



Acknowledgements

We acknowledge the traditional custodians of the land on which we are meeting on and pay our respects to elders past and present

We acknowledge that the research was conducted on Yawuru country and

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AIATSIS

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Outline

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Background

Growing literature on wellbeing measurements

- multifaceted and complex
- experiences of the past, the present and the future has implications on how wellbeing is lived, experienced, defined and understood
- depends on location, culture, life phase and life circumstances

Stiglitz et al (2010, p7) suggest “what we measure affects what we do and if our measurements are flawed, decisions may be distorted”

The capability approach postulates that the ‘good life’ is one in which the person has freedom to lead the life they value and that freedom is a genuine choice which carries both instrumental value and intrinsic value (Sen 1999).

Two crucial issues with developing indicators of wellbeing

- whose capabilities/wellbeing aspects are we measuring?
- what are the values attached to the different capabilities?

Timeline of key events

- 1994 First native title claim lodged with the NNTT
- 1999 Eight different claims combined in to a single application
- 2001 The Federal Court decision on Kunin lawground
- 2004 The larger native title claim (2,934 kilometres squared) is advertised, so that any person who may have an interest is notified and can respond.
- 2005 Mediation ends and the claim is brought back to the Court for the judge to make a decision.
- 2006 On 28 April Justice Merkel, Federal Court decides that Yawuru have maintained their law and customs from the time of Bugarrigarra
- 2008 Appeal by State of Western Australia against the determination and finalisation of determination
- 2010 Yawuru Agreements signed

Motivation and shifting landscapes

Knowledge Vision

- Knowing Our People and Community
 - Yawuru Knowing Our Community Survey
 - Yawuru Language Centre
- Knowing Our Country
 - Cultural Management Plan
 - Geospatial Information System
 - Land and Sea Unit and Conservation Marine Park Management
- Knowing Our Story
 - Yawuru Knowledge Centre
- Building Our Economic Prosperity
 - Landholdings and commercial activities

Obligations - Governance - Philosophy - Strategic approach



Timeline of key events

- 1994 First native title claim lodged with the NNTT
- 1999 Eight different claims combined in to a single application

mabu liyan

Yawuru's wellbeing is attached to the philosophy of *mabu liyan*

liyan- conjures up a plethora of meanings and interpretation

Yawuru derive *mabu liyan* from touching, eating, feeling, being, relating and doing

Liyan is the center of our being and emotions ... it is a very important characteristic that forms our wellbeing, keeping us grounded in our identity and our connection to country, to our family, our community and it is linked to the way we care for ourselves and our emotions" (Mckenna, 2011: 4)

Good *liyan* comes from accountability, truth, honesty.. Jealousy is very bad *liyan*. Yawuru can get good *liyan* by giving... by teaching (Male 58 years)

liyan has always been there.. Like the soul when you are born with (Female 56 years)

My *liyan* feel good when I link in with country, when I feel the breeze, feel the fire. When I am getting out fishing and practising cultural things that I have learnt. The more times I do that, the more times I feel good (Male 49 years)

Yawuru use to get blood cockle. We are saltwater people and we hunt from the sea. The cockles have disappeared now. We feel low from a wellbeing perspective.. As a wellbeing dimension, we can't get that anywhere now.. To see the landscape cleared from what it previously was.. a lot of Yawuru people.. we feel our *liyan* no good (Male 41 years)

Methodology

- Defining and reporting of Indigenous wellbeing must be a joint process between local people and government (Gooda 2010; Dodson 2005)
- A partnership approach should be developed on the basis that the indicators that measure Aboriginal people's well-being must be determined by Aboriginal people, not imposed on us by governments or agents of the dominant society (Yu 2011)
- Conceptions of wellbeing cannot be extracted from country, people and place

Four broad phases

Phase 1 - Yawuru conceptualisations of wellbeing

Phase 2 - Developing wellbeing indicators

Phase 3 - Reporting and validation

Phase 4 - Prioritising and ranking of indicators

Research activities received formal approval by Human Research Ethics Committee at the ANU
Protocol Number 2013/249

