Summary Report from Aboriginal Forum

23 August 2018
Perth

Published 2 October 2018
Recognising Aboriginal and Torres Strait Islander People

The Commissioner for Children and Young People WA acknowledges the unique culture and heritage of our Aboriginal peoples and the contributions Aboriginal peoples have made and continue to make to Western Australian society. For the purposes of this publication, the term ‘Aboriginal’ is intended to encompass Western Australia’s diverse cultures and identities of the First Peoples of Western Australia and also recognises those of Torres Strait Islander descent who call Western Australia home.

Suggested citation


Partners

The forum was part of a wider program of events coordinated by the Commissioner for Children and Young People WA in 2018. These events, called the *Vulnerability Speaker Series*, focused on vulnerable children and young people in WA and was proudly supported by Rio Tinto.

*Rio Tinto is proud supporter of the Vulnerability Speaker Series.*

Alternative formats

On request, large print or alternative format copies of this report can be obtained from the Commissioner for Children and Young People at:

Commissioner for Children and Young People WA
Ground Floor, 1 Alvan Street
Subiaco WA 6008

Telephone: 08 6213 2297
Facsimile: 08 6213 2220
Email: info@ccyp.wa.gov.au
Web: ccyp.wa.gov.au
Contents

Purpose of the Aboriginal forum ......................................................................................... 4
Who attended the forum ........................................................................................................ 5
Summary of presentations .................................................................................................... 7
Issues, barriers and challenges ............................................................................................ 11
  Aboriginal leadership and self determination ................................................................. 11
  Systems and funding .......................................................................................................... 12
  Service design, delivery and workforce ......................................................................... 13
  Culture and identity .......................................................................................................... 14
  Understanding history, trauma ....................................................................................... 14
  Lack of support for young people and families ............................................................... 15
  Racism ............................................................................................................................... 15
  Children in care ................................................................................................................ 16
  Drugs and alcohol, FASD, justice ..................................................................................... 16
Solutions .................................................................................................................................. 16
  Aboriginal leadership and self-determination ................................................................. 17
  Cultural context – identity, history, trauma and cultural differences ......................... 19
  Funding and bi-partisan support (long term solutions) ................................................... 20
  Using positive language .................................................................................................... 20
  Our roles – Aboriginal community, government and not-for-profits ......................... 21
  Systems and Services - Design and focus ....................................................................... 22
Students’ feedback on their experience at the forum ......................................................... 24
What will be done with the information and solutions raised at the forum ................. 25
Appendix One: List of forum guests .................................................................................... 26
Appendix Two: Photos of attendees’ notes on the issues, barriers and challenges .... 29
Appendix Three: Photos of attendees’ notes on the solutions ........................................ 34
Purpose of the Aboriginal forum

The Commissioner’s Aboriginal forum was held on 23 August 2018 at The RISE, in Maylands. It was a closed-session, one-day forum to provide an opportunity to actively involve Aboriginal leaders in workshop discussions about creating Aboriginal-led solutions in WA to improve the wellbeing of Aboriginal children and young people.

The current trends in poor outcomes among the most vulnerable children and young people in WA, both Aboriginal and non-Aboriginal, highlights a systematic failure to meet their needs and calls for an urgent need for things to be done better so all children and young people in WA can achieve their potential.

By hosting this event the Commissioner aimed to support the empowerment of Aboriginal people and ensure Aboriginal voices and Aboriginal-led solutions are heard and become a standard way of working in WA to better support the wellbeing of Aboriginal children and young people.

The forum was part of a wider program of events held during 2018 focused on vulnerable children and young people, called the Vulnerability Speaker Series. Previous events held earlier this year were:

- A March seminar and executive roundtable “Understanding vulnerability in children and young people”
- A May seminar and executive roundtable “Role of government in responding to vulnerable children and young people”.

The key question explored at the Aboriginal Forum was:

*What needs to happen to improve the wellbeing of Aboriginal children and young people in WA?*
Who attended the forum

Seventy-two people participated in the Forum. The Forum was facilitated by two young Aboriginal leaders: Krista Dunstan, a Nyoongar woman; and Rhys Paddick, a Budimia/Yamatji man.

The list of attendees can be found in Appendix One. Ten students from Karratha Senior High School, Narrogin Senior High School and Girrawheen Senior High School attended the forum as part of the Commissioner’s Aboriginal Leadership Cross-Cultural Solutions Program. The program provides opportunities for the students to develop their leadership and advocacy skills, and engage with decision makers as well as their community leaders and role models about how to include young people in conversations about their communities and to develop and empower cross-cultural solutions to the issues they identify in their communities.

Using live interactive technology, attendees were asked three questions to get to know who was in the room. The questions and responses are presented below.

**Question one: Who is your mob?** (92 responses)
Question two: What is your main area of experience? e.g. youth work, justice, Elder, carer, education (66 responses)

Question three: How many children do you or have you cared for? (66 responses)
**Summary of presentations**

**Marie Taylor**

Marie Taylor gave a Welcome to Country. Marie is a Noongar Elder, a mother, grandmother and great-grandmother. She taught Noongar cultural workshops to schools across Perth and prior to retiring was a lecturer at Murdoch University’s Kulbardi Aboriginal Centre and an Aboriginal Teachers’ Assistant with Catholic Education of WA.

**Winthrop Professor Helen Milroy**

Professor Milroy is a descendant of the Palyku people of the Pilbara and was raised in Perth. She was a Commissioner for the Australian Royal Commission into Institutional Responses to Child Sexual Abuse and has been on state and national mental health advisory committees and boards with a particular focus on the wellbeing of children. Professor Milroy is currently a Consultant Child and Adolescent Psychiatrist, and Director of the Centre for Aboriginal Medical and Dental Health at the University of Western Australia.

**Summary of presentation**

Professor Milroy discussed the importance recognizing and understanding the true magnitude of the impact of intergenerational trauma experienced by Aboriginal people. She explored the question of how to address vulnerability among Aboriginal children and young people by highlighting the need to draw on the value and strength of family and community, culture, Aboriginal knowledge systems and healing practices. In the context of building a stronger future for all Aboriginal communities, Professor Milroy talked about strong relationships, trauma informed and competent care, responsive service systems and a compassionate society as some of the core foundations.
Jodie Sizer

Ms Sizer is a Djap Wurrung/Gunditjmara woman and co-owner to PwC Indigenous Consulting, a majority Indigenous owned, led and staffed consulting firm. She uses her expertise and the resources of PricewaterhouseCoopers to partner with corporates and government to improve outcomes for Aboriginal communities.

