Leading Practice Conference “Holding the Risk”
6th and 7th February 2017
ParkRoyal Parramatta.

‘Holding and Healing our Original Woundedness’
Trauma Informed Practice

Emeritus Professor Judy Atkinson PhD
Acknowledging the Ancestors, Elders, Peoples, and Country of The Darug Nation,
With thanks from Bundjalung Country.
Listening and Learning Together

Being *Trauma Informed* means we hear through different ears

- **Ngangikurungkurr - dadirri** - listening to one another in contemplative - reciprocal relationships – an ancient mindfulness practice.

- **Pitjantjatjara - kulini** (listening), or *pulgkara kulintjugku* (really (deep) listening, and wanting to listen).

- **Bundjalung - gan’na** hearing, listening, feeling, thinking, understanding.

- **Gunmbayngirr - junga-ngarraanga miinggi** - hearing, listening, learning, feeling, thinking, understanding, knowing from the heart.

- **Gamilaraay – winangar-gurru** listening deeper
1: Understand trauma and its impact on individuals, families and communal groups

2: Safe physical and emotional spaces and services - ensuring Cultural Competence - Proficiency - Fitness

3: Supporting Control, Choice and Autonomy though sharing Power and Governance

4: Integrating Care – a holistic approach to service needs.

5: Healing / Recovery Happens in Relationships, and we have to believe! Healing and Recovery is Possible. (AIHW Resource Sheet 20. Closing the Gap Clearinghouse. Atkinson J. 2013)
1: Understanding Trauma – what has happened – not what is wrong

World-wide colonisations - Symptom as History

- Subjugation of Indigenous peoples - Physical Violence - Structural Violence - Psycho-Social dominance
- The creation of culturally unsafe learning and living environments.
- Understanding the trauma story: Historic, Social, Cultural, Collective, Complex, Developmental Trauma.

The Story of Dolly
The story of Karen
“We make the same mistakes again and again – running from the darkness - and you turn a blind eye … then you can call it critical …“(B2M)
… Running from the Darkness …

– to name and know our stories of pain and disorder -
Understand trauma and its impact on individuals, families and communal groups

- The soil and soul of community
- What is our original woundedness?
- “Oh … I feel like a white woman now!”

“Engaging with the ‘soil and soul’ of a community: Rethinking development, healing and transformation in South Africa.”
By Phia van der Watt
2: Safe physical and emotional spaces and services

Cultural Safety - Competency - Fitness

- Cultural awareness, sitting on the beach, feet in the sand - being aware

- Cultural Safety

- Cultural competency

- Cultural proficiency –

- Trauma Fitness - surfing the waves
Foundational basis for Educaring approach

Circles of Healing

Who am I? Who are We?

1. Aboriginal worldviews - cultural and spiritual ways of being in the world of relatedness

2. Western worldviews - cultural and spiritual ways of being in the world of relatedness

3. Stories of layered generational trauma

4. Exploring the questions Who am I .. are we? What is my / our life purpose
3: Supporting Control, Choice and Autonomy though sharing Power and Governance

Don’t just tell a different version of the same story. Change The Story!

EQUALITY  EQUITY  LIBERATION
4: Our brains tell us how to behave in response to our experiences.
4: Integrating Care — a holistic approach to service needs.

Safety is Everyone’s Right

Our Vision
A Territory that is free from domestic and family violence; where women and children are safe.

Aims of the Strategy
The Northern Territory Government’s Strategy aims to increase the safety of victims and their children, reduce rates of Intergenerational trauma caused by exposure to domestic and family violence, increase accountability of perpetrators and establish integrated service delivery systems that are sustainable and adaptable.

An Integrated Response led by the Northern Territory Government
The key to the Domestic and Family Violence Reduction Strategy is an integrated response that addresses the negative impact of service fragmentation on vulnerable persons. An integrated response will be achieved by mobilising staff across Eight Critical Points of intervention and ensuring that every contact between a victim and a frontline worker (both in government and NGO services) results in the victim receiving appropriate support and, where needed, a referral to a relevant organisation.

Key Components of the Strategy
- The Domestic Violence Directorate to provide leadership and support
- A centralised referral system – SupportLink – to identify victims and intervene early
- The Family Safety Framework – to protect high risk victims from further harm
- Specialised support services for victims and their children – to protect and help rebuild their lives
- A Domestic and Family Violence Prevention Framework
- Indigenous Men’s Leadership Grants that prevent, respond and speak out against violence towards women and children
- Building the capacity of front line workers across the Eight Critical Points of intervention through improved information sharing and domestic violence training
- Ensuring all NT funded perpetrator programs are evidence based and comply with National Standards
- Reviewing all domestic and family violence legislation

For further information contact the Domestic Violence Directorate on ph 8935 7671.
Healing childhood trauma within the framework of Whole of Government – Community Healing.
5: Healing / Recovery Happens in Relationships. We have to believe! Healing and Recovery is Possible.

THE FIRST 1,000 DAYS

IN SCHOOLS AND HOMES

In Prisons
"Welcome to the University. The ancient, timeless, eternal University. The Village. Where courses are offered in living."
What is the difference between loss, grief, bereavement and trauma
What is the difference between political, social and cultural trauma?
People’s violence - trauma stories become and remain the centre piece of all healing processes

These stories are historical because the storytellers believe that the stories are not just about him or her-self, but also his or her culture and society.

The Healer have to place themselves as close as possible to the pain and suffering of the traumatized people in order to take in the revealed truths. This process becomes the foundation of all healing actions.

There is an inner healing mechanism …
the Coolman holds the stories, you hold the space
judy.atkinson1@me.com
judy.atkinson@wealli.com.au
Ph: +61266899452 / Mobile +61409866075