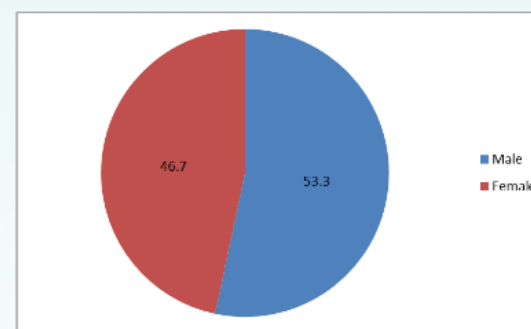
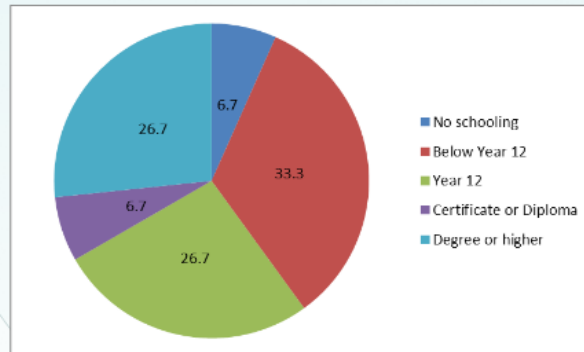
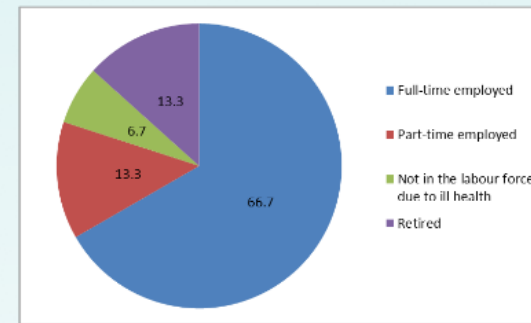
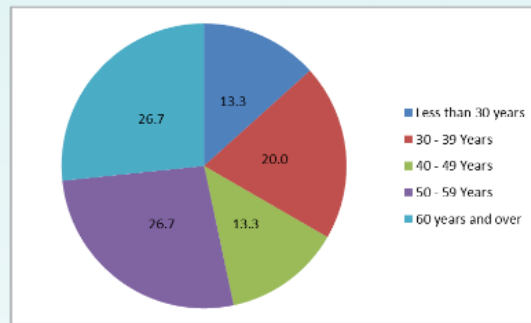
Phase 1 - Interviews

Semi-structured Interviews

- 15 members of the community (young, old, male and female)
- Describing a good life
- the concept of *liyan* and how that relates to wellbeing



Characteristics of interviewees



So the whole talk around the town at the moment is **who caught salmon, where are they running and where they are not running, how many, who did they give it to**. My daughter and her partner went fishing the other day and they got about 13 to 14 salmon. And then we say “**well how do we distribute them**”. We cleaned the fish that night, I couldn't go because football was on but when they came back it was great that they caught fish, we had fresh fish, we all like to eat fresh fish, and **eating fresh salmon is a ritual**, and that is a wellbeing thing.

It is a **cultural thing to catch fish at this time of the year**. And if you are successful, and you get a few fish you can share it with your family and friends. Give my grandmother fish, give on both sides of family fish. When there leftover, we can see who else, friends of relatives, split it up. We prepare the fish, I cut it up and I wrap the fish up and the next day, they go and distribute the fish. So that is an indicator for what I would think is wellbeing. Participation also because our grandson went out, and he caught three fish so he is learning. Those things, as normal as they seem, are part of building and ensuring that there is an enduring kind of wellbeing. It is the whole context.

Fishing is not just fishing for recreational purposes, it is fishing because it has a cultural and social and obligatory dimension to it. Because it makes you feel good because you have actually done it. Because you have been successful... You feel good because you have fulfilled your cultural obligation... (Male 58 years)

The stories of connection to country are so rich. These are stories which link us in the present to the past and have been passed down from one generation to the next. **Everything has a name - plants, animals, the weather, the landmarks etc. Connection to land is at a deeper level with the many spiritual stories that are engrained in the land.**

Safety often gets forgotten – being safe in your own house, being safe in your community, being safe at work. It is not just physical safety which is important, but also personal safety. Feeling personally safe within your family and tribe.

Sometimes you have to leave your country to be educated elsewhere. Those who leave Broome in order to do this **should feel safe to come back to their country for example at funeral time. It is important to be welcomed back by your family.** You are always going to get Yawuru people who will flourish elsewhere.. but to know that you can always come back.. not jealousy..(Female 34 yrs)

Connection to family and place within family is part of our overall identity. It is so important to know who you are and where you are from. It saddens me to say there are some people who have lost some of their identity and family connections as a result of Westernisation and government policies.