Summary of presentation

Ms Sizer described PwC's Indigenous Consulting's (PIC) work to lead meaningful change for Aboriginal communities by drawing on Aboriginal and Torres Strait Islander knowledge, experience and vision. Jodie discussed PIC's Inquiry into Systemic Compliance with the Intent of the Aboriginal Child Placement Principle (ACPP) in Victoria which was commissioned by the Victorian Aboriginal Commissioner for Children and Young People in 2014. She also spoke about the importance of knowing your role, owning it, measuring your impact and accountability.

Mick Gooda

Mr Gooda, a Gangulu person from Central Queensland, served as the Australian Human Rights Commission’s Aboriginal and Torres Strait Islander Social Justice Commissioner from 2009-2016. As Social Justice Commissioner, he advocated for the rights of Aboriginal and Torres Strait Islander peoples in Australia and sought to promote respect and understanding of these rights among the broader Australian community. In 2016, he was appointed as co-Commissioner for the Royal Commission into the Protection and Detention of Children in the Northern Territory.

Summary of presentation

Mr Gooda discussed the importance of re-setting relations between government and Aboriginal people in order to create change and move forward. He outlined the challenges in measuring outcomes and the problems with current funding and tendering processes which have led to fragmentation of the service system, and called instead for authority to be handed back to local Aboriginal people and organisations to lead the design and delivery of services. He talked about the need for place-based approaches to most effectively address complex human services
work, to ensure the strengths and capacities of each community is utilised to develop solutions. He also described the experience of Bourke Community as an example of good practice in the way partnerships between the community and programs/services are based on mutual trust, respect and commitment and build the capacity of local Bourke Aboriginal and Torres Strait Islander people.

Dr Robert Isaacs AM, OAM, PhD

Dr Isaacs is from the Whadjuk-Bibirramu Wardandi Noongar language group. He played a key role in setting up Australia's first Indigenous school, Clontarf Aboriginal College. He is currently employed by Keystart where his policies have led to significant improvements for Aboriginal housing in WA and is a current member of the State Government’s Aboriginal Advisory Council.

Dr Isaacs launched the Commissioner's new ‘Talking Leadership’ publication at the forum. It contains the stories, quotes and messages of support from seventeen Aboriginal leaders and demonstrates the breadth of Aboriginal leadership and cross-cultural solutions within WA communities. This project will be continued by publishing more leadership stories online, please contact us if you would like to share your story.

Young people

Ten students from Karratha Senior High School, Narrogin Senior High School and Girrawheen Senior High School who are participating in the Commissioner's Aboriginal Leadership Cross-Cultural Solutions Program attended the forum. The students presented on the issues young people experience in their communities and their ideas on what needs to happen to create positive change for young people. Ideas included having more opportunities to engage and speak up in their communities, to receive appropriate support when they needed it, to have positive role models in their lives, and to help build safe, inclusive communities where Aboriginal culture is celebrated.
Issues, barriers and challenges

Participants were asked to discuss and write down the issues, barriers and challenges they experience in their area of work in relation to the topics within each of the guest speaker presentations, as well as generally regarding improving the wellbeing of Aboriginal children and young people. Below are the issues, barriers and challenges participants identified, sorted into broad themes. Photos of participants’ notes are provided in Appendix two.

Aboriginal leadership and self determination

- Lack of senior Aboriginal voices
- Government don’t include Aboriginal voices in decision making
- Western solutions for Aboriginal people
- Lack of empowerment
- Minimal decision makers at the table of Aboriginal-led policies
- Enforced dependency – fear to let go from government
- Lack of Aboriginal staff, input and leadership
- Aboriginal people need to be leading what happens in our communities. Too many non-Aboriginal have decision making power and have voice where we should be leading those spaces
- Not allowed to do an Aboriginal response
- Lack of self-determination
- Not celebrating/recognising Aboriginal-led solutions
- No control of our lives – where is Noongar land. Owned by Noongar people
- Knowledge is power – we need the knowledge
- Skills that are here today – professionals/workers we are parents, grandparents, uncles, aunties. Government needs to see this as needed and resource our Aboriginal-led initiatives – not [have to] beg for the support
- We have learned how to work with/in the public sector, allow us to use those skills to develop better options
- Aboriginal professionals are not elevated to leadership/management/CEO roles
- Lack of empowerment
• Not enough Aboriginal people at corp exec. level in Government – can’t break through and have a leadership voice to influence/develop policies
• Give the power back to Aboriginal people – let them design and implement programs and services. Stop bringing in overseas programs that simply don’t work here
• Aboriginal voices who are not in the room (i.e. AEIO).

**Systems and funding**

• Sharing information between agencies/working together – can’t share info about kids in care
• Change the justice system
• Funding (to Aboriginal owned/led/established agencies)
• Different values in the system
• WA is behind Victoria in Aboriginal empowerment – very visible (Treaty purposes)
• Lack of sustainable funding and self-determination with programs/services/communities
• Lack of support across the board
• Institutional integrity: higher education (some) out of touch with contemporary views/issues/success
• Funding programs (e.g. Roebourne experience):
  o Too many consultations – not enough action as place-based
  o Government and not for profit – don’t listen deeply
  o Too many partnerships – others don’t understand issues
  o Silo thinking – “ego” - ecological system
• Money/funding is tied to outcomes – design by people not experiencing or [who] have experienced the reality
• Too many missionaries, mercenaries and misfit
• Institutional incarceration – what are we doing – system issues
• Fear of government agencies – families have no communication
• One person from a government agency, not lots
• All systems valuing Aboriginal professionals/expertise
Too many silos – people on the ground know what to do but management don’t listen “needs to be driven from the ground up”

When do we move from think tank to ACTION?

Power is held with government but implementation is never done well

Contracts are onerous and have no flexibility on how ground-level services are run – people looking at contract provisions of service have no on the ground experience

Fly in fly out CEOs

State government not interested in Aboriginal designed and Aboriginal-led.

