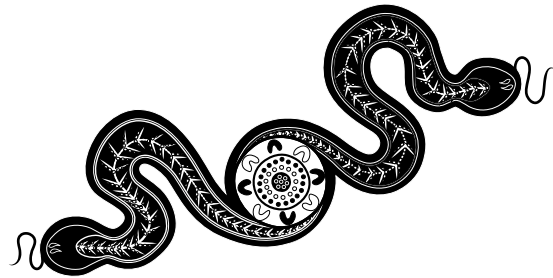


Presentations



CHIE ADACHI AND VERONICA DOBSON

New ways of learning and teaching Arrernte - developing language and culture course online

The current paper explores ideas and issues around developing curriculum for learning and teaching of an Indigenous Australian language. As part of a tertiary course at the newly established Australian Centre for Indigenous Knowledges and Education (ACIKE), the Central and Eastern Arrernte language and culture curriculum has been developed. This paper presents a story of developing new ways of transmitting the Arrernte knowledge by creating multimode of learning and teaching space and incorporating the oral tradition into non-traditional mode of online teaching with the Arrernte people.

This paper also addresses the issues of:

- Approaching and negotiating protocols to protect and share the Arrernte knowledge;
- Engaging with the community to bring benefits and potential opportunities for the participants involved; and
- Working with the community and language speakers to develop linguistically and culturally appropriate contents for tertiary students.

This paper therefore brings a much needed debate looking at the future of learning and teaching Indigenous Australian languages and culture for tertiary students.

Chie Adachi is a linguist and a lecturer for Bachelor of Indigenous Languages and Linguistics (BILL) programme. In 2011, she was awarded with a PhD in Linguistics at the University of Edinburgh (UK). The three years of her PhD was entirely funded by the Ministry of Education, Japan. Her research interests lie within sociolinguistics, pragmatics, discourse analysis, linguistic politeness, language and gender, and language and culture.

After joining BILL in July 2012, her interests now extend to cover language loss, documentation, revitalisation and

community language planning within the context of Aboriginal and Torres Strait Islander Australians. She has immensely enjoyed working on the development of online curriculum for Central and Eastern Arrernte language and culture with elders from Central Australia.

Veronica Dobson is a highly respected elder from Central Australia. She has extensively worked on the documentation and revitalisation of Central and Eastern Arrernte language and culture for many years as an educator. She was involved with establishing the orthography of this language. She also has extensive ecological knowledge of the land and takes great pride and joy in teaching this knowledge to young generations as well as non-indigenous people.

For her significant contribution and services to the community as a linguist, naturalist and ecologist, Veronica was appointed a Member of Order of Australia in 2011. She is an author of many books on Central and Eastern Arrernte language, land and culture, and a figure that many people come across once they start learning about Arrernte.

MICHAEL ADAMS

Research Methodology: Consulting with Aboriginal and Torres Strait Islander Males

Researching Aboriginal and Torres Strait Islander health requires the intertwining of ethical concerns with appropriate methods. Research methods and practice should be inclusive to invite full participation.

Most researchers have collected data on reproductive health through telephone interviews or mailed questionnaires. This study incorporated the specific cultural understandings and needs of Aboriginal and Torres Strait Islander males and the sensitivities of the topic using a different approach.

In-depth consultation and negotiation with the target communities ensured that they understood the research, were comfortable with the topic of interest and were willing to participate.

Dr Mick Adams is a descendent of the Yadhigana people of Cape York Peninsula in Queensland having traditional family ties with the Grindji people of Central Western Northern Territory and extended family relationship with the people of the Torres Straits, Warlpiri (Yuendumu), and East Arnhem Land (Gurrumaru) communities.

Mick has been actively involved in addressing issues associated with the health and well-being of Aboriginal and Torres Strait Islander males, striving to ensure that men's health issues are promoted and placed on the national and international agenda.

His PhD research examined the prevalence and correlates of sexual dysfunction among Aboriginal and Torres Strait Islander males, which includes the area of sexual and reproductive health.

Mick won the 2006 Deadlys Award for his Outstanding Achievement in Aboriginal and Torres Strait Islander Health.

He was recently awarded the winner of the Queensland University Technology 2010 Chancellor's Outstanding Alumnus Award and the winner of the Queensland University Technology 2010 Faculty of Health Outstanding Alumnus Award.

FLEUR ADCOCK

New strategies for influencing state behaviour: leveraging the United Nations special procedures to realise Indigenous rights

The adoption of the United Nations (UN) Declaration on the Rights of Indigenous Peoples in 2007 has shifted the attention of Indigenous rights scholars from norm elaboration to norm implementation. The aim of this paper is to identify strategies for leveraging the UN Human Rights Council's special procedures mechanism to realise Indigenous rights norms. Its findings are based on case studies regarding the special procedures' influence in Aotearoa New Zealand (Aotearoa) and the Republic of Guatemala (Guatemala). The research included 18 semi-structured interviews with special procedures experts, UN bureaucrats, government officials, Indigenous peoples and Indigenous rights advocates conducted in Aotearoa, Guatemala and the Republic of Panama between 2010 and 2011. The paper departs from the existing international law corpus by drawing on the rich body of regulatory literature, particularly the theoretical work of John Braithwaite and Peter Drahos (2000), to understand the regulatory potential of this non-coercive and resource-poor human rights mechanism. It argues that, by harnessing dialogic 'webs of influence', comparatively weak actors like the special procedures can influence the Indigenous rights behaviour of powerful actors, such as states.

Fleur Adcock (Ngāti Mutunga and English) is a PhD scholar with the National Centre for Indigenous Studies at the Australian National University. Her research explores how the international human rights system regulates state behaviour towards Indigenous peoples, with a focus on the influence of the United Nations Human Rights Council's special procedures

mechanism. Prior to commencing her doctoral studies Fleur spent several years practising as a solicitor in Aotearoa New Zealand as well as working as in-house legal counsel in the United Kingdom. Fleur's research interests include Indigenous peoples' rights, international human rights law, theories of social regulation and critical theories.

KATHERINE AIGNER

Overlapping Cultures: How Indigenous knowledge transforms us

The world is at crossroads. While governments come up with different reactions to the ecological crisis that confronts the planet, local Indigenous movements, through their quest for self-determination, have responded to these 'modern' crises with 'old' cultural knowledge. Indigenous peoples are asserting their rights to ecological stewardship and affirming their custodial role in maintaining lands and waters. This integration of living Indigenous knowledge into the wider 'modern' culture has transformed our understanding of our environment and manifested significant changes in the way in which the environment is protected and managed.

This paper draws on empirical evidence to investigate how the transmission of Indigenous cultural knowledge enriches cultural heritage protection and management of sites and country in northern New South Wales and southern Queensland.

Katherine will be joined by Ngarakwal and Githabal custodians.

Katherine Aigner's ethnographic film experience started when she took a Super8 camera to central Kalimantan (Borneo) in 1991 to record ancestral rituals of Dyak tribes. In 2001 she travelled on a cultural tour of England, Ireland and Wales with Aboriginal activist Isabell Coe. She has worked with Indigenous knowledge holders and custodians around Australia and overseas and made educational documentaries on preserving cultural heritage, including the award-winning *Australian Atomic Confessions* (2005). Collaborating on various projects, she worked as an assistant curator at the National Museum of Australia and is currently an associate curator at the Ethnological Museum of the Vatican Museums. As a PhD student at ANU's National Centre for Indigenous Studies, her research focuses on the late north coast Bundjalung filmmaker, custodian, activist and knowledge holder, Lorraine Mafi-Williams (1940-2001).



JON ALTMAN

Thinking Indigenous economy: A survey from assimilation (1963) to neoliberal normalisation (2013) and beyond

In 1963 as AIATSIS was formed assimilation was the dominant mode of thinking about Indigenous economic development, influenced in part by the then dominant modernisation paradigm. Yet in the 1960s and arguably to the present the discipline of economics has been largely absent from Aboriginal and Torres Strait Islander Studies. This paper traces key shifts in thinking about Indigenous economy in the past 50 years. While research on Indigenous economy has expanded, little of this is based on participant observation and primary data collection. Much of this research monistically envisages Indigenous integration into the conventional Australian economy.

This paper explores the genesis and persistence of such thinking in a pluralistic settler colonial society in part through a survey of the literature but also influenced by a new emerging historiography of Indigenous economic engagement. It discusses the implications of such thinking both for policy development and the wellbeing of Indigenous Australians as broader political and global economic circumstances have transformed; and considers prospects for some unconventional alternatives that emerged, especially during a policy period labelled 'self-determination', for the future. In doing so, the paper will engage with the conference theme of breaking deeply-entrenched barriers in research and thinking about the Indigenous economy.

Jon Altman is a research professor in economics/anthropology at the Centre for Aboriginal Economic Policy Research at the Australian National University where he was foundation director 1990–2010; he is also a visiting fellow with the Native Title Research Unit at AIATSIS. Since 1978 he has been an Associate and then full member of AIATSIS. He is also a Fellow of the Academy of the Social Sciences in Australia and an Honorary Fellow of the New Zealand Royal Society.

CLAIR ANDERSEN

Indigenising Universities in Australia

As Aboriginal people working within the university we have the ability to empower Indigenous peoples. Problems of poverty, racism, poor health and suicides are the lived realities of our people and will continue. These are the reasons to write, teach and research, to make scholarship useful to do otherwise 'is self-serving and purposeful only to the academic who needs a job, promotions and book contracts'. (Devon Abbot Mihesuah, 2004.p.xi.)

Do we need to Indigenise universities to empower our people?

Education attainment levels for Indigenous students constantly fall below the standard for the population of Australia as a whole, and the number of Indigenous students going on to university continues to be low.

However the biggest gap between Aboriginal and Torres Strait Islander peoples and non-Indigenous Australians is the knowledge gap. Australia cannot close this gap until non-Indigenous Australians increase their understanding of Aboriginal and Torres Strait Islander peoples and develop the skills to become culturally competent at a personal and professional level.

Will Indigenising our universities help us to achieve this?

What does Indigenising the academy mean?

This session will include an exploration of models to provide a current snap shot of practice with a case study focus on the University of Tasmania.

Clair Andersen has Yanuwa and Gunggalida clan connections in the Gulf country of Northern Australia. She began her education in the Northern Territory before continuing schooling in Tasmania, where she completed high school and a Bachelor of Education at UTAS. Clair was Director of the Riawunna Centre at UTAS for 7 years and has been involved in Aboriginal education for more than 30 years. Her research interests are in improving education and training pathways for Aboriginal and Torres Strait Islander students, and the development of appropriate learning resources. Her current work focuses on the development of cultural understandings as a core graduate attribute.

SUE ANDERSON

Breaking Barriers: The fifth decade of Indigenous tertiary education

In 1973 the Aboriginal Task Force was formed in the South Australian Institute of Technology (SAIT) to provide Indigenous South Australian welfare workers with qualifications commensurate with the duties they were already performing in the workforce. It was so successful that the program quickly expanded into an Aboriginal-focussed nation-wide tertiary education facility that became the model for all future Australian university Indigenous-dedicated programs.

The establishment of the Aboriginal Task Force was grounded in a number of political and democratic principles and a radically changed political climate in Australia. Indigenous Australians, inspired by the Civil Rights and Black Power movements in the United States, had already staged their own Freedom Rides in the mid-1960s and it was from this political milieu that the Aboriginal Task Force emerged. The oral histories of early students of the program attest to their drive for the democratic right to higher education for Aboriginal and Torres Strait Islander people and to the power it afforded them. The vast majority of these students forged long and distinguished careers and have made outstanding contributions in the field of Aboriginal affairs. This paper will examine the history of the Aboriginal Task Force in the context of these issues.

Sue Anderson has a PhD in Cultural Studies from Flinders University on the topic of cross-cultural collaborative Indigenous auto/biography. This was based on her oral historical collaboration with Dr. Doreen Kartinyeri for the production of *Doreen Kartinyeri: My Ngarrindjeri Calling* (Aboriginal Studies Press 2008). Sue has been an historian, cultural heritage consultant, archaeologist and professional oral historian for twenty years and is the author of a number of publications, predominantly in the fields of Indigenous history, archaeology, anthropology and contemporary issues. She is currently teaching Australian history and Australian studies in the David Unaipon School of Indigenous Education and Research at the University of South Australia. Sue is President of Oral History Australia and Editor of its Journal.

SCOTT AVERY

Experiences of Institutional Racism in the Health Sector: Preliminary findings from a Member Survey by the National Congress of Australia's First Peoples

In November 2012, the National Congress of Australia's First Peoples surveyed a cohort of its Members to understand their attitudes and perception of health and the health sector. The survey confirmed other studies which showed that Aboriginal and Torres Strait Islander people experience an intolerable incidence of racism in their interaction with the health sector.

The narrative data collected through the qualitative research helps explain the impact of institutional racism, where clinical decisions are made on the basis of a person's Aboriginal or Torres Strait Islander identity rather than their presenting clinical factors. The key findings of this study showed that institutional racism can lead to unnecessary, unwanted and inappropriate care, and adversely impact on the quality of care to the individual and the performance of the health system as a whole. The preliminary findings, collected as part of a broader survey, provide the grounding for further research into the impact and incidence of institutional racism in services sectors.

Scott Avery is a Senior Policy Officer at the National Congress of Australia's First Peoples, responsible for policy research and advice in Aboriginal and Torres Strait Islander issues. He was actively involved in the consultation program for the National Aboriginal and Torres Strait Islander Health Plan, and lead researcher for the Member Survey which collected data for Congress' Health Policy Statement.

He has over fifteen years experiences in policy and research, principally in the health sector, and has completed a research Masters degree in health information management. He is a member of the National Indigenous Research and Knowledge Network (NIRAKN) and AIATSIS.

KATELYN BARNEY, CHELSEA BOND, SUSAN PAGE, SANDY O'SULLIVAN AND BRYAN MUKANDI

Difficult Dialogues in the Discomfort Zone: The Roles of Indigenous and non-Indigenous People Teaching Indigenous Studies in Universities

Indigenous Studies in Australia necessarily addresses complex issues relating to race, history, and the ongoing power of colonialism. It involves both students and lecturers crossing boundaries between self and other to come to an understanding of our identities and positioning as Indigenous and non-Indigenous peoples. The politics of *who* teaches Indigenous studies continues to be debated by Indigenous and non-Indigenous educators and this issue is compounded by "the well-documented lack of Indigenous university staff" (Page and Asmar 2008, p. 109). This panel will explore key questions that have come from the work of the Office for Learning and Teaching funded *Australian Indigenous Studies Learning and Teaching Network* (www.indigenousstudies.edu.au) including: What is the role of non-Indigenous people in the teaching of Indigenous Studies? How can culturally safe spaces be put in place for Indigenous academics? Can collaborative teaching between Indigenous and non-Indigenous educators improve teaching practices? Drawing on research and perspectives from Australia and internationally, we explore the key tensions and challenges for tertiary educators in Indigenous Studies. Overall, the aim of this panel session is to open up "difficult dialogues" about teaching and learning Indigenous Studies in Australia and New Zealand in order to restructure Indigenous/non-Indigenous relationships (Nakata 2004, pp. 2-3).

Dr Katelyn Barney is Research Fellow in the Aboriginal and Torres Strait Islander Studies Unit, The University of Queensland. She is co-leader of the Australian Indigenous Australian Studies Learning and Teaching Network and Managing Editor of *The Australian Journal of Indigenous Education*. Her research focuses on teaching and learning approaches in Indigenous Australian Studies, facilitating support for Indigenous Australian postgraduate students and collaborative research with Indigenous musicians.

Dr Chelsea Bond is an Aboriginal (Munanjahli) and South Sea Islander Australian and a Senior Lecturer with the Aboriginal and Torres Strait Islander Studies Unit, The University of Queensland. Chelsea has worked as an Aboriginal Health Worker and researcher in communities across south-east Queensland and has a strong interest in urban Indigenous health promotion, culture, identity and community development. She has extensive experience within Indigenous health, as an Aboriginal health worker and researcher in urban and rural communities for over 15 years.

Associate Professor Susan Page is Departmental Director of Learning and Teaching within Warawara Department of Indigenous Studies at Macquarie University. She is an Aboriginal academic whose research focuses on Aboriginal and Torres Strait Islander peoples' experience of learning

and academic work in higher education. Her current research includes an ARC project investigating supervision for Indigenous higher degree research students as well as a project examining Indigenous student data from the Australasian Universities Survey of Student Engagement. Susan is undertaking doctoral research investigating student learning in first year Indigenous Studies.

Associate Professor Sandy O'Sullivan is Australian Research Council Senior Indigenous Research Fellow (Wiradjuri) at the Batchelor Institute of Indigenous Tertiary Education. Sandy is an Aboriginal academic with a PhD in Art (Performance and New Media), with twenty years of experience lecturing into a range of programs. She is a current Australian Learning and Teaching Fellow (OLT) exploring alternative dissemination for Indigenous research students and an Australian Research Council Fellow examining the capacity of national museums to engage and represent First Peoples.

Dr Bryan Mukandi studied medicine at the University of Zimbabwe. Practicing medicine in a resource poor context at the peak of the HIV/AIDS pandemic drew his attention away from clinical work towards the determinants of health and illness. He subsequently studied the social sciences and political philosophy in Ireland, before moving to Australia where he has worked in health policy and systems research at the University of Queensland since 2011. The main focus of his research and teaching has been Australian Indigenous health policy, public health ethics and global health governance. Bryan is currently doing his PhD at UQ in philosophy with a concentration on political philosophy, ethics and aesthetics.

BRYDIE-LEIGH BARTLEET

Arts-Based Service Learning with Aboriginal Communities: Stories and Insights From a National Project

Across the Australian higher education sector, policies relating to the inclusion of Aboriginal and Torres Strait Islander knowledges and content are common; however, within many disciplines the incorporation of these perspectives is minimal. In many cases the inclusion of Indigenous curricular content is presented in a tokenistic manner, removed from the lived experience of Aboriginal and Torres Strait Islander culture. This presentation will outline the final results from a national project that sought to address this issue through arts-based service learning with Indigenous communities. Over the past five years, the project has brought together students from three different universities and Aboriginal communities and Elders and musicians from communities in the Northern Territory and Western Australia to develop collaborative learning partnerships in the arts. These projects have involved a range of creative activities such as recording and writing music; creating documentaries and journalistic reports; documenting cultural activities; managing community festivals; building community arts infrastructure; and running school arts programs.

In this presentation we will outline the project's framework and key findings, highlighting the experiences of the students, lecturers and community members involved in the project. In so doing we aim to highlight the transformative nature of these learning experiences. In particular, we will focus on how the project has developed intercultural understanding, deepened participants' appreciation of Aboriginal culture, and supported Aboriginal communities through arts activities that have direct benefit to them.

Acknowledgements

Support for this project has been provided by the Australian Government's Office for Learning and Teaching.

Dr Brydie-Leigh Bartleet is a Senior Lecturer at the Queensland Conservatorium Griffith University. She is Deputy Director of the Queensland Conservatorium Research Centre and convener of the Music and Communities Strand. She is Project Leader of an Australian Government Office for Learning and Teaching funded project *Enhancing Indigenous Content in Performing Arts Curricula Through Service Learning with Indigenous Communities* (2011-2013). For the past 5 years she has also facilitated the Conservatorium's award winning program with the Winanjikari Music Centre (Tennant Creek), which involves intercultural collaborations between students and Warumungu Elders and musicians. She is also working on an Australia Research Council funded project *Captive Audiences* (2012-2013), which explores performing arts rehabilitation programs in prisons. Recently she was awarded a Visiting Fellowship from the University of Cambridge to work on a new international intercultural arts project in 2013.

LINDA BARWICK, JENNY MANMURULU AND RUPERT MANMURULU

Continuing the history of cultural exchange in Arnhem Land: A mamurrng ceremony at Warruwi, Goulburn Island, in August 2012

In August 2012, members of the ARC project 'Intercultural Inquiry in a Trans-national context: Exploring the legacy of the 1948 American-Australian Scientific Expedition to Arnhem Land' travelled to the small community of Warruwi on Goulburn Island in the Northern Territory to participate in a ceremony of cultural and material exchange that took place over two nights. The mamurrng ceremony involves the presentation and gifting of a decorated pole, facilitated by the performance of kun-borrk, a song and dance tradition of West Arnhem Land. The ceremony was initiated last year by David and Jenny Manmurulu and Charlie Mangulda (owners of the Inyjalarrku and Yanajanak song sets respectively) at the 2011 Symposium on Indigenous Music and Dance in Darwin. The guests at the ceremony consisted of a small group of Balanda (non-Aboriginal people) academics and friends who had worked and lived in Western Arnhem Land as well as Bininj (Aboriginal people) from the community of Kunbarlanja who were family to the recipient of the mamurrng (the youngest member of the guest group and the focus of the ceremony), PhD student Reuben Brown.

The mamurrng ceremony—which concluded with an exchange of songs between Allan Marett and Solomon Nangamu, singer of the Mirriju song set from Goulburn Island—followed a history of cultural exchange between Balanda and Bininj in this region. In 1952, a similar rom ceremony was performed by relatives of David Manmurulu and Solomon Nangamu for photographer Axel Poignant as documented in the book, *Encounter at Nagalarramba*. This presentation, which will be illustrated by a film made by Axel Poignant's great nephew, Gus Berger, reflects on the role of the mamurrng ceremony in reinforcing family and kinship ties across cultures, language groups and communities in the Top End. Members of the ARC Project will give some insight into the resources and planning that goes into such ceremonies, and reflect on their own personal participation in the ceremony, while the Manmurulu family and Solomon Nangamu will discuss the significance of the mamurrng ceremony to their respective communities and song traditions.

MICHAEL BENNETT

Migration patterns of Aboriginal trackers in NSW, 1862-1973

Over 1,000 Aboriginal men were employed by NSW Police as trackers between 1862 and 1973. They performed a variety of duties including pursuing bushrangers and stock thieves, looking for people lost in the bush and breaking and training police horses. Many worked in their traditional country, but others travelled considerable distances to find employment. Economic factors influenced migration patterns: particularly in the late 19th century, few jobs were open to Aboriginal men and travel was a necessity. Some trackers first worked as drovers, coming down with mobs of cattle and sheep from Queensland and picking up work from the police where their droving jobs finished. But others were part of vast family networks based on traditional kinship links which had been stretched and altered by the impact of colonialism. Although originally from elsewhere, these trackers became enmeshed in local communities and are well known to this day. In this paper I will show how a combination of historical and large-scale genealogical research can reveal patterns of kinship, employment and migration.

Michael Bennett is an historian with NTSCORP, the native title service provider for NSW and ACT. He is currently working on a two-year project funded by the NSW Heritage Branch to build a website recording the history of Aboriginal trackers in NSW.

SUE BERTOSSA AND HANNAH SCOPE

The Tobacco Tool Kit – from brief intervention to care planning

In this presentation participants will be introduced to an Indigenous-inspired series of tools for health workers wanting to motivate and help their clients address tobacco. The tools range from brief intervention strategies that allow a broad exploration of tobacco use with clients, through to a more-depth appreciation of the personal barriers to achieving change. The information derived serves as a solid foundation to work collaboratively with clients in developing highly individualised care plans to tackle their tobacco use.

Central to the tool kit's design are the key principles of self-management, whereby the client's knowledge and strengths are acknowledged and clients are empowered to develop their own goals and strategies to help overcome their dependence on tobacco.

Through the medium of film the application of some of the tools will be demonstrated by an Aboriginal Health Practitioner working with a client. Participants will then have the opportunity to use the tools based on a case study presented in the session.

Sue Bertossa, as Curriculum Development Coordinator, has successfully adapted the Flinders Chronic Condition Self-Management approach for application to tobacco cessation. She has developed a range of resources and clinical tools to assist health workers address tobacco smoking with Aboriginal and Torres Strait Islander clients.

Prior to this Sue was chiefly responsible for adapting and trialing a problem gambling treatment program for Indigenous communities in South Australia, and for many years, coordinated a multi-site group program to encourage people living with severe mental illness to reduce tobacco smoking. She is a trained CBT practitioner, with a focus on cross-cultural applications in the treatment of addictions and other mental health disorders.

Sue has undertaken her PhD, exploring the engagement of Vietnamese people in a CBT gambling treatment program.

Hannah Scope, also known as Alingai Omei, whose cultural heritage is from the Murray Island (Mer) in the Torres Strait and has extended connection to the Kuku Yalanji people through marital ties. Hannah has intensive experience in the development and facilitation of preventative programs, implementation of cultural security in a multi-disciplinary approach within health practices and organisations. This includes developing policies, embedding cultural component assessments, health promotion, research, consultation processes, business governance and clinical governance.

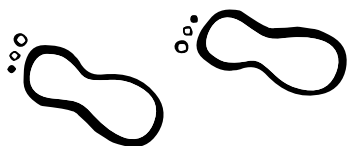
Hannah is an accredited trainer in Flinders Chronic Condition Self-Management and currently a member of the Business Implementation Team which provides further support to participants trained in the Flinders AIMhi Project in the Northern Territory. Hannah is currently undergoing her Post Graduate studies in Chronic Condition Management with Flinders University.

SANDRA BOWDLER AND RUTH LANGFORD

Aborigines and Archaeologists: a Tasmanian Perspective

The 50th anniversary of the Australian Institute of Aboriginal and Torres Straits Islanders coincides with the professionalisation of the study of archaeology in Australia, with the establishment of the discipline in Australian universities in the years 1960-1961. As with the foundation of AIATSIS, so with archaeology: white scholars were the appointees and the driving force behind establishing teaching on the one hand and field work projects on the other. Indigenous involvement was negligible. It took some twenty years for white archaeologists to fully acknowledge that the material they dealt with was the heritage of Aboriginal people, and to understand the need to work with Indigenous owners in partnership and under their direction. Much of the shift in that ethical understanding has been prompted by interventions from the Tasmanian Aboriginal community (notably Langford 1983), and this paper will discuss those interventions over the last fifty years. From the Aboriginal point of view however the shift has been insufficient; decisions in matters relating to cultural heritage are still privileging members of the academic community over those of Aboriginal communities. We will be discussing the need for further changes in the attitudes of archaeologists and anthropologists towards empowering Aboriginal communities in matters relating to their own heritage.

Sandra Bowdler is Emeritus Professor of Archaeology and Senior Honorary Research Fellow at the University of Western Australia. She received her initial training at Sydney University, graduating with First Class Honours in Anthropology in 1970. After two years at the University of Papua New Guinea, she enrolled as a PhD candidate at the Australian National University, carrying out research in Tasmania, and graduating in 1979. In 1977 she was appointed Lecturer in Archaeology at the University of New England. She was appointed to the University of Western Australia in 1983 and has been there ever since. She has carried out field-based archaeological research on the south coast of NSW, the Papuan Gulf, the New England area of New South Wales, and Shark Bay in WA. She maintains her interest in the history of the Tasmanian Aborigines from deep time until the recent past.



DEVIN BOWLES

Pathways to better health: the role of the Online Services Report

Effective primary care is essential to improving Aboriginal and Torres Strait Islander people's health. Comprehensive primary care offers unique opportunities to sustain good health, rather than simply treating illness.

The Online Services Report (OSR) data collection provides policy makers and the public with information about Australian Government funded primary health services. Participating services deliver a substantial proportion of all primary care for Aboriginal and Torres Strait Islander people. The OSR and its predecessor cover 14 years of data from primary health services, as well as stand-alone substance use services and Bringing Them Home and Link Up counsellors who work with the Stolen Generations. The OSR includes information on types of care provided, client numbers, client contacts, episodes of care, and staffing. Information about governance, use of electronic patient information recall systems and service accreditation is also included. Data on patient outcomes is being gathered using a complementary data collection, the national Key Performance Indicators. OSR provides a bedrock of primary care data, upon which improved health is being built.

Devin Bowles earned BA(hons) and MA(hons) degrees in anthropology, as well as a BSc(hons) in psychology. His MA research focused on Aboriginal culture and the effects of colonisation at three Christian missions. Devin has several years of professional experience in the fields of Aboriginal and Torres Strait Islander health and Aboriginal heritage, having conducted research for the Australian Government and published on both topics. Devin's publications span a range of topics, including Aboriginal religious change, Aboriginal and Torres Strait Islander health, genocide prevention and psychological testing. Other research interests include the harmful effects of climate change on health.

STUART BRADFIELD

Ten observations about Indigenous-State negotiations that may (or may not) warrant further research

Australia still has a limited tradition of comprehensive agreement between Indigenous and non-Indigenous polities. Fifty years after the establishment of AIATSIS and twenty years after the advent of native title what research exists on native title agreement making tends to focus on future acts negotiations (David Ritter) or outcomes of agreement making (Ciaran O'Fairchellaigh).

