

Posters



JOSIFINI BABA

Formulating new goals for Global Health: First Nation Australians

In 2012, the United Nations initiated a global consultation around the formulation of the post-2015 development goals to replace the current Millennium Development Goals, intending to integrate both universal poverty reduction and sustainable development agendas.

Despite the global intention of the goals, no first nation populations have been directly targeted to identify their perceived needs for sustainable development – or health in particular.

This study provides a vignette of Australian first nation peoples' perspectives on essential health needs, barriers to achieving good health and the responsibilities around provision of these needs.

Focus Group Discussions and in-depth interviews were held in two suburbs of Brisbane serviced by different models of Indigenous health services; a community controlled health service and an Indigenous health centre provided by Queensland Health.

Findings suggest understandings of health and appropriate health care provision and governance are largely shaped by the nature of the health service accessed. However, all participants asserted the maltreatment of their ancestors and availability of culturally appropriate healthcare centres as key determinants in health inequities.

The availability, structure and engagement of Aboriginal community health services are significant in the provision of quality care, but also shape perceptions of health, and community participation in governance and accountability.

Josifini Baba is an Australian of Fijian descent. Her key research interests lie in closing the gap between Indigenous and non-Indigenous health in Australia, and in reducing health inequalities more generally. She completed this study as her thesis to complete a Master of International Public Health.

DAWN BESSARAB

Yarning as an Indigenous Method in Health Research

Research into the health of Aboriginal and Torres Strait Islander peoples has been prolific over the past fifty years; with little thought given to application of Indigenous research methods and the quality of relationship between the researcher and participants. *Yarning* as an Indigenous research method has proven to be effective in health research with Indigenous people. Applying the use of story in conjunction with yarning; the research topic yarn, provides a framework for qualitative research that enables the researcher and the Indigenous participants to develop trust and move towards a deeper engagement and understanding of the research topic. Yarning is a culturally safe method that builds on Indigenous knowledge systems aiding Aboriginal health and wellbeing.

This poster will introduce participants to the process of *yarning* and how the research topic yarn can be used to move beyond general conversation towards a purposeful yarn that provides legitimacy to the collection of data. Workshop attendees will gain an understanding of the different processes involved in *yarning* as a research tool and how the storying process can add value to the research interview. Understanding that the yarning is not a linear process but a circular process that enables deeper exploration of the research question is integral to knowing how to apply yarning as an Indigenous research method.

Associate Professor Dawn Bessarab is an Aboriginal woman of Bard (West Kimberley) and Yindjarbandi (Pilbara) descent. She is an experienced Indigenous Researcher who is engaged in qualitative research looking at interventions and collaborative approaches to addressing the health issues affecting Aboriginal people across the State. She is a social worker who applied Indigenous Research methodology when doing her PhD and used yarning in combination with storying (narrative) as an Indigenous research method in gathering her data. Since completing her thesis Dawn has published a paper

on yarning and presented at local, national and international conferences on the application of yarning and narrative not only as a research method but as a practice tool that can assist in working more effectively with Aboriginal people particularly in the area of health. Her presentations have focused on the use of yarning and stories as a culturally safe process that can add value to conversations around the health and wellbeing of Aboriginal people.

SOPHIA CLOSE

Overlapping Cultures: How Indigenous knowledge transforms development practice

Many Indigenous peoples experience high levels of community conflict and are governed by weak or unsustainable non-Indigenous systems and institutions. They are often unable to access service delivery and are dislocated from customary practices of culture, law and leadership. There is much conflict, violent and structural, taking place in Indigenous communities, some of which is exacerbated or triggered by development.

In line with the 2007 *UN Declaration for the Rights of Indigenous Peoples*, Indigenous communities worldwide are seeking to engage with development actors to assist them to attain their rights to self-determined development. I argue that the current development system may create further conflict in communities because it often overlooks or does not value or empower Indigenous knowledges or cultures. This fundamental flaw in the current development system indicates that using development as a tool to achieve change in Indigenous communities is risky.