Service design, delivery and workforce

Lack of co-designing – [should be] initial conversation at the beginning (our mob)

Diversity of our community means one service program doesn’t fit all

Not enough mental health services available – services only available when situation has declined significantly

Interpreter services

Staff – numbers/staff levels

Need more support for Aboriginal workers (often working in isolation)

Lack of recognition of education qualifications

Service/care providers not identifying at-risk kids early enough (held to a different standard)

Service providers acting in isolation

Lack of interaction from the resourced agencies

Need to have localised, regional input and engagement

Lack of services to regional/remote areas – the money all gets spent in Perth

When does the community get to design the programs to move forward? When do we go beyond borders?

Overrepresentation of services (silos)

Why don’t we have services in community areas that need [it] the most?

Designing models without discussing with Aboriginal people – no buy in from the community, community has no voice.
Culture and identity

- Language needs to be taught in schools
- Loss of identity
- Loss of connection
- How do we reinforce identity? Get it back to what it was?
- Kids are losing their cultural identity (American influence)
- De-identifying identity
- Exposure to Elders – sense of community – what happens for this that are from low socioeconomic families – where are our voices, our place/representation at these forums
- How do we provide opportunities for young people to connect to their spirituality of our culture
- Young people in the system – how and when do they connect with their family/culture/community? There must be a better way, it should be cultural continuity
- NAIDOC celebrations in schools are too short, often only one day a year and a bit superficial
- Not enough focus on valuing of cultural expertise
- Learning traditional cultural protocols – lost opportunities to learn. It needs to be ongoing.

Understanding history, trauma

- Understanding previous trauma that has affected young people today from generations (policy, programs, research) – ‘get over it’ comments, understanding history
- Lack of support tool
- Our mob – lateral violence between our own people
- Lack of education for the wider community – truth telling needs to happen
- Little recognition or understanding that the way our community grieves is different
- Normalisation of trauma
- Family trauma/self trauma – management of the loss and the grief
• Not enough understanding in relation to genocide
• Trust – truth telling
• Fragmented communities
• How much do you know about your history? How does your language/culture hear our trauma?
• More trauma education in the education system
• Police (community) still present as “police” wearing their belts – undo relationships quickly with aggressive interaction.

Lack of support for young people and families

• No places for young people
• How do we create a space for young people to connect?
• What tools we give to our young people?
• High suicide rate – age of kids is getting younger. Cutting is a real issue
• Young people’s relationships with agencies should not be negative – there should be respectful/positive interactions - ways and style of communication
• Need better/stronger support for parents
• What tools we give to parents? Educators?
• Better support systems
• Better support Elders/grannies looking after kids
• Identifying role models for young people in our communities
• Being able to finish school
• Peer pressure – bullying; easily influenced kids get dragged down; lack of resilience; disempowered
• When are they going to break down the stereotype that men can’t raise children – more men working with kids in out of home care?
• How do we work with families on the ground – needs to change
• Accommodation/housing.

Racism

• White patriarchal values
• Racism, stereotypes, discrimination
• White privilege
Systemic racism across the board
Racism - lack of understanding and safety.

**Children in care**

- Initial investigation of child safety done by non-Aboriginal staff and Aboriginal workers are involved later/place child in care
- Not enough Aboriginal families to care for our kids
- [Need more] support/training for carers
- Kids in care - reunification is sometimes at the end of the process
- Hard to find/locate/identify family for kids in the child protection system – not even necessarily as carers
- Aboriginal Practice Leader's agree genograms are of critical importance in child protection
- Why are there so many barriers for kids to have access/relationships with family in out of home care?
- Kids being placed with non-Aboriginal carers.

**Drugs and alcohol, FASD, justice**

- Lack of support for kids with FASD
- Substance abuse
- High imprisonment rate of youth and adults
- Drugs and alcohol – no services.
Solutions

Participants were invited to discuss and share the changes they believe are needed and the solutions to the key issues, barriers and challenges they identified in the earlier sessions. Participants were encouraged to consider solutions in three categories:

1. What does the Aboriginal community need to do?
2. What does government need to do?
3. What does the not for profit sector need to do?

The section below provides a summary of participants’ written notes, identified priority solutions and the whole group discussion on solutions from the forum.

Aboriginal leadership and self-determination

- The time of other people speaking for us is over, we want to speak for ourselves
- Follow through on the implementation of the Uluru Statement and treaty discussions at a state and federal level to transfer power/control and responsibility to the community
- We want to see Aboriginal leadership at the very top of government, we want our own Aboriginal Commissioner
- Every state should appoint an Aboriginal Children’s Commissioner to provide monitoring, oversight mechanisms and national and parliamentary reporting
- Aboriginal people need to be represented in all departments
- Senior Aboriginal people in all departments need direct reporting lines within their areas to the Director Generals to be able to communicate their ideas and solutions so that we can work together and influence government decisions to create better outcomes
- In addition to having access to decision makers and decision-making power/influence, Aboriginal communities need access to the information – the data and the resources to back up the issues being prioritised and the solutions being identified
• Aboriginal communities need representative groups working across the state to obtain information, identify issues and solutions at a local level, and ensure policies and programs recognise the differences in urban, regional and remote contexts
• Grow our leadership and recognise the value of Elders
• Recognition of Aboriginal people (First People)
• Owning your role requires knowing what your role actually is and knowing who can help achieve outcomes – identify the support you need.

**Cultural context – identity, history, trauma and cultural differences**

• Services and programs need to be premised on addressing children and young people in the context of their family, community and culture. The current approach, particularly in the child protection space, fails to include families in discussions and intervene early to support families and provide them with the skills and assistance they need to provide the best environments for their young people. Aboriginal families are not seen as a resource to support their children and young people
• Aboriginal people would like to see increased opportunities fostered for intergenerational/transgenerational communication so that the voices and experiences of our Elders and our young people are included and valued as a part of the process
• Aboriginal young people must have access to culture as a resource – we want our young people to grow up strong in language, in our song lines and dance and in practicing our culture. Connection to culture supports the strength and resilience of our young people, who are our future
- We must have culturally responsive educators, policy makers, politicians
- Make services accountable for cultural care needs
- Drug and alcohol treatment services need to be developed with an Aboriginal lens and include healing
- Support kids to connect with culture - take kids onto country, opportunities to connect with Elders/role models.
- Education needs to be available to assist with understanding previous trauma that has affected young people today from generations (policy, programs, research) and appropriate supports to heal the trauma.