By contrast, this paper discusses a number of findings (or observations) emerging primarily out of intimate engagement in the unique 'treaty style' negotiations that have been taking place since 2010 between the Noongar Nation and the State of Western Australia to conclude a negotiated agreement resolving 6 native title claims covering the

south west corner of Australia. In the Noongar Settlement process, a conservative State Government is seeking to reach agreement with Australia's biggest single Indigenous cultural bloc over matters that go far beyond the limited customary rights of native title. These include land transfers, joint management, 'self-governance' arrangements and significant financial compensation.

Ranging from the apparently self evident ('power relations are unequal'), to the counter intuitive ('a lack of imagination in the bureaucracy can be helpful'), these observations may provide ground for future research, as well as provide signposts for current practitioners.

Dr Stuart Bradfield is the Manager, Negotiations, at the South West Aboriginal Land and Sea Council and has worked and researched in native title for fifteen years. Prior to joining SWALSC he worked for the WA Office of Native Title, and the Australian Institute of Aboriginal and Torres Strait Islander Studies as a Fellow in the Native Title research Unit. He has published articles and book chapters on treaty and agreement making between Indigenous and other peoples, native title, and Aboriginal affairs policy and politics. He has worked with the Noongar people of South West WA for more than ten years, and lives in Fremantle with his wife and two young kids.

CATHIE BURGESS AND KATRINA THORPE

Mandating Indigenous Education: tensions and transformations

This study aims to explore pedagogical issues and approaches in mandatory Indigenous Education for primary and secondary preservice teachers at the University of Sydney. Survey and focus group data has been collected over two years and analysed to identify key themes and consider the findings in light of two theoretical frameworks.

Nakata's (2002) 'cultural interface' provides a reconciling framework (Yunkaporta, 2009) to consider the intersection of Indigenous and non-Indigenous knowledges without reducing discussion to binary oppositions and debilitating arguments of comparison; enabling a constructive way to approach the complexities, tensions, contradictions and transformations that occur at the cultural interface of a mandatory Indigenous education classroom. Brookfield's (1995) lenses for critical reflection are also employed to evaluate learning experiences from a range of perspectives.

A number of key issues have emerged, not least of which highlights the highly emotive and dynamic nature of teaching in Indigenous education. While most of this appears positive, oftentimes a small group remains unconvinced and annoyed about being made to do the course, failing to see any relevance to their future teaching career. While we have clearly come a long way in 50 years, there is still some way to go to prepare this diverse preservice teacher population.

Cathie Burgess is currently a Lecturer in Education at the University of Sydney and president of the Aboriginal Studies Association. She has extensive teaching experience in

secondary schools teacher before entering the academy. Cathie lectures in Aboriginal Studies methods, mandatory Indigenous Education courses and Professional Practices for preservice teachers. Key areas of interest include social justice education, teacher professional learning, parent and community engagement and improving outcomes for Aboriginal students in the school system. Current research projects include early career Aboriginal teachers, community focused professional learning and mandatory Indigenous education university courses.

Katrina Thorpe is a lecturer at the Faculty of Education and Social Work at the University of Sydney. She has over 15 years experience in teaching Indigenous Studies in higher education with particular interests in anti-racism and social justice education and quality teaching and learning in the evolving discipline of Indigenous Australian Studies. Katrina is a descendant of the Worimi people of Port Stephens, New South Wales.

CATHIE BURGESS AND PADDY CAVANAGH

Cultural Immersion: The key to the next 50 years?

This paper reports on the *Connecting to Country* (CTC) Program, a community controlled teacher professional learning program that demonstrates the improvements that have taken place in professional development for teachers engaged in Indigenous education over the past 50 years.

The paper will highlight the outstanding results the CTC Program has achieved in transforming teacher cultural competence in local Aboriginal cultures, histories and contemporary issues through its cultural immersion strategies. Quantitative and qualitative data from fourteen case studies of participating school communities has been analysed using a communities of practice construct (Wenger, 2000) to focus on the program's impact on participant knowledge, understandings and skills.

However, despite overwhelmingly positive responses from participating teachers, the long-term sustainability of the CTC remains in some doubt. Governments continue to favour approaches to professional development in Aboriginal Education that are short sighted, rely heavily on quantifiable rather than qualitative outcomes, and are directed and delivered by departmental employees.

Taking up this challenge could be a defining moment for the next 50 years.

Cathie Burgess is currently a Lecturer in Education at the University of Sydney and president of the Aboriginal Studies Association. She has extensive teaching experience in secondary schools teacher before entering the academy. Cathie lectures in Aboriginal Studies methods, mandatory Indigenous Education courses and Professional Practices for preservice teachers. Key areas of interest include social justice education, teacher professional learning, parent

and community engagement and improving outcomes for Aboriginal students in the school system. Current research projects include early career Aboriginal teachers, community focused professional learning and mandatory Indigenous education university courses.

Dr Paddy (Pat) Cavanagh has spent much of his career in Aboriginal Education. He was a member of the Aboriginal Education Unit that developed the first Aboriginal Education Policy in Australia for the NSW Department of Education in 1982 and the first Research Officer for the NSW AECG. As an academic he has lectured in Aboriginal education at Macquarie, ACU and the University of Sydney and has also been involved in community education programs at Walgett. He is a member of the Executive of the NSW Aboriginal Studies Association.

TOM CALMA, JAN FERGUSON, TAMMY ABBOTT AND LORRAINE KING

Building research capacity and achieving positive impacts on delivery of services and community development initiatives in remote communities

Mainstream research practices and methodologies have often failed to achieve desired outcomes in remote Aboriginal and Torres Strait Islander communities. By contrast, the Ninti One Aboriginal Community Researcher Program has a proven track record of achieving quality research outcomes, which have facilitated improved design and delivery of programs and policy directions in remote communities. This session aims at exploring how the program operates; places effective community engagement at the heart of its practice; builds research capacity in remote communities, and uses innovative approaches to address the social, economic and health inequities experienced by remote Australians. Through case studies of health-related projects where the Aboriginal Community Researchers have been integral, ranging from testing new technologies to improving patient care and designing effective health campaigns, we will discuss the participatory methodologies used by Ninti One and discuss how these have resulted in important findings which have translated into culturally appropriate and more effective services which ultimately lead to improved health outcomes for the communities involved. Finally, we will discuss how the program ignites and fosters increased economic participation in communities and can lead to enterprise development.

Dr Tom Calma has worked in the public sector for more than 40 years and has been involved in Indigenous and non-Indigenous affairs at the local, state, national and international level including as a senior diplomat in India and Vietnam.

Through his 2005 Social Justice Report, Dr Calma called for the life expectancy gap between Indigenous and non-Indigenous people to be closed within a generation, laying the groundwork for the Close the Gap campaign which has brought national attention to achieving health equality for Indigenous people by 2030.

A strong advocate for Indigenous rights and empowerment, Dr Calma also spearheaded the establishment of the National Congress of Australia's First Peoples and Justice Reinvestment activities in Australia.

Jan Ferguson is the Managing Director of Ninti One Limited, a national not-for-profit organisation that builds opportunities for people in remote Australia through research, innovation and community development. Under Jan's leadership, Ninti One has grown into a company with an annual budget of approximately \$14 million which now manages the Cooperative Research Centre for Remote Economic Participation and the commercial work of Ninti One's Business Development Unit.

Prior joining Ninti One in 2005, Jan worked for over 20 years in the South Australian Government at senior and executive levels, during which she won the 1997 Telstra Business Woman of the Year (SA Public Sector Category).

Having lived at Beltana, SA, and in Alice Springs, NT, Jan is passionate about remote Australia and is determined that the work of Ninti One will benefit Aboriginal and Torres Strait Islander people as well as providing gains for other residents in remote regions.

Tammy Abbott is from the Western Arrernte and Luritja/Pintipi tribes of central Australia. She grew up in Alice Springs surrounded by family from remote communities such as Papunya and Ntaria (Hermansburg). It was through listening to storytelling that Tammy gained an enormous amount of knowledge about Aboriginal people and more specifically her family and cultural connections to her country.

Tammy's current role is Senior Research Officer with Ninti One. In this capacity, she has recently worked on FaHCSIA funded projects 'Strengthening Community Researcher in Remote Service Delivery sites' in Yuendumu and Lajamanu and more recently Breaking the Cycle initiative in the Ceduna region.

Tammy specialises in community engagement and enjoys working with Aboriginal Community Researchers as part of her projects. She feels that the employment of local community researchers who bring expert knowledge of language, culture and community ensures high quality research and project outcomes.

Lorraine Napurrula King is a Pintupi-luritja/Ngalia (South Warlpiri) and European woman. She was born in Papunya, 260kms northwest of Alice Springs. Due to her mixed heritage, Lorraine has lived her entire life in both traditional indigenous cultures. She spent most of her childhood in her Grandfather's country of Central Mt Wedge (Karrinyarra) and surrounding areas. She speaks Luritja, Warlpiri and Pitjantjara languages.

Lorraine has a broad employment history including Warumpi and Papunya Tjupi Art Centres and Granites Mines Newmont. She is an experienced Aboriginal Community Researcher with Ninti One and has worked on multiple projects in many communities. Lorraine is also currently working as a Housing Officer in Umuwa, South Australia.

Deeply proud of her family and cultural heritage, Lorraine is passionate about sharing her stories and culture.

LIVIA CAMARGO-TAVARES AND RAFAEL NONATO

The protagonism of indigenous researchers in language documentation in Brazil

Since 2009, multilingual project Prodoclin has fostered the documentation of 13 Brazilian indigenous languages with varying degrees of vitality. A central tenet of Prodoclin's projects is to respond to specific needs of the community through the active engagement of native speakers in the documentation teams. In this talk we present two particular cases of the application of this principle.

Yawanawa is a Panoan language spoken by less than 200 people in a community of approximately 600 in the state of Acre. With over a century of contact with non-natives and a history marked by the Amazonian rubber boom, the Yawanawas are currently undergoing a process of cultural and linguistic revitalization. The documentation project has fostered efforts of its indigenous researchers to integrate oral tradition with school activities.

Kĩsêdjê is a Jê language spoken by around 300 people in 4 villages in the state of Mato Grosso. The language is spoken as a mother tongue by virtually all the members of the community. The Kĩsêdjê project has focused on the documentation of endangered genres, the adaptation of pieces of oral literature into school material, and the discussion and reform of the orthography.

Livia Camargo Tavares is a linguist, leader of the Yawanawa language documentation team in Brazil. She has a Master's degree in Linguistics from the Federal University of Rio de Janeiro (UFRJ), a Bachelor's and a Teaching degree in English Language and Literature from the State University of Rio de Janeiro (UERJ). In her Master's dissertation she described and proposed theoretical explanations for aspects of the phonology, morphology and syntax of Yawanawa, with a specific focus on the ergative case system split which follows a person hierarchy. She has also authored a descriptive grammar of Yawanawa as a product of the documentation project. She is currently a PhD student at UFRJ, focusing on the syntax of complex sentences.

Rafael Nonato is a fieldwork linguist and a theoretical syntactician. He got his Bachelor's and Master's degrees from Unicamp, Brazil. In his master dissertation he described the grammar of Brazilian indigenous language Bororo and proposed an account of the language's agreement system. He is currently a PhD student at MIT, USA, and is working on the documentation of Brazilian language Kĩsêdjê. His current theoretical focus is the syntax of clause combining in understudied languages.

GENEVIEVE CAMPBELL

Song bringing the past into the present: Tiwi Elders using repatriated songs to rediscover history and inform current practice

Elders from the Tiwi Islands, northern Australia, have long known that knowledge of country, kinship and lore is fundamental to Tiwi society and that this knowledge is imparted through songs, forming an unbroken conduit with the distant past through the voices of the ancestors who have always 'sung the history'. Passing through systemized levels of learning in the context of a highly intellectual framework of tuition in song composition and performance, Tiwi children learned the skills of song. They absorbed not only the stuff of their culture but also a deep sense of identity through being fully and artistically articulate in their own language. In the face of demonstrable language loss and resulting dwindling of traditional song practice, senior song-men and song-women have stepped up to the challenge of at least slowing the demise of the language and, central to that, the song culture that is the basis for knowledge transmission.

In 2009, a group of elders travelled to AIATSIS to reclaim recorded Tiwi song material. Since then they have used these recordings—the earliest made in 1912—as a vehicle for linguistic and musical education as well as cultural and spiritual empowerment. Drawing from the corpus of approximately 1300 recorded Tiwi song items, we will show that the fundamentally contemporary, topical and current nature of the Tiwi song culture has resulted in a rich social, cultural and historical oral record being preserved amongst the song-texts, and will report on the benefits to the community that the repatriation of the songs has achieved.

JULIET CHECKETTS

Indigenous policy perceptions: an analysis of parliamentary Hansard from 1961 – 2012

This paper aims to explore the genesis for perceptions of Aboriginality that underscore the current normalisation era in indigenous policy by conducting a close reading of parliamentary Hansard transcripts from foundational indigenous policy debates: the 1961 policy of assimilation, 2007 Northern Territory Emergency Response, and 2012 Stronger Futures. Parliamentary debates are intricate practices – and performances – in the policy making process which have received little scholarly attention. They are key sites where Aboriginality is constructed, contested and solidified publicly in what Michel Foucault calls a 'regime of truth'.

Foucault's concept aids us in understanding how these perceptions have remained largely unchanged despite the parliamentary rhetoric that a new era of policy has arrived and why anthropological knowledge is either consistently ignored or selectively drawn upon to support the dominant view of the day.

Four foundational discourses are identified throughout this analysis which leads to the conclusion that from 1961 to 2012

similar ideas are presented that cement specific perceptions of Aboriginality to justify indigenous policy. Thus, while Australia may be facing a new 'era' in indigenous policy, the foundations for current policy – the discourses that support the Government's Regime of Truth - remain largely unchanged from those of the past.

Juliet Checketts is a post-graduate student at the Australian National University currently working towards a PhD in social anthropology. Her research explores the 'journey' indigenous policy takes from its conception in Canberra through to its reception in remote Northern Territory indigenous communities. She is interested in the anthropology of policy and bureaucracy. Juliet attained first class Honours from the University of Otago in New Zealand in 2010.

CAROL COOPER AND JONATHAN JONES

Designs in wood: reconnecting to country

In her paper 'Art and Aesthetic Expression' given at the Australian Aboriginal Studies conference, May 1961 (1963, p262), Catherine Berndt regrets the status of 'moveable objects' of Aboriginal visual art. She notes that the range of material is extensive, and that numerous objects had found their way 'into Museums or private collections, both in Australia and overseas, often with little or no information about meaning, usage, local name, maker or owner, or even the places from which items were obtained'.

Fifty years later, Jonathan Jones (Wiradjuri/Kamilaroi artist and independent curator) and Carol Cooper (historian and curator, National Museum of Australia) have combined their research and knowledge to work through collections of largely undocumented Koori (south-eastern Australian Aboriginal) men's weapons. Their focus is on identifying and linking these objects to specific areas, cultural groups and, in some instances, to individual artists or wood carvers.

This research is guided by indigenous research methodologies. This includes working with an elders advisory committee, having a tangible community outcome including an exhibition and publication to ensure the repatriation of research and knowledge, and working within traditional frameworks that promote the continuation and growth of knowledge and culture, which in turn supports community aspirations.

Carol Cooper joined the National Museum as Head Registrar in 1998, after working at the AIATSIS as a curator and pictorial archivist. In 2010, she became Head Curator, Collections Development Unit, and has recently moved to the Research Centre as a Senior Curatorial Fellow.

Carol's research interests began with nineteenth century contact history in south-eastern Australia, with a focus on indigenous material culture. These interests have broadened to include a range of social and environmental histories. Inspired by the original vision for the NMA she committed to establishing stronger links and relationships between the Museum's three core themes and in working towards the goal of reconciliation among all Australians.

Publications include *Aboriginal and Torres Strait Islander Collections in Overseas Museums* (1989, AIAS Press), 'Traditional Visual culture in south-East Australia' in *Aboriginal Artists of the Nineteenth Century* (Sayers, A, 1994/1996, Oxford University Press), and 'Remembering Barak', 2003, National Gallery of Victoria.

Jonathan Jones is a Sydney-based Aboriginal artist and independent curator. He is a member of the Wiradjuri and Kamilaroi nations of south-east Australia, and works across a range of institutions and projects.

As an artist Jones often works with everyday materials, such as fluorescent lights and blue tarpaulin, recycled and repurposed to explore relationships between community and the individual, the personal and public, historical and contemporary. He has exhibited both nationally and internationally and has worked on several major public art commissions. He is currently developing a number of community projects in Boggabilla, Wagga Wagga and Amata.

As a curator and researcher Jones has worked at Boomalli Aboriginal Artists Cooperative, the Art Gallery of New South Wales, the National Gallery of Australia and is currently working with the Kimberley Aboriginal Arts Alliance and Corroboree Sydney. His publications include 'Half Light: portraits from black Australia', 'La Per: an Aboriginal seaside story', and 'Boomalli: 20 years on'.

JUDY CUE

Obligations, responsibilities, protocols and ethics: working between two cultures and systems

The aim of my research was to identify and find out what were the intergenerational impacts of the Victorian government policies and administrations on a Gunditjmara family regarding loss and grief and explore responses to these experiences. It was important to have a methodological framework that would allow the participant's voice to be heard; highlight the adaptation and resilience of the participants and to have community involvement.

My aim was to respect community protocols and to seek endorsement and support from the Elders to undertake this research. However, I experienced many challenges throughout the ethics approval process as I worked through community and university protocols but managed to achieve my aims. There was a lot of planning; yarning and negotiating and waiting that took place before the stories and memories were shared by the participants.

My presentation will provide an overview of the aims, obligations/responsibilities, challenges and achievements throughout the ethics process and how I managed to work between two systems to obtain endorsement and support from my Elders and ethics approval from the university ethics committee.

Judy Cue is a proud Gunditjmara woman who has lived and worked in the North East of Victoria for the past 23 years. She is a mother of four beautiful daughters and seven grandchildren. Judy is a member of the Gunditj Mirring Traditional Owner Group in the South West of Victoria. She has been an active member of the Wodonga Aboriginal community since 1991 and was one of the co-founders of Mungabareena Aboriginal Corporation (MAC) which was established in 1994. Judy has been a Board Director at MAC off and on over the past 20 years and has been involved on steering and advisor committees within the community.

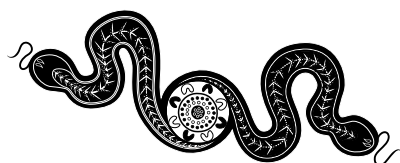
Currently she is employed as the Closing the Health Gap Hume Region Partnership Manager based at Mungabareena Aboriginal Corporation and previously has worked on Improving Care for Aboriginal patients at Albury Wodonga Health.

Judy has a Bachelor of Social Work Degree and has nearly completed her Masters of Social Work – by research through La Trobe University Wodonga Campus.

ALOK DAS

The last speaker of one of the first languages on Earth: a personal account

11:30 pm, 26 January 2010. Boa Sr., the last surviving speaker of Bo - one of the oldest extant languages, breathed her last in Port Blair, Andaman & Nicobar Islands, India. Besides being a very personal loss, as I had spent over six months with her, the sad demise of Boa Sr. has been an irreparable dent to research and studies being carried out by linguists and anthropologists. Data from her language have been used to test scientific hypotheses about human prehistory as there are not many languages today which can claim to have run unaffected by the vast linguistic spreads that occurred worldwide since the Neolithic times. Bo is traced back to the initial global spread of our species and a detailed typological study reveals to us our distant linguistic past. Here I wish to present a very rare account of my long interactions with her and her language, at Adi Basera (Port Blair) and in the Strait Island (2005-2007). Putting across through this paper some of the rarest of songs, narratives and discourses in Bo as rendered by Boa Sr. helps us examine how her death is only symptomatic of the impending loss of plurality and with it of indigenous knowledge and cultures worldwide.



Alok Das, formerly, Pro-Vice Chancellor, Singhania University, and Dean, Gurgaon College of Engineering, is presently working at Jazan University, Saudi Arabia. Having a PhD in Sociolinguistics from Jawaharlal Nehru University, New Delhi, he has conducted extensive linguistic fieldworks in a number of countries across Europe, Asia and Africa. He has also been one of the very few linguists to have been invited by the University of London to participate in the Endangered Languages Documentation program. He is also Editor of the prestigious Indian Journal of Applied Linguistics (IJOAL) and Editor-in-Chief of Communication Studies & Language Pedagogy (CSLP). A Life Member of the Linguistic Society of India, a Member of Mercator European Research Centre (the Netherlands), The Philological Society (UK), and Asia TEFL, he has been cited in refereed journals and publications, and quoted widely by leading international media for his contribution in the field of Endangered Languages and Language Documentation.

MICHAEL DAVIS

Indigenous Knowledge in Narratives of Encounter

The term 'Indigenous knowledge' has wide currency in diverse contexts and disciplines. It is debated and discussed in terms of regimes for its protection, questions of definition, its recognition in legal, policy and administrative settings, its relative status vis-a-vis 'Western science in development and anthropological discourses, and in ethno-botanical studies. This paper addresses a gap in the discussions on Indigenous knowledge, to consider how this knowledge was encountered by European intruders in 19th century Australia. In a close reading of textual representations of Indigenous environmental knowledge and practices in select voyaging and exploration narratives for 19th century north-east Australia, the paper seeks to interrogate the complex entanglements between this knowledge, and various forms of Western botanical and environmental knowledge in these colonial settings. The paper argues that explorers' and voyagers' experiences during the long months of their expeditions, and their meetings and relations with local Aboriginal people, contributed to the shaping of imperial natural history, and also facilitates a deeper understanding of Indigenous knowledge in historical contexts and in its engagement with Western knowledge. In this critical reading of Aboriginal-European colonial encounters around botany and natural history, the paper aims to re-theorise thinking about Indigenous ecological knowledge and its role in policy, history and other discourses.

Dr Michael Davis is currently a postdoctoral research fellow in the Department of History at Sydney University. Before taking up this fellowship Michael worked for many years as an independent consultant historian and policy specialist, and has also taught Aboriginal studies at the University of Technology, Sydney. His research interests include Indigenous/European histories and encounters, the relationships between Indigenous and other knowledge systems, Indigenous knowledge, ecology and place, and ethical research and protocols for Indigenous studies. Michael has held research

fellowships at the State Library of New South Wales, and at Manning Clark House in Canberra. He has published many papers, and a major work, *Writing Heritage: the Depiction of Indigenous Heritage in European-Australian Writings* (2007, Australian Scholarly Publishing, Melbourne, and National Museum of Australia Press, Canberra).

DEA DELANEY-THIELE, GUY GILLOR AND MARY-ELLEN HARROD

Community Control and health research ethics: Emerging data from a community-based project

Since its establishment in 1987, the Aboriginal Medical Service Western Sydney (AMSWS) is an Aboriginal Community Controlled Health Organisation offering *wholistic and culturally appropriate* primary health care services to the Aboriginal community in Western Sydney. AMSWS have hosted a large number of research projects, with studies usually instigated and conducted by 'outside' academic researchers. AMSWS has now established a Population Health Unit in order to initiate and lead research projects based on community need. This step has driven a corresponding need to develop service-specific *culturally appropriate* research protocols that will expand the wholistic health approach to research and offer guidance to external researchers on how to properly engage with the AMSWS.

The 'Culturally Appropriate Protocols (CAP) for Research' project examines what culturally appropriate research protocols are in the AMSWS context and how they can be employed to increase control over the research process. This aim is achieved by in-depth interviews with stakeholders: AMSWS patients, staff, community elders, and board members.

This paper will describe the qualitative data emerging from the first round of data collection. The results of the project will help shape the AMSWS's community-based health ethics protocols, and will form the basis for an *Aboriginal Health Ethics Committee* based at the AMSWS.

The project is led by AMSWS, with support from the Research Excellence in Aboriginal Community Controlled Health (REACCH) collaboration.

TRACY DIXON

The HPF report: a compendium of data for policy and planning

In 2015 the AIHW will publish the 5th analytical report against the *Aboriginal and Torres Strait Islander Health Performance Framework* (HPF). It will present the detailed analyses undertaken by AIHW that are used to prepare the policy report on the HPF. Jurisdictional analytical reports will also be produced.

The HPF has been developed to inform policy and planning in Indigenous health. It monitors progress of the health system and broader determinants of health in improving health outcomes for Aboriginal and Torres Strait Islander people. It consists of 68 indicators split into three tiers: Health status and outcomes; Determinants of health; and Health system performance. The analyses draw from more than 60 separate Australian and international data sources, including administrative data and surveys, and provide the most recently available data as well as examining trends over time. Together, the HPF reports are an invaluable collection of information for the general public and policy makers alike.

A variety of results from the HPF analytical reports will be showcased.

Tracy Dixon is Head of the Indigenous Analyses and Reporting Unit at the Australian Institute of Health and Welfare (AIHW). With a background in mathematics and epidemiology, Tracy has worked at the AIHW since 2001 in a number of health-related areas, including health risk factors, diabetes, kidney disease, musculoskeletal disorders, disability, ageing and aged care, workforce, and burden of disease. Tracy's current role involves management of a number of projects focussed on Aboriginal and Torres Strait Islander health and wellbeing, including collecting and reporting data for the *Stronger Futures Northern Territory* hearing and oral health services, reporting against the *Indigenous Early Childhood Development National Partnership Agreement* health-related indicators, and reporting against the *Aboriginal and Torres Strait Islander Health Performance Framework*.



TETTEH DUGBAZA, BRENDAN SCOTT AND DEANNE JOHNSON

Program of data linkage at the Australian Institute of Health and Welfare to improve Indigenous identification in key data sets

Accurate data about Aboriginal and Torres Strait Islander people are needed to guide policy formulation and service delivery, and to monitor the success of Government efforts towards the 'Closing the Gap' targets. Currently, progress is difficult to measure accurately for targets relying on administrative data because many Indigenous people are not consistently identified in these collections.

Data linkage offers a cost-effective approach to enhancing the completeness and accuracy of Indigenous status information on key data sets. The AIHW is currently undertaking several data linkage studies that combine administrative data from multiple sources to enhance Indigenous identification on data sets. These studies include:

- (a) Enhanced mortality database project which uses linked administrative data to derive enhanced estimates of Indigenous life expectancy
- (b) Linked perinatal, birth and death data project, which will use linked data to examine the factors underlying the poor health outcomes of Indigenous children compared to non-Indigenous children
- (c) Best practice guidelines for Indigenous data linkage project, which explores various algorithms and methods for deriving Indigenous status information from linked data
- (d) Comparison of Indigenous identification in hospital records with Indigenous status information obtained from direct interviews in order to better measure access of Indigenous people to hospital services

BILL EDWARDS

A personal Journey with Aboriginal Studies

The teaching of Aboriginal Studies at a tertiary level in Australia was pioneered in South Australia when a lecturer at Western Teachers College, Max Hart, responded to request by teachers who were teaching in indigenous schools expressed their need for some learning about Aboriginal culture and history. An initial unit in 1968 developed over following decades as the College was incorporated into Torrens College of Advanced Education and eventually, from 1991 into the University of South Australia.

While the early students were non-indigenous, the establishment of a support program, accreditation of an Associate Diploma in Aboriginal Studies and an Aboriginal Teacher Education Program opened the way for increased enrolment of indigenous students. As these programs and courses were unique at the time they attracted students from across Australia.

I taught in these courses in 1975 and from 1980 until retirement, my teaching of Pitjantjatjara Language, traditional culture and Land rights being based on my experiences and learning as a missionary in the APY lands from 1958 to 1980.

This paper will outline the history of these programs, discuss some of the problems encountered and identify positive outcomes of these programs.

WH (Bill) Edwards is a retired Minister of the Uniting Church in Australia. He served as Superintendent of Ernabella Mission in the Pitjantjatjara region in the north-west of South Australia (1958-72), Superintendent of Mowanjum Mission in the north-west of Western Australia (1972-73) and Minister of the Pitjantjatjara Parish (1976-80). He lectured in Indigenous Studies at the South Australian College of Advanced Education and the University of South Australia (1981-1996). In retirement he is an Adjunct Senior Lecturer in the David Unaipon College of Indigenous Education and Research at the University of South Australia and completed a thesis entitled *Moravian Aboriginal Missions in Australia* for the award of the degree of Doctor of Philosophy in History at Flinders University. He is the author of *An Introduction to Aboriginal Societies*, Tuggerah, NSW: Social Science Press, 2nd ed. 2004, and editor of *Traditional Aboriginal Society*, South Yarra: Macmillan, 2nd ed. 1998.