My research specifically investigates how, in the future, through the integration of Indigenous knowledge, the current development system may evolve to contribute to conflict transformation and self-determined development in Indigenous communities.

Sophia Close is a PhD Candidate at ANU's National Centre for Indigenous Studies. For over 10 years she has been working in the international development sector, with a focus on Indigenous governance and conflict, including field experience in the Asia Pacific region and Eastern Europe. In 2013, Sophia competed a two year posting in PNG managing AusAID's democratic governance programs.

PAYI LINDA FORD AND JOHN PRIOR

Embedding Indigenous Knowledge in the School of Education at CDU

This paper reports on a project initiated to support the School of Education's (SoE's) impetus to embed Indigenous Knowledge (IK) into their Bachelor of Education (Primary) Degree. This move to increase the level of IK in Higher Education curricula is a response to a national push stimulated by the council of Australian Governments (COAG). This embedding of IK into the SoE units has been sporadic and intermittent. The incorporation of Indigenous Knowledge into the BEPD program will be on-going and require further work and resourcing.

The project was conducted through a series of interviews with School of Education staff; workshops seeking wider Indigenous input; a desk top review of School of Education course units and liaison with CDU Library. A final report was presented to the School of Education on work done, findings and recommendations.

Indigenous comment and input into the report was welcomed. The Libguide developed by the CDU Library should be a useful resource. The SoE now has units of study being developed which focus on Indigenous Knowledge.

Dr Payi Linda Ford is an Aboriginal woman from the Rak Mak Mak Marranuggu clan, Kurindju, in the Finnis River area, and is a Senior Research Fellow at The Northern Institute at CDU, with whom she has a long association. Her knowledge and expertise in working with Indigenous groups is clearly invaluable to TNI. She graduated with her PhD in 2006 from Deakin University.

John Prior has many years experience working cross culturally in PNG and over 30 years in the NT working with Indigenous people. He is Research Assistant for Payi Ford.

GLENDA KICKETT

Indigenous Lifes Story: A Research Paradigm

My Phd research is about Indigenous Life Story and as Aboriginal and Torres Strait Islander people how and why we tell stories. Our stories are about creation, country, social and cultural relationships, family and kin, and community. It is a process we use when meeting new people from different parts of country to make connection and build familial relationships. Telling our stories evokes a sense of connectedness, commonality, and assists to build relationship, is culturally safe and is healing.

For my research, I am telling my story as an Aboriginal child who was in care in the 1960's and 1970's. I am using autoethnography as method to tell my story, and in the research process expounding Indigenous Life Story as a research paradigm. Both methods have encouraged me to place my voice and my lived experiences as an Aboriginal child in care in the forefront of my research.

In my research, I hope to develop Indigenous Life Story as model for practice for non-Aboriginal workers to work culturally responsive with Aboriginal and Torres Strait Islander peoples in Social Work. I hope that Indigenous Life Story will enable non-Aboriginal workers to gain an in-depth understanding of an Aboriginal person's lived experiences through building relationships and to work culturally appropriately to support them on their journey of healing.

Glenda Kickett is a Nyungah woman who has cultural and traditional ties to Perth and the wheatbelt through the Warjuck and Ballardong Nyungah people of the South West of Western Australia.

She has a Bachelor of Social Work Degree from the University of Western Australia; a Master of Arts Degree: Indigenous Research and Development; and is currently doing a PhD at the university of Western Australia.

She is the Executive Manager of Centrecare-Djooraminda which provides Out of Home Care accommodation and support services to Aboriginal and Torres Strait Islander children who are unable to live at home with their families, and who are in the long term care of the Department for Child Protection; and five intensive and early intervention support services to Aboriginal and Torres Strait Islander families who may have issues which impact on their ability to care appropriately for their children and to keep their children safe. Glenda has worked at Djooraminda for thirteen years.

Glenda was named the Social Worker of the Year and the Aboriginal and Torres Strait Islander Social Worker of the Year at the WA Social Worker Awards in 2010; and was also awarded the Grace Vaughn Award by the University of WA.