**Funding and bi-partisan support (long term solutions)**

- What short term policy and funding cycles fail to do is recognise and address the magnitude of the trauma and the complexity of the issues that social policy is trying to address. We need long term commitment from both sides of government to ensure that we are all in it for the long haul - Aboriginal community members and staff don’t finish at 5pm and they don’t have an exit plan - these are their families and their communities so they need support and capacity building to create sustainable positive change
- Funding should be proportionate to the need of children and young people and their families. Complex issues require resources and complex solutions, with a focus on trauma informed practice and action
- Funding should reflect the service user - where there is high representation of Aboriginal people, funding and resources need to be put into Aboriginal organisations, programs and services
- Early intervention and prevention is essential. Crisis response is not enough and won’t drive long term solutions.

**Using positive language**

- Our children and young people need the resources and supports around them to see something positive in being Aboriginal. We keep reinforcing negative stereotypes and negative relationships and these are the expectations that we set for our young people
- The deficit approach feeds stereotypes, discrimination and racism
Remember to celebrate our successes
Have optimism – things can change
Young people’s relationships with agencies should not be negative - there should be respectful/positive interactions - ways and style of communication.

Our roles - Aboriginal community, government and not-for-profits

We need to come together, as Aboriginal community members, with government and with the sector and collaborate on what’s next – Aboriginal people need to be resourced to lead the design, planning, development, funding, implementation and evaluation processes that create programs and service delivery in communities because it isn’t enough to have policy makers decide these things for us - it doesn’t work!

Government and the sector need to be willing to unlearn the current ways of doing things and re-learn better ways together with the community, we can’t keep trying to adapt broken systems. Aboriginal people need to determine the process and outcomes

Organisations providing services must reflect their client base to achieve positive outcomes – if most of your clients are Aboriginal then that needs to be reflected in the workforce and this will create culturally secure and safe environments for both the staff and the clients

We want to see more Aboriginal community controlled organisations being resources, supported, and funded to capacity build and deliver services to the community and families

What we most need from government and the sector is support to give the power and the responsibility back to Aboriginal people to manage Aboriginal affairs and to demonstrate Aboriginal leadership in action, but to also work in genuine partnerships, because the current lack of support is impacting our ability to achieve positive outcomes

More networking between NGOs, government and Aboriginal community will help to support these steps.
Systems and services - design and focus

- Programs and services working in the Aboriginal community must be:
  - Aboriginal led - self determination
  - Rights-based – rights of the child and Aboriginal rights
  - Client centred – child at the centre
  - Place-based – local identification of issues and local solutions
  - Evaluated and appropriately resourced.

- We need to think about how we measure programs and legislation to ensure that they are meeting our intent and achieving positive outcomes. Understanding where one person or organisation’s role ends and the other starts is important in being able to hold people to account. Currently Aboriginal community don’t have the decision-making power, control of the resources or the responsibility to ensure that this is happening.

- Simplify the compliance process and focus on transparency and measurable outcomes – Aboriginal organisations have much stricter reporting requirements than other organisations and this reporting often isn’t used to assist in assessing outcomes. While the need to spend public monies appropriately is acknowledged, there needs to be a balance between what is necessary and allowing organisations to carry out their work.

- Use the evidence already gathered from all of the reports and inquiries into the issues and the solutions to develop and adopt our framework and systems and our terms of reference to achieve transformational “with us not to us” change - we become the champions.
Students’ feedback on their experience at the forum

The students from Karratha Senior High School, Narrogin Senior High School and Girrawheen Senior High School provided feedback on their experience of attending the Aboriginal forum and what they learned.

[I enjoyed] going to the forum to meet Aboriginal leaders from around Australia and having the honour to listen to what they had to say.

I really enjoyed the forum on Thursday and meeting and listening to Aboriginal Elders.

I enjoyed speaking at the forum and being able to speak to the leaders and role models who are making a difference and hearing their ideas.

I’m very happy with the progress we’ve been making and I thought it was an emotional and beautiful thing to witness the wise Aboriginal men and women have their say and have significant contribution to our process of making a difference.

As a student I found out a lot more about the problems cross-cultural people face that turn out they both have some similarities in what they want for their younger people.

There needs to be Aboriginal-led and run organisations to make change and empower our mob and give knowledge to grassroots mobs.

Before the Parliament creates and decides on a new law, it NEEDS to be approved by the Aboriginal Elders who form the group.

I believe there needs to be an Aboriginal-led group to directly influence the government and the decisions it makes.

I have learnt that Aboriginal people feel very very strongly about their culture and the problems the effect their young very negatively.

I’ve learnt that despite the government being stingy with us, we have incredible integrity and resilience, which is starting to pay off.
I have learnt that our voices and opinions are valued, listened and appreciated just as much as the adults. I have learned that we must work together and that our voices have to be listened to and that we must set high expectations and rise to meet them.

What will be done with the information and solutions raised at the forum

The solutions that emerged at the forum were presented by the forum facilitators on Friday 24 August to a roundtable of executive decision makers – to provide the opportunity to have a strategic, cross-sector discussion with the highest levels of WA government and non-government – and at a free public seminar for an audience of approximately 180 government and non-government stakeholders.

The key themes and solutions that arose from the forum will be included in a final Vulnerability Speaker Series report that will be released at the end of 2018.

The information and solutions raised at the forum have been collated and summarised in this report for use by attendees as well as the general public in progressing Aboriginal-led solutions and ways of working across the state.