CHRISTINA EIRA, TONYA STEBBINS AND VICKI COUZENS

What do you need to revive a language? Everything

We have new places for Language to live. We have old places for Language to bring to life. We need words for practising Culture. Words for living in cities. We need linguistics. We need ancient traditions. People with different skills. Reconciliation. We need Language in schools. Linguistic reconstruction. Individual creativity. We need Language in English. Traditional grammar. English grammar. Elders. Children. Families. Universities. Spelling. Books. Soundfiles. Apps. Traditional technology. Dreaming trails. Knowledge of Country. Meaning for 2014. Meaning for 1814.

People reviving languages are breaking the barriers to learning and using Language in every way possible. Taking hold of new skills and approaches. Learning to embrace the realities of Language revival on the ground, in honesty, courage, and hope.

Drawing on a five-year collaborative project researching revival languages today, our paper considers how Language revival can embrace all that is valuable in linguistics, in community practice of Language revival, and more. How can the resources of people of different backgrounds, training and ways of thinking come together for Language? How can schools, governments, universities, be brought into the community Language picture? We look at meeting points, tensions, and possibilities for the future.

We are reviving Language. We need it all.

Christina Eira is the community linguist for Victorian Aboriginal Corporation for Languages. This role is focused on Aboriginal communities reviving their languages, based on principles of the reclamation of authority in language. Her research interests have focussed on the ramifications of this work for epistemological, methodological and theoretical concerns. In her doctoral years, Christina worked with immigrant communities on language maintenance, and explored social and political discourses underlying standardisation processes and orthographic development. Christina has co-produced dictionaries in five languages, and a contemporary grammar of Narungga, a revival language of South Australia.

Vicki Couzens is a Keeray Woorroong Guditjmarra woman, mother of 5, grandmother of 10. She has been working in community language revival for nearly 20 years, continuing her father's work. Couzens completed her Masters of Arts in 2009, and is currently a PhD candidate at RMIT.

Couzens contributes to language revival through her work as an artist and community cultural warrior. Creating works of art, recording stories, and regenerating cultural practices including dance, ceremony and crafts, Vicki reclaims the language that belongs to these things: strengthening the People, healing the Land.

Tonya Stebbins is passionate about empowering others through increasing their understanding of the workings of language. In 2012 she established *Languagewise*, a consultancy that makes direct contributions to the support of language development and language diversity in the community.

Tonya is Adjunct Associate Professor of Linguistics at La Trobe University. Her research has focused on language description, documentation and development for minority languages in Canada, Papua New Guinea and Australia. As part of this work she has contributed to curriculum development for heritage language programs. This work has also involved the design and development of complex relational databases for managing large multi-lingual corpora.

CHRISTINE EVANS

Higher education curriculum renewal incorporating Aboriginal and Torres Strait Islander Cultural Quality Assurance: a secondary teacher education study

The representation of Aboriginal and Torres Strait Islander knowledge in higher education curriculum continues to attract attention from a range of government agencies, education administrators and stakeholders (Australian Government, 2012; IHEAC, 2011; Universities Australia, 2011). One part of making improvements in this area depends upon suitable consultation practices that enable Aboriginal and Torres Strait Islander stakeholders to have a secure place in curriculum dialogue about what knowledge is of most worth (Apple, 2004; Pinar, 2011; Toohey, 1999; Williamson & Dalal, 2007; Young, 1998) and how knowledge might best be represented.

The study that this presentation draws upon, examines at one community/ higher education secondary teacher education program site, an approach to acquiring Aboriginal and Torres Strait Islander Cultural Quality Assurance (ATSICQA) of teacher education curriculum that acknowledges the differing demands upon the university's curriculum renewal process and that of the community's education business processes.

Using an overarching Indigenous research methodology, the study produced a model of consultation that, among other outcomes, supported valuable curriculum renewal of a specialist strand within a secondary teacher education program. This presentation also reports upon the cultural customisation of some research methods, employed in the study to explore opportunities for expanded forms of self-determination for Aboriginal and Torres Strait Islander research participants.

SAMANTHA FAULKNER, KERRY REED-GILBERT AND LISA FULLER

Listen now: our words matter!

The *Us Mob Writing - ACT Indigenous Writers Group* was formed about 20 years ago. Over time it has evolved to its current form today, a group of First Nations Australian writers.

The panel will consist of established and emerging writers who have published together and separately. Their recent collaborated is *By Close of Business*, poetry and prose.

The panel will discuss the role of literature and writing in the lives of First Nations Australian writers. They will discuss why they write and the importance of writing for ourselves and the Australian public. Writing in language, raising awareness of our issues, and advocating for social justice issues will also be covered, including the barriers to First Nations Australian writers.

The AIATSIIS library and resources will be discussed in the panel presentation.

Samantha Faulkner is an Aboriginal and Torres Strait Islander woman with links to Badu and Moa Islands and the Yadhagana and the Wuthuthi peoples of Cape York Peninsula. She has written a book on her grandfather's life, *Life B'long Ali Drummond: A Life in the Torres Strait* published in 2007 by Aboriginal Studies Press. She has poetry published in *Etchings Indigenous: Treaty* and the upcoming *Ora Nui*, Maori Literary Journal.

Kerry Reed-Gilbert is the current Chair of the First Nations Australians Writers Network, Kerry is a well-known Aboriginal woman poet and writer who has performed and conducted writing workshops nationally and internationally. Kerry has published numerous books and publications. 2006 saw Kerry being recognised by the International Society of Poets with an 'Outstanding Achievement in Poetry' award and a 'Poet of Merit' Award. She has performed in numerous events nationally and internationally as a performance poet and keynote speaker. Her works has been translated in Korean, Bengali, Dutch, Indian and other non-English speaking languages.

Lisa Fuller is a Wuyili Wuyili woman from Eidsvold, Queensland, and is a descendant of the Wakka Wakka and Gurang Gurang mobs. An emerging writer, she has had a short story and some poems published in *Etchings Indigenous: Treaty*, and is currently a trainee editor with an Aboriginal and Torres Strait Islander publishing house. Lisa is passionate about Aboriginal and Torres Strait Islander writing, and culturally appropriate publishing.

JOSEPHINE FLOOD

Moth Hunters of the Australian Alps

Forty-five years ago AIATSIS funded my doctoral research on 'The Moth Hunters', investigating Aboriginal traditional life and sites in the south-eastern highlands. First, I examined 19th century ethnographic accounts, which revealed a rich highland culture based on exploitation of the annual migration to the Alps of millions of protein-rich and easily-collected Bogong moths. Then I excavated ten rock-shelters and one cave, recorded four art sites and dozens of scarred trees and open campsites. All my research into material culture, ethnography and archaeology was published by AIATSIS in 1980 as a book 'The Moth Hunters'. The oldest occupation went back 25,000 years in Cloggs Cave, Victoria, but later in the ACT I excavated an equally old site – Birrigai rock-shelter.

In the 1980s the focus of research on the highlanders shifted to language and more recent history. It has emerged that there were, and are, three main linguistic and cultural groups in the south-eastern highlands, the Ngarigu of the Monaro and Alps, the Ngun(n)awal-Gandangara of the Southern Tablelands and the Yuin of the South Coast and Coastal Ranges. Canberra's importance as a meeting place where different friendly groups visited and came together probably goes back as much as 10,000 years when the moth migrations are thought to have begun.

Dr Josephine Flood is an archaeologist who began research into Aboriginal studies in the 1960s. Based in Canberra, she carried out the first archaeological work in the Australian Alps, resulting in her book 'The Moth Hunters', published by AIATSIS in 1980. Then for 13 years she worked for the Australian Heritage Commission, achieving the listing of over 2000 Aboriginal places from all over Australia into the Register of the National Estate. She also carried out fieldwork on rock art and archaeology in the Laura region of Cape York and with the Wardaman people in the Northern Territory. She is the author of 6 books, including 'The Original Australians' (2006) and a 7th edition of her 'Archaeology of the Dreamtime' in 2010.

MARISA FOGARTY

Challenging current understandings about the introduction of gambling to remote Aboriginal communities in Northern Australia

Very little is known about the introduction of gambling to remote Aboriginal communities in Northern Australia. The idea that European settler interaction with Aboriginal people through most of southern Australia was responsible for the introduction of card games is widely accepted. However, what is unchallenged in the literature is the idea that Macassan traders introduced gambling to Aboriginal people in the north of Australia. This idea has been gaining momentum in the past 5-10 years as the theory appears to be perpetuated throughout the literature despite scant evidence. This paper challenges the extent of Macassan influence on Aboriginal card playing and demonstrates that there is significant evidence indicating that the Chinese settlers were far more influential than any other group in northern Australia in relation to the introduction of gambling to Aboriginal people and communities. This paper will also discuss the implications of understanding the introduction of gambling as of Chinese influence in the current context of remote area card games.

Marisa Fogarty is currently at the Centre for Aboriginal Economic Policy Research (ANU) and has recently submitted a PhD addressing the impacts of gambling on remote Aboriginal communities in the Northern Territory. Extensive fieldwork was carried out looking at the impact of both card games and poker machines.

DENNIS FOLEY

Australian Aboriginal Tourism: still an opportunity, but keep the culture intact

In any Australian capital city where the international tourist mingles; a blackfella in a red nappy with the mandatory white handprints will be playing a didgeridoo begging for coins. Is this the image we want to portray of a tourism industry with an over commercialised instrument that suffocated geographic specific traditional music such as the possum skin drum, or complex percussion instruments? The 'Didgeridoo' in Sydney as an example is culturally alien. It does not belong, and just like the American Indian dream catcher it has been trivialised; diluting past cultural significance. Arguable it was once an iconic attribute to an industry, now one questions the manufacturer's authenticity. The justification seems to revolve around establishment of Aboriginal Tourism; portrayed by government as the economic alternative to welfare. Or a means to make a quick dollar without respect for cultural heritage as the operators (black and white) invent stories, dances or songs or just pure ignorance by the performer who thinks they know what the tourist is looking for. This paper looks at the shortcoming in cultural heritage, supported by a small qualitative case study of international visitors and discusses the overuse of the symbolic hollowed out stick, iconic or monotonous?

PAYI LINDA FORD, ANN FLEMING, RUPERT MANMURLULU AND JENNY INMULUGULU

History of Warruwi's Culture in the Aquaculture Development Project

The panel welcomes input into the report on the history of Warruwi's aquaculture development in a remote Northern Territory community. The historical aquaculture activities at Warruwi have been created by the ancestral beings and sentinel beings of Warruwi. These creation beings of the past are also present today and into the future and are lived in the custodial care of the Jenny Inmulugulu, Rupert Manmurlulu. These custodians know the deep meaning each of the sentinel beings provide for Warruwi and its people.

The aquaculture project currently conducted by The Northern Institute & REIL of Charles Darwin University and is in collaboration with the Traditional Owners and the Yagbani Aboriginal Corporation that represents the Arrrapi people living at Warruwi. The project has compiled literature for a literature review, conducted interviews with the Traditional Owners, Yagbani Aboriginal Corporation Executive and Members from the Warruwi community; workshops seeking wider Arrrapi input, liaison with AIATSIS archives, Northern Territory University, The Bernhdt Collection, PARADISEC University of Sydney, the Northern Land Council, The Federal Research Development Council, Tasmanian Sea Food, Groote Eylandt Trepang? and CDU's library, Jamaluk Festival Aquaculture Stall by Daniel Costa VET at CDU and the NTG Aquaculture Unit.

The outcome produced will be a report for the FRDC who have provided grant funding for this group. This will be available to all the groups mentioned above.

Dr Payi Linda Ford is a Senior Rak Mak Mak Marranunggu woman, Kurindju, in the Finnis River region, 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 Arrrapi groups is clearly invaluable to the Northern Institute.

Dr Ann Fleming is a non-Arrrapi, a Balanda woman. Ann is the Aquaculture Manager with the Department of Primary Industry and Fisheries, Northern Territory.

Mr Rupert Manmurlulu is a ceremony man for Warruwi, at South Goulburn Island, and is a Senior Arrrapi Cultural Consultant on the Warruwi Aquaculture Development Project and Chairperson of Yagbani Aboriginal Corporation.

Mrs Jenny Inmulugulu is a Senior woman and Traditional Owner of Warruwi, South Goulburn Island, and is a Senior Arrrapi Cultural Consultant on the Warruwi Aquaculture Development Project.

PAYI LINDA FORD AND LINDA BARWICK

Caring about ceremony: Indigenous knowledge across boundaries of time, space or society

In 2009, Payi Linda Ford facilitated a three-day ceremony celebrating the final mortuary rites for her mother, a highly knowledgeable elder of the Rak Makmak Marranunggu people, who had passed away in 2007. Following her instructions, ceremonial leaders from the djanba, wangga and lirrga traditions of the Daly–Wagait region performed. Until now, recordings of the event have remained private. Working with event participants, we plan to develop a body of well-described re-usable educational multimedia resources, as well as conventional written publications.

BRUNA FRANCHETTO

Ritual discourse, historical narratives and culturally built identities and landscapes in a Southern Amazonian society

At the edge of Southern Amazon (Brazil), on the eastern tributaries of the Upper Xingu river, 600 Kuikuro speak a dialect of a language that is one of the two Southern branches of the Carib family, in the regional multiethnic and multilingual system known as 'Upper Xingu'. During the last days of *egitsü*, the intertribal ritual celebrating dead chiefs, the main chief of the village which receives the invited villages performs a formal discourse called *anetü itaginhu* (chief's speech). Each local group celebrates its own identity before the others chanting a gallery of founder chiefs, White people and old sites. The exegesis of the *anetü itaginhu* links its personages and images to orally transmitted *akinhá* (narratives). This presentation will explore: (i) the co-indexation between different and extremely endangered genres; (ii) how this 'links' are effective as explanations of an almost obscure formal discourse; (iii) if it is possible to speak of 'historical' narratives as a sub-genre distinct from 'mythical' narratives as distinct regimes of collective memories in an Amazonian oral tradition; (iv) how narratives are rooted in the landscape as lived territory. The analyzed corpus contains five *anetü itaginhu* and thirty narratives performed from 1981 to 2008, audio and video recorded and annotated with indigenous researchers.

Bruna Franchetto received her doctorate from the Postgraduate Program in Social Anthropology at the Museu Nacional, Federal University of Rio de Janeiro (UFRJ, 1986). She is associate professor at the UFRJ, a member of the Postgraduate Programs in Social Anthropology and Linguistics, as well as a research fellow of the Brazilian Council for the Scientific and Technological Development. She coordinates researches and documentation projects on Amerindian languages. Since 2009 she has coordinated the Indigenous Languages Documentation Program (PRODOCLIN), an initiative of the Indian Museum and UNESCO. She is a member of the Technical Commission of the National Inventory for Linguistic Diversity (INDL, run by IPHAN, Ministry of Culture) and consultant for international programs for linguistic documentation of endangered

languages. Areas of interest: linguistics, ethnology, indigenous languages (phonology, morphology, syntax, semantics, pragmatics), linguistic documentation, indigenous oral traditions, verbal arts, relations between speech (language) and music, anthropology and indigenous school education, linguistic policies.

BRENDA GIFFORD

Take it or leave it: Urban Aboriginal music of resistance

Mixed Relations. To my mind they were the best band in Australia in 1990, with songs like the epic 'Take It or Leave It' and 'Aboriginal Woman', a song as catchy as anything by KC and the Sunshine Band but with a heavier punch. Saxophone, backing singers, keyboards, guitar, drums, bass, didgeridoo. They were urban, ancient, angry, wide-screen and dubby: a band that brewed and stretched out. Willoughby ruled them with an iron fist and one of my pleasures was watching the way he—a drummer who'd laid down his sticks to sing out front—rode his drummer with sharp looks all night long.

Paul Kelly, 'Desert Songs: Thirty years of Australia's hidden hit parade', *The Monthly Magazine*, October 2012

Urban Aboriginal Music production is an Act of Resistance; a cultural response to environment. Born black in Australia, means music production is in itself a political act. Music is magic, in that it can take unpalatable, opposing world views, thoughts, theories and text, when fused with music can transform them and reach people at a level where the intellect cannot. Aboriginal musicians and singers have used music as a means of cultural resistance since time immemorial.

This paper will examine Urban Aboriginal Music of Resistance of the early nineteen eighties through to the early nineteen nineties, looking specifically at the music of the Sydney based band Mixed Relations to interrogate the idea of Urban Aboriginal Music as music of Resistance. I write from an insider's perspective, having been a member of Mixed Relations, while balancing this stance against the broader context of the deeper history of Urban Aboriginal Music. The inspiration for repertoire and the processes of how the band organised performances of their music on appropriate platforms will be described in relation to indigenous philosophy and belief systems.

VINITA GODINHO AND ROSLYN RUSSELL

Money, Culture and Financial Wellbeing in remote Indigenous Australia

A large number of Indigenous Australians live in remote locations, facing multi-dimensional socio-economic disadvantage, including social and financial exclusion. This paper highlights findings from ongoing ethnographic research exploring the understanding of money in two remote Indigenous communities. Based on a post-colonial 'Indigenous' research paradigm and methodology, the research describes how Indigenous people in remote communities understand and want to use money, and how this influences their financial capability and wellbeing.

The Indigenous research paradigm as an alternative to 'Western' research paradigms, acknowledges that there are multiple socially-constructed realities, shaped by relationships that humans have with their living and non-living environment. Our research reflects the priorities of the Indigenous participants, who have driven key aspects of the research design (i.e. consultation, negotiation, consent, facilitation, knowledge-making and dissemination).

Whilst recognising the disadvantage faced by remote Indigenous communities, we aim to move past pathological descriptions of their history, towards a 'strengths-based' approach to enhancing Indigenous financial capability, based on a better understanding of 'Indigenous money'. This knowledge will also help to inform policymakers in government, industry and the community sector, on financial inclusion as viewed from within Indigenous communities.

CHRISSEY GRANT

Guidelines of ethical standards as best practice for research

In early 2013 the Australian Institute of Aboriginal and Torres Strait Islanders Studies released updated *Guidelines for Ethical Research in Australian Indigenous Studies* (GERAIS). The Guidelines have been revised to reflect developments in critical areas that have emerged since the previous edition in 2000, including intellectual property laws, rights in traditional knowledge and traditional cultural expressions, and the establishment of agreements and protocols between Indigenous people and researchers. GERAIS also covers emerging issues around digitisation and data management, and the very significant impacts of such issues for Indigenous groups involved in research. In this presentation, the presenter (AIATSIS' Research Ethics Committee member) will introduce GERAIS and explore how the best standards of ethical research and human rights embodied in the Guidelines may be of use to community groups/organisations and their representatives for managing research projects and information into the future.

Chrissy Grant is an Aboriginal (Kuku Yalanji) and Torres Strait Islander (Mualgal) woman from far north Queensland. She has lived and worked in Canberra for 30 years in the Australian Public Service. She retired from the APS in 2005 and has since continued to be involved in committees covering Indigenous issues as well as working as a consultant in Canberra and nationally. She is currently Chair of the AIATSIS Research Ethics Committee.

ANDREW GUNSTONE

Financial Dispossession: A History of Stolen Wages in Victoria

During most of the nineteenth and twentieth centuries, Australian governments and their agencies largely controlled the wages, savings and social security benefits of Indigenous people. Many Indigenous people received either no wages or were systemically underpaid for their employment. Any monies that were paid to Indigenous people were often paid into trust accounts that were generally mismanaged, sometimes fraudulently, and were largely inaccessible to Indigenous people. Indigenous people were also often excluded from accessing social security benefits, such as maternity allowances, child endowments and old-age pensions.

These types of practices are referred to today as the 'stolen wages' practices. In this paper, I analyse a number of these stolen wages practices that occurred in Victoria during the nineteenth and twentieth centuries. These practices include the failure to pay any or adequate wages to Indigenous people, the exclusion of Indigenous people from accessing many social security benefits, the lack of accountability and poor governance in the administration of Indigenous affairs and the enforcement of harsh employment controls on Indigenous people.

Associate Professor Andrew Gunstone is Associate Head: Research and Research Education at the David Unaipon College of Aboriginal Education and Research (DUCIER) at the University of South Australia. His main research interests are in the politics of Australian reconciliation and the contemporary and historical political relationships between Indigenous and non-Indigenous peoples in Australia. He is also the Founder and Editor of the Journal of Australian Indigenous Issues.

PETER HARVEY AND ALWIN CHONG

The development of the Australian Indigenous Problem Gambling Index: modifying the Canadian Problem Gambling Severity Index to suit Australian Aboriginal communities

This paper summarises the community consultation process developed to introduce a screening and assessment tool for problematic gambling in Aboriginal communities in South Australia. Extensive survey, consultation and validation work was carried out in a number of communities in order to modify the standard Canadian Problem Gambling Severity Index (PGSI) to be more inclusive of and facilitate greater uptake by Aboriginal people in treatment and support programmes to mitigate the adverse effects of problematic gambling.

A total of 301 Aboriginal people were surveyed as to their impression of the standard PGSI screening tool and suggestions were sought regarding changes to wording and presentation in order that the tool be more accessible to and relevant for Aboriginal people.

Data were collected and analysed for internal reliability and consistency using Cronbach's Alpha. Internal reliability was shown to be higher for the AIPGI than for the original PGSI tool, suggesting that the modified AIPGI was more sensitive in assessing problematic gambling among Indigenous people than the original tool when used in wider populations.

Peter Harvey has a background in education; secondary teaching (English and Mathematics), school development, curriculum consulting and organizational change. His work in the health sector has focused mainly on developing integrated primary care programmes, coordinated care and chronic illness management strategies to improve health outcomes and funding efficiencies for people in rural and remote communities across South Australia.

From 1996 to 2000 Peter led the rural component of the South Australian Council of Australian Governments (COAG) national coordinated care trial. My PhD, completed in the School of Medicine, faculty of public Health at University of Western Australia, was based on my COAG Trial work and explored the health benefits and systems change processes of South Australia's rural sector trial.

From 2001 to 2004 I led the Sharing Health Care SA chronic disease self-management project in rural South Australia and from 2003 to 2008 I was a chief investigator with the Centre of Clinical Research Excellence (CCRE) in Aboriginal and Torres Strait Islander health in South Australia; a National Health and Medical Research Council (NH&MRC) funded collaborative project between the Aboriginal Health Council of South Australia (AHCSA) and Flinders University.

Currently I am Director of the Flinders Centre for Gambling Research and manager of the State-wide Gambling Therapy Service (SGTS) in South Australia where our teams are involved in the provision of cognitive and behavioural therapy programmes for people with gambling disorders. We conduct research into the outcomes of treatment and other gambling

related matters. I am also a member of the executive of the Southgate Institute of Health, Society and Equity and of the Flinders Human Behaviour and Health Research Unit in Flinders University.

Alwin Chong is currently the Director of Yaiya Purruna Indigenous Health Unit, which is part of the School of Population Health in the Faculty of Health Sciences at the University of Adelaide. Yaiya Purruna was established in 2000 to provide support for all Aboriginal and Torres Strait Islander students studying in the Faculty.

Since 2000, Yaiya Purruna has expanded this initial role to now include collaboration with Wilto Yerlo: Centre for Aboriginal Education and conducting research and teaching within the School of Population Health.

In addition, Yaiya Purruna also provides:

- Community engagement as part of the Faculty of Health Sciences;
- Indigenous health curriculum development and education projects;
- Indigenous student retention and recruitment;
- Marketing and promotions development;
- Community networks and partnership development;
- Cultural awareness for students and staff and
- Indigenous staff recruitment

Yaiya Purruna is actively working with the Medical School, within the Faculty of Health Sciences to incorporate the *CDAMS Indigenous Health Curriculum Framework* into the medical program. The *CDAMS Indigenous Health Curriculum Framework* was endorsed by all the Deans of Medicine and has been included in the *Australian Medical Council's accreditation guidelines* for basic medical education since 2006, thus requiring all medical schools to include core Indigenous Health content in their medical curricula.

One of the key roles of the Director in the next 18 months is to develop a 5 year Strategic Plan for Yaiya Purruna.

SOPHIE HICKEY

“I have red hair, there is no way I am Aboriginal”: The complications of using mainstream population-based studies for Aboriginal research

Using existing and unused data from a 30 year old birth cohort study to track the health and wellbeing of a group of Aboriginal people living in an urban setting seemed like a great idea at the time. But happens when research doesn't go according to plan?

The author shares her PhD experience working on the Mater-University Study of Pregnancy and the difficulties of using mother-reported identification of Indigenous status for health research. What happens when you follow up the child and they say they are not Aboriginal? Are they choosing not to identify or is it something else?

The *National best practice guidelines for collecting Indigenous status in health datasets* unified the way we ask 'the Indigenous question' however it was only created in 2009, almost three decades after this study commenced.

Going back to the original questionnaires that have been sitting in dusty and mouldy boxes reveals crossed out words and handwritten notes on the margins, showing the frustration of respondents trying to answer an imprecise question that ignores multi-ethnicities and favors the white/non-white dichotomy.

This presentation highlights the importance of constantly adapting research methods to ensure cultural appropriateness, with the invaluable help of a supportive Indigenous advisory team.

Sophie Hickey is a research officer at The Queensland Alcohol and Drug Research and Education Centre, University of Queensland. She is currently doing a PhD in Sociology at the School of Social Science, University of Queensland, on the social factors and health issues of a group of Aboriginal people living in Brisbane and how these might change from birth to adulthood.

FREYA HIGGINS-DESBIOLLES

The Spirit Festival: Transformations in an urban Indigenous cultural festival

Aboriginal and Torres Strait Island cultural festivals are important sites of cultural maintenance and revival, cultural sharing and economic opportunity for communities. The Spirit Festival began in 2008 from efforts to foster social inclusion in the aftermath of media reports on the so-called “gang of 49” and the fomenting of fear and community divisions. Since that time, the Spirit Festival has evolved and became associated with the much larger Adelaide Fringe Festival as Tandanya National Aboriginal Cultural Institute took over from the South Australian government's Social Inclusion Unit as the overseeing body for the event.



Based on quantitative and qualitative research undertaken in association with the 2012 Spirit Festival, this paper will analyse: the significance of the Festival for key stakeholders, examine the tensions that result from transformations of the event from an exercise in fostering social inclusivity to an event subject to more commercial imperatives and finally analyse what this suggests for the future of Indigenous cultural festivals in an environment where neoliberal values dominate the arts, cultural and tourism industries. In keeping with the theme of the conference, this paper highlights continuing tensions that have characterised the last fifty years, between assimilation and self-determination, but in the realm of cultural festivals this plays out through commercial imperatives.

Freya Higgins-Desbiolles is a Senior Lecturer in Tourism, School of Management, University of South Australia. She has researched, taught and offered community service on Indigenous tourism for more than a decade. She has particularly approached tourism from a community rights and social justice perspective and has disseminated her work through both academic and community outlets. Her most recent work is a co-edited volume on Peace through Tourism published by Routledge (2013).

SARAH HOLCOMBE

Mobilising Indigenous Human Rights? The UNPFII and the role of Australian Indigenous Urban Elites as advocates for Remote Altery

The UN Permanent Forum on Indigenous Issues (UNPFII) has become a key global site for articulating Indigeneity. Indigenous intermediaries are crucial to the deployment of the Indigenous human rights discourse. It is wealthy countries, such as Australia, who routinely send large delegations to these forums. Yet, in the case of Australia they are dominated by the urban Indigenous elite; the legal and policy savvy who are well versed in navigating the complexities of the UN system. Where does the discourse and the rights 'culture' that they engage with and develop circulate? Does it move beyond the governmental domain of these Indigenous sector advocates and the UN bodies to mobilise remote dwelling Indigenous peoples to be their own rights advocates? Such remote Indigenous regions have been the focus of recent neo-liberal interventionist government policy, notably in the Northern Territory. What role can such international fora and the Indigenous intermediaries that engage with it, serve for these peoples?

CARLA HOUKAMAU AND MICHAEL DOCKERY

Cultural identity and wellbeing for Maori and Aboriginal and Torres Strait Islander Australians

This paper presents the theoretical framework developed for a programme of research exploring the relationships between cultural identity and wellbeing for Maori and Aboriginal and Torres Strait Islander Australians. International literature suggests that First Nation peoples display higher levels of psychological wellbeing and other socio-economic outcomes when they have a stronger attachment to, or identify more strongly with, their cultural origins. Based on a review of psychological and other theories relating identity to wellbeing, it is argued that Self-Determination Theory offers an appropriate foundation for conceptualising this relationship. Within this framework the post-colonisation experiences of Maori and Aboriginal and Torres Strait Islander Australians are contrasted with a focus on the role afforded to culture in the two countries' approaches to addressing Indigenous social and economic disadvantage, and the implications for socio-economic outcomes and psychological wellbeing. A proposal for empirical testing of the theory using survey instruments to capture the dimensions of identity and cultural engagement for Maori and Aboriginal and Torres Strait Islander Australians is discussed.

