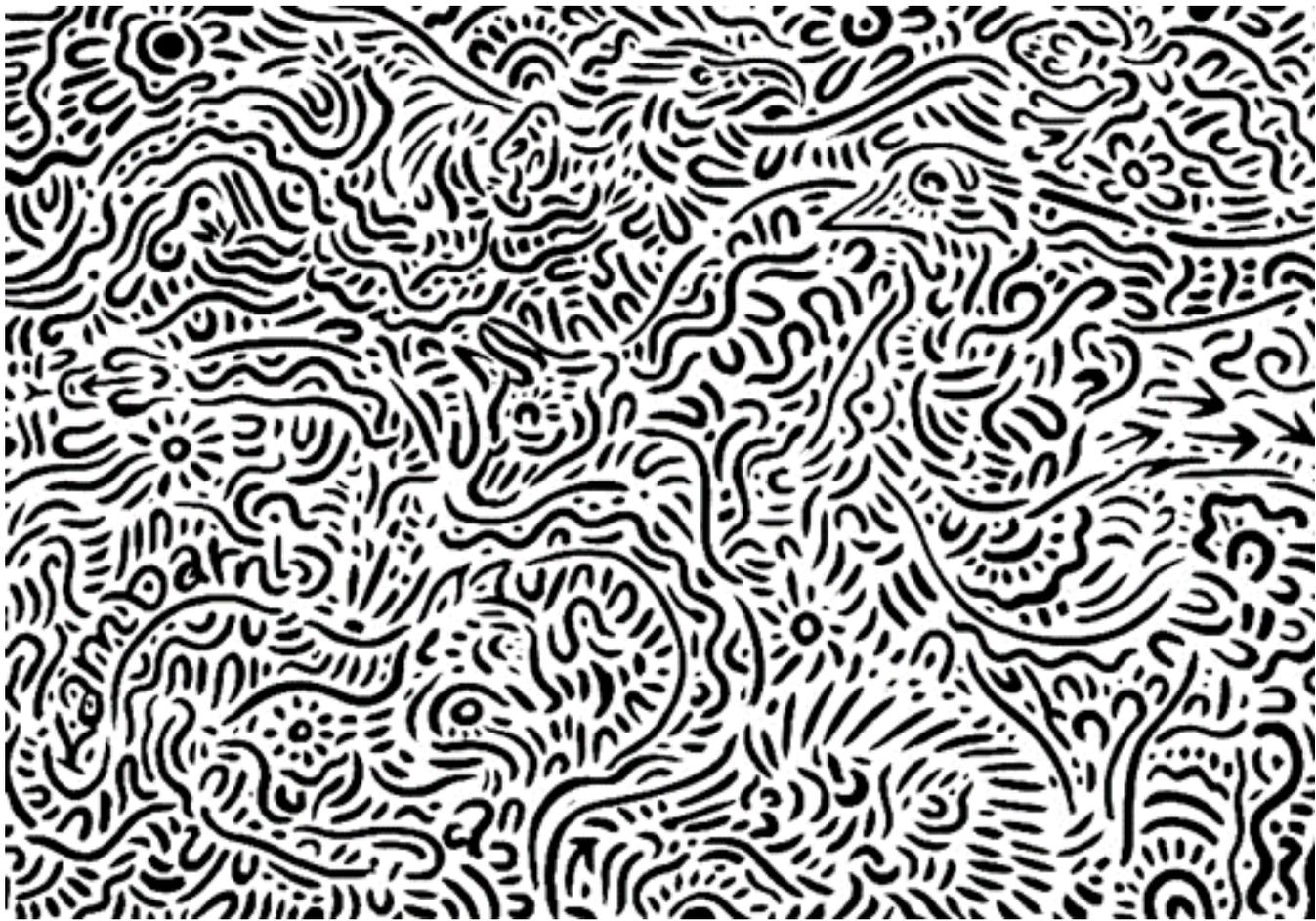


LOOKING FORWARD MOVING FORWARD

COMMUNITY REPORT 2019





"BOODJA"



The featured artwork was created by the talented artist **Kamsani Bin Salleh** for the Looking Forward Moving Forward project. Kamsani descended from the Nyoongar Ballardong people in the south west region of Western Australia, and the Banuba, Yawuru and Nimunburr peoples of the Kimberley.

KAYA WANJU

The Looking Forward Moving Forward Project is based in Perth, Western Australia, on Wadjuk Nyoongar Boodja. Wadjuk is one of fourteen clan groups that make up the Nyoongar Nation in Western Australia's southwest. We pay our respects to the Wadjuk Nyoongar people on whose land we undertake this project and acknowledge their Elders past, present and future.



Uncle Charlie Kickett, Aunty Helen Kickett and Project lead Michael Wright, Kings Park 2019.

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NYOONGAR TO ENGLISH

Ballardong A clan of the Nyoongar nation based east of Northam

Bidji Path, trail

Boordiya Boss, leader

Boodja Country, Land

Debakarn Steady, go along steady

Derbarl Yerrigan Swan River, Perth WA

Kaart Head

Koorliny Walking

Koort Heart

Minditj Sick

Moorditj Good, strong

Moorny Non-Aboriginal person of non-Anglo Saxon descent

Moort Family

Nidja Here, look, what's over there

Nyoongar, Noongar The collective name for clans or family groups of Aboriginal people living in the Southwest of Western Australia