She is a mother of one, Samuel. She has a strong interest in Aboriginal and Torres Strait Islander children in the care system due to her own experiences in care in the 1960's and 1970's.

GANESH KORAMANNIL

Conceptualising a free-standing community based, and culturally oriented education system for the Aboriginal Australians: What does the pre-contact Aboriginal education inform the future?

Scrimgeour's (2002) research about the barriers to Indigenous education and educational research identified many of the policies and practices of the mainstream community and institutions and that of various Australian governments as some of the key barriers to Aboriginal education and research reforms. These results are easily vetted by Indigenous perspectives while they would be challenged by a still prevalent mainstream outlook of a colonial and Eurocentric mindset and squarely blamed on the aboriginal people themselves.

Aboriginal education has, if at all, undergone very limited positive changes since this research. Only breaking the barriers, in particular the barriers in thinking, is likely to lead the way to significant improvements and the future of Aboriginal education.

Australia's entrenched colonial past and significant losses of Aboriginal languages, culture and identities, necessitate not just thinking outside the box, but thinking far away from it to break the present barriers. To do so, there is a pertinent need to come out of this boxed-in situation.

Going back a few steps in Aboriginal history to the pre-contact period, this paper will consider an educational model informed by Aboriginal axiology, epistemology, ontology and methodology to conceptualise a free-standing education system based on Aboriginal ethos to be built and managed by Aboriginal people.

Ganesh Koramannil has a Masters in Language and Linguistics, MEd in TESOL and a Post Graduate Diploma in Teaching and

Learning (PGDTL). He currently coordinates the Bachelor of Indigenous Language and Linguistics (BILL) programme at Batchelor Institute.

Ganesh has taught linguistics, literature, and ESL in Australia, India, and in other International contexts. He was the first ESL consultant on the Scholarship that offered university education on a cruise ship sailing around the world.

Since 2008, he has worked closely with Aboriginal and Torres Strait Islander student cohorts and in Maningrida and Ramingining communities.

Ganesh's areas of interest include education, languages, cultural studies, ESL and EAP. He enjoys working in culturally diverse, educationally challenging and socially engaging situations and hence he cherishes the time at Batchelor and ACIKE.

PATRICK LOYER

FNMI education in Alberta, Canada and the ATA - moving toward FNMI student success

Like Australia, Canada has many parallels when it comes to how their indigenous populations were and are being dealt with. One of the top issues in both countries is the education of their indigenous peoples. In the province of Alberta, Canada the specific term regarding Aboriginal education is "First Nations, Metis and Inuit" (FNMI) Education. The Alberta Teachers' Association (ATA) is the provincial voice of teachers in Alberta. As that voice there is a need to have strong policy related to FNMI education to guide their actions on this issue and to inform all stakeholders on the stance the ATA takes. The ATA also has a public Position Paper regarding their beliefs and views on this issue. Both the policies and the position paper are meant to provide a framework for all education stakeholders to follow including teachers, whether they work with FNMI students or not, and to improve FNMI student success. Some of these students will attend public schools coming from one of the many Reserves. In the true sense of being Aboriginal, this session is meant to provide a sharing, of both the policy and position paper that the ATA has on FNMI Education.

Patrick Loyer is an Aboriginal educator of Cree descent and has been involved in education for 33 years, inclusive of 12 years working in Aboriginal education for the Calgary Catholic School District and one year of teaching English in Japan. Pat's awareness of the issues surrounding urban Aboriginal education combined with his experience in both the classroom and in administrative roles has placed him in high regard with the Aboriginal community.

For the last 5 years has taken on a new role as Executive Staff Officer in the Professional Development program area of the Alberta Teachers' Association.

A current highlight in Patrick's personal life is his 4 grandchildren. He and his wife, Jeanette, love being grandparents and having the opportunity to spend time with them.