If you are emotionally and spiritually not right, that has an impact on your physical health which includes your immune system. If you have chronic stress, that has an impact on your blood sugar levels and your body's ability to fight infections. One's health is not just the physical wellbeing but also must include one's mental and spiritual wellbeing. You can't treat one part without treating the "whole person" i.e. holistic health. (Yawuru Female 34 Years)

When I go out to town and little kids start to call me in my language make me feel so proud. And the boys go back into ceremonies and that makes me feel good as well. I have seen boys go through the law and culture and that has started to reinstate our cultural ways of doing things [...] (Yawuru Male 63 Years)

Others have their own ideas of how to live and we need to enforce our ways and through education, get into good government areas so that they can push those issues and make it balance. A lot of your ways of doing things has been disturbed and that don't make me feel good. But if we have some sort of management, if we get a balance, that will make me feel real good..

To be able to educate others about how we care take this country. That would make me feel good. Again, those sort of input, **if we had our rights to say this is how we would like to have a control**, have a balance (Male 63 Years)

Water is a big part of our life and it is in the ground and you have to pass through that so anything that affects that is insane or criminal... To infect or to stir that in some way .. but going through all the right protocols would seem logical. I would probably, with the right amount of information may accept towards working in partnership as long as we are happy. **As long as we got good control of how it is been delivered or extracted.** (Male 49 Years)

You have to be at the table that's at the top. **Being part of leadership. Being at the table mobilises your ability to exercise your right.** I see some kids losing that connection with country which is why I am moving into my role now which is cultural development (Male 30 years)

Phase 2

Focus group workshops

- Men and women groups
- 10 men and 16 women
- Identified 108 indicators from the interviews
- Pick Indicators that they feel are important and place them into particular boxes (domains)



Results

Key themes from interviews

- family, identity and relatedness
 - connection to culture
 - connection to country
 - health
 - *liyan*
 - community
 - safety and respect
 - recognition and self-determination
 - standard of living
 - other themes
- range of experiences and views

Figure 3: Yawuru Draft Wellbeing Framework (Females)

Mabu Liyan

Connectedness, Spirituality, Feelings

Liyan is ... feeling happy; feeling confident; feeling proud; honesty; not feeling angry or jealous; being able to manage anger, sadness, worry and loneliness; being kind, caring and a decent human being; having good feelings in your interaction with others; having a balanced spiritual centre and knowing how to return to balance when things are rough or tough

Community

- Participation in community cultural events
- Giving back to my community and society
- Involvement in community through sports, church, women's group, men's group, band, choir
- Attending and contributing to Yawuru meetings
- Providing care and support for the elderly and those with poor health
- Being able to have say or have control over what happens in my community
- Feel respected by and show respect to Indigenous groups in my community
- Feel respected by and show respect to non-Indigenous groups in my community
- Community planning is transparent and inclusive
- Strong leadership and role models
- Everyone in community feels pride and sense of belonging
- Having and receiving support from friends and community

Standard of Living

- Have a secure or constant income including a diversity of sources of income
- Able to pay for basic costs of living
- Have money saved for emergency
- Able to buy items for enjoyment (movies, holidays, gifts, eating out, nice clothes)
- Having access to transportation
- Owning a car
- Owning your own home
- Able to have free time for enjoyment and relaxation
- Having a meaningful job to you
- Having a secure job
- Have a career plan or education plan
- Adequate housing conditions with water, electricity and proper sewerage

Journey to date - Yawuru Wellbeing Framework

Conceptions of wellbeing is adaptable and changing to the shifting landscapes, yet staying true and resilient to maintaining what it is to be Yawuru

Blend of traditional and mainstream definitions - being Yawuru in the face of modernity

Mainstream indicators are not necessary viewed as outcomes in themselves, instead as pathways towards other domains of wellbeing like self-determination, autonomy and being able to contribute to community

Have measures of how one's life is going but also how one is feeling

Strength of one's connection to culture and country pivotal to sense of wellness and to *liyan*

Next Steps

Given the multi-faceted nature of wellbeing, how do Yawuru prioritise which indicators are important in the short, medium and long term for monitoring progress on wellbeing?

Phase 4 - Ranking and prioritising indicators from the domains and a piloting of a survey on wellbeing



Galiya

Thank you