Carla Houkamau (PhD) is a Senior Lecturer in the Department of Management and International Business at the University of Auckland, New Zealand. She completed her PhD in Psychology at The University of Auckland under the Health Research Council Scholarship programme as well as a Bachelor of Commerce (Conjoint) in Management and Employment Relations. Carla specialises in the areas of personal identity and diversity management. Her current research programme is concerned with the relationship between indigenous (Maori) identity and well-being as well as diversity management: in particular, how diversity management can foster a positive work environment for individuals from diverse backgrounds while promoting employee engagement and productivity.

Alfred Michael Dockery (PhD) is Associate Professor at Curtin University and leads the Population Mobility and Labour Markets project under the Cooperative Research Centre for Remote Economic Participation. His principal expertise is in the analysis of applied labour market issues, much of which has involved the use of longitudinal (panel) data. Mike's current research focuses on the school-to-work transition; the effects of work and other labour market experience on 'happiness' and 'wellbeing'; Indigenous labour market and social outcomes and Indigenous mobility.

SHARON HUEBNER, KOORAMYEE COOPER AND EZZARD FLOWERS

Bessy Flowers - Interpreting the Silences of a Colonial Archive

Telling a story is a way to share knowledge with others. It is performative, lively, political, and personal. In this paper Noongar and Koorie methods of telling stories speak of culture and identity in the 21st century, making visible contemporary notions of belonging. Drawing upon a colonial narrative, absent from the everyday realities of Western Australia Noongar and Victorian Koorie families, we take you through a journey of reclaiming a story embedded in the archives for more than one hundred years. In June 1867 five Aboriginal women were sent from Albany, Western Australia to Ramahyuck Aboriginal Mission in East Gippsland, Victoria. Drawing on this story, we speak about the restoration of Bessy Flowers, from her entombment as a historical figure in the archives to a spirited legacy existing within the contemporary realities of her great grandchildren and extended family. Such a collaboration incorporating a Noongar and Koorie perspective results in a dialogical encounter between two Australian Aboriginal communities – locally grounded, and culturally significant.

Delving deeper into this process to understand a Noongar and Koorie experience of loss and absence, we critically examine the mediation between the past and present as a complex negotiation of cultural, ecological and social knowledge. The purpose of this to clearly demonstrate through a Noongar and Koorie optic that reclaiming the past is not merely a ritualised event but an expressive and emotional process, holding the potential to be transformative and empowering. Through specific cultural events we show how historical photographs are engendered with a cultural agency in the here-and-now and the ways in which they evoke narratives of absence inseparable from a Noongar and Koorie cultural imagining of the future. The socialization of emotions within a cultural and relational environment offer in this place an explanation of mythologizing and imagining Bessy Flowers within social and cultural obligatory processes of recovery, mourning and creation.

Contemporary expressions of identity play an important part in creating new ways of being that are self-determined and culturally informed by - *knowing who you are and where you come from*.

Sharon Huebner is a writer and visual artist completing her PhD at the Monash Indigenous Centre (Clayton). She has worked with the Victorian Koorie community for more than a decade and Western Australia Noongar families since 2009. Her most recent publication is *Bessy, Minang Woman*, co-authored with Ezzard Flowers and Phyllis Andy. Ezzard is a Wirlomin/Minang man from the southwest of Western Australia and Phyllis a Wotjobaluk/Minang woman from East Gippsland in Victoria. *Bessy, Minang Woman*, tells the story of Bessy Flowers, a Noongar woman sent from her

Albany homeland to a Victorian mission in 1867. The colonial narrative documented in the archives is incorporated with contemporary life stories and photographs of her surviving descendant family. Sharon's writing draws strongly on the tradition of Australian Indigenous storytelling to recover and reclaim histories displaced by colonialism.

Kooramyee Cooper is a Yorta Yorta woman with a strong understanding of Australian Aboriginal culture and society from a local, state and national perspective. Raised with a large extended family she has worked within Aboriginal affairs since age 16. Her family like the vast majority of Australian Aboriginal families in southeastern Australia has experienced the effects of colonisation, disconnection from country, loss of language and culture, substance abuse, deaths in custody, domestic violence and the removal of children. Kooramyee uses life experience and her grass roots community connections to address the sensitive nature of accessing historic colonial records from state government archival institutions and the compilation of extensive family genealogies from this information. She is currently working as a Senior Caseworker and Counselor at Link Up Victoria, which supports the reconnection of Stolen Generation members with family, community and country.

Ezzard Flowers is a Wirlomin/Minang man from the southwest of Western Australia. He currently works at the South West Aboriginal Land and Sea Council in Albany and is a descendant of Bessy Flowers. Ezzard has played an instrumental role in bringing the families from Victoria and Western Australia together.

HENK HUIJSER

Developing a Holistic Indigenous Learning-Scape across Platforms

This paper will explore the opportunities that online learning environments offer to address issues related to Indigenous pedagogy and Indigenous approaches to teaching and learning, with a specific focus on social and mobile media. While higher education contexts have traditionally been characterised by a series of binary oppositions, such as face-to-face versus online learning, and formal versus informal learning environments, developments in digital, social and mobile media have begun to seriously blur such binaries. In turn, this has created major opportunities to develop learning-scapes that blur the boundaries between personal, cultural, institutional and technological learning-scapes. This appears to align well with Indigenous approaches to teaching and learning, which can be characterised as 'social constructivist' on the one hand, and hands-on (learning by doing) on the other. Early pilot projects suggest that both social and mobile media, and in particular mobile touch technologies such as iPads, are well-suited to create Indigenous learning-scapes precisely *because* they blur the lines and allow for more holistic approaches to learning and teaching. This paper will report on a series of case studies at Batchelor Institute of Indigenous Tertiary Education in which traditional barriers are being broken.

Henk Huijser has a PhD in Screen and Media Studies from the University of Waikato in New Zealand. His research interests include Online Learning, Problem Based Learning, Learning and Teaching in Higher Education, Social Networking, Media and Cultural Studies, and Indigenous Knowledges, and he has published widely in all these areas. Henk joined Batchelor Institute in June 2012 after two years at Bahrain Polytechnic in the Arabian Gulf, where he was a Curriculum Developer specialising in Problem Based Learning. He is Associate Editor for the Journal of Peer Learning, and a member of the College of Reviewers for Higher Education Research & Development. For more information, visit his website: www.henkhuijser.webs.com

HMALAN HUNTER-XENIE, DEAN YIRABUK, EDNA NELSON AND OTTO DVLMANIYA CAMPION

Becoming more than a human GPS! Experiences of Indigenous Research Practitioners in Northern Australia

“We the Indigenous people own this land, we want to get involved, we want to do research on our country for our people that is why we created this ARPNet” are words of Cherry Daniels a Ngukurr Elder and land manager in Roper Gulf. We want to be more than a human GPS are words of Dean Yibarbuk another prominent elder and land manager in West Arnhem, frustrated by his role as a co-researcher, assistant or collaborator on research projects controlled by outsiders. Otto Campion remembers all the researchers and the research that he saw come to his community and wonders why the situation remains the same, is research being done the right way for his people. These are some of the voices in the Northern territory calling out for direct involvement by indigenous people in research. Through the work of the Aboriginal Research Practitioners’ Network (ARPNet), practitioners have started to redefine concepts and the practice of research evolving what we are calling the Bininj way. Through our experience is relatively young feedback indicates that we have started to about breaking barriers in Indigenous research and thinking in the Top End of Australia. This presentation shares the story about ARPNet and how it is changing the way research is being done in some communities.

TANYA JONES, MARGARET O’CONNELL AND MARGARET CULBONG

Speaking the same language: Building relationships between non-Aboriginal and Nyoongar people to decolonise mainstream spaces

The *Looking Forward Aboriginal Mental Health Project* aims to effect tangible change in the delivery of mental health and drug and alcohol services to Aboriginal (predominantly Nyoongar) peoples living in the south-east metropolitan region of Perth, Western Australia. The project has employed Participatory Action Research methodology, guided by a Nyoongar cultural knowledge framework, to ensure both the Nyoongar community and service providers are engaged in determining the direction and outcomes of the research process. Ongoing consultation with Nyoongar people has demonstrated that mental health and drug and alcohol service providers must develop a comprehensive understanding of the Nyoongar worldview to effectively respond to the needs of Nyoongar peoples. Through our personal experiences of the research process, we have found that to develop this understanding, non-Aboriginal peoples (*Wadjellas*) need to embark on a spiritual journey of inner change in connection with the Nyoongar Elders, the custodians of Nyoongar cultural knowledge. Our presentation will capture how we, as a Nyoongar Elder and two *Wadjellas*, built sustainable relationships with one another by finding a shared language to facilitate the process of working together to decolonise mainstream spaces.

Tanya Jones is of Anglo-Australian descent and was born and raised on Wadjuk country in Perth. She has previously worked as a research assistant in the areas of child and adolescent health promotion and chronic disease self-management. Tanya holds an undergraduate degree in psychology.

Margaret O’Connell is of Anglo-Australian descent and was born on Wadjuk country in Perth and raised in the south-west of WA. Margaret is an educational designer and action researcher who has worked across community, tertiary and further education sectors for over a decade, in the areas of project management, strategic development, training and professional development, and in particular, the development and management of online teaching and learning.

Margaret Culbong is a Nyoongar Elder from the Wadjuk clan. She began her career as an enrolled nurse, working with Aboriginal communities in both the Kimberley and the Murchison Gascoyne regions. Over the past 40 years she has worked both within government agencies and Aboriginal organisations to develop health services that are relevant to the needs of Aboriginal families. She was responsible for establishing a number of Aboriginal-controlled health services and raising the profile of Aboriginal health issues throughout Western Australia. Margaret continues to be an agent of change for her community across issues including housing, welfare, legal assistance and family support.

JAN TEAGLE KAPETAS

Being There: Why is Fly-in-Fly-Out Research failing remote Aboriginal Australians?

We all know that Aboriginal peoples feel that they are among the most researched peoples, and that for all the research that is carried out, many communities in remote regions note very little on-the-ground beneficial change to their health, education, economic and social well-being.

This paper examines research that has been carried out in one small town in the West Pilbara over the past 30 years, and draws upon local memories, recollections, knowledge and questions about accountability to suggest that transformative goals must involve local community capacity building.

Dr. Jan Teagle Kapetas lectures in Australian Indigenous Studies at Murdoch University, and is currently involved in a fly-in-fly-out remote Aboriginal research and health development project. Besides being an award winning poet and writer, she has worked for 30 years in the field of arts, education and community development on-the-ground in remote Aboriginal communities.

CHRISTIANE KELLER

Multisensory experiences of Tjanpi Desert Weavers: Why are they important?

We hear surprisingly little about anthropology of the senses within the context of Indigenous Australian art, an approach I am utilising to research and investigate multisensory experiences of Aboriginal fibre artists in the Western Desert with the aim to cross-culturally engage with Indigenous aesthetics.

Indigenous fibre artists, such as the Tjanpi Desert Weavers in Warakurna, employ a multitude of senses in the making process and aesthetic appreciation of their fibre objects. This paper looks at how these multisensory experiences including tactility, vision through form, colour and vibrancy, rhythm and sound, smell and taste are connected to desert cultures and investigates their importance for the artists.

Understanding the multitude of senses employed in the making of fibre objects and their cultural relevance allows for a more faceted appreciation of Indigenous fibre art. I argue that it is time to overcome the often purely visual experience of museum and gallery visitors and to work towards meaningful translations of those multisensory experiences of Indigenous fibre artists into museums displays in an effort to further a cross-cultural understanding and appreciation of their art?

Dr Christiane Keller is an anthropologist, art historian, curator, writer and filmmaker and holds a PhD from the Australian National University. She has worked in academia and museums as a researcher, curator and filmmaker. Her research interests encompass Indigenous art, material culture and aesthetics with a focus on sculpture, fibre art and fashion, as well as community health and wellbeing. Her recent research projects investigate the history of Mount Margaret Mission art and

craft, the engagement of Western Desert people with basket making techniques and the multi-sensory experiences of Aboriginal fibre artists as part of an Indigenous aesthetic. Dr Keller is also very interested in the relationship between art making and Indigenous health and wellbeing.

ANNIE KENNEDY, JANET HUNT AND DANIELLE CAMPBELL

Voice and agency: the promise of process for Indigenous engagement

How can Indigenous voice and agency be encouraged and why are these aspects of Indigenous engagement important? The panel will reflect on these questions drawing from a recent literature review of studies and experience across Indigenous Australia and internationally; ethnographic research involving Western Arrernte outstations, and an evaluation of community development practice undertaken in Central Australia. The evidence from this body of work suggests that what matters is *how* Indigenous peoples are engaged in processes. Indigenous choices and aspirations are shaped by Indigenous wellbeing values, local conditions and cultural norms governing social interactions. When local people have opportunities to exercise agency and have a voice in decision-making in ways in which they feel comfortable and safe, the potential exists to build from local aspirations, strengths, knowledge and resources. If these are tapped, wellbeing initiatives are more likely to be relevant, culturally safe and responsive to local realities, in turn creating the conditions for Indigenous engagement. Yet barriers remain, with evidence suggesting governments and many other organisations struggle with the processes required to realise these important capabilities.

Reflecting on research evidence from Australia and other settler states, one panel member will discuss what works in terms of Indigenous engagement with governments and others. Another panel member will present Aboriginal perspectives on their conditions for engagement, based on ethnographic research undertaken during the first two years of the NTER. Her work points to the need for investments in processes that can link Indigenous voice to informed choice. Attention to process, however, requires power-sharing arrangements, governance reforms, devolution of funding, and specific government investments in processes of dialogue. The third panel member will discuss the experience of the Central Land Council in its work to support Aboriginal engagement, ownership and control of development initiatives in Central Australia.

Dr Annie Kennedy is a community development practitioner and researcher, interested in the social dynamics of voice, its role in wellbeing, and the processes that can enhance it. Her interest in participation and community development processes began in the 1980s in Thailand, where she spent six years working with poor farming families. Since then, she has worked as a community development specialist on international development assistance programs throughout South East Asia and the Pacific. Annie recently completed her PhD at Southern Cross University, undertaking an ethnographic

case study of Western Arrernte outstation engagement during the first two years of the Northern Territory Intervention. Her research and work experience have provided practical and theoretical insights into community engagement approaches targeting the wellbeing of remote and marginalised groups, together with an understanding of strategies governments and NGOs can apply to programs seeking to enhance the voice and agency of these groups.

Dr Janet Hunt is a Fellow at the Centre for Aboriginal Economic Policy Research (CAEPR) at the Australian National University. After a long career in international development, followed by senior lecturing positions in international development at Deakin and RMIT Universities, she moved into Indigenous Australian development. Janet relocated to CAEPR to manage the Indigenous Community Governance Project 2004-2008, a major national study of governance in Indigenous communities. Since then, Janet has continued her research interests in Indigenous governance and engagement, as well as community development, while researching Indigenous engagement in natural resource management in New South Wales. She also teaches a postgraduate course in Australian Indigenous Development.

Dr Danielle Campbell has been the Manager of the Central Land Council (CLC) Community Development (CD) Unit in Alice Springs since 2006, playing lead role in the design and implementation of its Community Development Program. The Program supports Aboriginal people to plan, implement and evaluate social, cultural and economic development projects. The success of the Program is evident in its growth from two to six major regional projects across the CLC region, with Aboriginal land owning groups increasingly directing significant funds from their land use agreements to community development initiatives. She previously lived in remote Aboriginal communities in Western Australia and Arnhem Land, working on community driven health and cultural tourism projects, and has also worked in women's development in Sri Lanka. Danielle has a Ph.D. in Aboriginal community development, which explored critical success factors of a three-year community health project she facilitated in a remote Arnhem Land community.

DEBORAH KIKKAWA

Children to the Rescue: Turning back the tide of Indigenous language loss

The National Indigenous Languages Survey (NILS) Report 2005 found that of the original number of more than 250 known Australian Indigenous languages, only about 145 are still spoken and the majority of these are critically endangered. The children in Footprints in Time: The Longitudinal Study of Indigenous Children represent the first generation of Indigenous children growing up in an environment actively supporting and encouraging the learning and speaking of Indigenous languages under the National Indigenous Language Policy. But is this enough to turn back the tide of loss of Indigenous languages? Following on from McLeod and Verdon's paper "Celebrating Indigenous Australian

children's languages: Diversity, competence, and support", this presentation will explore the linguistic environment of Indigenous children as they enter school. It will look at the support and encouragement they receive from parents, family, teachers and schools. It will examine the hopes of parents for their children to learn Indigenous languages and address whether children are learning the same languages as their parents and who children are able to speak language with.

Deborah Kikkawa is a research officer for the Footprints in Time: the Longitudinal Study of Indigenous Children for the Department of Social Services. She has a background in theoretical and applied linguistics so using the data to examine the linguistic environments is an opportunity to concentrate on an area of particular interest to her. Having been a language teacher both in Australia and overseas, she is a strong believer in encouraging children to learn additional languages and is excited to see the relatively high levels of multilingualism amongst Australian Indigenous children.

GRACE KOCH, STEPHEN WILD AND JEREMY BECKETT

Early ethnomusicological work within AIATSIS

During the formative years of AIATSIS, there were many active research committees made up of experts from a number of academic disciplines. The Ethnomusicology Committee, first convened by Prof. Trevor Jones, both proposed and approved projects that explored aspects of music and dance in Indigenous society. Originally the Committee sought to establish a Centre for the study of the traditional musics of the world, but it was decided that the group would focus only on Indigenous Australian music. This panel will explore the directions taken by the Committee in the beginning, some of the projects it supported for funding, and how the Committee changed to reflect the research priorities of AIATSIS and collaboration with Indigenous communities both to document performance culture and to archive recordings.

RAMESH KUMAR

Indigenizing National Audiovisual Heritage: The evolution of NFSA's Indigenous Cultural and Intellectual Property Protocols and Policies

The National Film and Sound Archive (NFSA) houses one of the most significant audiovisual collection of indigenous cultural and intellectual property (ICIP) in Australia, which currently comprises 3 percent of its holdings. My paper, focused on cultural policy, will explore how the NFSA, and by extension the Australian nation-state, understands the relationship between ICIP and national audiovisual heritage. It will unpack the terms "Indigenous", "national" and "audiovisual heritage" as interpreted by the institution, trace the development of its pioneering ICIP protocols and policies starting from the mid-1990s; and analyze their efficiency and shortcomings.

The paper will use a varied set of primary research materials to achieve its aims – NFSA documents including minutes of

meetings and internal communication, consultations with other institutions such as AIATSIS, interviews with members of the NFSAs Indigenous Policy Implementation Committee and Indigenous Reference Group, and excerpts from publicly available government and policy documents from other institutions. It will shed light on how national institutions are haltingly learning to incorporate sensitivities towards the needs of Indigenous peoples into their functioning – thus resonating with the conference theme of “Breaking Barriers in Indigenous Research and Thinking” – while in the process also enhancing our understanding of how cultural and memory institutions think and function.

Ramesh Kumar is a PhD candidate in Cinema Studies at New York University, where he is writing a dissertation on the policies and practices of national audiovisual archives with a focus on the National Film and Sound Archive of Australia, the National Film Archive of India, and the EYE: Film Institute Netherlands. He has published in such cinema and media studies journals as *Framework* and *The Moving Image*; held fellowships in Australia, Sweden, India and the United States; and has taught and presented papers in the United States, United Kingdom, India and Sweden. He is currently in Canberra as a visiting scholar at the National Film and Sound Archive and the Australian National University. His other research interests include cultural policy and childhood and cinema.

SANDY LAMALLE

The process of reconciliation and truth: a case for integrating indigenous specificity in the legal field

The Commission on Reconciliation and Truth in Canada presents distinctive features, such as its itinerant aspect and its methodological hybridity, including indigenous healing processes. Nevertheless, such processes with specific rituals and approaches to reconciliation (notably Lane, Bopp & Norris) are considered in sociological and methodological studies, but are excluded from legal and institutional representations. The problem is the metaphysics involved stand outside the modern paradigm (Lincoln & Guba 2011 ; Kovach 2009 ; Walter 2010).

The legal critical studies emphasized the necessity of taking into account the diversity of subjects, the plurality of legal traditions (Fastenrath), as well as the issues of global justice (ILC Report 2006). In that regard, the recognition of rights and obligations of indigenous peoples on the international plane (2007 UN Convention) stressed the specificity of these new actors and the current institutional shortcomings.

Practical tools have been called for in different contexts (Arnaud 2009; Simpson 2004; Kincheloe 2006). In this respect, this paper addresses institutional change and diversity by proposing a reconciling founding ontology (Fagot-Largeault) integrating anthropological insights (notably Rouland), as well as an approach of the legal institution based on *relation*. It aims to enable the law and politics to take into account the specificity of indigenous institutions without reducing them - to existing models or categories.

Dr Sandy Lamalle is a researcher at the Research Centre in Public Law (CRDP) and the Centre for International Research and Studies (CERIUM), a lecturer at the Faculty of law of the University of Montreal, and an associate researcher at the Institute for International and Strategic Studies (IRIS) in Paris. She has worked as a legal consultant in international and European affairs (CEIA) in London and as a legal adviser in various international organisations and intergovernmental negotiating bodies. She was a researcher-in residence at the UN High Commissioner for Human Rights in Geneva, the UN University-CRIS in Bruges, and the Organisation for Cooperation and Security in Europe (OSCE) in Prague and Vienna. She has coordinated and conducted European and international studies. She holds a Ph. D in international law (Geneva), a Ph. D in European Union law (Strasbourg), and diplomas in international relations, political science, law and philosophy.

ANTHONY LINDEN JONES

“You couldn’t take it down in our scale”: Traditional song and the musical score to C.P Mountford’s Documentary Films

More than fifty years have passed since the staging of the National Geographic Society’s 1948 Expedition to Arnhem Land, describe as ‘the last of the big expeditions’. Three Australian-produced films were made from silent footage taken during the Expedition. These incorporated narration, sound effects and music. To compose the music for the films, Expedition leader Charles Mountford called on the services of husband-and-wife Alfred and Mirrie Hill. To help inspire them in the composition process, Mountford supplied the Hills with recordings of traditional Aboriginal song collected during the Expedition—their transcriptions of traditional song formed the basis of scores for the three films: *Aborigines of the Sea Coast*, *Birds and Billabongs*, and *Arnhem Land*. The technical limitations of the equipment then available for field recording had a profound effect on the composers’ interpretations of the songs.

This paper interrogates the process of composing the film scores using appropriated traditional song. With examples from the film scores and the songs that influenced their composition, the paper offers a view to wider community attitudes on appropriation around the time of the commencement of AIATSIS.

Anthony Linden Jones is currently a candidate for PhD in Musicology at the Sydney Conservatorium of Music, University of Sydney, having completed a Bachelor of Music with Honours in Composition 1995 from the same institution. His area of research is the representation of Aboriginality in Australian film music.

He is the author of a number of peer-reviewed journal articles and book chapters, and has presented at many national and international conferences . . . including the AIATSIS 2009 national conference.

In addition to his activities as a musicologist, he is a composer of concert works and film scores, a conductor of community ensembles, and a performer with a range of different ensembles.

ANITA LEE HONG, LARISSA MELANIE, DEB DUTHIE AND ODETTE BEST

'Means to ends' integration for stakeholder engagement

The focus of *'Means to Ends' Integration for Stakeholder Engagement* is to facilitate an activity-based interactive session. Through a 'means' to 'ends' user- and design-led project management approach for inclusivity, visioning, and participation informing the iterative discovery and design of the federally HEPPP funded *Aboriginal and Torres Strait Islander Higher Education Social Marketing Strategy* (Strategy) and the *Aboriginal and Torres Strait Islander Higher Education Portal* (Portal) projects for sustainable national deliverables.

This approach draws upon the integration of Sustainability Development Pillars and Project Management Pillars with the contextual lens of Aboriginal and Torres Strait Islander Pillars as the underpinning methodology of the Strategy and Portal's Communication and Collaboration Plan and approach with stakeholders.

These three Pillars are integrated further through participatory consideration and inclusion of comparative models: Daly's Sustainability Triangle, Walker's Object Design, Maslow's Hierarchy of Human Needs, Olsen's Four Layers of Communication, PMI's Integrated Framework for Organisational Project Management, with the Aboriginal and Torres Strait Islander six core research ethics values.

This interactive presentation invites participants to envision the 'ultimate means' of Environment, Delivery and Sovereignty, through Economy, Design and Self-determination to the 'ultimate ends' of Social, Discovery and Cultural Safety principles through stakeholder engagement.

Professor Anita Lee Hong is a descendant of the Badjalla language group. Born and educated in Cairns, Anita spent most of her life there until she moved to Perth in March 2002. She completed a Masters of Human Rights Education in 2006, a Graduate Certificate of Tertiary Teaching in 2003 and a Bachelor of Applied Science Indigenous Community Management and Development (Vice Chancellor's List) in 2002 at Curtin University.

Anita is currently Director of the Oodgeroo Unit, a position she commenced in July 2010 after 8 years of living and working in Perth.

She was the former Associate Professor/Director at Curtin University's Centre for Aboriginal Studies. Other positions held at the Centre for Aboriginal Studies were Lecturer, Associate Program Co-ordinator and Program Co-ordinator Block Release Programs. Prior to commencing at the Centre for Aboriginal Studies she had 13 years employment with the Australian Public Service.

Larissa Melanie is Project Manager for the Learning and Teaching Unit, Chancellery at Queensland University of Technology, and the federally HEPPP funded *Aboriginal and Torres Strait Islander Higher Education Social Marketing Strategy* and *Aboriginal and Torres Strait Islander Higher Education Portal* Projects, led by QUT's Oodgeroo Unit.

With a Master of Research Management and Commercialisation, memberships with Australian Institute Project Management, Australasian Research Management Society, and Australian Evaluation Society, Larissa has over fifteen years experience within the higher education sector from student executive, administration and finance roles, project management certification and Creative Arts and Science qualifications.

Larissa was project manager to *Reframe: QUT's Evaluation Framework* now successfully deployed across QUT, receiving national and international interest from across the higher education sector. Larissa is gaining a co-publishing and co-presenting profile on user- and design-led project management approaches. Born in Albury, NSW, Larissa calls South East Queensland home for over 35 years.

Dr Deb Duthie is a descendant of the Wakka Wakka and Wamurungu peoples. She completed a Bachelor of Social Science (Human Services) in 2000, and her PhD and a Graduate Certificate in Academic Practice in 2012, all at QUT.

Deb is a lecturer and Academic Advisor at the Oodgeroo Indigenous Student Support Unit, Gardens Point campus. She lectures in Indigenous Studies and has lectured in the QUT Social Work and Human Services Program, both Undergraduate and Master's programs, since 2001. Portfolios include support of students from the Law and Justice, Engineering and Business Faculties. Research interests include recruitment and retention of Indigenous social work and human services students; Indigenous capacity building; and workplace bullying and harassment.

Deb has also practiced in the domestic violence and homelessness sectors for approximately 10 years in a range of roles including court support, crisis work and children's worker.

Dr Odette Best through bloodline is a Gorreng Gorreng (Wakgun Clan) and a Boonthamurra woman and through adoption she is a Koomumberri woman.

Odette is a hospital trained registered nurse (Princess Alexandra Hospital) and further holds a Bachelor of Health Sciences, (University of Sydney), Master of Philosophy (Griffith University) and a PhD, (University of Southern Queensland). Odette's PhD was titled *Yatdjuligin: the stories of Aboriginal Nurses in Queensland from 1950-2005*. Undertaking her PhD Odette found her passion for delving into the history of Aboriginal Australian women and their pursuit of western nursing qualifications.

Currently Odette is undertaking research into the Native Nurses Training Schools in Queensland that ran in the 1940-1950's and further research into identifying the first Aboriginal registered nurse in Australia. Her clinical experience is as a sexual health nurse both in the Aboriginal and Islander

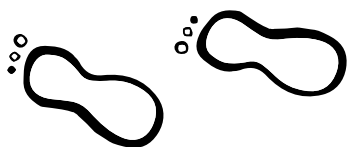
Community Health Service in Brisbane and also the prison system for ten years. Further to this, Odette has ten years teaching experience in Schools of Nursing in Queensland however she is currently Senior Lecturer in the Oodgeroo Unit at Queensland University of Technology.

