

- Listen
  - Supports - what exists and actions needed

- Act - Do it
  - Moving forward
  - "Where to" "How" and "When"

- Review
  - Is it working?

- Wait
  - Right time? - Ready?
  - Think? Reflect? Plan
An example in action............

A practical tool
The Winangay development:

• Aim - address major gap as there were no Aboriginal kinship carer assessment tools

• Guided by Elders from across Australia, input workers, Aboriginal kids, and carers as well as Aboriginal reference group

• Shaped by research - national and international
  (Dr Marilyn McHugh and Professor Marianne Berry: the Australian Centre for Child Protection)
Case Studies

CENTRAL WEST FAMILY SUPPORT GROUP INC
Central West Family Support Group Inc

- 95% service recipients Aboriginal
- Family Support
- Early Intervention
- Kinship Care
- Strong Advocacy component
Organisational Vision

Service will be known as:
- A culturally sensitive caring and respectful service, that does not judge or criticise but encourages family strengths and values
How We Found Winangay Resources

What made us keen for the resources and the training

The passion we could see within Auntie Sue and Paula Hayden their commitment toward appropriate resources for the Aboriginal Community

• How real and down to earth we found the resources
• We could use the resources in a range of ways
Building Goals with our Clients

The Winangay Resources:

- assist the client in **setting achievable and realistic goals**. We can focus on issues which are not too difficult to achieve and **with the improvements** made in that area the more difficult issues tend to **improve** as well.
- make **reassessment** of the client’s position easy.
- cards provide a great opportunity to **open conversations** in a **non threatening** way and are based on **strengths**.
- It also gives a **great visual** aspect to the client which we then tend to **photograph** and they take a photo home.
What our clients have said about the cards

Some of the comments made by our clients:
- Positive and exciting
- Builds belief
- Looks better than they thought
- Down to earth
- Easy to understand
- Make you really think honestly about the situation
Condobolin Family Support

Respect

Empower

Relationship

Equality

(Cultural Safety

Trauma

Informed

2 way sharing
(Reciprocity)

(Mutuality)
QATSCIPP, Aboriginal Peak Dept Child Safety, Foster Care QLDS

- Winangay resources highly recommended by QATSCIPP
- Formed partnership with QATSCIPP
- Department Child Safety
- Foster Care Queensland
- Recommendation in Carmody Report 2012 to implement Winangay
Research Project

- Tools rolling out in Queensland – Carmody Report

- Ground breaking Winangay Research to build evidence base what works with Aboriginal children and families (funded by the Sidney Myer foundation)

- Research project partnership with Winangay Resources (Aunty Sue Blacklock); Australian Centre for Child Protection (Professor Fiona Arney) Research by Uni of South Aust and Aust Catholic Uni
Partnership Formed in 2013
Winangay Resources, Australian Centre for Child Protection, Australian Catholic University
Funded by Sidney Myer foundation to evaluate the effectiveness of the Winangay Aboriginal Kinship Care Assessment tool
Tingha Talk

NO ABUSE

Kid Safe Home
- No Bettings
- No Fighting
- No Put Downs
- No Insults
- No Wrong Touching
- No Hurting
- No Abuse

“Hands Off Our Kids”

“No Jawbreakers!”
Grannies Against Removal

**Context**

- Removal of Aboriginal kids culturally destructive
- Aboriginal kids in care loss of culture, connection traumatised by removal and the care system
- Invited by FACS to work with Grannies,
- Grannies interested in Winangay heard about Aunty Sue and the team
Winangay Way

- Led by Aunty Sue
- Observed cultural protocols
- Yarn up in a culturally safe place
- Deep listening acknowledging sorrow
- Sharing stories, sharing food
- Sharing hopes, stop the tears bring the kids home
- Grannies deciding self determination
Environment and Basic Needs
Growing KiD’s Strong
Aunty Pattie about Winangay

- You gave us hope that someone cared and would do it with us
- You were not up high and you didn’t put us down low
- There was real connection even though you were strangers you weren’t really strangers
Feedback on Winangay

- It was an equal process
- You came across as caring and ready to listen
- Questions more sensitive
- Like we were having conversation, the questions were all about the kids
- And were written so we could understand them
What do non Aboriginal workers need to do?

- Be sensitive
- Understand
- Put themselves in our shoes
- Take time with us
- Listen

“At the end of the day it’s the kids that suffer if we don’t get this right”
Principles

- Cultural Safety – determined by Aboriginal people
- Observe cultural protocols
- Recognition of Elders
- Acknowledgement of Stolen Generations and impact of intergenerational trauma
- Listen and learn - First People, First Teachers
- Recognise the strengths, resilience, resourcefulness of Aboriginal people
- Mutuality = Equality
- Reciprocity = Two way sharing
- Reconciliation is a process - a doing word
Questions

• What do you do in your organisations to work in culturally safe ways with Aboriginal children and families, organisations?

• How does your organisation promote understanding of the issues facing Aboriginal people?
Questions

What does your organisation do to work toward reconciliation?

How do you seek to build relationships, connection with Aboriginal organisations?
Winangay Resources
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