The Commissioner will also be using this report, and key messages from the Aboriginal forum, to assist his office in advocating for the Aboriginal-led solutions that are needed to improve the wellbeing of Aboriginal children and young people across Western Australia. As the Commissioner progresses these actions, updates and information will be provided on the Commissioner’s website ccyp.wa.gov.au.
## Appendix One: List of Forum guests

<table>
<thead>
<tr>
<th>First Name</th>
<th>Surname</th>
<th>Organisation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sharla</td>
<td>Abdullah</td>
<td>Centrecare</td>
</tr>
<tr>
<td>Isabelle</td>
<td>Adams</td>
<td>Ngala</td>
</tr>
<tr>
<td>Steve</td>
<td>Austin</td>
<td>Indigenous Affairs Group, Department of the Prime Minister and Cabinet</td>
</tr>
<tr>
<td>Lawford</td>
<td>Benning</td>
<td>MG Corp</td>
</tr>
<tr>
<td>Daniela</td>
<td>Borg</td>
<td>Department of Education</td>
</tr>
<tr>
<td>Ashley</td>
<td>Brown</td>
<td>Aboriginal Family Legal Service</td>
</tr>
<tr>
<td>Tony</td>
<td>Calgaret</td>
<td>Key Assets</td>
</tr>
<tr>
<td>Nicole</td>
<td>Casley</td>
<td>Ombudsman of Western Australia</td>
</tr>
<tr>
<td>Rod</td>
<td>Caton</td>
<td>Committee Member, Langford Aboriginal Association</td>
</tr>
<tr>
<td>Juli</td>
<td>Coffin</td>
<td>Notre Dame University</td>
</tr>
<tr>
<td>Anthony</td>
<td>Colbung</td>
<td>Centrecare</td>
</tr>
<tr>
<td>Margaret</td>
<td>Colbung</td>
<td>Elder</td>
</tr>
<tr>
<td>Bradley</td>
<td>Collard</td>
<td>Anglicare WA</td>
</tr>
<tr>
<td>Venis</td>
<td>Collard</td>
<td>Jacaranda Community Centre</td>
</tr>
<tr>
<td>Troy</td>
<td>Cook</td>
<td>Wirrpanda Foundation</td>
</tr>
<tr>
<td>Wendy</td>
<td>Cope</td>
<td>Department of Communities</td>
</tr>
<tr>
<td>Greg</td>
<td>Cross</td>
<td>Jacaranda Community Centre</td>
</tr>
<tr>
<td>Lucy</td>
<td>Dann</td>
<td>Centrecare</td>
</tr>
<tr>
<td>Krista</td>
<td>Dunstan</td>
<td>Commissioner for Children and Young People</td>
</tr>
<tr>
<td>Josie</td>
<td>Ford</td>
<td>Child and Adolescent Mental Health Service</td>
</tr>
<tr>
<td>Ashley</td>
<td>Garlett</td>
<td>SMYL Community Services</td>
</tr>
<tr>
<td>Kate</td>
<td>George</td>
<td>Pricewaterhouse Indigenous Consulting</td>
</tr>
<tr>
<td>Name</td>
<td>Last Name</td>
<td>Position/Role</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------</td>
<td>-------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Alison</td>
<td>Gibson</td>
<td>Ombudsman of Western Australia</td>
</tr>
<tr>
<td>Ron</td>
<td>Gidgup</td>
<td>Fiona Stanley Hospital</td>
</tr>
<tr>
<td>Mick</td>
<td>Gooda</td>
<td>Former Aboriginal and Torres Strait Islander Social Justice Commissioner</td>
</tr>
<tr>
<td>Gordon</td>
<td>Gray</td>
<td>Western Australian Aboriginal Advisory Council</td>
</tr>
<tr>
<td>Sasha</td>
<td>Greenoff</td>
<td>Youth Engagement Program, Aboriginal Legal Service</td>
</tr>
<tr>
<td>Josey</td>
<td>Hansen</td>
<td>UnitingCareWest</td>
</tr>
<tr>
<td>Tony</td>
<td>Hansen</td>
<td>Parkerville</td>
</tr>
<tr>
<td>Liz</td>
<td>Hayden</td>
<td>Elder</td>
</tr>
<tr>
<td>Shaye</td>
<td>Hayden</td>
<td>Aboriginal Policy and Coordination Unit, Department of the Premier and Cabinet</td>
</tr>
<tr>
<td>Bonnie</td>
<td>Hayward</td>
<td>Kinship Connections</td>
</tr>
<tr>
<td>William</td>
<td>Hayward</td>
<td>SNAICC</td>
</tr>
<tr>
<td>Trish</td>
<td>Heath</td>
<td>Commissioner for Children and Young People</td>
</tr>
<tr>
<td>Lisa</td>
<td>Hirini</td>
<td>Senior Learning Development Facilitator, CPFS</td>
</tr>
<tr>
<td>Carol</td>
<td>Innes</td>
<td>Reconciliation WA</td>
</tr>
<tr>
<td>Robert</td>
<td>Isaacs</td>
<td>Keystart</td>
</tr>
<tr>
<td>Jade</td>
<td>Maddox</td>
<td>Ngangk Yira Aboriginal Health and Social Equality Research Group</td>
</tr>
<tr>
<td>Evelyn</td>
<td>McKay</td>
<td>Be My Koorda</td>
</tr>
<tr>
<td>Sherry</td>
<td>McLaughlin</td>
<td>South East Metro Community Alcohol and Drug Service</td>
</tr>
<tr>
<td>Carol</td>
<td>Michie</td>
<td>Telethon Kids Institute</td>
</tr>
<tr>
<td>Helen</td>
<td>Milroy</td>
<td>The University of Western Australia</td>
</tr>
<tr>
<td>Paulina</td>
<td>Motlop</td>
<td>Statewide Services</td>
</tr>
<tr>
<td>Storm</td>
<td>Motohata</td>
<td>Wisdom in Your Life</td>
</tr>
<tr>
<td>Shaun</td>
<td>Nannup</td>
<td>Wisdom in Your Life</td>
</tr>
<tr>
<td>Name</td>
<td>Last Name</td>
<td>Organisation</td>
</tr>
<tr>
<td>------------</td>
<td>-----------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Derek</td>
<td>Nannup</td>
<td>Wesley College</td>
</tr>
<tr>
<td>Donna</td>
<td>Nelson</td>
<td>Family Matters</td>
</tr>
<tr>
<td>Tracey</td>
<td>Ninyette</td>
<td>Department of Communities</td>
</tr>
<tr>
<td>Shane</td>
<td>Ninyette</td>
<td>WhiteLion (Balga)</td>
</tr>
<tr>
<td>Maureen</td>
<td>O'Meara</td>
<td>Aarnja</td>
</tr>
<tr>
<td>Hector</td>
<td>O'Laughlin</td>
<td>Department of Communities</td>
</tr>
<tr>
<td>Rhys</td>
<td>Paddick</td>
<td>Facilitator</td>
</tr>
<tr>
<td>Jordin</td>
<td>Payne</td>
<td>Murdoch University</td>
</tr>
<tr>
<td>Rachel</td>
<td>Pearson</td>
<td></td>
</tr>
<tr>
<td>Millie</td>
<td>Penny</td>
<td>Elder, Telethon Kids Institute</td>
</tr>
<tr>
<td>Colin</td>
<td>Pettit</td>
<td>Commissioner for Children and Young People</td>
</tr>
<tr>
<td>Leon</td>
<td>Ridgeway</td>
<td>CEWA</td>
</tr>
<tr>
<td>Shahna</td>
<td>Rind</td>
<td>Aboriginal Engagement, City of Melville</td>
</tr>
<tr>
<td>Melanie</td>
<td>Robinson</td>
<td>The Congress of Aboriginal and Torres Strait Islander Nurses and Midwives</td>
</tr>
<tr>
<td>Christine</td>
<td>Ross</td>
<td>Christine Ross Consultancy</td>
</tr>
<tr>
<td>Carol</td>
<td>Ryder</td>
<td>Ngala</td>
</tr>
<tr>
<td>Debra</td>
<td>Singh</td>
<td>Child and Adolescent Community Health</td>
</tr>
<tr>
<td>Jodie</td>
<td>Sizer</td>
<td>PwC Indigenous Consulting</td>
</tr>
<tr>
<td>Glenice</td>
<td>Smith</td>
<td>Department of Communities</td>
</tr>
<tr>
<td>Lou</td>
<td>Tatasciore</td>
<td>Midwest Aboriginal Organisation Alliance</td>
</tr>
<tr>
<td>Marie</td>
<td>Taylor</td>
<td>Elder</td>
</tr>
<tr>
<td>Jade</td>
<td>Thompson</td>
<td>Reconciliation WA</td>
</tr>
<tr>
<td>Pamela</td>
<td>Thorley</td>
<td>Indigenous Employment Officer, Curtin University</td>
</tr>
<tr>
<td>Joseph</td>
<td>Wallam</td>
<td>Office of the Inspector of Custodial Services</td>
</tr>
</tbody>
</table>
Appendix Two: Photos of attendees’ notes on the issues, barriers and challenges
Table #8: Challenges + Barriers