MARLENE LONGBOTTOM

Culture makes you stronger: Aboriginal Women's Voices from the South Coast of NSW

*please note, we utilise the words Indigenous, Aboriginal and Torres Strait Islander interchangeably throughout this presentation.

This paper will describe a community based research project examining the health and wellbeing of a sample of Aboriginal women in Australia, and present preliminary findings of a community needs analysis. The Shoalhaven Koori Women's Study (SKWS) is being led by an Aboriginal woman based within Waminda, an Aboriginal women's community controlled service located on the South Coast of NSW. The community needs analysis is the first stage of the SKWS, and aims to explore Aboriginal women's perceptions and experiences of wellness and wellbeing, including issues related to their personal strengths, health and social priorities, support needs and that of their families. Thirty Aboriginal women were interviewed using a survey that included closed and open ended questions. Methods used to administer the survey included yarning and Dadirri (deep listening), two valid and culturally safe approaches for data collection with Aboriginal people. Adopting these approaches ensured Aboriginal protocols were maintained and upheld throughout the research process. This enabled scientific rigour while also ensuring activities were culturally safe. Key findings of the survey will be presented, and how Waminda is modifying service delivery to better respond to the health and social priorities of Aboriginal women in the Shoalhaven region will be discussed. Community feedback of survey results will occur to validate the analysis from the community perspective.



RAY LOVETT

Culturally Mediated Screening in Indigenous Primary Health Care

Background

Alcohol problems are a major cause of morbidity and mortality among Aboriginal and Torres Strait Islanders. Identifying alcohol misuse is fundamental to addressing these problems associated with alcohol misuse. At present, screening instruments are administered in a way that fails to elicit accurate information because of the overly clinical approach taken to their administration.

Aim

To assess the impact of a cultural mediation approach on administration of screening instruments for alcohol and mental health problems.

Methods

Clinicians at an urban Aboriginal primary health care centre were trained to use the map of Aboriginal Australia with clients when they commenced a clinical interview. Clients attending the service were randomized into one of two conditions (mob ask v control). The mob ask condition involved the physician taking two minutes at the beginning of the session to elicit information from client about their mob and country. Independent-samples t-tests were conducted to compare alcohol and psychological distress scores between the two groups and among the clinicians conducting the interviews.

Results

Of 266 participants with completed alcohol screens, 34 per cent were consuming alcohol above recommended guidelines. 57 per cent of participants recorded moderate to severe psychological distress. Higher levels of psychological distress were associated with higher alcohol screening scores.

No differences in alcohol screen scores between the mob ask ($M=7.35$, $SD = 7.54$) and control group were observed ($M=7.71$, $SD = 8.60$; $t(264) = -.36$, $p=0.7$, two-tailed). Those in the mob ask group ($M = 23.57$, $SD 10.19$) on average scored 1.85 points higher on the Kessler 10 scale than the control group ($M = 21.72$, $SD = 8.98$; $t(177) = 1.28$, $p=.19$, two-tailed), although this difference was not significant. There were wide variations between clinicians and screening results in the mob ask group.

Implications

There has been limited use of important cultural constructs in Indigenous primary health care in Australia. Further research is needed to identify the factors associated with improved alcohol screening scores attained by some clinicians.

RAGLAN MADDOX, CHANEL WEBB AND PERRI CHAPMAN

'The Smoke Ring'—smoking among Aboriginal and Torres Strait Islander people in the ACT region

Tobacco control has assisted in reducing Australia's smoking rates from approximately 34% in 1980 to less than 20% in 2007 [1]. However, 47% of Indigenous Australians smoke daily [1]. The research evaluates the Indigenous tobacco control strategy of the Australian Capital Territory.

A mixed-method approach, including a longitudinal survey, key informant interviews and focus groups explores factors that may influence smoking behaviours. These include age, education, employment, cultural and social network characteristics.

The smoking rate was 36.4%, significantly higher than the general population and there were generally low levels of nicotine dependence (43.3% low and 31.7% low-moderate dependence). The results reiterated the importance of the social determinants, with a significant difference between being a smoker (62.5%) and completing Year 12 ($\chi^2 = 11.087$, $p < 0.01$). Based on the odds ratio, a participant who completed Year 12 was 4.6 times more likely to be a non-smoker than a smoker. Employment and age were strong predictors of smoking and other factors will be presented.

These findings highlight smoking complexity and the need to tailor tobacco control, including raising awareness and managing expectations of cessation support. A better understanding of community needs and characteristics can assist to refine tobacco control and cessation support.

1. Australian Institute of Health and Welfare: **Australia's health 2010**.
2. Johnston V, Thomas DP: **What works in Indigenous tobacco control? The perceptions of remote Indigenous community members and health staff**. *Health Promotion Journal of Australia* 2010, **21**:45-50.

Raglan Maddox has a public health background with a variety of experiences and roles both domestically and abroad. These include numerous roles with the Australian Government, including working with Dr Tom Calma AO (ACT Australian of the Year and National Coordinator Tackling Indigenous Smoking) over the last four years at the Department of Health on Tackling Indigenous Smoking; lecturing on Aboriginal and Torres Strait Islander studies; interning at the World Health Organization headquarters in Geneva, Switzerland; and volunteering as a Health Promotion Field Officer at the Columbia Asia Medical Centre in Miri, Malaysia. Raglan is a PhD Candidate with a Master of Public Health, and is exploring the effectiveness of tobacco control among Aboriginal and Torres Strait Islander people in the region. This will help evaluate, inform and improve community health programs at the grass roots level.

Chanel Webb is an Aboriginal woman who is a descendant of the Wiradjuri and Ngunnawal people of New South Wales. Chanel is a Tobacco Action Worker within the social health team at Winnunga Nimmityjah Aboriginal Health Service in Canberra. For the past three years Chanel has worked in tobacco action and control helping to expand Winnunga's quit smoking program, and promoting smoke free living to the ACT Indigenous community.

Chanel has an interest in addictions and undertaking a Bachelor of Science in Psychology at the University of Canberra. Chanel is also a member of the Menzies School of Health Research Talking About The Smokes program reference group and a member of the National Aboriginal Community Controlled Health Organisation (NACCHO) National Tackling Smoking Advisory Committee.

Perri Chapman is an Aboriginal woman with experience across a number of settings, including non-government organisations and within government. Ms Chapman is the Tobacco Action Worker in the Social Health Team at Winnunga. Ms Chapman's role and expertise includes, but is not limited to:

- delivering and evaluating the "No More Boondah" sessions at Winnunga
- assisting to develop ways in which the Aboriginal and Torres Strait Islander Tobacco Control project can best evaluate tobacco control and support the community through tobacco control interventions
- providing support, assistance, including and outreach support to families and the community
- advocating the needs of clients to services, such as ACT Mental Health Services and Family and Community Services; and
- promoting Winnunga's tobacco cessation services to the local Aboriginal and Torres Strait Islander community.

DOUG MARMION

The Von Brandenstein materials, 50 years later

In 1964 Carl-Georg von Brandenstein first obtained AIATSIS funding for his linguistic researches on languages of WA. Over the following years his work including documenting Ngajumaya, spoken in the south-east of WA. The materials CGvB collected crucially included audio recordings of stories that he transcribed and analysed in his own idiosyncratic way. The materials saw little use over the next decades but are now being re-transcribed and re-analysed to form the basis of a project which involves AIATSIS working with the Ngajumaya community to revitalise their language. This paper will describe CGvB's work, the materials he collected and his approach to linguistic analysis, and how the materials are now being used both as the basis for improved technical documentation of Ngajumaya and for community-based revitalisation.

Doug Marmion is originally from Perth. He worked as a teacher at Yirara College in Alice Springs, followed by three years as Adult Educator for the community of Walungurru

(also known as Kintore). While in central Australia he began learning the Western Desert language and studying linguistics.

This led him to take up a position as Senior Linguist at the Yamaji Language Centre in Geraldton, WA. In this position he worked with speakers of various languages of the Murchison-Gascoyne region (including Wajarri, Badimaya, Nhanda, Malgana, Warriyangka, Ngarlawangka and Wanmala) to document those languages and develop strategies for their maintenance and revival.

Following this he worked on a PhD in linguistics at the Australian National University, writing a description of Wutung, a complex, tonal Papuan language spoken on the north-west coast of Papua New Guinea.

Doug joined AIATSIS in 2010 as the Language Programs Research Fellow. He is responsible for projects and activities relating to language work.

Doug is currently carrying out work on Ngajumaya, spoken in the southern Goldfields region of WA.

BRIAN MARTIN

Immaterial Land: Refiguring Art and Culture in Australia

Through a critique of western notions of ideology, my research aimed to propose an alternative way of thinking about ideology and ontology through an Aboriginal knowledge base. My argument specifically relates to art and culture and demonstrates through theoretical argument and artistic practice, how Aboriginal art and culture allow us to conceive of an alternative understanding of ideology.

The purpose is to attempt to overturn the condition of amnesia that persists in Australia with regards to culture. By elaborating an alternative framework of ideology based on Indigenous Australian culture and grounded on the relationship between culture and Land, I posit a materialist ontology that suggests a way to resolve the opposition between the “real” and the “imaginary” as they are understood within western frameworks. My argument is underpinned by the crucial premise that an Indigenous ideology is grounded upon the notion of “Country” (Land) and its inextricable relation to culture.

My artistic practice is an attempt to demonstrate this framework and at the same time reveal the dynamic of what constitutes contemporary Aboriginal art practices. I use drawing as an immersive and embodied practice. By emphasising the process of drawing in tandem with the conceptualising of an analytical framework, a new way of looking at art and cultural practices emerged.

Brian Martin, originally born in Redfern Sydney, and from Muruwari, Bundjalung and Kamilaroi ancestry, has been a practising artist for approximately twenty-three years. He completed a Bachelor of Visual Arts with Honours at University of Sydney and has been exhibiting his work for approximately nineteen years, both nationally and internationally. He completed his PhD by research in 2013. His work has focused

on the traditions of western painting and drawing however it has materialised his cultural background by its conceptual basis. Brian has also been a teacher for approximately fifteen years and has taught in both NSW and Victoria. He has lived in Melbourne for many years and is currently an Associate Professor and the Deputy Director of the Institute of Koorie Education Deakin University.

INGRID MASON

Research data management policy development

This presentation is proposed to explore the development of a research data management policy in support of indigenous studies. Careful consideration of cultural protocols, ethics processes, and principles guiding the activities of a research institution need to inform that policy development. At the same time, it may also be important to consider the consequences of practical methodologies from other areas of research that may or not be applicable. Research methodologies such as de-identification and procedures for enabling data linking may enable critical health and wellbeing research in support of national policy development. However, these same methodologies may also be entirely inappropriate for other types of research where the data is culturally sensitive. What questions need to be asked and what information needs to be considered so that a research data management policy can be developed and effectively support indigenous study now and into the future?

Ingrid Mason has twenty years experience in diverse roles (project manager, repository manager, business analyst, librarian) working with technology in the university, cultural and government sectors in New Zealand and Australia. She has a Bachelor of Arts (English Literature) and Masters of Library and Information Studies (Victoria University of Wellington). Ingrid is establishing a programme of activities targeting eResearch support for humanities, arts and social science researchers. She is also a liaison for ANDS for NSW universities for community building.

JOHN MAYNARD, MICHAEL WILLIAMS, GORDON BRISCOE AND GARY FOLEY

Dreaming of the Past – Aboriginal Perspectives on History – Practice, Delivery and Omissions

This panel draws together four of the most eminent Aboriginal historians in the country that will evaluate and discuss the importance of history to Aboriginal Australia. This includes the absence of an Aboriginal place in national history except as a Stone Age people or dying race that withered away in the face of progress until the late 1960s. The discussion will examine the construction of Aboriginal history in the twenty-five years since the 1988 Bicentennial. The panel will examine the history wars, gender history and the importance of history in the traditional cultural sense. Back in 1988 the *Aboriginal Historians Working Party* for the Bicentennial that included Wayne Atkinson, Marcia Langton Michael Williams and Doreen Wanganeen stated that ‘only blackfellas can write Aboriginal history’. Is that still the same twenty-five years on?

HELEN MCCARTHY AND JACQUELINE AMAGULA

Red Ochre Women: sisters for educational reform

For over thirty years the authors have been working together with parents and teachers where they have observed and listened as communities often expressed dissatisfaction with the way mainstream non-Indigenous education was delivered in their schools.

Together the authors have maintained a long term alliance in their passion to work towards reforming the existing anglo-centric paradigm for learning so that Aboriginal children are taught in culturally sensitive ways. One author as the Chairperson of The Ngakwurralangwa College Advisory Board has made it her life's work to reform education through this role in educating her people through her teaching and experiences symbolic in the name Ngakwurralangwa means 'Our Way': we own it and we lead it, we have our say and we have the voice.

The other author has shared the other's struggle documenting this long term commitment of wanting to craft ways of learning, different to those espoused by mainstream government Departments of Education for the teaching of young Aboriginal learners as the underpinning story of her PhD dissertation.

They want to share their story of this struggle for educational reform and how as allies changes can transpire to improve the educational experiences for Aboriginal learners.

Helen McCarthy has worked extensively in regional and remote communities in Arnhem Land in the Northern Territory and in Western Australia for more than thirty years working with primary, secondary and tertiary Aboriginal students. Her interest is in the creation of two-way bidialectal approaches in the development of holistic emergent curriculum frameworks which venerate Indigenous epistemological traditions.

Her critical auto/ethnographic PhD study investigated the struggle for culturally-sensitive educational pathways for at risk adolescent Aboriginal girls. Helen used the girl's love of sport to stimulate a negotiated emergent curriculum that led to significant and observable improvements in the girl's behaviour. This sense of accomplishment encouraged continuous attendance which led to a greater commitment to study and completion of their Year 12 studies.

Jacqueline Amagula is a Wanindilyakwa woman from Groote Eylandt in the Northern Territory. She has been a qualified Indigenous teacher since the 1980's. Education has been part of her passion and she believes in educating her people through her teaching and experiences.

She is the Chairperson of The Ngakwurralangwa College Advisory Board. Ngakwurralangwa means 'Our Way': we own it and we lead it, we have our say and we have the voice.

Jacqueline is also a member of the Anindilyakwa Education and Training Board, NT Indigenous Education Council and the Indigenous Early Childhood Parent Reference Group as a representative of her regions, Anindilyakwa and Wuybuy.

MICHAEL MCCARTHY

Parental Choice of School by Indigenous Parents: A presentation of research findings

This presentation will present the findings from PhD research which explored the ways in which rural and remote Indigenous parents selected a secondary school for their children. Specifically, the presentation will consider the ways in which geography, school culture, and race shapes the Indigenous parents' engagement in the school choice process. The presentation will illuminate the complex psychic processes undertaken by Indigenous parents during the school choice process, as well as present a number of theoretical propositions about Indigenous parental choice of school which require further discussion and investigation. In particular, a new Indigenous parental chooser typology will be asserted and explored throughout the presentation.

Dr Michael McCarthy has been working in rural Catholic schools for over 10 years. He is currently the Principal of St Joseph's School Stanthorpe, Queensland, a P-12 Catholic co-educational school in the diocese of Toowoomba. Michael has also worked as a school leader in Charters Towers and Dalby in the roles of Deputy Principal and Assistant Principal, respectively. Michael recently completed a PhD with the Australian Catholic University, which explored the ways in which Indigenous and non-Indigenous parents living in rural and remote locations selected a secondary school for their children.

JESSICA MCGOWNE, BRYAN MUKANDI, CHRISTOPHER DORAN AND DEEPA GAJJAR

Evidence and Influence: The Indigenous Burden of Disease Study as an Input to Policy and Practice

Policy context and narrative leading to the Australian Indigenous Burden of Disease Study (2007)

Burden of Disease (BOD) studies have been conducted in numerous settings since the early 1990's. Two national studies have been undertaken in Australia, in 1998 and 2003, although neither study estimated the BOD specifically for Indigenous Australians. Preliminary discussions in 2003 led the Australian Government Department of Health and Ageing Office for Aboriginal and Torres Strait Islander Health to fund the University of Queensland to develop, in parallel to the national BOD study, a separate study of the BOD in Indigenous Australians in 2005. This paper is part of a broader NHMRC-funded project looking at the uptake of evidence to policy, using the 2007 Indigenous BOD study as a case study. This

paper aims to explore the policy context and narrative in the lead up to the commissioning of the study, focusing on the perspectives and expectations of key stakeholders at the time. Findings are based upon a desk review and key informant interviews with Indigenous and non-Indigenous researchers and academics, policy-makers, and Indigenous health leaders and advocates. The findings from this component of the study identified widely varying expectations, heavily influenced by the institutional base of the informants and their views of the value of commissioned research to policy.

Standard Deviations: the (mis)use of Indigenous Life Expectancy Estimates

The relative disadvantage of Australia's Indigenous peoples compared to the whole population is well documented, with reducing life expectancy disparities one of the goals of *Closing the Gap*. The Indigenous Burden of Disease project in 2007 published an estimate of life expectancy significantly lower than the recognised Australian Bureau of Statistics figures, using different methods. Five different sets of estimates of the gap between the life expectancy of Aboriginal and Torres Strait Islander peoples and the Australian population are currently used in the scientific literature. (Mis)use of the available data adds to this confusion. This paper identifies a number of misuses which include: discrepancies between the cited and corresponding technical definitions of the gap; inconsistent referencing; the use of inappropriate secondary references; the use of inappropriate denominators; as well as the use of figures lacking empirical support. The extent of these errors suggest a tension between the apparent imperative to refer to "the gap" as a signifier of Indigenous disadvantage, and the lack of a requirement of scientific accuracy to meet rhetorical purposes. In the context of *Closing the Gap*, the paper asks whether consensus around an authorized, precise quantification of the gap might be desirable – or possible.

Evidence into action: Aboriginal and Torres Strait Islander health services re-examine practice models, governance and financing in the context of political change

This paper examines the influence of research evidence on Aboriginal community controlled health services in south east Queensland as they prioritise and plan services, and is part of a larger study examining the uptake of research evidence in Indigenous health policy. This study is based on in-depth interviews with senior health managers and leaders from Aboriginal community controlled health services in south east Queensland; observation of a quarterly management and learning meeting of the Institute for Urban Indigenous Health; and a grey literature search of the community controlled health sector. Three distinct, but interconnected processes of the adducing of evidence of change, and the identification, exploration and application of evidence for change at different levels of policy and practice have been identified. These strategies are a response to uncertainty in the political environment, a recognition this response will require a reformed business model, and a perspective that reframes evidence for the long term. The result of this integration of evidence and practice has been the emergence of a new service delivery model, through the creation of a

regional body, the Institute for Urban Indigenous Health, in which evidence supports accountability, change management, self-sufficiency, and redefines community control.

Research, practice and policy: an economic case study using the Institute of Urban Indigenous Health

Over 50% of the 13% health gap between Indigenous peoples and the Queensland population is attributable to cardiovascular disease, diabetes, tobacco-related and mental disorders, with the Commonwealth Indigenous Chronic Disease Package addressing these through earlier detection, improved management and follow-up of chronic disease in primary health care. The Institute of Urban Indigenous Health (IUIH) was established in 2009 to lead Aboriginal and Torres Strait Islander health service planning, co-ordinate health service delivery, and develop partnerships between the community-controlled health sector, mainstream services, education providers and other relevant agencies. This paper presents an economic impact assessment of IUIH, in the context of research, practice and policy. Using program logic, the cost-benefit analysis demonstrates a path from resources to research to results. Key benefits that are considered include: increased awareness and education about chronic disease and their risk factors leading to better lifestyle choices and improved quality of life; better access and treatment of chronic disease that reduces the risk factors for disease and injury, reducing complications and avoiding admission to hospital; building a culturally aware and a more productive workforce; enhancing networking among key stakeholders; and strengthening the evidence base underpinning the development of more effective health and social policy.

Jessica McGowan is Research Associate to the Indigenous Burden of Disease study. Working with Professor Anthony Zwi at the School of Social Sciences at the University of New South Wales and Associate Professor Peter Hill at the University of Queensland, she is actively involved in analysing the background to the Indigenous Burden of Disease Study, subsequent views of its policy influence, and the role of such studies in the policy setting. She also works as a Registered Nurse at Marie Stopes International and with Professor Zwi on a range of global health projects. She has a Master of Public Health and International Public Health, and has strong interests in global health, maternal and child health, and sexual and reproductive health. She is passionate about issues affecting refugees and migrants in Australia, and works also with the Great Lakes Agency for Peace and Development, a Sydney-based not-for-profit refugee support organisation.

Bryan Mukandi is an Associate Lecturer at the University of Queensland's School of Population Health. His research focus there is on Australian Indigenous health policy, with an emphasis on the meaning given to research evidence, and the way that it is used. He is also engaged in an international collaborative effort examining knowledge transfer as it relates to global health policy. He teaches health planning and evaluation, health systems and global health policy. Besides his work in the School of Population Health, Bryan is also a University of Queensland Research Scholar in the School of History, Philosophy, Religion and Classics, undertaking a PhD

in 20th century French Philosophy. There, his focus is on the phenomenology and ethics of recognition and representation. Bryan's academic background is in political philosophy, the social sciences, and medicine.

Professor Chris Doran is an international expert in the area of priority setting and is recognized as one of Australia's leading health economists. He has published over 100 papers in peer-reviewed journals, written over 35 reports including 3 book chapters, has been a chief investigator on 40 competitive grants valued in excess of \$27 million, has mentored over 20 post graduate students and has developed, coordinated and lectured in a range of health economics courses. He has undertaken commissioned research for the World Health Organisation and the United Nations and his research has made an impact at the local, national and international level.

Deepa Gajjar is a research officer with the Indigenous Burden of Disease study at the School of Population Health, University of Queensland. She brings to this experience in international health and development from previous positions in AusAID, UNAIDS and community organisations. Her focus within the project "Uptake of evidence to policy: the Indigenous Burden of Disease case study" examines how the Indigenous Burden of Disease study has influenced policy change, Commonwealth funding allocation and service provision at the regional and health service level. Deepa's dissertation from her Master of Public Health at the University of Queensland focussed on this practical understanding what influence research evidence has on health services as they prioritise and plan services.

PAMELA MCGRATH

Achieving information equity for native title holders

There has been little research to date about the information legacies of the native title regime, or the potential knowledge inequities inherent in its operation. Of particular concern here are the information relationships the system embeds between native title parties and those whom they are obliged to negotiate with about access to traditional lands for the purpose of development. The best-resourced among those involved in such negotiations, namely mining companies and governments, are well placed to locate, collate, analyse and deploy data to their commercial and legal advantage. For a variety of reasons including a lack of IT infrastructure and expertise and opaque cultural heritage management laws, it seems this capacity remains for out of the practical reach of many native title groups.

An NTRU research project is examining these disparities through case studies, with a view to developing strategies that provide for the sustainable repatriation to native title groups of large datasets from multiple repositories. The concept of 'information equity' (Lievrouw & Farb 2003), or alternatively 'data democracy', maybe useful as we seek to understand how an inability to access, manage and protect data impacts the capacity of native title groups to govern and plan for socially and economically sustainable futures.

Dr Pamela Faye McGrath is an anthropologist and Research Fellow in the Native Title Research Unit at AIATSIS. She has worked in native title for over a decade, initially as a researcher for representative bodies in Victoria and Western Australia. In 2010 she played a key role in establishing the ANU's Centre for Native Title Anthropology. Pam has a long-term research association with Pilbara native title groups that has seen her involved with every stage of the claim cycle, from registration to boundary mapping, connection inquiries, establishment of representative structures, heritage surveys, future act agreements and negotiations towards a consent determination. Pam's academic interests extend to colonial photography and intercultural sociality, and her PhD examined the photographic history of Ngaanyatjarra families in the Western Desert. She has also published on the practice of applied anthropology in Australia. Pam has been the Treasurer of the Australian Anthropological Society since 2009.

SHARYNNE MCLEOD AND SARAH VERDON

Celebrating Indigenous Australian children's languages: Diversity, competence, and support

This presentation describes the language diversity and competence of, and support for, children from *Footprints in Time: Longitudinal Study of Indigenous Children*, a national study supported by Indigenous Australians and the Australian Government. The language use of 692 3- to 5-year-old children and 570 5- to 7-year-old children from 11 sites will be presented. The children spoke between one and eight languages including: English (3-5 years: 91.2%, 5-7 years: 99.6%), Indigenous languages (3-5 years: 24.4%, 5-7 years: 26.8%), creoles (3-5 years: 11.5%, 5-7 years: 13.7%), foreign languages (3-5 years: 2.0%, 5-7 years: 5.1%), and sign languages (3-5 years: 0.6%, 5-7 years: 0.4%).

Children who spoke an Indigenous language were more likely to live in moderate to extreme isolation; whereas children who spoke English, or a foreign or sign language lived in less-isolated places. The children's language environments were rich, with many family members and friends telling oral stories, reading books, and listening to the children read. Some children also used Indigenous languages when swimming, cooking, shopping, playing computer games, and participating in art and musical activities. Indigenous Australian children have rich cultural and linguistic traditions and their speech and language competence is promoted through family and community experiences.

Sharynne McLeod PhD, is a Professor of Speech and Language Acquisition at Charles Sturt University, who has lived and worked in Wiradjuri country for most of her life. She has undertaken a years' study of the Wiradjuri language through TAFE, and achieved Certificate 1. She is a speech pathologist with a strong interest in supporting children to be competent communicators in the languages of their communities. She is an Australian Research Council Future Fellow, editor of the *International Journal of Speech-Language Pathology*, vice president of the International Clinical Linguistics and Phonetics

Association, chair of the Expert Panel on Multilingual Children's Speech, and Fellow of both the American Speech-Language-Hearing Association and Speech Pathology Australia.

Sarah Verdon is a speech pathologist who has worked with monolingual and multilingual children and families in Australia, Vietnam, and the UK. She has a passion for supporting children's language diversity throughout the early years. She is undertaking a PhD through Charles Sturt University involving international research regarding innovative practices for working with multilingual children with speech sound disorders and is co-chair of the Expert Panel on Multilingual Children's Speech.

HELEN MEIKLE AND DAVID JONES

Oppressed Community Engagement: A pedagogy of change

Community engagement is widely recognised as being integral to good practice in policy making and urban change initiatives; where community-based approaches are well documented as a means of socially inclusive visioning. Citizens themselves, and for that matter all community members, expect greater transparency, accountability and engagement.

In 2009 Aulich stated that *"for there to be real benefits from citizen engagement, consultation about public policy needs to move beyond the piecemeal and haphazard process which is evident in Australia today"* (Aulich, 2009). This paper explores current strategies for engaging communities, as a whole, and looks to multi-disciplinary concepts for ways these can be linked to community engagement in planning, particularly in larger urban Councils. Focus is given to perceived 'oppressed' sections of society and communities 'under threat'.

In this brief glimpse at the wide variety of disciplines that could be drawn on, the paper concludes that, the use of multi-disciplines such as organisational theory and teaching models can make a positive contribution to the debate on inclusive community engagement strategies.

PAUL MEMMOTT

In search of the Wakaya 'clever man' and research on social problems in Barkly Region, N.T. and Qld

I shall present a narrative of driving into the remote N.T. in 1980, poorly equipped, as a young anthropologist looking for the lost descendants of the Wakaya tribe in order to mount an Aboriginal land claim on an anonymous desert. Little was written about this mysterious tribe save for an encounter by two earlier anthropologists on horseback along the O.T. Line in 1901, who met an eminent Wakaya ceremonial leader, a 'clever man' and teacher of tribal doctors. Starting with their account, I unpack my travels in the 'Wakaya Desert' learning of Aboriginal geography, land tenure and religion. I then explain how this anthropological knowledge assists me in my current work on assisting to address Aboriginal social

problems in that region (family violence, homelessness, housing, employment, training, organizational capacities, economy). A key is the importance of groundings in traditional Aboriginal culture to address the complex set of social problems that have arisen in Aboriginal communities over the last 50 years. I reflect on the role of those privileged to hold secret/sacred knowledge received from a former generation who have all passed away, and the challenges in translating this knowledge for the benefit and problem contexts of their grandchildren's generation.

Prof Paul Memmott is a multi-disciplinary researcher (architect/anthropologist) and the Director of the Aboriginal Environments Research Centre (AERC) at the University of Queensland. He has a half-time position in the School of Architecture and a half-time position in the Institute of Social Science Research (ISSR). The AERC provides a focus for postgraduate research (up to twelve students) and applied research consultancy throughout Australia. The AERC field of research encompasses the cross-cultural study of the people-environment relations of Indigenous peoples with their natural and built environments. Services are provided to remote and urban Aboriginal groups across most States.