Wadjella, Nyidiyang Non-Aboriginal person of Anglo-Saxon descent

Wadjuk A clan of the Nyoongar nation, living in the Perth metropolitan area

Warra Bad

Wandju. Kiah, Kaya Welcome, hello

Wangkiny Talking

Wirrin Spirit

GLOSSARY

- Boodja** A Nyoongar word meaning 'Country or 'Land'. For Nyoongar people Boodja is spiritual connection and relationship with the Mother, the Land.
- Colonisation** The exclusion and silencing of those who are dispossessed of their land.
- Co-Design** A process of working together with equal power sharing.
- Culture** A way of life with values, histories and systems in place.
- Cultural Security** An environment that is safe for people, where there is no question of their identity. It's about shared respect, shared meaning, shared knowledge and experience
- Decolonisation** Decolonisation is a process, not an outcome; it involves ongoing conversation between those who have benefitted from colonist practices and those who have been impacted from colonisation
- Nyoongar Elder** Nyoongar Elders are recognised as the traditional holders of culture and lore, and they are important custodians of that history and spirituality. Through the Elders people are introduced to the kinship system and the land. Through storytelling the Elders reveal the relationships people need to have if they are to experience the land in a spiritual way. The Elders are the link with the past to help bridge into the future.
- Nyoongar Spirituality** Nyoongar spirituality refers to the deep and personal relationships that Nyoongar people have developed with the Land, Boodja, over many generations. These relationships draw people beyond human experience and are nurtured by the Elders.
- Nyoongar Storytelling** Nyoongar storytelling is often a circular process that reinforces messages and learning through repetition. It highlights the importance of relationships that link people and the land across generations and across time and space. It values the human relationship in this link and it strengthens the use of oral history through memory.
- Storying** Storying involves non-Aboriginal people regularly coming together with Aboriginal Elders to share their personal histories and backgrounds. Each person introduces him/herself by telling a story about who they are.

PROJECT OVERVIEW

The Looking Forward Moving Forward project has now progressed to the **Service Evaluation phase**. The evaluation will measure how services respond to the needs of Aboriginal clients and their families. Service partners and their leaders will **work directly with Aboriginal Elders to reconfigure their organisational governance, workforce planning, recruitment, retention and professional development.**

The outcomes from the evaluation will demonstrate which aspects of organisations' Aboriginal engagement are working well, and which aspects still need further attention so as to ensure **culturally safe experiences for Aboriginal clients.**



PROJECT CO-DESIGN

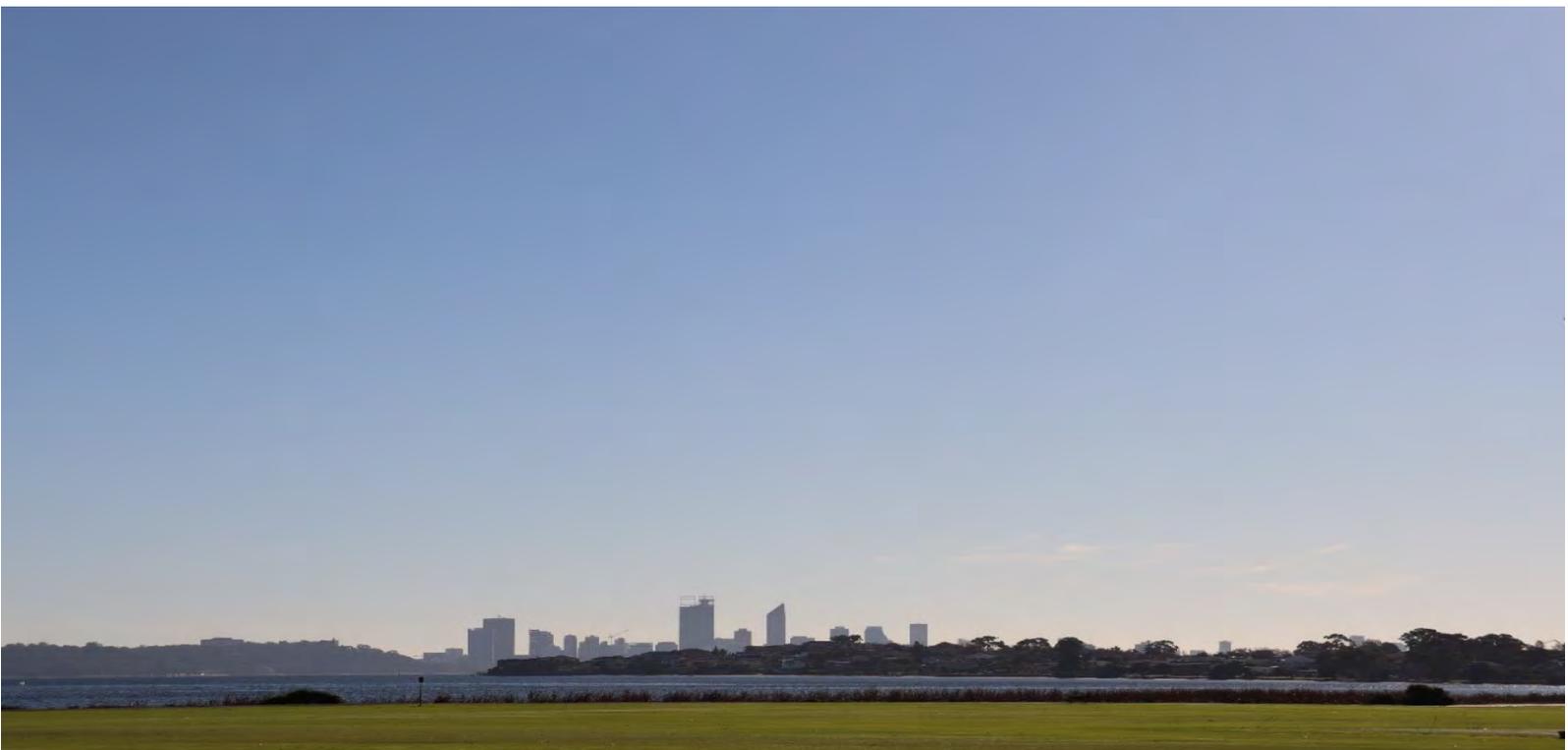
The project team facilitated three co-design workshops in 2019 to develop and finalise the evaluation process and data collection instruments. Elders, Aboriginal service staff, executive staff and research team participated in the workshops. Elders as partners provide both support and guidance and act as cultural advisors, and advocates for the project. The support of the Elders has increased the profile of the project across the Perth Aboriginal community. **Outcomes from the evaluation will measure changes in service delivery** in each organisation, as well sector change, and include feedback from Aboriginal community members. Staff will have an orientation prior to the implementation of the evaluation surveys.

As part of the project evaluation, peak agency partners, WACOSS, WAAMH and WANADA, have distributed a sector-wide survey to their respective constituents, to assess their knowledge and application of culturally secure work practices.