- Family trauma
- Self trauma
- Funding problems
  - Resource management
  - Not enough action by Government
  - Gaps and NIP - don’t listen deeply
  - Too many partnerships - others don’t understand issues
  - Self-thinking - “we” - ecological system
- Insufficient understanding on how to integrate
  - Lack of leadership, politics, government
- Too many stories
  - People on the ground know what to do, but the management doesn’t listen.
  - Needs to be driven from the ground up
- Aboriginal professionals are not elevated to leadership/management levels.
- Lack of empowerment
  - Not Aboriginal people at Corp Ex. level in Government
  - Can’t break through and have a leadership voice to influence/develop policies.
  - Need to have localised, regional input and engagement.

**BARRIERS/ISSUES/CONCERNS**

- Funding: to Aboriginal owned/led/inst. agencies
- Staff: numbers, staff levels
- Lack of self-determination
- Lack of support across the board
- Systemic racism across the board
- Lack of recognition of Aboriginal qualifications
- Racism: lack of understanding + subjectivity
- Service providers not identifying & risk kids early enough (60% of Aboriginal)
- Not celebrating/recognising Aboriginal lead solutions
- Service providers acting in isolation
- Institutional integrity: higher education (some) out of touch with contemporary views/issues/solutions.

**Aboriginal communities**

- Ongoing: your role requires knowing what your role actually is, and knowing who can help achieve outcomes - identifying support
- Too many stories
  - People on the ground know how to do, but the management doesn’t listen.
  - Needs to be driven from the ground up
  - Aboriginal professionals are not elevated to leadership/management levels.
  - Lack of empowerment
    - Not Aboriginal people at Corp Ex. level in Government.
    - Can’t break through and have a leadership voice to influence/develop policies.
    - Need to have localised, regional input and engagement.
  - Lack of services to regional/inremote areas.
  - The money all gets spent in the North.

**Drugs and alcohol - No services**

- Being able to finish school.
- Peer pressure
  - Bullying
  - Easily influenced kids get dragged down
  - Lack of resilience
  - Disempowered.

- Learning traditional cultural protocols #lost generation.
  - It needs to be ongoing.

**Identifying identity**

- Normalization of trauma
- Not able to do an Aboriginal response
- Interagency Services
Table 7

- Living accommodation
- No control of our lives is normal/ backdrop
- Exposed to the “sane life of community”
- What happens to those that are from your socio-economic families, those are the ones that are represented as leaders?
- The old parents of the people who are the family
- Lack of interaction with the extended families
- Feel of government agencies, families have no connection
- Knowledge is poor, we need the knowledge
- Peers than a goя agency and lots
- Young people connecting with agencies should not be feasible - they should be respected/proactive interaction.
- School of style of communication
- Police, Community still regard us as “lazy among the people”
- Lack of relationships and trust of aggressive education.
- Skills that we have today, professionals and teachers are the same, government, leaders has not to say that as “isolated,” disease, our culture, and institutions like this is a stigma
- How do we provide opportunities for young people to learn about their spirituality and culture with us.
- We have learned how to work together in the public sector, allows us to use those skills to change better options.

Barriers

When do we move from the theoretical to action?

How much do you know about your history?

How does our language failure hold us hostage?

When does the community get to design the programs to move forward?

When do we go beyond border?

When and how do we break down stereotypes that men can’t raise the children? More men working with kids in out-of-home care.

Experiences of QT:
- Not Aboriginal led
- Why don’t we have services in community areas that they need most?

Overrepresentation of services (SISO)

Barriers

- Better support systems
- Hard to find isolated family for kids in the child protection system
- Not work necessarily as others
- Better support for elders (grandmothers looking after kids)
- NAPC’s change programs are of critical importance in child protection
- Identifying role models for young people in our communities
- RACISM and DISCRIMINATION
- Young people in the system. How and when do they connect with their family/culture/community?
- There must be a better way, it should be cultural continuity
- NAIDOC celebrations in schools are too short; often only 1 day a year and not everybody;
- All systems utilizing Aboriginal programs/expertise
- Not enough focus on or valuing of cultural expertise.

Power is held in government but implementation is never done well.

Contracts are avenues & have no flexibility on how grand level services are run.