Research interests encompass Aboriginal housing and settlement design, Aboriginal access to institutional architecture, Indigenous constructs of place and cultural heritage, vernacular architecture and Native Title, social planning in Indigenous communities, issues of homelessness, crowding, mobility and family violence. The AERC maintains research linkages with other scholars in New Zealand and the Pacific Rim who are addressing Indigenous issues.

SAL MENDAGLIO AND JACQUELINE OTTMANN

Conceptions of Giftedness Among Canadian Indigenous People

In countries that offer education programs for gifted students, Indigenous students from Australia, New Zealand, United States, and in Canada have been underrepresented; however, there is reason for optimism, with changes during the past 50 years. Since the 1980s giftedness is acknowledged as culturally bound, found in all ethnic and racial groups. Further, there is acknowledgement that the primary cause of underrepresentation is the method of identification: standardized tests of cognitive ability. To address this issue, performance-based assessment, tests of nonverbal ability, dynamic assessment and creative problem solving have been researched, with mixed results.

This session reports on an investigation which takes a different approach to the topic. Our research is anchored theoretically to giftedness as culturally bound. We argue that, before we can investigate identification methods, we should understand how giftedness is conceived, in this case, among Indigenous people. With some exception (Taylor, 1998; Valsilevska's, 2005), little research exists on the topic. The session reports on a qualitative investigation of a sample

of 30 First Nations, Metis and Inuit university students, academic, administrative staff and a sample of First Nations Elders. Participants have completed a questionnaire and follow-up interviews. Results are shared with the audience to encourage discussion.

Salvatore “Sal” Mendaglio is a professor at the Faculty of Education, University of Calgary and teaches graduate courses in gifted education and undergraduate courses in teacher education. His primary interest lies in the psychology of giftedness with particular emphasis on counselling of gifted individuals. His current interests are giftedness among Indigenous people and models of counselling gifted individuals. Sal is a licensed psychologist with many years of experience counseling gifted individuals of all ages.

Jacqueline Ottmann, after elementary and secondary teaching in public, separate, and private systems in Saskatchewan and Alberta, and a principalship, Jacqueline entered a University of Saskatchewan graduate program where she earned a M.Ed. degree and a Ph.D.; the research focus was on First Nations spirituality and leadership, and First Nations leadership development. Dr. Ottmann is currently Associate Professor at the University of Calgary in the Faculty of Education. In this context, Ottmann has also been active in research and publications that focus on Indigenous education and leadership. Jacqueline has presented at educational conferences and established collegial and collaborative scholarly and educational relationships in Canada, the United States, New Zealand and Australia.

JODIE MILLER, ELIZABETH WARREN AND EVA DEVRIES

Young Australian Indigenous students’ achievement in mathematics: A four-year longitudinal study (RoleM)

This paper explores the outcomes a four-year longitudinal research project that considers the mathematics learning and engagement of young Australian Indigenous students in the early years of school. The Representations, oral language and engagement in Mathematics (RoleM) project is framed upon research relating to effectively supporting young Indigenous students’ learning. The research was conducted across 15 schools located in remote, regional and metropolitan areas of Queensland. Teachers from the schools involved with the project participated in RoleM professional development three times a year, and were provided with teaching materials for their class. Students participated in purposefully developed language and mathematics tests twice a year. Results from the pre and post-testing indicated a significant growth in young Indigenous students’ understanding in mathematics after participating in the RoleM project. Evidently, this supports the notion that young Indigenous Australian students are very capable learners of mathematics.

Jodie Miller is a research associate on the RoleM project. She is currently lecturing in mathematics education at Australian Catholic University. At present, Jodie is finalising her thesis, an exploration of how young Indigenous students generalise mathematics.

Professor Elizabeth Warren, is an internationally renowned mathematics education researcher and has been in this field since 1991. Elizabeth has many years teaching experience at the secondary level and lecturing part time at various Queensland Universities. Presently, Elizabeth is a fulltime researcher at Australian Catholic University where her interests are in promoting Indigenous student learning and the algebraic domain. Elizabeth has co-authored over 100 publications in the last 15 years. Currently, Elizabeth is heavily involved with research promoting Indigenous students mathematical learning. She is Chief Investigator of RoleM (Representations, Oral Language and Engagement in Mathematics).

Eva DeVries is the Principal Project Officer of RoleM at the Australian Catholic University, Brisbane Campus. She is currently working on the RoleM project, which focuses on Indigenous schools and ways to support the development of oral language and representations in mathematics in the early years.

NICOLE MONKS AND CAITLIN DE BERIGNY (ONACLOV)

National Indigenous Gallery: The Time Has Come

In Paris Indigenous artist Lena Nyadbi’s culture is celebrated on a world stage. The artist’s painted rooftop at the Musee du Quai Branly boldly reveals itself to over seven million visitors every year. Yet despite the fact that Australian Indigenous art is thriving overseas, there is no National Indigenous Gallery. We examine why does Australia not have a National Indigenous Gallery. Startlingly, numerous attempts have been made. All have been unsuccessful.

While Indigenous art features in national institutions, there is no space that is solely dedicated to Aboriginal art. Our paper argues that Australia over the last fifty years had been impoverished by not having a dedicated National Indigenous Gallery. We believe that it is critical in Indigenous research to foster and nurture the vision of a National Indigenous Gallery to enable Aboriginal people to tell their story within their own art space. A National Indigenous Gallery will create opportunities for exhibition, cultural exchange, historical documentation, and education through the power of art.

Our research uses a participatory ethnographic methodology based on interviews with leading Aboriginal artists, institutions and key stakeholders. Our aim is to continue the conversation about the implementation of this vision.

Nicole Monks is a Wajarri Yamatji woman. Nicole founded black&white creative in 2011, aiming to promote cultural awareness, creative expression and critical discourse through innovative initiatives. Nicole has worked with Aboriginal elders, the City of Sydney, AGNSW, artists and architects to bring some extraordinary projects to the wider public. 2012 was an exciting year for Nicole with her first international exhibition at the Tokyo metropolitan art museum, her election to the NSW Art Gallery Contempo committee, exhibitions as a Boomalli member and winning the Accelerate (Aboriginal creative leaders) UK program. "After this experience, I turned my attention to representation of Aboriginal culture in the mainstream Australian landscape and I am now focused on bringing such initiatives as a National Indigenous Gallery to fruition."

Dr Caitlin de Bérigny (onacloV) is an artist, lecturer and researcher at the University of Sydney. onacloV has published and exhibited extensively internationally. She completed a PhD from the University of Canberra. Her other degrees include a Bachelor of Arts (Visual) with Honours from the Australian National University and the École Nationale Supérieure des Beaux-Arts, Paris, France and a Post Graduate Diploma from the École des Beaux-Arts, Marseille, France. She is Director for The Song of Bennelong and Pemulwuy, an Aboriginal public artwork by Djon Mundine (Bandjalung Nation, Aboriginal Curator). This artwork will be a permanent rock engraving into the rockface opposite the Opera House. This visionary artwork will create an important tribute to Aboriginal Australians. onacloV is passionate about Indigenous art and is currently on the board for the National Indigenous Gallery and excited about its future implementation.

STEVE MORELLI, GARY WILLIAMS AND DALLAS WALKER

Different talk for different relatives: Relationships shown in restored stories from three Gumbaynggirr (N. Coast NSW) dialects

We present some findings of a project funded by AIATSIS: 'A comparative linguistic analysis of Gumbaynggirr Dreaming stories in three dialects: Nymboidan, Northern and Southern.' The stories contain several ways of expressing politeness and avoidance which we highlight.

We introduce the Gumbaynggirr Dreaming stories which we have collected, glossed and edited with free translations (around 430pp). We touch on our comparison, using these sources, of the three dialects of Gumbaynggirr at different linguistic levels including the phonological, semantic morphological and syntactic. We summarise the diversity of the three 'lects', based on these data.

The themes and purposes of Gumbaynggirr story-plays are summarised in the context of stories Australia-wide.

We analyse avoidance, politeness and joking relationships in Gumbaynggirr story-plays, emphasising how language maintains relationships and how kinship and other influences affect communication.

Grammatical respect structures used between certain kin are examined. *Stylistic structures* showing politeness are compared with similar structures in Yankunytjatjara.

Gumbaynggirr language strategies for *joking relationships* are examined vis-à-vis similar relationships in Far North Queensland.

Story-telling styles are compared as found in the pure dialogue of the Nymboidan stories, and the narrative-with-dialogue of Southern and Northern.

Finally the *discourse elements* of audio recorded stories is discussed.

Br Steve Morelli (B.A. UNE; Grad Dip Linguistics UNE, Grad Dip Counselling ACAP 2001) has worked with Indigenous communities full-time since 1983. Since 1986 he has cooperated in NSW with Mid-North Coast Aboriginal communities in language and culture revival. Steve helped form the original Gumbaynggirr Language & Culture group 1986 in Kempsey. This has become Muurrbay Aboriginal Language and Culture Co-operative. First emphasis was on gathering remembered language. Cooperated in the publication of 'Gumbaynggirr Yuludarra' and 'Gumbaynggirr Dreamings' (1992) – stories transcribed and edited from audio tapes.

Through Muurrbay he obtained accreditation of Cert II and Cert IV courses in language and culture maintenance (VETAB) and has taught these courses over many years to Indigenous students. He has helped produce several texts: 2001, 'A Gumbaynggirr language dictionary'; 2006, 'Dulaybam



dinggiirr: grey-faced wallaby and koala'; 2008, 'Gumbaynggirr dictionary and learner's grammar'; 2011, 'Yaygirr dictionary and grammar'.

Peter Gary Williams is a Gumbaynggirr man and the CEO of Muurrbay Aboriginal Language and Culture Co-operative. He has a Certificate IV in Gumbaynggirr Language and Culture Maintenance, MALCC, (VETAB AQF), 1998 and a TAA Certificate IV Workplace Trainer. Peter has expertise, training and experience in the following areas: Research using Transcriber to record Gumbaynggirr speakers, teaching the Gumbaynggirr Cert II / IV courses to adults for several years, community language resourcing, Gumbaynggirr translation of speech given by Aden Ridgeway to Federal Parliament, translation for Nambucca Shire council of signage on the cultural significance of the local area, development of musical resources for language teaching, assisted in developing Gumbaynggirr language materials, proof-reading of language materials and Gumbaynggirr word-building for modern society.

Dallas F. Walker is a Gumbaynggirr man who has a Certificate IV in Gumbaynggirr Language and Culture Maintenance, MALCC, (VETAB AQF), 1998. He is a language researcher and consultant at Muurrbay ALCC. He has expertise, training and experience in the following areas: research using Transcriber to record Gumbaynggirr speakers, project recording the Gumbaynggirr dictionary in toolbox format, teaching the Gumbaynggirr Cert II / IV courses to adults for several years, community language resourcing, Gumbaynggirr translation of speech given by Aden Ridgeway to Federal Parliament, translation for Nambucca Shire council of signage on the cultural significance of the local area, development of musical resources for language teaching, assisting in developing Gumbaynggirr language materials, proof-reading of language materials, Gumbaynggirr word-building for modern society and the First Voices project.

NATALIE MOXHAM AND MARIAN KICKETT

Wellness in the Kimberly – an aboriginal organization and the community evaluates their unique 'Roadmap to Wellness' Model. Communicating the evaluation to inspire action.

We undertook a participatory evaluation of the work of the Unity of first People of Australia (UFPA). We wanted to know: How is the UFPA changing the lives of Aboriginal people? And what is the unique UFPA model?

The approach and methodology of this research was strength based and participatory using an indigenous worldview to pass judgment on the value and worth of the UFPA's work. Guided by the participatory evaluator an evaluation plan was developed in late 2012 with a team of Aboriginal staff and community members. A team of three staff and the evaluator collected stories from the communities and stakeholders. Careful consideration was given to who had the most to learn from this; how best to engage and involve them in analyzing the stories and data and what was the best way

to communicate the evaluation findings with them. We held an analysis workshop with three different audiences and communicated the evaluation in three different inspirational ways – digital story, online and written.

We found that the: UFPA is a unique organization and program founded, led and built by Mr. Kumanara Bridge. His legacy continues. The unique UFPA model "Roadmap to Wellness" is innovative and presents community led solutions to 'Closing the Gap'.

Natalie Moxham lives on DjaDja Wurrung country in central Victoria. For the last 20 years Natalie has worked extensively with Indigenous programs throughout Australia and Asia Pacific. She facilitates program reflection and improvement processes including story telling, the Most Significant Change technique, program design, theory of change, strategic planning, team building, monitoring and evaluation. Natalie uses ground up and strength based approaches to assist people to do what they do better. Natalie facilitated the participatory evaluation of the UFPA programs in 2012-2013.

Marian Kickett was born in the small wheat-belt town of Merredin, Western Australia. Originally a Health Worker, Marian has a focused on Indigenous Health Service with over thirty-five years' experience in Aboriginal health and housing. Marian made a commitment to working with Aboriginal community controlled health services, state and national health authorities. She has held senior management positions, and several ministerial appointments. Including the Manager of the Aboriginal Unit with the Water Authority of WA and Chairperson of the Aboriginal Housing Board. Marian Managed Cultural Security and Aboriginal Health Policy at the Office of Aboriginal Health within the State Health Department of WA.

GIORDANO NANNI AND ANDREA JAMES

Coranderrk – We will show the country: engaging with Australia's past through verbatim theatre

Coranderrk – We Will Show the Country is a unique theatre performance in which professional actors bring back to life the witnesses who testified at the 1881 Parliamentary Inquiry into Coranderrk, one of six Aboriginal reserves in the colony of Victoria at that time. Through the medium of verbatim theatre (also known as 'tribunal theatre'), the presenters of this paper have adapted the minutes of evidence of the Inquiry into a public performance that allows 20 witnesses (nine of them Aboriginal) – including the Wurundjeri elder William Barak, who led the Coranderrk community – to speak again to contemporary audiences.

Seeking to balance the needs of both historians and theatre audiences, *Coranderrk's* script was crafted collaboratively by historian Giordano Nanni and Yorta Yorta playwright Andrea James. The play has been publicly performed in Melbourne and Sydney by ILBIJERRI Theatre Company in association with the Minutes of Evidence – an ARC Linkage Grant involving nine partners, including the Victorian Department of

Education. The play has been published as a book, *Coranderrk - We will show the country* (Aboriginal Studies Press, 2013).

This paper gives an overview of the play, how it was created, and how, by blending dramaturgical technique and historical methodology, the spoken and the written word, it is helping to raise public awareness about Australia's past in a new and engaging way.

Giordano Nanni is a writer, historian and Senior Research Fellow in the School of Social & Political Sciences at the University of Melbourne. He conceived the idea of re-staging the 1881 Coranderrk Inquiry using verbatim-theatre and was central to its development as a theatre production through the ARC-funded Minutes of Evidence project. He is also the author of *The Colonisation of Time: Ritual, routine and resistance in the British Empire* (2012), and the co-writer/producer of the cult internet show Juice Rap News.

Andrea James is a Yorta Yorta/Kurnai playwright, director and theatre maker specialising in the development and presentation of Aboriginal Arts and Culture. She was the Artistic Director for Melbourne Workers Theatre (2000-2007) and is best known for her play *Yanagai! Yanagai!* about the Yorta Yorta struggle for native title rights. At present, Andrea is Artistic Associate at Carriageworks in Redfern, and is currently writing 'Winyanboga Yurringa', a play inspired by Hyllus Maris and Sonia Borg's iconic *Women of the Sun*.

ALYCIA NEVALAINEN

The Murdering Gully Massacre

During the last 50 years Australian history has attracted numerous catchphrases including the Great Australian Silence, Black Armband and White Blindfold. But behind these slogans lies a nation struggling to come to terms with the truth behind the violent colonisation and the innumerable atrocities perpetrated against the Aboriginal peoples of Australia. One such instance is the 1839 Murdering Gully Massacre which occurred in the Western District of Victoria, and where tragically up to 40 Aboriginal men, women and children were slain by white station hands. Although a plethora of evidence existed for the Murdering Gully Massacre which clearly identified the perpetrators, no one was ever held accountable for the almost complete annihilation of an Aboriginal group. Until now.

My research involved an analysis of all surviving information on the massacre, which included government reports and correspondence, missionary journals and squatters diaries. To complement this written evidence, I undertook oral history interviews with both Aboriginal and non-Aboriginal peoples possessing knowledge of the incident. Furthermore, elements of history, postcolonialism, anthropology, linguistics, geography, genealogy, archaeology, law, cartography, and ballistics, were used to enable the complete account of the Murdering Gully Massacre to at last enter the public domain.

Alycia Nevalainen is a PhD Scholar with the National Centre for Indigenous Studies, at the Australian National University. Her doctoral research has been on the history

of the Murdering Gully Massacre, which occurred in 1839 in the Western District of Victoria. Previously, Alycia studied a Bachelor of Arts (Aboriginal Studies) at the University of Newcastle, where she undertook her Honours thesis 'Why all the Secrecy? A postcolonial investigation of the history of the Aboriginal Activism of Redfern'. For this thesis Alycia was awarded Honours Class 1, and the University of Newcastle Faculty of Education and Arts Medal. After graduating from the University of Newcastle Alycia spent five years working in Indigenous Policy for the Commonwealth Public Service, until she decided to return to academia to undertake her PhD.

HEIDI NORMAN, JEREMY WALKER AND JAMES GOODMAN

'Working on Country': Regenerative Labour and the Indigenous Estate

Our paper presents some preliminary findings, based on three case studies examining the potential of 'working on country' programs as alternate 'hybrid' economic development opportunities for Aboriginal communities in NSW. A key intention of our work is to interrogate the tendency to render Aboriginal social being in terms of 'culture', 'mythology' and 'religion', in contrast with Western society, for which is reserved the rational categories of 'science', 'technology' and 'political economy'. This has tended to obscure Indigenous knowledge of nature (zoological, ethological, botanical, ecological, meteorological) which may be thought of as a radically non-Cartesian 'science'.

We examine the possibility and limits of the partial restoration of Aboriginal land management – what we call the indigenous bioeconomy - can on the one hand be integrated into 'the real economy', while on the other hand, how the recognition of the deep history of the Aboriginal economy might challenge narrow neoliberal conceptions of what counts as the 'real' economy in recent policy debates.

Heidi Norman, Jeremy Walker, and James Goodman are in the Social and Political Change Group, in the Faculty of Arts and Social Sciences at the University of Technology Sydney. This project forms part of the Faculty's Environment and Communication Program.

Dr Heidi Norman is a Senior Lecturer in the Social and Political Change group, core member of CCS and member of the Southern Theory and Environment and Communication Programs. She researches and publishes in the areas of NSW Aboriginal history and politics with a particular focus on land and its management and the Aboriginal administrative domain. Her Aboriginal Land rights in NSW study, is a critical account of the interface between the Government's construction of Aboriginal interests in land and the emerging governance of those land and interests by Aboriginal citizens through their land councils. She is a descendant of the Gomeri people in north-western NSW.

Dr Jeremy Walker teaches in environment, culture and society, is a core member of CCS, and part of the Environment and Communication Program. He researches and publishes

in the sociology of science and technology, the history of political economy, and environmental studies. His doctorate presented a parallel history of the formalisation of neoclassical economics and systems ecology around equilibrium concepts, and their different relationships to classical thermodynamics and energy physics 1870s to 1970s. This provides a basis for a critique of the political ontologies of neoliberalism and the modern environmental movement since then. Recent work on the transfer of the concept of resilience from systems ecology into finance, national security, disaster response and development (Walker & Cooper 2011) has been widely cited and is the focus of a forthcoming special issue of *Dialogues in Human Geography*. He has also published on the economic anthropology of carbon farming, offset markets and Indigenous science in the West Arnhem Land Fire Abatement project (Walker 2013), the neoliberal philosophy of science that links the phenomena of science denialism, carbon markets and geoengineering (Mirowski, Walker & Abboud, 2013) and undertaken interview based sociology of science on the governance of chemicalisation and biodiversity erosion in the Hawkesbury basin (Plant, Walker et al 2011).

Dr James Goodman conducts collaborative research into social movements and issues of globalization. He has a strong interest in ideologies of nationalism and globalism; in Asia-Pacific political sociology; contestations in global and regional governance; class formations and global formations; forces for ecological and social sustainability; and cross-border social solidarity. He is currently interested in counter-corporate campaigning; refugee solidarity movements; and contestation of trade and finance regimes. He has also developed an interest in collaborative action research, and its role in the creation of knowledge by social movements. He has written, edited or co-edited eight books, exploring a variety of aspects of this research agenda.

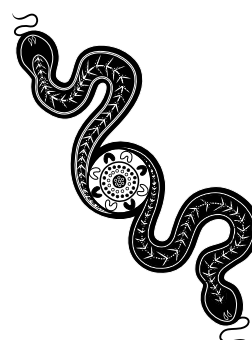
GEOFFREY NWAKA

Indigenous Knowledge as Local Response to Globalization and Western Knowledge Dominance in Africa

Globalization is now widely perceived in Africa as a new version of earlier forms of external domination and exploitation. Its economic and welfare benefits appear to bypass, and in some respects to retard progress in the continent. As we consider the Post-2015 Development Agenda, indigenous knowledge may prove to be “the single largest knowledge resource not yet mobilized in the development enterprise.” Marshall Sahlins has rightly emphasized the need for all peoples “to indigenize the forces of global modernity, and turn them to their own ends”, as the real impact of globalization depends largely on the responses developed at the local level. The current global economic and environmental crises, and widening inequalities between and within nations have exposed flaws in the Western, neo-liberal, external agency model of development imposed on Africa by national governments and international development agencies. There is now renewed interest in an alternative approach which emphasizes the cultural

dimension of development, and the overlooked potential of indigenous knowledge. How should Africa engage and cope with globalization and other external influences in a way that is compatible with local conditions, values and priorities. This paper considers how indigenous knowledge and practice can be put to good use in support of good governance and sustainable development in Africa. Indigenous knowledge goes beyond the mere Africanization of the personnel that man the political and economic institutions inherited from colonial rule. The more fundamental philosophical and epistemological dimensions that would help to rethink and redirect the course of African development has not received sufficient attention. With growing global interdependence, and the need for mutually beneficial international partnerships, Africa cannot now contemplate an insular and entirely home grown approach to its development; but indigenous knowledge offers a model to involve, enable and empower local actors to take part in their own development. Researchers and development agents who often assume a knowledge or capacity vacuum in Africa should instead try to tap into indigenous knowledge for locally appropriate ways to achieve genuine, endogenous development. The paper concludes with some general reflections on the indigenous knowledge movement as an appropriate local response to globalization and Western knowledge dominance, and as a way to respect cultural identity, and promote inter-cultural dialogue in African development.

Geoffrey I. Nwaka (MA Birmingham, PhD Dalhousie) is Professor of History and formerly Dean of the College of Postgraduate Studies at Abia State University, Uturu, Nigeria. He has several years of teaching and research experience in Nigerian universities, and was at various times guest researcher/visiting scholar at a number of universities and research institutes in Europe, Australia and North America. His research interests are in historical and contemporary urban issues, environmental protection, and African development. He has traveled and published widely, and served in government during 1990/91 as Special Adviser to the Governor of Imo State.



SANDY O’SULLIVAN

Alternative dissemination - how should we share our research?

The Excellence in Research for Australia (ERA) government reporting process implemented over the last few years has changed what is and is not supported in funded research. In considering the impact of this transformation on Indigenous research students, their career path and their contribution to our communities, the Office for Learning and Teaching through the support of their fellowship program, has funded a series of workshops around the country.

The workshops have raised questions and unpacked some of the implications for Indigenous research candidates across the disciplines to consider disseminating their work using alternative forms. This paper tracks some of these questions around outcomes that have, in the Western academic tradition, been limited to artmaking. In doing so, we should consider what these forms of research - whether it's the development of dictionaries and language tools, films and exhibitions of cultural significance to, and with, our communities, or a series of symposia that encourage connections between communities and researchers - will contribute to the broader field of Indigenous perspectives and research.

Dr Sandy O’Sullivan is an Aboriginal (Wiradjuri) academic in the Research area of Batchelor Institute of Indigenous Tertiary Education. She is a current ARC Senior Indigenous Researcher and holds a PhD in Fine Art and Performance. Her current international research, funded by the ARC, focuses on the representation of First Peoples in major museum spaces. Sandy is an enduring Australian Learning and Teaching Fellow examining alternative ways that Aboriginal and Torres Strait Islander research students undertake and present their research.

LYNDON ORMOND-PARKER, WANTA PATRICK, AARON CORN AND CADEN PEARSON

2064: 50 years from now—strategies and case studies for technology-driven Indigenous futures

This panel will discuss the information technologies presently used to preserve significant and endangered intangible cultural heritage and provide evidence for the development of sustainable options for the future of their cultural collections. We will explore the development of risk management frameworks for the transfer of materials recorded with obsolete technologies into contemporary archival standard formats so that this content can be delivered via cloud technology and the National Broadband Network as a means of ensuring intergenerational transmission of these vital cultural heritage resources. Where will we be in 50 years?

SHARON PECH AND JULIE NANKERVIS

Results from the Australian Aboriginal and Torres Strait Islander Health Survey

The Australian Aboriginal and Torres Strait Islander Health Survey was conducted over the course of 2012-13, across Aboriginal and Torres Strait Islander populations in urban, regional and remote areas, including discrete communities. The survey was funded by the Australian Bureau of Statistics, the National Heart Foundation and the Department of Health and the results provide a platform for a range of new research into health determinants and patterns. The survey focus is on health risk factors, including risky behaviour such as smoking and alcohol consumption, long-term health conditions, selected social and emotional wellbeing indicators, health measurements and health-related actions. One of the key findings of the survey is that over the past decade, daily smoking rates have declined, while at the same time, the number of Aboriginal and Torres Strait Islander people who have never smoked has increased, particularly young people. These results indicate that there have been positive developments in the last decade which should result in improved health outcomes for Aboriginal and Torres Strait Islander people in the longer term. These data also provide a measure of progress towards closing the gap in health outcomes between Aboriginal and Torres Strait Islander people and non-Indigenous people in Australia.

MOHIT PRASAD

“Kaise Baat”: Fiji-Hindi from Bastard Language to Films, Popular Culture and Constitutional Language

This paper traces through literary and sociolinguistics prisms the rise of Fiji-Hindi from a plantation Creole language to its use as in the official translation of the 2013 Fiji constitution. The Fiji-Hindi with its roots in Hindi dialects like Bhojpuri, Awadhi and later borrowings from Fijian and English has evolving from the indenture and post-indenture period of the introduction of labour from India into the mainly sugar plantations of Fiji. Its rise from a bastard language, often bashed by purists on Hindi and its standard variants, is captured through explications of its use in the everyday as well as in literature, popular comedy, films, radio and associated media. The influence of the “Kaise Baat” series initiated by the presenter through a research and community engagement series at the University of the South Pacific is given context particularly in generating a substantive and forward moving consensus on the place of Fiji-Hindi as the main spoken language of Indo-Fijians and as lingua franca among diverse groups.

Mohit Prasad teaches Literature at the University of the South Pacific (USP) in Fiji. He is the Director of the Pacific Writing Forum and Associate Dean for Research and Graduate Affairs in the Faculty of Arts and Law. Among his publication are four volumes of poetry, *Eyes of the Mask* (1998), *Eating Mangoes* (2000), *Kissing Rain* (2006) and *Songs of the Jahajin* (2010). He

has published numerous journal articles and delivered papers and addressed at various conferences. He is the general editor of *Dreadlocks*, a multidisciplinary journal of the Faculty of Arts and Law.

PETER READ, JULIE JANSON, KAREN MABER AND JULIA TORPEY

The digital repatriation of urban Indigenous history

The AIATSIS conference comes at a particularly opportune time, as it signifies the end of the five year on-line digital history, historyofaboriginalsydney.edu.au, sponsored by an Australian Research Council Discovery grant. It also marks the completion of the doctoral program of Julia Torpey's three year doctoral program, comprising her western Sydney component of the ARC Linkage Grant 'Deepening Histories'.

The projects began on the strong conviction that despite a certain amount of lip-service, neither Indigenous urban history, nor urban Indigenous people, are taken as seriously as events and people in other parts of Australia.

Both projects have worked closely in producing radically new historical material in state-of-the-art formats with the intention of repatriating the information, gained from archives, family histories, libraries and above all, videoed oral histories. Julia Torpey's work in particular is on the world frontier of digital dissemination of family histories.