Partner organisations involved in service delivery will administer three surveys for the project. The surveys were given approval in February 2020 by the WA Aboriginal Health Ethics Committee (WAAHEC). The project is on track to complete the service evaluation by end of 2020.

CO-DESIGNING THE SERVICE EVALUATION

In 2019 three co-design workshops were conducted with Elders, senior service staff, Aboriginal staff and the project team. **The workshops co-designed instruments to measure the impact on service change and its benefits to Aboriginal clients and their families.** The workshops were held on Wadjuk Nyoongar country at Tompkins on Swan, near Wireless Hill, Alfred Cove and looks back to the city of Perth (*Boorlo*) across the wide expanse of the *Derbarl Yerrigan*.



NYOONGAR SEASONS → → →

Unlike a typical calendar, **there are six Nyoongar seasons** in Western Australia's South West region, which are guided by changes in weather patterns that impact local animals and plants. Nyoongar people gathered food and hunted in accordance with the seasons, guided by Country and the plant and animal resources in abundance at those times.

BIRAK (DECEMBER – JANUARY)

First summer, hot and dry. With afternoons usually cooling from the sea breeze. Season of the young.

DJERAN (APRIL – MAY)

Cooler weather with frequent cool breezes. Red flowers are prominent, especially from the Red Flowering Gum.

DJILBA (AUGUST – SEPTEMBER)

The second rains and the growing season. Clear, colder nights mixed with a mixture of wet and clear days. Also well known as the season of conception.

BUNURU (FEBRUARY – MARCH)

Second summer, usually the hottest time of the year with very little rain. White Flowering Gum blooms in Bunuru.

MAKURU (JUNE – JULY)

The first rains. Makuru is the coldest and wettest time of the year with potential for frequent storms. Traditionally, this was a time to move inland from the coast.

KAMBARANG (OCTOBER – NOVEMBER)

Known as Wildflower season. Days become longer and warmer with various wildflowers blooming. Also known as the season of birth.

The co-design workshops described opposite reflect the cyclical and iterative nature of the seasons.

Each step in the process builds from the previous one to create a larger body of work.

When reflected in this way, participants can understand how their individual efforts combine to create a more complete and whole piece of work; in this case, the framework for the Service Evaluation.

¹ Barrow, J. Nyoongar Six Seasons: Aboriginal seasons guided by the land, Kurongkurl Katitjin, Edith Cowan University.

WORKSHOP #1 — JUNE 2019

Makuru

Participants developed and prioritised evidence statements based on the three sub-group themes, Governance, Workforce and Cultural Security.

WORKSHOP #2 — AUGUST 2019

Djilba

Participants ranked evidence statements from workshop #1 in parallel with a review of existing measures that include:

- cultural connectedness, experience of service,
- community engagement,
- worker competence and confidence, and
- governance and leadership of the organisation.

WORKSHOP #3 — OCTOBER 2019

Kambarang

Using ranked evidence statements from workshop #2, participants agreed on most appropriate format for collecting service data and client experiences of service.

FOCUS GROUP — NOVEMBER 2019

Kambarang

Using workshop data, participants tested a range of question sets to determine the best fit for purpose for a client experience of service survey.

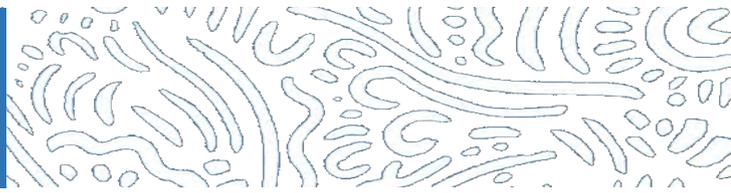
AMENDMENT SUBMITTED TO ETHICS

— DECEMBER 2019

Birak

A final draft of a client experience of service survey was submitted for review to WA Aboriginal Health Ethics Committee. Ethics was approved February 2020.

WORKSHOP ONE



The cold westerly winds pushing up the *Derbarl Yerrigan* marked the **Nyoongar season of MAKURU** and the first of the co-design workshops. Workshop One was facilitated by Chief Investigators Michael Wright, Glenn Pearson, Alex Brown, and Pat Dudgeon. The project team supported the day by note taking and recording the day's activities, as well as managing its preparations. **Thirty participants in all attended the workshop.** Stakeholders included the Chief and Associate Investigators involved in the research, as well as senior staff and others from the partner organisations.

The workshop was guided by the following questions:

- What would a service that is comfortable (culturally safe) for Aboriginal people look like?
- What should be measured to see change in a service?
- How do we measure changes in a service?

Participants worked in three groups on the topics of **Governance, Workforce and Cultural Security**. The topics were informed by the *Strategies and Actions* findings from the sub-group meetings held in 2018. Instructions to each group were to discuss and devise measures that aligned to the sub-groups' *Strategies and Actions* findings.





Findings from each topic group were then collated and analysed. The findings were presented as a set of **evidence statements** that were prioritised and ranked by participants in Workshop Two.

EVIDENCE STATEMENTS FOR GOVERNANCE:

- quality of the relationship between executive staff and Elders;
- ways the relationships are prioritised and resourced;
- Elder and community engagement that includes practical steps in co-design, co-creation and co-production;
- *impact* of the 'storying' with Elders;
- more effective communication strategies, use of plain language, and be co-designed with community members;
- what resources were allocated to share power and influence with Elders and the community;
- capacity building and ongoing development of staff in understanding culture and history; and
- ways organisations do and/or could partner with Aboriginal controlled organisations.

EVIDENCE STATEMENTS FOR WORKFORCE:

- ways that acknowledge Aboriginal staff cultural and community obligations and skills;
- organisations required an Aboriginal Workforce Strategy;
- targets the organisation sets in terms of staff numbers (%), positions, roles and responsibilities;
- service documentation of workforce development efforts; and
- auditing recruitment approaches used to identify and alleviate 'structural bias and racism'.