People looking @ contract provisions of service have no on the ground experience. How do we work with families on the ground? Needs to change.

More trauma education in the education system.

Give the power back to Aboriginal people. Let them design & implement programs & services. Stop bringing in overseas programs that simply don’t work here.

Fly in fly out at CEO’s.

Design Aboriginal led parenting programs.

Learn from the community.

Designing models who discuss with Aboriginal people.

NAPC in Aboriginal led programs.

Community has no voice.

State government not interested in Aboriginal design.

Not being placed with non-Aboriginal Carers.
Key Issues

1) Non-Alarmed (or texting / slapping) assaults.
3) Community Safety Plan in place.
4) Health desks / well-being / mental health.
5) We are our kids' only care provider.
6) Why are our kids in crisis care?
7) Lack of child care services.
9) Aboriginal communities are not familiar with community development.
10) Aboriginal communities are not familiar with community development.
11) Community Development is lacking.
12) Aboriginal communities are not familiar with community development.
13) Aboriginal communities are not familiar with community development.
14) Lack of financial support for parents.
15) Lack of financial support for parents.

Issues/Challenges

Barriers

Not Heard
Actively and Aggressively blocked
Intelligentsia Property - used.
Lack of Trust for our ideas, concepts & Solutions.

‘White Privilege’ / Privilege of not knowing
Do they want to?
Aboriginal Diesel is a commodity / Industry which is maintained because of organisational/individual interest which impacts our future.
Tokenistic commitment to fundamental reform.
Tendering (Good procurement and design fails to meet funding) Renewal and Responsive to our needs.
Governance - Versus Outcomes

Acceptance of stereotypes and continuation of oppressive ideologies by decision makers and institutions.
Allance of the ‘Status Quo’ (Norm) if you - “Write your Right - If your Black your wrong”
What would the non-Abn sector do if our solutions were implemented and successful - Where would they rank - Is this why?
No commitment to transfer power and responsibility for children and YP to Aboriginal led processes/programs.
Aboriginal Responsibilities of Commonwealth and State for Aboriginal people and families (Lack coordination)
Ethical Racism.
ISSUES + BARRIERS + CONCERNS

Evidence/Research/Best Practice often ignored by policy makers.
Self-Determination.
Reports, not accessible to everyone, i.e., language barriers, education gaps, who, what, when, where, why?
Administrative burden.
Governance Support + Impact measurement + training.
Community Conflict.
Negotiating Cultural Obligations + Business expectations.
WA (Wait Awhile) - for real
Need Strong Young Leaders
Slow/No Progress - Disengagement

Monitoring and greater accountability fails to look at outcomes - (Financial Fault)
Need to look at discrimination between Aboriginal & non-Aboriginal programs/organisations
Institutional Racism still exists.
Aboriginal Funding given to non-Aboriginal organisations
Lack of understanding Child Dev Stages/Thematic approaches.

Evidence-based approach dismissed for non-Aboriginal programs/services with no cultural lens.

(Cultural Competency of the funded sector (non-Abn).
-Failure of Policy Implementation.
- clarity/measureable/outcomes
- Legislation & policy & BPR
- Development commitment to Aboriginal Orgs to do the work in an Aboriginal Evidence way.
- Acceptance of myths of capacity for Abn orgs to develop and implement programs, Abn lead services.
- Abn culture and practices seen as a deficit not a strength.
- No trust by Abn people to Govt/Dept and no motivation/advocacy to address the mistrust.
- Poor/negative relationships between Abn Communities and Government.
- 12 is an essential cultural system that can't control and manipulate.

Finding the system.
Appendix Three: Photos of attendees’ notes on the solutions
Solutions

- Identify true leadership to form delegations and influence the government to develop a unified action plan.
- Local solutions from local identification of issues
- Be sure principles of engagement and consultation are in place
- Aboriginal led discussions with government like today with 
  More exposure for young Aboriginal people to be informed and provide the foundation for future leadership - our young people are our future.
- Access to the information for advice, these issues to ensure our young people are able to participate and be heard.

Government

- In each of the main departments, there should be a senior Aboriginal person, similar to Berta, to lend their expertise to the people in decision making roles across Government.
- Office of Aboriginal advocacy to be informed by those leaders.
- Bipartisan support to ensure continuity of care and effective service delivery and outcomes.

Not-for-Profit Sector

- Transparency; rigorous funding, that is, fair and equitable.
- Should be doing above the minimum to ensure funding.
- Tend to lose more than just employment, Aboriginal people.
- Overworked, underpaid.
- More away from short-term, limited funding, to give more sustainable service delivery.

Mental Health

- Self development programs for children/teen.

Recruitment - mining local resources

- Greatness - accommodates language
- Impact on health, wellbeing
- Support accommodation
- Youth Mental Health
- partnerships

Child Protection - (often communities)

- Overrepresentation Aboriginal boys
- Grooming by Aboriginal men.
- Young woman family members.
- Bonding capacity of community
- All of these to keep young men out.

Flexible curriculum in culture, language

- Culturally appropriate programs
- Development of culturally appropriate programs when retained
- Connection to community
- Keep them out of jail.
- Live up to outside services
- Consult with Aboriginal people (not white men).
Solutions:

Every State appoint children’s Commissioner National Aboriginal children’s commissioner, monitoring and oversight mechanisms and parliamentary reporting.

Common State Treaty Framework with full and partial transfer of powers and responsibilities in the area of families, CHN and YLP.

Non-discriminatory Funding programmes to the need of CHN and YLP, families and internment prevention and statutory.

In the absence of the above mentioned - class action to demonstrate the disproportionate funding between non-Aboriginals and Aboriginal communities and Civil punishment perpetuating aboriginal outcomes in addressing socio-economic despair and continued status quo.

Practise Aboriginal funding in all Aboriginal Oigs, programs and services (Secure funding stream).

Get rid of State and Federal Parliament.

Pat, honest and committed leaders this including Aboriginal and non-Aboriginal people.

Implement the Uluru Statement 2018!!

Solutions

Are there any solutions/programs that have worked? Identify the solutions.

What are our solutions?

- Community
- Government
- NFR

Ideas:

1. Aboriginal Family Support (Empowerment)
   - Prove alcohol & drug awareness in the smaller
   - Remember to celebrate our successes.
   - Aboriginal People making decisions about themselves.
   - Use language that engages and clearly communicates with Aboriginal health & well-being.
   - Allow space for Aboriginal & non-Aboriginal people to learn.
   - Change the narrative, the way we speak.