KAREN MCPHAIL-BELL

We have a lot to learn yet: A postcolonial lens in health promotion

Health promotion progresses a social justice and empowerment agenda and thus emphasises working with people to increase their control over their health. Certainly, Australia has experienced much success in this endeavour and is internationally recognised as a leader. However, health promotion has failed Indigenous Australians; a fact that is echoed in the health outcomes that ironically provide us with the “moral imperative” to act. Further investigation has also revealed health promotion’s foundation in colonial imaginings. Thus, this paper calls for the culture of health promotion to be examined as a risk factor for poor Indigenous health.

To complement this call, this paper presents findings of an ethnographic study of Indigenous health promotion practice, undertaken from a postcolonial and critical whiteness framework. These findings provide a narrative of strength and innovative approaches, highlighting the value of Indigenous knowledge. These findings also contradict the biomedical tendency to construct culture as illness-producing. More broadly, this study’s findings entail important lessons for health promotion to consider, if it is to move beyond the rhetoric, to truly increase people’s control over their health.

Karen McPhail-Bell has worked in a range of health promotion, community development and policy roles. She has worked in government settings (e.g. Queensland Health), non-government organisations (e.g. Oxfam Australia, Queensland Council of Social Services, ADRA Solomon Islands) and academia, primarily based in Australia but also in the Pacific and a WHO internship in Geneva. Karen is currently undertaking her PhD research, examining health promotion practice with Indigenous Australians in urban settings.

HATICE SITKI

Cultural Sovereignty: Branding Australian identity into Indigenous identity

This paper explores the cultural identity of Australia’s Indigenous People that is already part of its collective group identity. Their cultural identity has been, as ‘*visible + silent*’ (Sitki: 2009) in the daily banal myths and symbols of Australian ‘cultural unconsciousness’. Australia’s collective and ‘official’ myths and symbols are made up of British, monarchical, white and Christian myths and symbols. Unofficially, Australian identity is made up of the cultural identity of its Indigenous People’s cultural heritage. We buy their ‘cultural identity’ as souvenirs in any touristic shop to take overseas. QANTAS flight attendant’s uniform until recently was made up of Indigenous patterns. There is a need for acknowledgement of the existence of the Indigenous culture as an entity of its own with the Constitution of Australia. The cultural contribution of the Indigenous Peoples’ to the ‘creation’ of Australian national identity has yet to become part of Australian official/external symbols. The Constitution of Australia does not have a Section

acknowledging the ‘cultural sovereignty’ that gives equal footing to the cultural contribution of the Indigenous Peoples to the ‘creation’ of Australian national identity. One tangible acknowledgment of cultural contribution would be having Indigenous myths and symbols on such things as Australian passport, currency, State and Territory logos.

Dr Hatice Sitki is the Principal National Myths and Symbols Consultant and Founder of SERSA. Dr Sitki’s Research Areas are: Semiotics, *Branding National Myths and Symbols (BNMS)* ©, Turkey and Europe/EU, Myths and Symbols, Diasporas grouping and re-grouping manifestations in visual, silent and not-silent demonstrations, poly-cultural and multi-cultural group identities, and indigenous collective group identity, tourism, merchandising of national identity for profit and not-profit, ASEAN.

MIEKE SNIJDER

Community development as an approach to ‘Close the Gap’ between Aboriginal and non-Aboriginal Australians

This presentation will discuss the findings of a literature review on community development projects in Aboriginal and Torres Strait Islander communities in Australia. Community development is defined as a bottom up approach in which community members identify their own problems and solutions to these problems, they are empowered to take control over their own development. Peer-reviewed and grey literature was searched to identify publications describing evaluations of community development projects in Aboriginal and Torres Strait Islander communities between 1990 and 2012.

Thirty-two evaluations were identified; standardized tools were used to assess the quality of both qualitative and quantitative research. Level of community participation was assessed. Aims of bottom-up community development projects were compared with the seven building blocks of COAG’s top-down Closing the Gap policy (i.e. early childhood, schooling, health, economic participation, safe environment, healthy housing and leadership & governance).