EVIDENCE STATEMENTS FOR CULTURAL SECURITY:

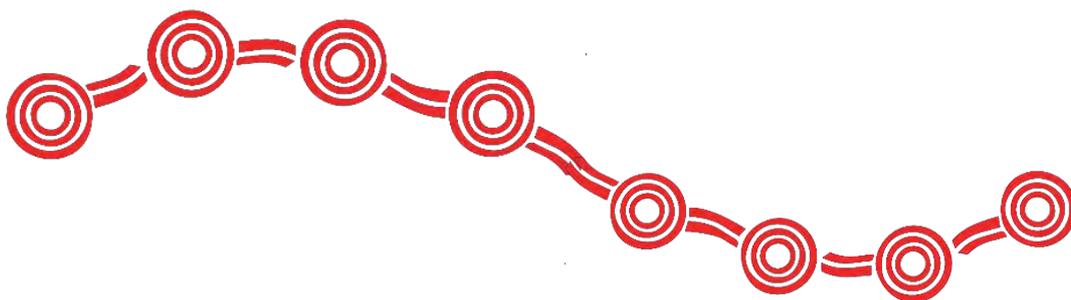
- importance of Elders in setting a foundation for a culturally safe organisation;
- visual signs of cultural safety in an organisation;
- client experiences that reflected the relationship-based nature of the work services have undertaken with the Elders;
- supports for Aboriginal staff (e.g. see also Workforce targets); and
- supports to create safe spaces and services for clients.

WORKSHOP TWO

Workshop Two began in **Djilba**, the early spring that the month of August brings. Participants worked on clarifying and ranking priorities identified from Workshop One. Project team members presented an overview of survey instruments used elsewhere, including examples of instruments used with other First Nation peoples, to illustrate what the project was trying to achieve with this evaluation. **Thirty participants attended, including seven Elders.**

Based on the findings from the first workshop, participants were provided nine voting stickers to vote on the finding they believed should have priority. Participants were asked to register their vote/s next to the measure they believed demonstrated:

- a change in organisational behaviour/practice; and/or
- a measurable impact in the community as a result in a change in organisational behaviour/practice.



VOTING METHOD

Voting scores were weighted **one point per service staff vote** and **two points for each Elders' vote**. Investigator votes were included in the tally of service staff scores. Total scores were counted according to weighted votes. The overall scores against each statement were then ranked from highest to lowest.

Most of the statements the Elders had voted for strongly reflected their **priority about relationships**. There was a reasonable balance between votes regarding the employment and support for the Aboriginal workforce. Likewise for cultural security statements, in particular, **"do you feel safe?"** and **"is the service welcoming/approachable?"**



Workshop Two, participants discussing priorities and evidence statements. Tompkins on Swan, Alfred Cove.



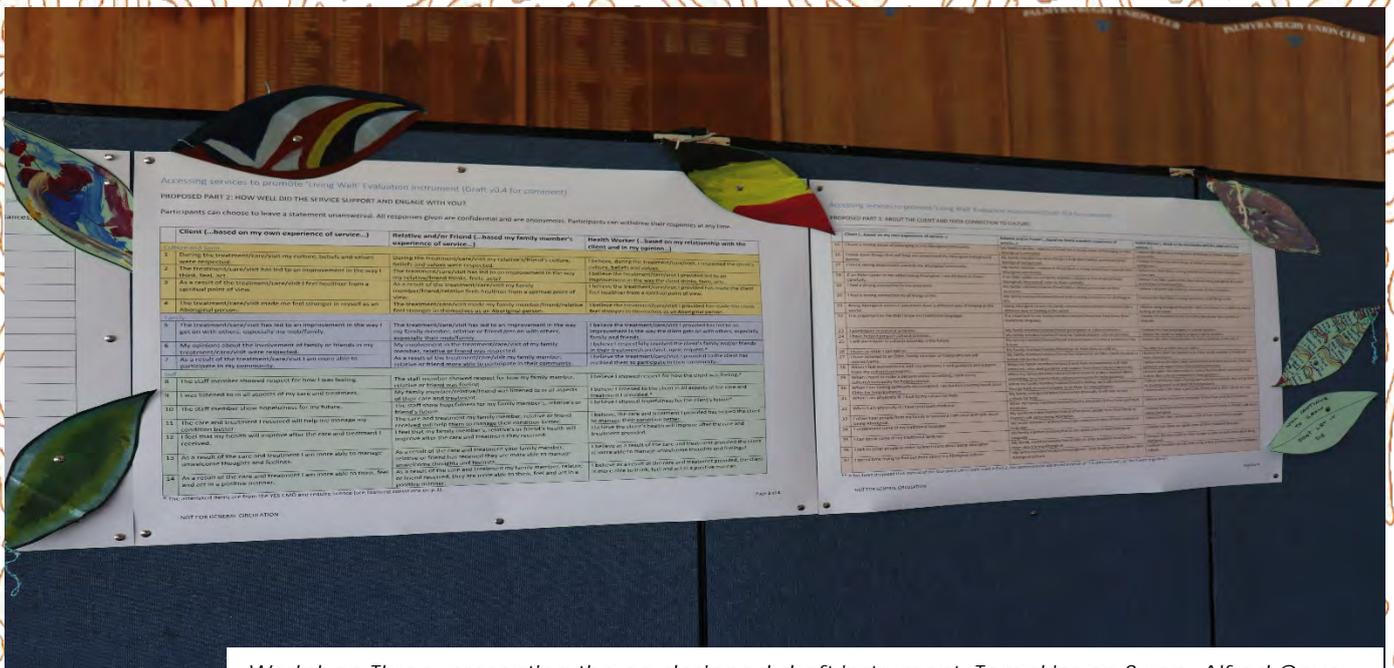
WORKSHOP THREE

Participants who attended Workshop Three reviewed a range of potential survey instruments and began the **process of co-designing the draft instrument** using components from survey instruments listed below:

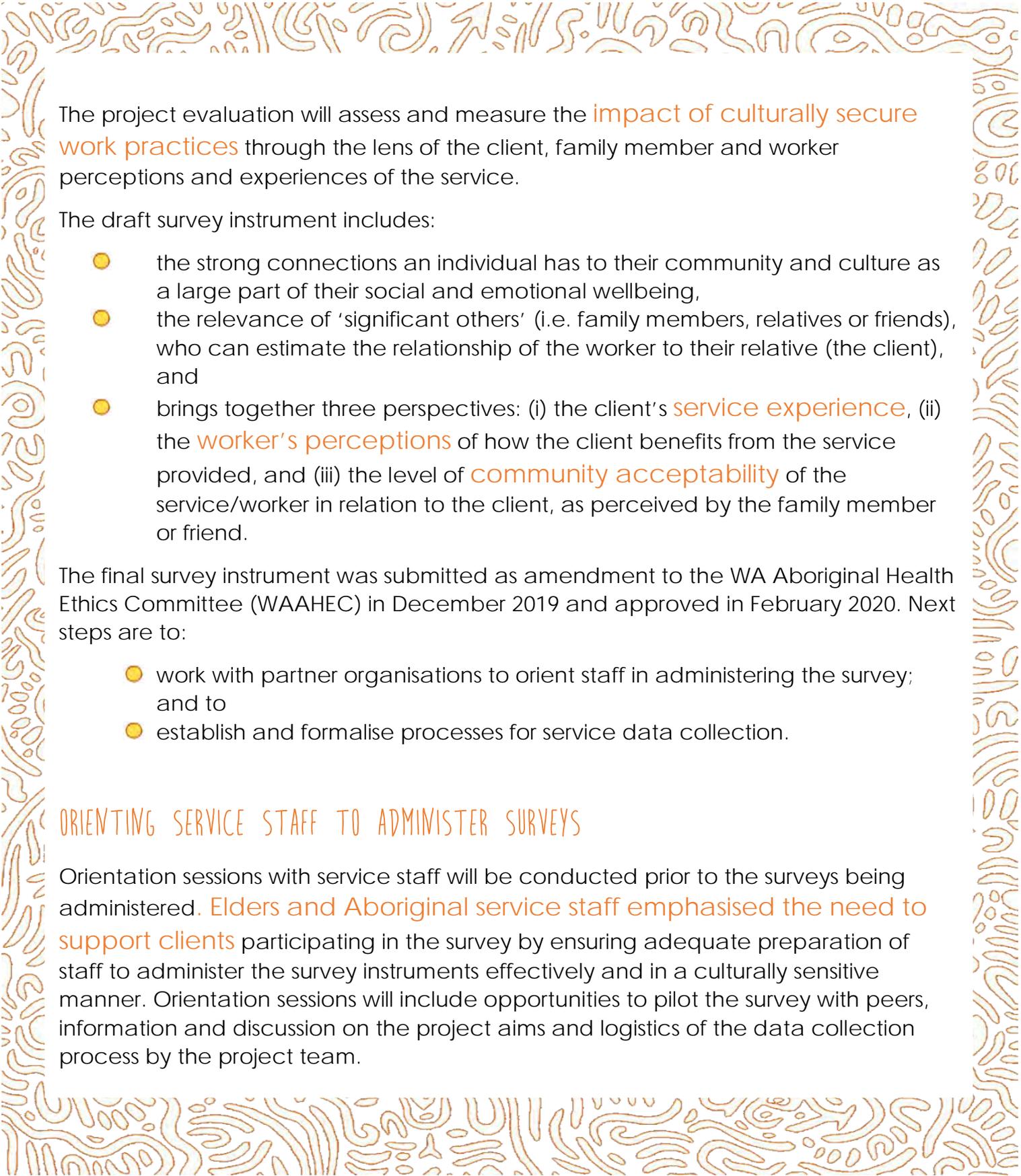
- WA Primary Health Alliance Outcome Framework – Outcomes Indicators (version 1.7, 20 June 2019);
- “Hua Oranga” A Maori Measure of Mental Health Outcome, Te Kani Kingi and Mason Durie (1997);
- Your Experience of Service Community Managed Organisations Survey, Australian Mental Health Outcomes and Classification Network (AMHOCN); and
- Cultural Connectedness Scale, Snowshoe, A., Crooks, C. V., Tremblay, P. F., Craig, W. M., & Hinson, R. E. (2015).

The workshop was facilitated by Chief Investigator Steve Allsop from the National Drug Research Institute, Curtin University. **Thirty-five participants attended the workshop, including twelve Elders.**

Workshop three was the last of the workshop series, as the season of **Kambarang** brought warmer weather in the spirit of renewal that is the Nyoongar springtime. It was agreed by most of the participants that having three consecutive workshops was very effective. Effective in drawing on the **vast experience and expertise of participants** in the design of the evaluation instruments for the project.



Workshop Three, presenting the co-designed draft instrument, Tompkins on Swan, Alfred Cove.



The project evaluation will assess and measure the **impact of culturally secure work practices** through the lens of the client, family member and worker perceptions and experiences of the service.

The draft survey instrument includes:

- the strong connections an individual has to their community and culture as a large part of their social and emotional wellbeing,
- the relevance of 'significant others' (i.e. family members, relatives or friends), who can estimate the relationship of the worker to their relative (the client), and
- brings together three perspectives: (i) the client's **service experience**, (ii) the **worker's perceptions** of how the client benefits from the service provided, and (iii) the level of **community acceptability** of the service/worker in relation to the client, as perceived by the family member or friend.

The final survey instrument was submitted as amendment to the WA Aboriginal Health Ethics Committee (WAAHEC) in December 2019 and approved in February 2020. Next steps are to:

- work with partner organisations to orient staff in administering the survey; and to
- establish and formalise processes for service data collection.

ORIENTING SERVICE STAFF TO ADMINISTER SURVEYS

Orientation sessions with service staff will be conducted prior to the surveys being administered. **Elders and Aboriginal service staff emphasised the need to support clients** participating in the survey by ensuring adequate preparation of staff to administer the survey instruments effectively and in a culturally sensitive manner. Orientation sessions will include opportunities to pilot the survey with peers, information and discussion on the project aims and logistics of the data collection process by the project team.