Each of the team members will speak about their own specialised contribution and reflect on the exciting but long-overdue process of repatriation of urban history, in the phases of research, collation and digital presentation.

Professor Peter Read is the director of the on-line project historyofaboriginalsydney.edu.au, completed, after five years preparation, at the end of 2013. Its component are digital timeline of 70,000 words, 250 videos, 2000 still pics, colour-coded, cross-referenced and GPS linked. The project was funded by the ARC on the necessity to take urban Indigenous history as seriously as any other regional history, and to return the information to communities in an accessible and user-friendly form.

He is a well-known historian of Aboriginal Australia. He is the author of many books including *Charles Perkins A Biography*, *The Stolen Generations*, *A Hundred Years War*, *Belonging* and *The Lost Children*.

He was a founder of Link Up (NSW) Aboriginal Corporation, and is currently its Public Officer.

Julie Janson, of Dharawal descent, acted as the project's Senior Researcher and Picture Editor. She is an artist, and the author of several publicly-performed dramatic works including *Gunjies* and *Mary-Anne*. She has taught Indigenous Studies in many rural and urban locations, including the Aboriginal Teacher Training program at the University of Sydney.

Karen Maber is a proud descendent of the Coastal Darug and Dharawal people of the waterways of Botany Bay, Kogarah Bay

and Georges River in Sydney South where she was born and reared; her family can be traced back over seven generations in the area.

Karen lives in the Blue Mountains with her husband and twin sons. She continues to celebrate her culture through community advocacy and as a Visual Artist. Karen's artwork celebrates relationships between people and place and her passion is to encourage personal and collective journeys of healing; journeys of reconciliation.

In 2012 Karen joined the team at the Australian Research Council's linkage project "Deepening Histories of Place" facilitated by Ann McGrath and Peter Read. Employed as Aboriginal Liaison Officer – Blue Mountains and Western Sydney. Karen worked closely with PHD Student, Julia Torpey with both communities to record personal connections to place and give back individual oral histories.

In 2013 Karen came on board the "Aboriginal History of Sydney" project under Director and Researcher, Professor Peter Read. As Researcher and Picture Editor, Karen contributed to lifting the veil on Sydney's Aboriginal past. In addition to this, Karen attended many interviews and photographed participants to support and enhance their stories of place.

Julia Torpey is an Indigenous PhD student at ANU and University of Sydney. Her family ancestry is on her mum's side, and she continues to trace her family heritage. Her PhD is titled 'History in the Making: Re-imagining History across Darug and Gundungurra lands'. Her project is about digital history: recording Aboriginal oral history in place on film and producing a digital history of place across landscapes of Western Sydney and the Blue Mountains. Following a transparent process of recording, editing and producing history she has produced an Aboriginal History product that represents how the individual Aboriginal Storytellers want to be represented.

JULIE RICKWOOD

Indigenising a "canon": The entry of "My Island Home", "Baba Waiar" and "Kulba Yaday" into the repertoire of community choirs

The closing ceremony of the 2000 Olympic Games in Sydney included the performance by Christine Anu of 'My Island Home', first written by Neil Murray in 1985 in response to a personal experience, and one that he shared with the lead singer of the Warumpi Band, G R Burarrawanga (Rrurrambu or Djilaynga), who recorded his own version in language on his album *Nerbu Message*. A decade after its initial composition it was a national hit when rewritten with Christina Anu and was awarded the Song of the Year by the Australasian Performing Right Association (APRA) in 1995. It was also included in the best 30 Australian songs for APRA's 75th anniversary in 2007. 'My Island Home' has attracted academic analysis, particularly in relation to its inclusion in the Olympic Games closing ceremony. That community choirs throughout Australia would include 'My Island Home' in their 'canon' was not what

Murray might have expected when he first composed it. In an interesting coincidence, Christine Anu also popularised both 'Baba Waiar' written by Miseron Levi, and, 'Kulba Yaday', a traditional song from the Torres Strait. Like 'My Island Home', both 'Baba Waiar' and 'Kulba Yaday' feature in the repertoire of many community choirs in Australia. This paper attempts to trace the flow of 'My Island Home', 'Baba Waiar' and 'Kulba Yaday' from their origins to Christine Anu and into the 'community choral canon', examining the shifting contexts that enabled the songs to be reconfigured into harmonised versions for community choirs. Although not adopted in "dispute resolution", these songs are certainly used in the framework of 'reconciliation'. What does the process from original to popular community repertoire say about relations between Indigenous and other Australians? Does the process and performance of these songs construct an ideal of an inclusive and harmonised island nation?

DONNA ROBBINS

Enhancing Aboriginal teachers' professional inclusion and resilience through digital technologies

The recruitment of Aboriginal and Torres Strait Islander teachers is considered critical to addressing the disparity in educational outcomes. If pedagogical practices of teachers supporting students' effective learning are a significant factor in educational success, then research with Aboriginal teachers in their communities can provide specific and required information about their motivations, perceptions and understanding of their engagement with digital technologies in relation to those practices.

This research will use qualitative case study and critical theory to ask: how and why do Aboriginal teachers in very remote NT communities use ICTs in their professional lives? Critical theory allows us to study 'the systems and forces that shape adults lives and oppose adults' attempts to challenge ideology, recognise hegemony, and unmask power...' to create a commitment to '...individual well-being and development' and to 'explicitly recognise political matters such as the way formal learning is structured and limited by the unequal exercise of power...' (Brookfield 2005 pg. 32) This research particularly focuses on transformative practices in educational contexts and how Aboriginal teachers focus and reflect on their own values, perceptions and motivations in regards to digital technologies in their professional lives in light of dominate educational discourses. A possible result of this research is a collaborative space in which Aboriginal teacher standpoints (Nakata 2007) are more prominently considered in the much larger and mainstream discussions can be created.

Donna Robbins is a PhD student at the Charles Darwin University and works full time as the Teaching Schools Coordinator in a joint partnership project between Charles Darwin University and the Northern Territory Department of Education. The role provides an opportunity to work with preservice teachers and mentors across a range of schools throughout the Northern Territory.

An educator with more than 20 years' experience across school and higher education, Donna has worked in a number of programs and initiatives with Aboriginal pre-service, assistant and qualified teachers. She has a strong interest in remote education and the role that digital technologies can play in supporting and enhancing lifelong learning.

LISA RUHANEN, MICHELLE WHITFORD AND CHAR-LEE MCLENNAN

Understanding the barriers to a sustainable Indigenous tourism sector

Interest in the culture and traditions of Australian Aboriginal and Torres Strait Islanders has seen Indigenous tourism emerge as a small but significant niche sector of the Australian tourism industry. While socio-economically significant, the sustainability of the Indigenous tourism sector is arguably at risk with ongoing declines in domestic and international visitor demand for almost a decade. The sustainability of the sector is further threatened due to a range of supply side barriers and challenges. The purpose of this research is to present the findings of a 2012 study that undertook a detailed gap analysis of demand for, and supply of, Indigenous tourism in Australia. Focusing specifically on the supply side, the research discusses the outcomes of the 34 in-depth interviews undertaken with Indigenous tourism operators from around Australia. The findings of this empirical research underpin the development of a holistic inductive framework designed to reflect the multi-dimensional and complex nature of Indigenous tourism supply. The framework can be utilised to assist the broad spectrum of stakeholders in the Indigenous tourism sector more accurately identify and understand the supply side barriers and challenges, with the objective of contributing to the development and growth of a sustainable Indigenous tourism sector.

Dr Lisa Ruhanen is Senior Lecturer and Director of Postgraduate Coursework Programs in the School of Tourism at The University of Queensland. Her research is in the area of tourism policy and planning in the contexts of sustainable tourism and climate change. Her research interests include sustainable tourism destination policy and planning, climate change, and Indigenous tourism. She has been involved in some 30 international and Australian research and consultancy projects. Lisa has worked extensively as a consultant, external collaborator and executive committee member with a variety of divisions of the United Nations World Tourism Organization. In 2010 Lisa was awarded a fellowship under the Oxford Brookes University International Visiting Fellow Scheme in the United Kingdom.

Dr Michelle Whitford is a Senior Lecturer and Higher Degree Research Convenor in the Department of Tourism, Sport and Hotel Management, Griffith Business School, Griffith University. Michelle's primary research interests focus on the development, implementation and evaluation of public sector policy pertaining to tourism and events and the development of public policy in relation to Indigenous tourism and events. Michelle's research work has been dedicated to national and international projects focusing on Indigenous tourism and events for a range of organisations including the STCRC, AIATSIS and Indigenous Business Australia. Michelle is the recipient of awards including Outstanding Paper BESTEN Think Tank, Vienna, (Dredge et, 2010), UTAS Faculty of Business Award Best Paper in Sport & Event Tourism (Dredge et al, 2010), Best Paper (Special Mention) 2005 CAUTHE, and Best Paper Award 2004, Las Vegas International Hospitality and Convention Summit.

Dr Char-lee McLennan is a Research Fellow with the Centre for Tourism, Sport and Services Research at Griffith University. Char-lee has previously worked in research positions for organisations such as Gold Coast City Council, Tourism Research Australia and Tourism Queensland. Char-lee obtained her PhD in 2012 from the University of Queensland. Char-lee's research has focused on change, transformation and strategic policy and planning practices in the tourism industry. Char-lee is currently working on projects relating to the co-existing of tourism and mining; indigenous tourism; tourism and water; tourism PhD dissertations; and, transforming Australian tourism towards sustainable pathways, amongst others. Char-lee's research is published in top-tier tourism journals such as *Annals of Tourism Research*, *Journal of Sustainable Tourism*, *Tourism Analysis* and the *Journal of Hospitality and Tourism Research*.

GABRIELLE RUSSELL-MUNDINE AND GRAEME MUNDINE

Beyond decolonising social justice: embracing complexity at the knowledge interface

In this paper the authors reflect on their pedagogical approach to educating non-Indigenous people about social justice and Indigenous peoples. Like Nakata *et al* (2012) the authors aim to develop effective teaching strategies which engage participants with the complexity of knowledge production and help them develop "language and tools for navigating, negotiating, and thinking about the constraints and possibilities that are open at this challenging interface" (p133).

The authors draw on their experience of working with groups such as members of churches, social justice groups and teachers through workshops and staff development days. Usually, such groups express hope that they will learn more about particular issues, or will identify options to 'help' Aboriginal people. The authors' approach is to encourage a deeper learning which addresses social justice issues but which also seeks to uncover and challenge participants' long held beliefs and equip them with critical analysis skills. In particular, the authors will reflect on approaches taken

to engage people who despite being conversant with the language of 'social justice' remain unused to examining their own cultural position and complicity in the systems and cultures that create the issues they want to address.

Nakata, M., Nakata, V., Keech, S., Bolt, R., (2012) Decolonial goals and pedagogies for Indigenous studies, *Decolonization: Indigeneity, Education & Society*, Vol.1, No. 1, 2012, pp.120-140

Gabrielle Russell-Mundine is the Research and Project Coordinator at the Sydney Archdiocese's Aboriginal Catholic Ministry. She also lectures in Indigenous studies and education at the University of Notre Dame, Australia and Sydney University. Gabrielle has a PhD in Indigenous community development. Prior to her current role at the ACM Gabrielle worked at the National Aboriginal and Torres Strait Islander Ecumenical Commission (NATSIEC), the Indigenous Commission of the National Council of Churches. Previously Gabrielle has worked in the NGO as well as the private sector.

Graeme Mundine is the Executive Officer of the Sydney Archdiocese's Aboriginal Catholic Ministry (ACM). Graeme is a Bundjalung man who brings with him over thirty years experience of working with Churches. Prior to joining the ACM Graeme was with the National Aboriginal and Torres Strait Islander Ecumenical Commission (NATSIEC) which is the Indigenous commission of the National Council of Churches. He was also the inaugural Chair and Executive officer of the National Aboriginal and Torres Strait Islander Catholic Council (NATSICC). Prior to that Graeme was a Marist Brother and worked in schools and youth ministry. In all these roles Graeme strives to bring a greater understanding to the non-Indigenous community of the issues concerning Aboriginal and Torres Strait Islander Peoples. Graeme is committed to advocating for the needs of Aboriginal People within Churches, with Government and with the wider community.



TANIA SCHAFFER

Wantima – Online Central Index

Wantima means “Rising Up. Wantima is an online central index on Queensland Aboriginal and Torres Strait Islander information. It is created to provide a one-stop shop for researchers focusing on Queensland Indigenous culture and people to share information and/or obtain it. Wantima breaks down the barriers of researching skill, remoteness and economical discrimination.

Wantima's is based on my observations on Aboriginal and Torres Strait Islander client's access and topics of interests.

Wantima information will provide:-

- short description of Aboriginal and Torres Strait Islander topics,
- allows access to published material in accordance to currently laws,
- give direction to online sources,
- material in the public domain,
- a location for researchers to share their discovery and network with others,
- a demonstration to library and archival institutions to follow.

Wantima is based on Indigenous topics of interest through their time-line in history and geographical location. Wantima is created to provide a multitude of information online that will allow clients to self discover the answers to their question and empowerment them as researchers.

It is a work in progress which will be launched in 2016 and hopefully will never be completed as it will always be added to.

Tania Schaffer (nee Bostock) is an Australian Aboriginal from the Mununjali people (father) and Bundjalung people (mother).

I have completed the :-

- Graduate Diploma Information Management and Systems (MIMS Archives)
- Graduate Diploma of Applied Science (Library and Information Management)
- Bachelor of Teaching (Early Childhood)

In the future she hopes to complete a doctorate on Indigenous Information. She has been a member of the Australian Institute of Aboriginal and Torres Strait Islander Studies since 2005.

Tania is the only Aboriginal librarian and/or archivist at the State Library of Queensland, where she began her employment in 1992, and until recently was the Indigenous Resource Officer. This long association with the State Library has provided Tania with considerable understanding of the issues surrounding service to the Aboriginal and Torres Strait Islander client groups.

JERRY SCHWAB AND BILL FOGARTY

Land, Learning and Identity: toward a deeper understanding of Indigenous ‘Learning on Country’

As Indigenous land and sea ranger programs blossomed across Australia in recent years, it became obvious to both educators and rangers that links between ranger groups and schools might provide a new way to re-engage young people with education. The phrase ‘learning on country’ has recently emerged in the Northern Territory to describe a structured model that attempts to take students out of the classroom and onto ‘country’ and to involve rangers, teachers and community members in a new collaborative approach to teaching and learning.

The approach has been supported not only by several remote Indigenous communities, but also by a diverse range of local, Territory and national government departments and agencies. While the level of enthusiasm is high, little attention has been paid to what we believe are some fundamental conflicts among various stakeholders in terms of perceptions of ‘learning on country’ rationale, aims and outcomes; these conflicting perceptions are sometimes quite subtle yet have the potential to jeopardise what appears to be a very promising model.

In this paper we explore these conflicts and draw on learning theory to suggest a pathway toward a deeper understanding of the enormous potential in ‘learning on country’.

R.D. (Jerry) Schwab is a Fellow at the Centre for Aboriginal Economic Policy Research at The Australian National University where he carries out research related to Indigenous education, literacy and youth policy. He has been involved with educational research and development in Australia and overseas (USA, Canada, United Arab Emirates and Egypt) since the mid-1980s. Since joining CAEPR in 1995, he has carried out primary and secondary research on issues as diverse as Aboriginal community-controlled schools, notions of educational ‘failure’ and ‘success’ among Indigenous students, Indigenous workforce development and Indigenous education outcomes at the primary, secondary and post-compulsory levels. He has long standing research interest in the relationship between schools and communities. His recent research has focused on Indigenous youth and new media, learning, philanthropy and land and resource management as an avenue for the educational and social re-engagement of Indigenous youth in remote regions.

Dr Bill Fogarty is a Research Associate at the National Centre for Indigenous Studies (NCIS) and has qualifications in anthropology, communications, social research methods, education and applied development. Bill has a PhD from the Centre for Aboriginal Economic Policy Research (CAEPR) at The Australian National University; his thesis is titled ‘Learning Through Country: Competing Knowledge Systems and Place Based Pedagogy’. Dr Fogarty has lived, worked and researched in remote communities in Arnhem Land for over fifteen

years. His interests and experience lie in researching the relationship between Indigenous and Western knowledge and the development of sustainable education and employment pathways in remote communities and the role of education and knowledge in society more generally.

TARUNNA SEBASTIAN AND MICHELLE DONELLY

Policy influences affecting the food practices of Aboriginal Australians since colonisation

Aboriginal Australians face a range of health challenges, which can be linked to dietary-related factors. A higher prevalence of dietary-related illness, such as cardiovascular disease, diabetes and renal disease, exists among Aboriginal people. This paper examines factors affecting the food practices of Aboriginal Australians since colonisation and contrasts these with the sustainable food practices of Aboriginal people prior to permanent European occupation. Significant shifts in policy and other factors affecting food and eating practices in Australia have occurred over the past 200 years. Influential overlapping historical epochs identified include the pre-colonial, colonial, protection and assimilation periods, as well as the influence of the industrialisation of food production. The literature review draws on historical sources and policies that highlight the impact of the changing food identities of Aboriginal people that affect dietary-related illness. The paper concludes with some implications for food and nutrition policies. Evidence drawn from these findings indicates that further progress is required to inform the development of culturally appropriate food policies to address the dietary-related health issues of Aboriginal people.

Tarunna Sebastian is a Pitjantjatjara and Anmatyerre woman from Central Australia. She is currently enrolled in a PhD program at the University of Technology, Sydney investigating education for sustainable food consumption with Dr Gregory Martin and Professor David Boud. Her research interests include food, environment, Indigenous and health pedagogies and her online profile on Academia.edu is being followed by President Barack Obama.

Michelle Donelly is a Senior Lecturer in the School of Health and Human Sciences at Southern Cross University, Coolangatta, Queensland. Research interests include the lived experiences of people with a disability, advocacy and the promotion of well being through respect, mentoring, opportunity and expectation.

CARRINGTON SHEPHERD

Closing the Gap in mental health outcomes: Do socioeconomic conditions matter?

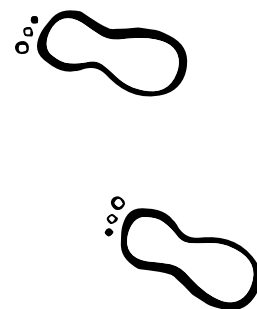
The burden of mental health problems among Aboriginal and Torres Strait Islander children is a major public health problem in Australia. While socioeconomic factors are implicated as important determinants of mental health problems in mainstream populations, their bearing on the mental health of Indigenous Australians remains largely uncharted across all age groups.

This study examined the relationship between the risk of clinically significant emotional or behavioural difficulties (CSEBD) and a range of socioeconomic measures among Indigenous children aged 4–17 years in Western Australia, using a representative survey conducted in 2000–02.

The findings generally indicate that higher socioeconomic status is associated with a reduced risk of mental health problems (CSEBD) in Indigenous children and provide incremental evidence of a social gradient in the mental health of Aboriginal and Torres Strait Islander children. Improving the social, economic and psychological conditions of families with Indigenous children has considerable potential to reduce the mental health inequalities within Indigenous populations and, in turn, to close the substantial racial gap in mental health. Interventions that target housing quality, home ownership and neighbourhood-level disadvantage are likely to be particularly beneficial.

Carrington Shepherd is an experienced quantitative researcher who has been associated with the Telethon Institute for Child Health Research since 2005. He was awarded his doctorate in 2013, which examined the role of socioeconomic factors on the health and development of Aboriginal populations—this is one of the few studies internationally to explicitly look at the socioeconomic patterning of health in an Indigenous population, and the first to examine these patterns among Aboriginal children using population-representative data.

Carrington has a passionate interest in bridging the knowledge gap on social inequalities in Aboriginal health in Australia and his research explores how social determinants and pathways can lead to enhanced life outcomes. He also manages the *Child Mortality Database* (CMD) project and is using unique population data to investigate ways of reducing preventable and unexplained deaths in the early life course.



ADAM SHOEMAKER

'Perpetual moments': the World Impact of Indigenous Australian Literature, 1964-2014

In the beginning of the contemporary era—in 1964—there were the poetic words of Kath Walker. Fifty years later her voice (as Oodgeroo) still echoes. The leading Indigenous Australian writer and poet Kim Scott talks about Indigenous cultural echoes as being crucial, ongoing ones: 'perpetual moments' he calls them in *That Deadman Dance*.

Today Oodgeroo has been joined by scores of First Nations Australian storytellers in every narrative form. What accounts for these five most fruitful decades? How has Aboriginal and Torres Strait Islander writing changed over that time? And where in the world is it going?

This paper explores burgeoning achievements; tense debates; global challenges. It considers how the role of Indigenous people—and, especially, of First Nations authors and critics—has shifted and re-shaped over half a century. Over that time, *genres* have been created; curriculums have been invented; and literary reputations have been made and—occasionally—have been destroyed.

In the end I ask: how have the fertile narratives of First Nations Australians changed perceptions? And how have those outside this country embraced the concept and reality of Indigenous writing?

Professor Adam Shoemaker is Deputy Vice-Chancellor and Vice-President (Education) at Monash University. As such, he has responsibility for the quality, range and impact of all of the University's coursework programs; innovation in digital education and international learning; Indigenous student access and support; and the University Libraries. A former Commonwealth Scholar, Professor Shoemaker is one of Australia's leading researchers in the area of Indigenous Literature and Culture. The author or editor of eight books in that field, he is also widely published in the areas of international education; race relations; and cultural studies.

Professor Shoemaker is very active in community engagement. He is a former Chair of the Brisbane Writers Festival and co-founded the Monash-Oxfam Partnership and the current Monash-World Vision Alliance. He is on the Board of Donvale Christian College and is a Director of Open Universities Australia (OUA).



TAURI SIMONE

Looking and talking about research

The aim of this presentation is to discuss a holistic approach to research through the use of 'researching back' and the relationship based approach of Yarning. Critiquing existing historical literature through researching back and applying cultural protocols in the exchange of knowledge through the use of yarning is important. This is used in this presentation in the context of the broader research on Aboriginal women and their legacy in the northern pastoral industry in Australia.

This presentation uses a multiversity approach to research. A multi-faced approach of combining western paradigms and Indigenous knowledge systems enables a holistic research approach which is pluralist and open to all knowledge production. This is grounded in Aboriginal thought and knowledge. Applying an Aboriginal lens to western paradigms enables the unmasking of historical foundations, which at present are awash with patriarchal social structures and dynamics. Yarning provides the relationship based approach in the exchange of knowledge experienced through the use of the spoken word which is conducive to conducting research with integrity. Ultimately, providing a voice, recognition and acknowledgement to Aboriginal women within the pastoral industry is the overarching theme for this research and is discussed further in this presentation.

Tauri Simone is a Koa woman from central west Queensland. She has lived and worked within the cattle industry for eight years on a number of stations within Queensland, Northern Territory and NSW and is currently living on a station at Emu Flat, Nullarbor, Western Australia. While working, Tauri completed a Bachelor of Arts (Honours) degree at the Koorie Education Deakin University Waurin Ponds with a thesis relating to Aboriginal Stockwomen of the northern pastoral industry. She is currently undertaking a PhD to further this research to acknowledge and give recognition to Aboriginal stockwomen and the contribution that they have made within the industry.

NARDI SIMPSON AND KALEENA BRIGGS

The Spirit of Things – Sound of Objects: a project exploring residual and embedded stories and songs in Aboriginal cultural material

'Spirit of Things — Sound of Objects' is a research, history, arts and cultural project driven by Kaleena Briggs, Syd Green and Nardi Simpson, who make up The Spirit of Things Collective. The project explores residual and embedded stories and songs retained in Aboriginal cultural material. The project's creators sit with objects held in the Australian Museum and listen as they tell their story. They then interpret those sounds into song and image and release them into the world where again they can breathe and speak, through four stages of: 'Connect'; 'New Breath'; 'Speak'; and, 'Bestow', culminating in the creation of a new object that retains the memory, story and song created during this project, to be donated into the National Film and Sound Archive in Canberra. The idea of releasing embedded songs within Aboriginal cultural material came from their great friend and treasured elder Uncle Max Harrison (see the Global Oneness Project, www.globalonenessproject.org): "We are doing this project because we believe it, because we love it, because we have been called to it and because it combines all our passions; culture, history, storytelling and art.

FIONA SKELTON

Strong relationships lead to better social and emotional wellbeing and learning outcomes in Footprints in Time: the longitudinal study of Indigenous children

More than 1,000 families and children have been interviewed annually by Aboriginal or Torres Strait interviewers across Australia for *Footprints in Time*. This presentation will use data from the five waves of Footprints in Time publicly available in 2014. By Wave 5, conducted in 2012, most of the children were at school or pre-school; the older children were around nine years old and the younger children were around 5 years old.

Families in the study often report experiencing a large number of stressful life events. Excessive stress can disrupt child development but good relationships can help children can minimise lasting negative effects. Strong relationships and good support from extended family helps *Footprints in Time* parents and carers maintain their own social and emotional wellbeing and that of their children. The activities parents/carers and family members do with children also improve outcomes for children. Bivariate and multivariate analysis will be used to show how the strong family relationships of Aboriginal and Torres Strait Islander families contribute to parent and child social and emotional wellbeing and improved reading scores for children in the study.

Fiona Skelton lives on Ngunnawal/Ngambri country. She is not Indigenous. Fiona has worked on *Footprints in Time*

since its initial funding in 2003, including: community consultations, study design, community trials in the Torres Strait, qualitative pilots and training interviewers. She is currently managing content development for the various waves of LSIC. Fiona has three fabulous children aged 14, 17 and 19, a Bachelor of Social Science from the University of New England and a Master of Social Research from the Australian National University.

DERMOT SMYTH

Caring for country - an Indigenous 'propitious niche' in 21st century Australia

Former AIATSIS Principle Dr Peter Ucko, in a workshop presentation in the late 1970s, described how minority or marginalised people occupy specialised, propitious employment niches as a mechanism to establish social and economic footholds within dominant societies. This paper reflects on the exponential growth of Indigenous people's engagement in caring for land and sea country through ranger employment, protected area management and research partnerships over the last 30 years. By tracking the cultural, economic and political origins and development of the caring for country movement, the paper shows how these activities constitute a 'propitious niche' for Indigenous people within 21st century Australian society, while also contributing to the re-emergence of 'country' as an appropriate geographical and cultural scale for contemporary management of Australia's land and sea environments.

Understanding the characteristics of caring for country, including its foundations in Indigenous culture and its contributions to national policy objectives, can contribute to new ways of thinking about Indigenous employment and other gap-closing imperatives, by nurturing other potential propitious niches as pathways to broader employment and economic opportunities.

Dr Dermot Smyth, having trained as a biologist and undertaking field research in northern Australia, PNG, Indonesia and West Africa, developed an interest in the relationship between Indigenous peoples and their environments. For the last 30 years Dermot has worked as a consultant and researcher in Indigenous environmental management in Australia, with a particular interest in protected areas. Dermot helped develop the concept of Indigenous Protected Areas (IPAs) in the mid-1990s and has supported the re-emergence of 'country' as an appropriate geographical and cultural scale for contemporary land and sea management in Australia – especially through country-based planning.

Dermot has supervised numerous graduate students and is currently an Adjunct Fellow with the Research Institute of Environment and Livelihoods at Charles Darwin University. Dermot has co-edited two books on Indigenous engagement in protected area management and authored multiple book chapters, journal articles, consultancy reports, IPA and country-based management plans.

BARRINA SOUTH

‘Tiddas’ Landscapes: Reinscribing identity and history through uncovering Aboriginal women’s histories of place in NSW’

Aboriginal women’s knowledge of the Australian landscape and places of significance are too often overlooked, dismissed or ignored. Within this group, NSW Aboriginal women are further marginalised.

The state of NSW contains places within its cultural landscape which are gender specific. My research aim is to uncover Aboriginal women’s or Tiddas’ histories of place in NSW by recording and examining their histories as they relate to sites of significance within the landscape.

The questions I will be raising in my research include why are there fewer Aboriginal women’s sites being recorded compared to Aboriginal men’s sites? What impact has the under representation of women’s sites had on the understanding of NSW Aboriginal history? And how colonial tropes about Aboriginal culture and women in particular are projected onto mainstream understandings of NSW cultural heritage?

The approaches and methods adopted to achieve my research aim have been taken from landscape history, archaeology, women’s history, feminism, oral history, Foucault theory of power/knowledge and post-colonial history to promote Indigenist research agendas. With limited or non-existent NSW Aboriginal women’s histories on sites of significance, my research will be finding new sources, new stories to challenge existing literature, reinstating NSW Aboriginal women in to Australian history.