Quality of research was found to be poor, but level of community participation was generally high. Projects showed a positive impact on the community. Projects addressed multiple building blocks, but none addressed all the building blocks. Additionally, projects addressed empowerment and cultural identity. These were identified as core issues and more important than any of the building blocks.

Mieke Snijder is currently a PhD student at the National Drug and Alcohol Research Centre (NDARC, University of New South Wales). Her PhD project aims to reduce alcohol related injuries in Aboriginal communities in rural NSW and explores opportunities for true collaboration between Aboriginal Medical Services and university-based researchers, without losing on the quality of research methodology. Mieke has a background in Psychology and Public Health and her main focus in her work is alcohol and drug issues. Her passion is to use her interest in public health and research to improve the lives of others, especially the most disadvantaged members of our community.

KERRY TAYLOR

Modelling cultural safety in Aboriginal suicide prevention education

With suicide known to affect Aboriginal communities disproportionately, the need for targeted prevention programs is paramount. One such program developed in Central Australia - 'Suicide Story' – has recently launched a facilitator training program to enable more widespread and sustained implementation. Suicide Story is a community education program, with an audio-visual component, aimed at increasing awareness of suicide and capacity to respond to suicide risk in Aboriginal populations. This paper reports on a project which provided cultural safety input in the development of the facilitator training phase of the 'Suicide Story' program.

Cultural safety was adopted as the preferred framework because of its focus on critical reflection, decolonising practices and the shared value base of personnel involved in the collaborating organisations. There was also a shared desire to formally embed cultural safety principles into the program, which had previously only been incorporated intuitively.

The tasks undertaken in this phase of the project included a literature review; developing a set of guiding principles for users of the manual; a critical review of all training materials to embed cultural safety principles; and delivery of a workshop for the personnel who will provide the facilitator training programs. Critical cultural safety principles demonstrated in this project include a genuine adherence to a 'both ways' philosophy (a negotiated exchange in teaching and learning allowing for two systems of knowledge) and developing a shared understanding of what this means; decolonising practices such as key staff relinquishing control in an effort to cease 'trying to engage' and to allowing themselves to 'be engaged'. These required 'deep listening' and a genuine regard for, and use of, Aboriginal pedagogy.

This project has been a critical stage in a continued journey of capacity building, the result of which is an innovative program in Aboriginal suicide prevention education, driven by Aboriginal community members with the support of a community based organisation. Lessons learned are worthy of sharing with other remote practitioners seeking to optimise their resources and skill sharing. The lens of cultural safety allows for the opportunity to reflect and revise, and ultimately to adopt a position of true engagement.

Kerry Taylor is a nurse academic who has worked in Central Australia for over 20 years. She has co-authored a text called 'Health Care and Indigenous Australians: Cultural Safety in Practice' (Taylor & Guerin, 2010). Kerry's doctoral thesis examined the experience of intercultural communications involving Indigenous Language speakers in health care. Kerry's main research and education interests are concerned with intercultural practice, health literacy and applied cultural safety.

ANGELO TUBAC

The language Preference of the Bilingual Eskayan Tribe in Taytay, Duero, Bohol

This study determined and analyzed the language preference of the Bilingual Eskayan tribe in Taytay, Duero, Bohol, Philippines. One hundred forty one (141) respondents were asked to answer the Demographic and Language Profile Questionnaire.

The accomplished language profile questionnaires and the recorded data from the interview were identified and tallied. The findings revealed that Boholano-Bisaya is dominantly used by the Eskayan tribe. An ethnolanguage (like Eskaya) is falling out of use and bound to be replaced by the mainstream language of the bigger and more progressive communities in Bohol.

Angelo Ofianga Tubac is currently the Dean of the Liberal Arts and Education of Cristal e-College, Tawala, Panglao and a part time Assistant Professor at the College of Arts and Sciences of Holy Name University, Tagbilaran City, Bohol, Philippines. His interests include Sociolinguistics and Indigenous Studies.