COMMUNITY ENGAGEMENT AND SECTOR NETWORKING

Throughout 2019 the project team engaged in a range of activities to facilitate [community engagement](#) and [social networking](#) to both update and inform the community on the project. Activities included [attendance and participation at community-managed events and sector-based conferences](#).

Listed below are some examples of presentations and attendance by project team members.

→ [City of Stirling Community Services Forum, WA](#)

The City of Stirling hosted a forum in May 2019 that was facilitated by Danny Ford and Tim Muirhead. Participants on the forum included, representatives from local government, Looking Forward project researchers, Aboriginal Elder Aunty Oriel Green and Aboriginal mental health youth worker. Forum participants were asked to respond to the question: '[What can we all do to support improved mental health outcomes for Aboriginal people?](#)'

Project researchers presented their findings from the Looking Forward project on how services can better respond to the needs of Aboriginal families. Elder Aunty Oriel described how, by having the opportunity of working alongside service leaders, she can remind them to [keep community at the forefront of their decision making](#). The Aboriginal mental health youth worker described how working directly with the Elders and Aboriginal young people has affirmed his own practice of the need to keep services accountable in their approaches with young Aboriginal clients and their families.

➔ Western Australian Aboriginal Alcohol & Other Drug Workers Forum, Hyatt, Perth WA

The Forum was hosted by the WA Network of Alcohol and other Drug Agencies and aimed to strengthen and develop culturally secure approaches to addressing alcohol and other drug issues. During the two-day event, **team members facilitated conversations with Aboriginal workers** and tested a draft of the service experience survey for face validity. In addition, team members were able to update workers and managers on the progress of the project, sharing annual reports, newsletters, articles and the co-designed poster of Organisational Strategies and Actions for Culturally Safe Practices (Appendix).

The Forum was held in collaboration with the 2019 Local Drug Action Groups State Conference on 15 and 16 August 2019 at the Hyatt Regency Perth. The event brought together workers and community members to **learn from and empower each other**, build networks and to share and celebrate success stories from across the State.



Uncle Charlie Kickett, Michael Wright & Aunty Oriel Green, 2019



Waakal Moort Kaadadjiny (Rainbow Serpent Family Learning) Health Festival, Armadale WA

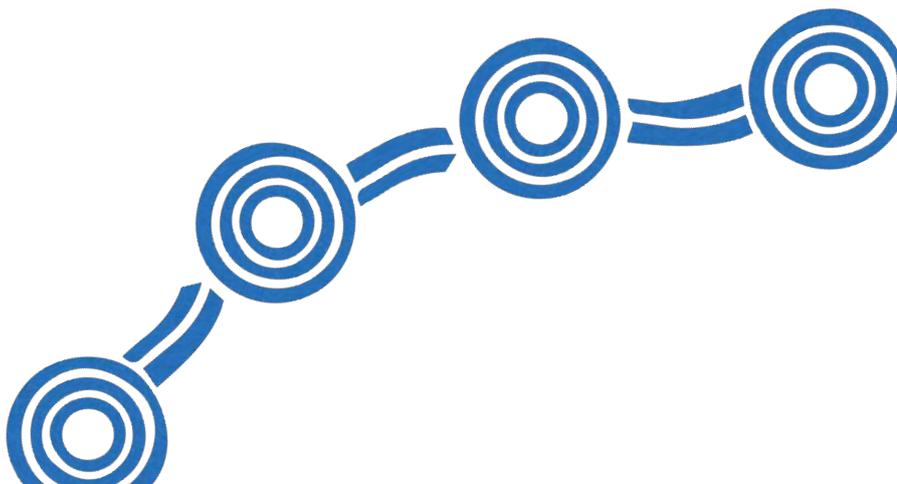
In October the Looking Forward team hosted a project stall at the inaugural [Waakal Moort Kaadadjiny \(Rainbow Serpent Family Learning\) Health Festival](#) at Gwynne Park in Armadale.

The organising group delivered a Health Festival with over 50 stalls to promote health, engage community members with support organisations, educate students on mental health, and connect through culture with Aboriginal and non-Aboriginal community members to create a platform of unity and belonging, healing Heart, Mind, Body and Spirit. Over 500 community members attended the festival.

The theme of this year's festival was reflected by Aboriginal GP, Dr Tamara Mackean:

"To us health is about so much more than simply not being sick. It's about balance between physical, mental, emotional, cultural and spiritual health. Health and Healing are interwoven, which means that one can't be separated from the other."

A novel passport system was set up to encourage the community to interact and engage with each of the service and support stalls before they could access a range of food tents and activities. At the Looking Forward Moving Forward project stall, Elder-in-Residence, [Aunty Cheryl Phillips](#), facilitated [rock painting](#) as a way to engage with the community while the team administered the project's Community Survey. Face painter and entertainer, Fairy Sandie from Ladybird Entertainment, kept the local children enthralled with her gorgeous face painting while the parents had a yarn to the team and completed the Community Survey. Overall, [40 survey responses were recorded](#).





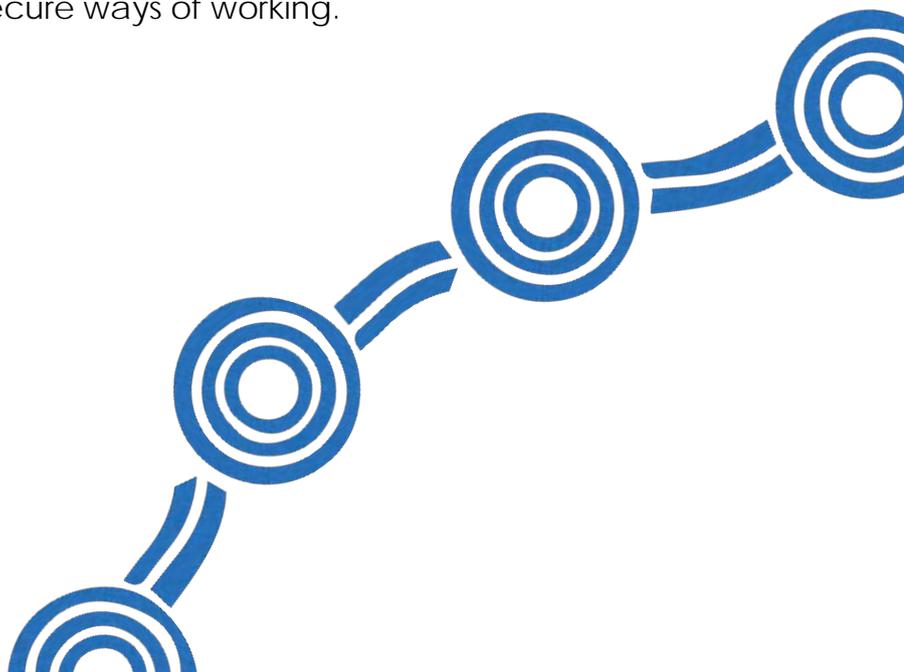
Rachael, Aunty Cheryl Phillips, Tiana & Nikayla