Collective cultural exchange in primary schools to Aboriginal children - strengthen their identity, their culture, their heritage - empowerment & our children.

Government solution - no year contract.

Re-evaluation & Rebuilding.

- Be in charge of your own.
- Share your stories, share your pain, pass it forward & own governance.

Ownership - give it back to Aboriginal people.

Everyone understanding the grand plan we need to work on.

Solutions

Govt Buy in to empowered communities as partners & frameworks in community governance.

Using Wackenborough Family Empowerment Framework.

- Must have community funding into early prevention.

- Families to be able to access referrals from departments to Aboriginal led programs & services.

- Large contract funding with successful programs.

- Work as a collective group.

- Aboriginal led decision making.

- Unlawful lateral violence. How do we deal with that?

- Unity is strength

- More funding.

- Aboriginal people need to be recognised.

- Aboriginal people should be recognised in the constitution.

- We want a treaty.

- CLIMATE THE SYSTEM.

- STOP GOV PPL WITH NO UNDERSTANDING OF OUR CULTURE & COMMUNITY HAVING A FINAL SAY & APPROVAL OF OUR FUTURE.

- Localised decision making.
Solutions

Priority One.

*Childhood Trauma*

1. Address, Intervene, Prevent.

- Needs to be addressed at all levels
  - Generational approach.
  - Comprehensive Trauma informed processes to create neural pathways in an Aboriginal led and delivered process.

Aboriginal Led Decision Making across all levels of Govt - Local, Regional and State for leadership, management, governance, front line service delivery. Across all levels of the continuum in the socio economic service delivery.

- Treaty - Transfer of responsibility (Full or partial) to Aboriginal Families, Clans and YPL.

- All families have access to quality culturally predetermined services that are universal and targeted.

- Aboriginal people and our organisations have control over and deliver the actions which impact and affect our children.

- There is significant laws, policy, and practice reform which creates culturally safe systems across the continuum.

- National Inquiry into Child Protection led by communities, inquiry findings accepted by RIC, which holds governments accountable in Child Protection who is a National Director accountable in Child Protection.

Solutions #7

- Must Aboriginal workers in early to make the work for Aboriginal people.

- In positions of influence and power

- Develop strategies that address structural disadvantage and poverty.

- Accountability for the resources being provided to the sector agency and outcomes led.

- Must Aboriginal run and managed agencies - centres for support.

- Housing and co-located support that supports long term change.

- Sharing the Aboriginal leadership we need to work and get behind Aboriginal led organisations.

- We aspire to the same things, strong healthy kids, strong in culture, strong families.

- Breaking stereotypes, relationship workshops, FDN, incarceration rates, teaching our young people to build strength.

- Re-engaging and supporting our men and their roles in the family, community to move groups, developing strategies.

- Supporting holistic actions to protect and support their families - YPL support - what exists for men.

Resource the Aboriginal family to keep children with their family - the family system exists, value this first.

Involving Early Intervention - needs more teachers.

- Dedicated, response - strategically planned - communicate accountability of service.

- Expectation that it takes as long as it takes - restricted timeframes - multiple issues need time - respond independent entity which can apply child placement principles.

- Victoria has VISCAP.

- Model needs re-prioritising.

- Following traditional A strategies - protocols engagement rules that promote Aboriginal.

*Lack of Self-Determination*

- Communication

- Policy into Practice

- Investment in Research & Report and the sustainability of them.

- Who are the policy makers & where are they getting their information.

- Better Evaluation (Culturally Safe).
5. Solutions....?
- Give Back
  - Support Aboriginal Community
- Legislation to effect that
- Recognize Diverse Society.
- Remote / Rural
  - Government Dept to
    - Minister the
    - Review
    - Report - Federal/State Gov
- Support Economic Development.
  - Contract as business to provide (support)
  - Develop / Plan / Implement / - Program Services - Assist
  - Partnership with support not controlled

Leadership succession plan.

Aboriginal Community
- Rave
- Educate / education
- Lead
- Accountable
- Value
- Nature

Solutions
- RAPs endorsed across all agencies / employees
  1. Aboriginal mentors at
     - Policy levels
     - Decision making
     - Respecting & Valuing Aboriginal People & Issues
     - Freedom to explore & execute
     - Access to high level / quality info & resources
Social Reinvestment - Aboriginal Lead.
- Relationship - AbnAustralia - non Abn.
  Cross roads Regional - State - National
- Regional Authorities ??? E.g. TERR.
  - Resourced - Authority
  - Autonomous
- Conscious shift with audit institutions < state
  both lateral & lateral in terms of the relationship between Abn and non-Abn.
  Aboriginal Governance in non-Aboriginal structures (Govt, NGOs, Institutions).
  Aboriginal leadership needs to be entrenched/embodied in Govt.
  Ensure Authority, cultural respect.
  Shift towards a positive narrative - not negative deficit.

Aboriginal solutions in Aboriginal hands
  - Over research (Aboriginal people)
  - Hold governments accountable
  - Use government evidence to utilise services/outcomes
  - Decolonisation of language of services and outcomes
  - KNOW YOUR OWN CULTURE FIRST
  - Need to know answers knowledge from this generation.
    This generation has more opportunities & knowledge.
    - Because of how we are, we have supported others.
    - Must get the same for other young people.
  - We must see a process of decolonisation of the mainstream service providers.
    Strengthen bases from deficit based.
  - Aboriginal people must change their thinking about education
    - Outcome of education.
    - See education as key to life.

( ISSUES, barriers & concerns )
* Support each other - lack of support.
* Accountability - not Government.
  - Aboriginal elected.
* Cultural Appropriateness - holistic approach.
* Funds overlit filtering down & not under paragraph.
* Unfairness of the grey space.
  - Unallocated.
* Aboriginal Specific - Children to young people
  lead/organisation: e.g. Pastor and schools
* Trust - lack of.
  - Respect - lack of.
* Community based (community development, ABOCD).
  - Makes sense of belonging.
  - Identity if comes effectively for Aboriginal kids.

Table 4-8
Jodie Sizer.

Still a silo approach - e.g. needs to move to 20C