Nikayla, Britta & Elizabeth at the LFMF stall

➔ 'Strengthening Our Community', Western Australian Association of Mental Health Services Conference Hyatt, Perth WA

In November, team members managed a project stall at the Conference to showcase the work to date and engage with service staff to update them about the project. Having a presence at the conference, meant the team could **connect with the mental health services** sector to highlight the **lived experiences of Elders and community members** facing mental distress, and engage the sector to develop ways to respond better to Aboriginal families seeking support. A feature of the project stall was the poster co-designed with Elders and service managers and Aboriginal staff that included principles and actions to promote culturally secure ways of working.



CONFERENCE PRESENTATIONS



2019 Combined WA Aboriginal Alcohol and Other Drug Workers Forum and Local Drug Action Groups Inc State Conference

In August, project team members were a keynote at the conference with Elders Uncle Charlie Kickett and Aunty Oriel Green. The Elders described how they **guide service executives through different ways of working** by applying an Aboriginal worldview; for working with Elders requires humility, respect and deep listening. The Elders reminded conference participants about the unique role they play as being the **portal into the community**. They are a critical and essential link for organisations seeking to develop better relationships within the community.

WA Social Research Network Conference

Team members presented the **keynote address with Elder Aunty Cheryl Phillips and Chris Harris** from Youth Focus at the opening plenary of the Social Research Network Conference. The conference was hosted by the Centre for Social Impact at the University of Western Australia. The keynote provided an overview of the co-design framework for engagement with Aboriginal people. The presentation argued that utilising the framework for engagement will both enhance and improve relationships between **Aboriginal and non-Aboriginal people in their working together to change health systems** to better respond to the needs of Aboriginal families.



'Moorditjabiny: Becoming Stronger' Rural and Remote Mental Health Conference, Albany WA

In October, project team members travelled to Albany (known as *Kinjarling*) in *Mineng* country for the biennial Rural and Remote Mental Health Conference, held at the Albany Entertainment Centre.

Team members presented a keynote at the conference with Elders Aunty Oriel Green and Uncle Albert McNamara, and two senior partner managers, Adrian Munro, CEO of Richmond Wellbeing, and Renae Hodgson, Assistant Director at the WA Mental Health Commission. The presentation discussed the **key role Elders have in embedding culturally safe practices within services** by working directly with executive staff to ensure services respond effectively to meet the needs of Aboriginal families seeking help. The Elders provide the bridge into the community and guide staff across all levels of the organisation in **developing greater knowledge, understanding and respect for Nyoongar culture and history**. Mr Munro described the seven year journey the organisation had taken so far in working with the Elders, where they had begun with no Aboriginal clients or staff to now supporting over 100 clients and some 20 Aboriginal staff. Ms Hodgson described the Commission's new Elder-In-Residence program whereby Elders meet with Commission staff monthly to discuss their work, from policy development to engaging partners and consumers, as well as offering insights into Nyoongar culture through stories and discussing local issues and activities. Aunty Oriel and Uncle Albert talked about the way in which they have got to know service staff over time by meeting regularly with them (particularly service leaders), effecting decision-making and facilitating greater connection into the community so families can develop greater trust in the services provided to them.

The conference theme, *Moorditjabiny: Becoming Stronger*, highlighted the impact of trauma on rural and remote communities but also **showcased the innovative work undertaken by services and community partners** to address mental health concerns at the regional and community level. Other keynote speakers included National Mental Health Commissioner Professor Helen Milroy, Professor Timothy Carey, Dr Ann O'Neill, Professor Alexander McFarlane AO, among others. *Mineng* Elders Aunty Vernice Gillies and Aunty Eliza Woods gave a Welcome to Country at each of the conference days. The conference attracted more than 300 delegates across the state, including consumer and carer representatives. The conference is hosted by the WA Country Health Service and is held every second year across the seven state health regions.



Team members Helen, Marg, Michael with Aunty Oriel Green & Uncle Albert McNamara at the Rural & Remote Mental Health Conference, Albany



Binalup (Middleton Beach), Albany WA





'Strengthening Our Community', Western Australian Association of Mental Health services Conference Hyatt, Perth WA

Elder, Aunty Margaret Culbong, joined a panel discussion on day one of the WAAMH conference, with project team members. The panel was facilitated by Vicki O'Donnell, Director of the Aboriginal Health Council of WA. Other panellists included Jen McGrath, Acting Mental Health Commissioner, Leanne Durrington, Director of WA Country Health Service and Professor Helen Milroy. Panel members responded to a series of questions posed by Mrs O'Donnell that attended to the current state of play in the sector when it comes to Aboriginal and Torres Strait Islander social and emotional wellbeing.

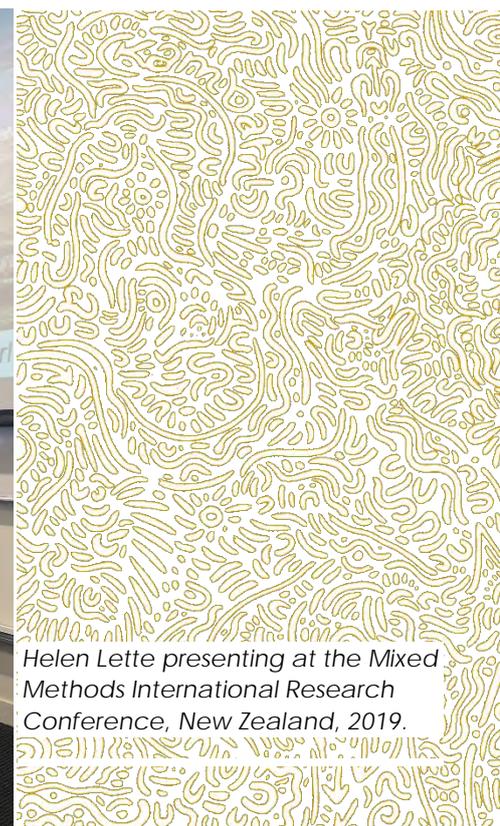


Mixed Methods International Research Conference New Zealand

In December, two team members attended and presented at the Inaugural Australasia & Pacific Regional Mixed Methods International Research Association 2019 Conference held at Massey University in Wellington New Zealand.

Three papers were presented at the conference and are in the mid stages of development for publication.

- Mixed methods in a decolonising intervention: developing a safe space for co-design
- Measures of Change: From Co-Design to a Single Case Pilot Study
- Co-design of a quantitative client experience of service measure with Aboriginal and Torres Strait Islander young people: Were we really listening?



Helen Lette presenting at the Mixed Methods International Research Conference, New Zealand, 2019.

PROJECT PERSONNEL CHANGES

Capacity Building for Aboriginal Staff

REESHA QUARESIMIN — SEDA PLACEMENT STUDENT

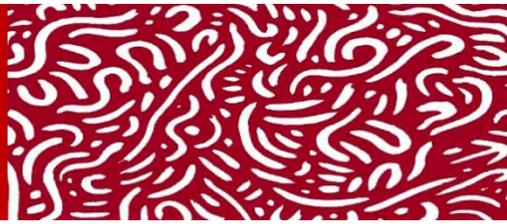
Reesha joined the Looking Forward Moving Forward team as a part of her Work Placement through her high school and the SEDA National Indigenous Education and Leadership Program. Over 18 weeks Reesha shadowed project officer, Rachael, to gain firsthand insight into the world of Aboriginal Mental Health Research. Reesha's passions lie in helping her community, whereby her goal is to work with children in the younger years. She believes prevention/early intervention is the best action she can take to help. Reesha presented to the OTSWSP staff about the SEDA program and its aims and benefits for young Aboriginal people in providing opportunities to engage in learning, mentoring, leadership and career development. Reesha has now taken up a fulltime position as Aboriginal Liaison Officer with SEDA to coordinate their *Baldja Mob* events.

The project team continue to engage with Aboriginal young people early in their career to offer relevant opportunities to develop their project skills and experience in the area of Aboriginal health and wellbeing through a range of project activities and roles.



Reesha Quaresimin
with team member
Rachael Pearson.

RESEARCH FELLOWS



Dr Helen Lette will be retiring in the early part of 2020 after three years of valuable service to the project and the community. Helen has provided the team with a solid foundation in setting up the evaluation, with her service experience as well as qualitative research and evaluation background. The team wish her well in her retirement adventures.

Dr Britta Biedermann will return to her substantive position within the School of OTSWSP after her two-year secondment to the project. Britta has assisted the project team in establishing survey instruments for use across the community services sector and to local community members. The team are most grateful for Britta's expertise and advice in developing the quantitative requirements of the project evaluation.

SUPPORT STAFF



Rachael Pearson left at the end of the year to take up employment opportunities in Queensland. The team wish her well and will miss her enthusiasm and community networking skills. The project officer role is an identified Aboriginal and/or Torres Strait Islander (50D) position that enables a career pathway for Aboriginal staff who seek to develop their project based experience in the area of Aboriginal Health research.

Savannah Dann has joined the team. In taking up the role, Savannah had this to say:

"I am a Nyul Nyul, Sicilian and Croatian woman from Beagle Bay in the Kimberley. My father has raised me with a strong knowledge of our culture as saltwater people. I have worked within many organisations including Gumala Aboriginal Corporation, Aboriginal Legal Service, Clontarf Aboriginal College, and the Faculty of Business and Law within Curtin University."

Who are the organisations involved in the project?

- The Mental Health Commission
- Western Australian Network of Alcohol & other Drug Agencies (WANADA)
- Western Australian Council of Social Services (WACOSS)
- Western Australian Association for Mental Health (WAAMH)
- Richmond Wellbeing
- MercyCare
- Palmerston
- Hope Community Services
- RUAH
- St John of God Health Care Midland

Due to the Elders' cultural status in the community, there are cultural expectations that the **executives and senior leaders work directly with the Elders.**

Service Partners ensure they engage their key staff members in the Project, including board members, clinical managers, and Aboriginal staff members.

Service partners have been encouraged to step back from conventional and business ways of working and connect on a more personal level with a **greater focus on building relationships.**

Thanks

We, the project team, extend our thanks to the service leaders and staff, and to the Elders in particular, who have participated in the project throughout 2019.

We thank the Elders for **maintaining their trust** in the team and in the service staff.

We thank, also, our funders and supporters, the National Health and Medical Research Council of Australia, the WA Mental Health Commission and the partner organisations for their continued engagement and support.

We also thank the School of Occupational Therapy, Social Work and Speech Pathology, Curtin University for their continuing support.

A special thankyou to the **Nyoongar community** for continuing to show us the way in this research. We remain committed to this journey with a strong vision to make a **real difference** in the lives of those experiencing mental health and drug and alcohol concerns.

Funding

The Looking Forward Moving Forward Project is funded by a National Health and Medical Research Council Partnership Project Grant with financial and in-kind support also committed by the 10 service partners.

Ethics

The Looking Forward Moving Forward Project has been approved by the Western Australian Aboriginal Health Ethics Committee (772) and the Human Research Ethics Committee at Curtin University (HRE2017-0446).

SERVICE PARTNERS



Government of Western Australia
Mental Health Commission

PROJECT TEAM



Michael Wright



Margaret O'Connell



Britta Biedermann



Helen Lette



Tiara Culbong



Rachael Pearson

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