Barrina South is a Koori woman who has conducted numerous research projects involving Aboriginal peoples’ centred around cultural heritage in museum collections and sites located in the NSW landscape. This has been achieved through her previous employment within the museum industry and in her current position with the Office of Environment & Heritage. Her research projects have resulted in museum exhibitions, public talks, publications plus the protection and conservation of cultural sites.

In 2005, Barrina completed an MA (Hons) on NSW Aboriginal women’s autobiographical narratives where she discussed the role these narrative play in assisting to uncover previously repressed knowledge and experience. Barrina is currently undertaking a Doctorate of Philosophy in History at the Australian National University focused on Aboriginal women knowledge and experiences of sites of significance in NSW.

CLAIRE STACEY, JOSEPH EDGAR AND GEOFF BUCHANAN

Living with native title: an overview of the experiences of native title corporations

Prescribed Bodies Corporate (PBCs), also known as a Registered Native Title Bodies Corporate (RNTBCs), are the corporate entities that are established under the *Native Title Act 1993* (Cth) to hold, protect and manage native title rights and interests. PBCs have a significant role to play in the management of land and water in Australia; however the vast majority of PBCs have little to no assets or income. While the struggle of PBCs has been recognised, there has been little acknowledgement of the resilience and hard work of native title holders who are often forced to provide services without being paid. PBCs need to operate effectively in order for native title holders to discharge their land management obligations, participate in the future acts processes and take advantage of opportunities to derive economic and other benefits for their communities from native title.

The Native Title Research Unit at AIATSIS has been working with PBCs since 2006 through a range of research and support projects. This paper will begin with an introduction to the experience of one PBC, the Karajarri Traditional Lands Association (KTLA), who have been involved in ongoing research partnerships with AIATSIS since 2007. The paper will then present the key findings from a national survey of PBCs conducted by AIATSIS. This research aims to provide an overview of the current operational capacity of PBCs, highlighting the impact of the ongoing and chronic underfunding of PBCs. The inability of governments to adequately accommodate the needs of PBCs, and the communities that they represent, reflects a system that strains to reconcile seemingly incompatible interests. The challenges that PBCs face calls for innovation and new ideas to ensure that native title communities are able to protect their cultural heritage and realise social, cultural and economic outcomes from native title.

Claire Stacey is the PBC Project Manager in the Native Title Research Unit. Claire has a background in community development and anthropology and holds a Masters in Applied Anthropology and Participatory Development at the Australian National University. Claire has worked at AIATSIS since 2010 across a number of research projects focused on the post determination landscape for native title holders, including joint management, caring for country, community development and housing. Claire works with traditional owners through the PBC Support Project, which aims to support the growing number of native title holders to manage their traditional land and waters.

Joe Mowandi Edgar is a descendant of the Karajarri people of West Kimberley and is a business graduate of the University of Notre Dame Australia’s Broome Campus. Joe has been involved with Indigenous organizations and community social groups for over 25 years, and is the Chairperson of the Karajarri Traditional Lands Association (RNTBC), which has administered land and waters on behalf of the Karajarri

people since their first native title determination in 2002. Joe's interests are his family; education; Aboriginal history, culture and the arts; community development; and economic and environmental sustainability for Aboriginal people.

Geoff Buchanan has a background in environmental science, policy and economics as well as Indigenous Australian Studies. In 2004, he joined the Centre for Aboriginal Economic Policy Research (CAEPR) at the Australian National University where he is currently completing a PhD in Anthropology exploring the economic development of Indigenous land and sea management drawing on fieldwork undertaken with two Aboriginal ranger groups. While working at CAEPR he was involved in a number of research projects exploring the environmental, social and economic significance of the Indigenous estate, caring for country and the customary sector of Aboriginal and Torres Strait Islander community economies. Geoff joined the NTRU at the start of 2013 as a Project Officer.

GRETCHEN STOLTE

Phantom Traditions: comic books and their influence among Aboriginal and Torres Strait Islander artists

The influence of comic books and graphic novels among Aboriginal and Torres Strait Islander artists and people is a fascinating area of research, particularly the Phantom. Heralded as the most significant source of influence for artists such as Brian Robinson and Jack Wherra, the Phantom comic has an infamous reputation with its dubious depictions of African 'tribal' characters and the 'white hero' as saviour. How exactly are comic books and serials such as the Phantom sources of inspiration for contemporary Indigenous artists? In what ways do we see the influence of comics such as the Phantom but also Mandrake, Spiderman and Astro Boy? This paper will begin to tease out some of the complexities of this tradition as well as trace the misconceptions of 'comic' art using Hillary Chute's theoretical approaches to the graphics arts. Chute purports that comics have layers of meaning and complexities that are missed because of the stereotypes of the form. Seeing comics as a form of high art opens up areas for discussion in its influence on contemporary Aboriginal and Torres Strait Islander art forms.

Dr Gretchen Stolte has degrees in anthropology and art history from the Australian National University and the University of Oregon in the United States. She is of Native American descent and her research focuses on the creation of Indigenous identities through art, performance and language. Dr Stolte has spent years in Queensland researching the art production of Aboriginal and Torres Strait Islander artists in regional and urban areas and continues to maintain connections to those communities. She is currently a curator at the National Museum of Australia.

GRETCHEN STOLTE, CHERYL CREED, LYNELLE FLINDERS AND TOMMY PAU

Contemporary Aboriginal and Torres Strait Islander Art in Cairns, Queensland: a panel presentation by emerging artist

Aboriginal and Torres Strait Islander art practices in Cairns, Queensland are framed by a number of factors: cultural, economic, geographical and historical. One of the main issues Indigenous artists face in Cairns is the stereotypes of Aboriginal art tourists and gallery owners foster and perpetuate. Artists practicing in Cairns are highly aware of these issues and many have found innovative ways of expressing their creative selves. This panel will explore the different ways through which artists conceive of and practice their art. The artists chosen for this panel all have unique ways of being an artist in Cairns. Their presentations will focus on their art, their philosophies and the barriers they feel exist in a regional centre. Additionally, these presentations will illustrate the sheer variety and creativity that exists within Cairns.

Dr Gretchen Stolte has degrees in anthropology and art history from the Australian National University and the University of Oregon in the United States. She is of Native American descent and her research focuses on the creation of Indigenous identities through art, performance and language. Dr Stolte has spent years in Queensland researching the art production of Aboriginal and Torres Strait Islander artists in regional and urban areas and continues to maintain connections to those communities. She is currently a curator at the National Museum of Australia.

Cheryl Creed is a practicing visual artist specializing in portraiture. She has degrees from the Institute of Koorie Education, Deakin University including an honours degree in Fine Art and a Masters of Education. Creed explores Aboriginal and Islander identity through her portraits while also researching family histories and concepts of representation. Her work is an amalgamation of the personal and the academic.

Lynelle Flinders is a textile artist and curator working in Cairns. She has a diploma in cultural arts from TAFE, Cairns and has exhibited in a number of fashion shows. Flinders has also curated shows for large pop-up galleries during the Cairns Indigenous Arts Fair. Her style of work is a combination of both her aboriginality and her Christianity as well as her love for the natural world.

Robert 'Tommy' Pau sees himself as an urban artist and takes an approach where contemporary and western styles of art are integrated with traditional content. With a diverse and complex cultural heritage, he attempts to incorporate what he calls his bloodlines into an art style unique to him. Pau has exhibited extensively in both solo and group shows across Cairns, including the Cairns Indigenous Art Fair. Pau currently sits on the Board of UMI Arts, the peak Indigenous Arts and cultural organisation for Far North Queensland.

JULIE TONGS OAM AND NERELLE POROCH

Winnunga 1988-2014 - Breaking barriers in Aboriginal research and services

From very modest beginnings in 1988 at the Canberra Tent Embassy during the Queen's visit to celebrate the opening of the new Parliament House, Winnunga today has 68 employees, approximately 4,000 clients and delivers around 40,000 episodes of care a year.

In addition Winnunga has maintained a long-standing commitment to improve the health of Aboriginal people through research and its translation into programs. One such program is the Winnunga Holistic Model of Prison Health Care delivery at the ACT Alexander Maconochie Centre.

We would argue that research commissioned by an Aboriginal Health Service or in partnership with an Aboriginal Health Service is unique, always needed, retains ownership within the community and can emancipate communities through the measures taken following evidence based research.

This approach follows the theoretical foundations of knowledge translation which is *the exchange, synthesis and ethically-sound application of knowledge – within a complex system of interactions among researchers and users – to accelerate the capture of the benefits of research ... through improved health, more effective services and products, and a strengthened health care system.* (Focus Technical Brief No 18, 2007. The National Center for the Dissemination of Disability Research, Canadian Institutes of Health, Canada).

Julie Tongs, a Wiradjuri woman, has worked in Aboriginal Affairs for over twenty (20) years. She has occupied the position of CEO at the ACT Winnunga Nimmityjah Aboriginal Health Service since 1997. Prior to this she was the Aboriginal Liaison Officer at the Woden Valley Hospital, and Assistant Advisor to the Honourable Robert Tickner MP.

This experience has enabled her to appreciate the needs of the Winnunga community to the extent that she has developed a health service which is directed by community needs, is holistic and focused on closing the gap between Aboriginal and non-Indigenous people's health. Julie is renowned for her advocacy in caring for the health and welfare of the Aboriginal and Torres Strait Islander community in the ACT and region. Her dedication to the community was recognized in 2012 when she received the ACT Local Hero Award, within the Australian of the Year Awards and the Medal of the Order of Australia.

Nerelle Poroch has a Master's Degree and a PhD from the University of Canberra. She has worked in Aboriginal research for the last eight years. She is currently a researcher at the ACT Winnunga Nimmityjah Aboriginal Health Service. Her Winnunga research studies have examined the connection between Aboriginal spirituality and social and emotional wellbeing, as well as Aboriginal incarceration. The latter study developed the Winnunga Holistic Health Care Prison Model in 2007 in anticipation of a new prison opening in the ACT, the

Alexander Maconochie Centre (AMC). A follow-up study in 2011 after two years of operation examined the needs of the Aboriginal people in the AMC and the needs of their family.

Her other research projects have been in the areas of Aboriginal youth and their communication with Centrelink, the National Footprints in Time Study, Melbourne University Trachoma Studies, ANU Problematic Alcohol Consumption, and University of NSW Goanna research about sexual health of Aboriginal youth.

SALLY TRELOYN

The Sustaining Junba Project: analysis and reflections on recording, documentation, repatriation and dissemination to support dance-song traditions

This presentation will report on the ARC Linkage Project, 'Strategies for Preserving and Sustaining Aboriginal Song and Dance in Modern World', known by the short-title the 'Sustaining Junba Project'. The project, conducted in partnership with the Kimberley Aboriginal Law and Culture Centre (KALACC) and the Mowanjum Art and Culture Centre (MACC), aims to develop and test strategies for preserving and sustaining endangered song and dance knowledge and practices in the Kimberley region, focusing on the communities located in and/or associated with Mowanjum in the western Kimberley and the Fitzroy River valley. Investigators and consultants to the project explore methods for repatriating, recording, and documenting recordings, and disseminating recordings via digital media and creation, and consider how these methods support cultural maintenance and innovation via intergenerational knowledge transmission. The aim of the project is to identify appropriate and efficient methods to preserve and sustain endangered song and dance that might be more broadly applied throughout Australia. This presentation will reflect on the processes of research and outline interim outcomes.

ROZ WALKER AND CLAIR SCRINE

50 years on: creating genuine research partnerships to improve Aboriginal Health and Wellbeing

The last 50 years has witnessed enormous changes to the discourse of Indigenous research. There have been major paradigm shifts that have prioritized Indigenous research methodologies and epistemologies leading to significantly different ways of thinking.

Indigenous Researchers have led the way through their challenges to research processes that not only failed to serve their interests, but maintained colonialist power relationships often leading to poor health and wellbeing outcomes. This situation has seen a formal recognition of the critical need for all researchers to understand, engage with, and address issues that contribute to the oppression and marginalisation

of Aboriginal people. It has also seen Indigenous people reclaim research and utilize it as an effective process of self-determination bringing about important social action and change. It has also meant non-Aboriginal researchers engaging in a necessary and ongoing process of critical self-reflection - on their approach, their relationships, their motivations and their role in Aboriginal research.

In reflecting on these momentous changes - specifically in Aboriginal health and wellbeing research - and in looking to the future, this paper explores the ongoing place of non-Aboriginal researchers. What positive contribution can we make, and can we achieve genuine partnership in this complex and, at times, highly contested space?

Associate Professor Roz Walker (PhD) has worked in education and research in Aboriginal contexts for over 25 years'. She is a Chief Investigator on a NHMRC Centre for Research Excellence Grant. *Aboriginal Health and Wellbeing: From Marginalised to Empowered: Transformative Methods for Aboriginal Health and Wellbeing* with the Telethon Institute of Child Health Research, Centre for Child Health Research UWA, Perth Western Australia. Her key areas of interest include developing transformative and decolonising strategies at individual, organisational and community levels as well as promoting system level change. She is part of a team to improve maternal, child health and perinatal mental health outcomes. Roz co-edited, and co-authored several chapters of the *Working Together: Aboriginal and Torres Strait Islander Mental Health and Principles and Practice*, 1st and 2nd editions. She has extensive experience in translating research into policy and practice and strengthening capacity within Aboriginal organisations and communities.

Dr Clair Scrine (PhD) is a Senior Researcher with the *Centre for Research Excellence in Aboriginal Health and Wellbeing* at the Telethon Institute for Child Health Research. Dr Scrine has worked with project teams involving research and evaluation with Aboriginal communities including the WA Aboriginal Child Health Survey, Rio Tinto Child Health Partnership, the BHP-sponsored Substance Use Reduction project in the Pilbara, and building an evidence base to evaluate and improve maternal health and early child development initiatives and outcomes in the Western Desert. Clair has led several project teams evaluating programs and interventions in Aboriginal health and wellbeing throughout Western Australia, including 'Kicked to the Curb'. She is a member of the research team of '*Hear Our Voices: Community Consultations for the development of an Empowerment, Healing and Leadership Program for Aboriginal people living in the Kimberley*' and the subsequent '*National Empowerment Project*'.

ROZ WALKER, JULI COFFIN, DAWN BESSERAB, PAT DUDGEON AND RHONDA MARRIOTT

Breaking the Barriers: Transformative Research and Knowledge Translation to improve Aboriginal Health and Wellbeing

This panel will explore various projects that researchers in the Centre of Research Excellence in Aboriginal Health and Wellbeing (CREAHW) are involved in to achieve effective and sustainable health changes in Aboriginal communities in Australia. The CREAHW aims to address ongoing program implementation failure by partnering with Aboriginal communities and key policy and program stakeholders to further develop and apply transformative interventions/initiatives using community-based participatory action research (CPAR) throughout all stages of the research and policy process. The CREAHW is committed to developing and applying Aboriginal research methodologies using both qualitative and quantitative methods. Emphasising community participation and partnerships, and stakeholder collaboration, all of the Chief Investigators (CIs) have developed innovative programs /strategies that address racism, encourage engagement with stakeholders and communities in practical and empowering ways to increase the knowledge of and address a range of social determinants to improve Aboriginal health and wellbeing outcomes. Drawing on several exemplary research projects CIs aim to generate new knowledge to improve health outcomes, transfer research findings into health policy/practice, facilitate and encourage collaboration with Aboriginal community co-researchers to strengthen their future leadership roles. The participatory action research and human rights based approaches in the CREAHW ensure that Aboriginal individuals, families and communities are central in the research and that through effective engagement and capacity building they will contribute to their own health and wellbeing in empowered, self-determining ways.

Associate Professor Roz Walker (PhD) has worked in education and research in Aboriginal contexts for over 25 years'. She is a Chief Investigator on a NHMRC Centre for Research Excellence Grant. *Aboriginal Health and Wellbeing: From Marginalised to Empowered: Transformative Methods for Aboriginal Health and Wellbeing* with the Telethon Institute of Child Health Research, Centre for Child Health Research UWA, Perth Western Australia. Her key areas of interest include developing transformative and decolonising strategies at individual, organisational and community levels as well as promoting system level change. She is part of a team to improve maternal, child health and perinatal mental health outcomes. Roz co-edited, and co-authored several chapters of the *Working Together: Aboriginal and Torres Strait Islander Mental Health and Principles and Practice*, 1st and 2nd editions. She has extensive experience in translating research into policy and practice and strengthening capacity within Aboriginal organisations and communities.

Juli Coffin is a prominent Aboriginal researcher with research expertise in cultural security, education and research across a diverse range of topics such as stroke services, sexual health, nutrition, contextualising bullying, and health promotion. She is currently a Chief Investigator on the NH&MRC funded Centre for Research Excellence in Aboriginal Health and Wellbeing led by Professor Fiona Stanley. This Centre focuses on the generation of knowledge to improve health outcomes for Aboriginal people, research translation and implementation, collaboration and training and leadership. As part of the work of the Centre, CI Coffin coordinates a project entitled Cultural Security for Yamaji (Aboriginal people) within health services in the Midwest Murchison region of Western Australia. She has published ground-breaking articles across the range of areas noted above in both national and international journals and contributed book chapters to international publications of renowned researchers and editors.

Associate Professor Dawn Bessarab is of Bardi and Yindjibarndi descent. She lived and worked in remote, regional and urban settings before settling in Perth. She has extensive experience in Aboriginal child protection, family violence, drug and alcohol misuse, justice and health. Dawn supports the role of social work in the interdisciplinary field to ensure the values, ethics and focus on advocacy and self-empowerment enhance the health sector. Dawn leads the Aboriginal Health Education and Research Unit at the Curtin University Health Innovation Research Institute and is a Chief Investigator on the Centre for Research Excellence in Aboriginal Health and Wellbeing in collaboration with the TICHR, applying a psycho-social/social determinants model in understanding the complex needs of Aboriginal people and developing de-colonising strategies and approaches to improving health outcomes for Aboriginal people and their communities.

Professor Pat Dudgeon is from the Bardi and Gija people of the Kimberley. She is a Research Fellow at the School of Indigenous Studies, University of Western Australia (UWA). She is well known for her significant leadership in Indigenous psychology and in higher education. Her roles include Chief Investigator on an ARC (Indigenous Discovery) grant, *Cultural Continuity and Change: Indigenous Solutions to Mental Health Issues*. She is also a Chief Investigator on both the NHMRC Centre for Research Excellence Aboriginal Health and Wellbeing for the Telethon Institute for Child Health Research and the National Indigenous Research and Knowledge Network, a multidisciplinary network of Indigenous researchers. Pat is Chair of the Aboriginal and Torres Strait Islander Mental Health Advisory Group; a Commissioner on the new National Mental Health Commission. She co-chairs the Reconciliation Action Plan Working Party in the Australian Psychological Society (APS) with the President of the APS.

Winthrop Research Professor Rhonda Marriott is a senior researcher with expertise in Aboriginal maternal and child health in the Centre for Child Health Research, UWA. As an Aboriginal woman, registered nurse and midwife, Rhonda is proud to be a member of the Congress of Aboriginal and Torres Strait Islander Nurses and to have been awarded

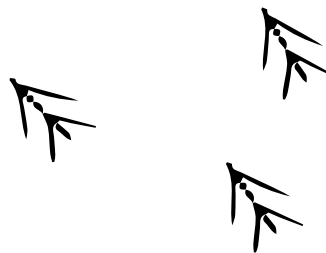
Indigenous Nurse/Midwife of the Year at the 2008 Western Australian Nursing and Midwifery Excellence Awards. Rhonda is Patron of a named postgraduate award, sponsored by the Nursing and Midwifery Office, which recognises the achievements and contributions of Aboriginal nurses and midwives and the crucial role that they play in WA Health. Her research and academic interests are in building the capacity of Aboriginal people and communities and increasing their representation in higher education as students, academic staff and researchers.

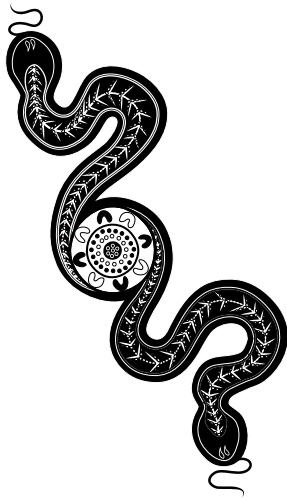
MICHAEL WALSH

The birds and the bees: issues in translating an Aboriginal song text from north-west Australia

Translation is a significant challenge for the documentation of Aboriginal songs. This paper focusses on a particular Aboriginal song from north-west Australia and will present a detailed examination of the contextual features relevant to its interpretation. The targeted song text only contains 5 words so just translating those words will not convey much to an outsider. The song is embedded in a rich cultural context which Murrinh-Patha people will acquire as increasingly richer content over a lifetime. Central to this song text is the sugarbag or wild honey totem, *thithay*. This totem connects with a particular clan and particular places in the clan territory. Those particularities can be invoked by the mere mention of *ngarim* 'bee sp.'. But this mention also invokes a whole range of totems possessed by clan members including certain bird species. For the translator the challenge is how much of the rich cultural context (including bark and body painting, dance, song genre and totemic geography) should be included and how it can be presented in a meaningful way.

Michael Walsh has conducted fieldwork in the Top End of the Northern Territory, mainly in the Darwin-Daly region since 1972. This has been a mixture of academic endeavours as well as consultancies since 1979 mainly relating to Aboriginal land issues. From 1999 he has participated in the revitalization of Aboriginal languages in NSW. From 1982 until 2005 he was part of the teaching staff of the Department of Linguistics, University of Sydney. He has continued his research interests especially through a large ARC grant involving a team of linguists and musicologists running from 2004 to 2010 [www.azoulay.arts.usyd.edu.au/mpsong/]. In late 2012 he rejoined the staff at AIATSIS as the Senior Research Fellow, AIATSIS Centre for Australian Languages.





MAGGIE WALTER

The Race Bind: Explaining the Resistance to Constitutional Recognition

For Aboriginal and Torres Strait Islander peoples in Australia, equal rights, even across the standard western social, civil, legal and political model of rights remain an aspiration. Aboriginal and Torres Strait Islander dimensions, such as ontological and environmental security rights seem further removed from the political or social agenda in 2014 than they did in the 1970s. This paper posits the reason for the inequitable rights position as the race bind. This is the contradictory place where the dominant discourses of individualism, free market capitalism and the embedded stratification of race privilege/disprivilege meet resentment of Indigeneity by the colonising settler state. The result is a toxic discursive paradox that denies the concept of race itself, especially for Aboriginal and Torres Strait Islander peoples, blaming/crediting racially differentiated life trajectories on individual choice, while contradictorily, but simultaneously, justifying the initiation of racially differentiated policies and the everyday normalcy of racialised disrespect. The race bind plays out in contemporary Australia across multiple terrains and in this paper is specifically demonstrated using the example of the public and political discourse surrounding the proposed recognition of the 'First Australians' in the national constitution.

Maggie Walter (PhD), a descendant of the trawlwoolway/preelunenner people from north eastern Tasmania, is a sociologist who teaches and researches at the University of Tasmania. Her research and publications range across the fields of Race Relations, Research Methods and Methodologies and Indigenous social policy. Her recent publications include: Walter, M. & Andersen, C. (2013) *Indigenous Statistics: A Quantitative Research Methodology* Left Coast Press: Walnut Creek, California and Walter, M. (2013) (ed) *Social Research Methods* 3rd edition Oxford University Press: Melbourne.

DON WEATHERBURN

Pathways out of Indigenous Imprisonment

When the Royal Commission into Aboriginal Deaths in Custody handed down its report, Prime Minister Paul Keating proclaimed in Federal Parliament that there is no more central issue to our national identity and self-esteem than the injustices it revealed. Federal, State and Territory Governments accepted most the Commission's recommendations for dealing with this problem and the Keating Government allocated the present-day equivalent of \$621 million to put them into effect. Instead of falling, however, the rate of Indigenous imprisonment increased.

In this paper I argue that the Commission's recommendations and the Keating Government response to them were based on a flawed analysis of the causes of Indigenous imprisonment. The Commission blamed the high rate of Indigenous imprisonment on (a) racial bias in the criminal justice system (b) economic and social disadvantage and (c) Indigenous disempowerment. In this paper I argue that the Commission was wrong about (a) and misguided about (b) and (c). The paper ends with an outline of measures that would help reduce the rate of Indigenous imprisonment.

Don Weatherburn is Director of the NSW Bureau of Crime Statistics and Research in Sydney. He received his Ph.D from Sydney University in 1979. He was awarded a Public Service Medal in 1998, appointed an Adjunct Professor in the School of Social Sciences and International studies at the University of New South Wales in 2005 and made a fellow of the Academy of Social Sciences in Australia in 2006. He is the author of two books and more than 180 articles, book chapters and reports on crime and criminal justice.

JUDITH WILKS, STEPHEN KINNANE, KATIE WILSON AND SUE THOMAS

The Successful Transition of Aboriginal and Torres Strait Islander Students into Higher Education

This paper presents the findings of a large two-year research project undertaken in 2011-2013 conducted by researchers from the Nulungu Institute at the Broome campus of the University of Notre Dame Australia and Southern Cross University, and funded by the Office for Learning and Teaching. It identifies current initiatives, strategies and best practice examples across the Australian higher education sector, that are assisting Aboriginal and Torres Strait Islander students to transition successfully into higher education. It provides a substantial evidence base for the development of effective models to inform practice and ongoing research in this area. It also engages with the recent *Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People* [the IHER] (Behrendt, Larkin, Griew, & Kelly, 2012, pp. xv, xxv), and examines the feasibility of the development of a strategic framework in this arena to enable governments to

identify key priorities, actions/opportunities, and monitoring and evaluation of policies and programs, and the key elements of such a framework.

Judith Wilks is a lecturer in education and an experienced educator with a significant track record in regional education services delivery and increasingly specialist skills in the area of Indigenous Education. She has published widely on regional education and student pathways. Judith's current research interests include: access and participation in higher education for Aboriginal and Torres Strait Islander students; active civics and citizenship education; and participatory methodologies for young people.

Steve Kinnane was born in Perth and is a descendent of the Miriwoong people of the East Kimberley. His recent publications include 'Blood History' for the *First Australians* book accompanying the *First Australians* Television Series; the chapter, *Indigenous Australia* with Anna Haebich for the *Cambridge History of Australia*; and reports examining sustainability, Indigenous livelihoods and the impact of alcohol restrictions on Indigenous communities in remote Australia. Steve has worked on a variety of community projects and has published on history, social justice and sustainability. He co-wrote and produced *The Coolbaroo Club* (1996) an ABC TV documentary, awarded the Human Rights and Equal Opportunity Commission Human Rights Award for the Arts, and collaborated with Lauren Marsh and Alice Nannup on the completion of *When the Pelican Laughed*, (1992) the story of Mrs Alice Nannup (Fremantle Arts Centre Press). His book, *Shadow Lines* was awarded the WA Premier's Award for Non-Fiction 2004, the Federation of Australian Writer's Award for Non-Fiction 2004, The Stanner Award 2004, and was short-listed for the Queensland and South Australian Premier's Awards.

Katie Wilson is a PhD candidate and researcher in the School of Education, Southern Cross University, Coffs Harbour, NSW. Her current research interests are in the field of Indigenous education, curriculum and Indigenous pedagogy in schools and higher education, qualitative participatory research with children and young people, and Indigenous methodologies.

ROSEMARY WRENCH

Looking beyond historical Museum frameworks to reveal the knowledge, history, stories and personal identity embedded in the material culture held within museum collections

The recent development of the *Many Nations* section of the *First People* exhibition at the Bunjilaka Aboriginal Cultural Centre in the Melbourne Museum challenged the historic practice of cataloguing and representing Indigenous collections within frameworks of ethnography and anthropology. This system of classification in use since the 1870s reduces each object to a general classification with a single narrative, limiting access to the rich stories and histories embedded in objects and reinforcing the idea that indigenous material culture only exists in the past and in ethnographic

understandings. This is inconsistent with representing indigenous cultures as living and continuous.

The challenge to the historic practice came by looking outside the limits of ethnography and anthropology, finding our stories amongst the wealth of resources that document the history, science, environment and everyday experiences of non Indigenous Australia. Through this approach we were able to tell stories that were consistent with the aim of the First Peoples Exhibition, a 21st Century representation of indigenous culture. The intent was for the audience to appreciate the personal and continuing connections embedded in objects that make them significant and returning rich and diverse narratives to material culture.

This paper will discuss the curatorial method developed to create the *Many Nations* exhibition and the benefits of breaking barriers within Museums.

Rosemary Wrench developed and curated the *Many Nations* section of the *First Peoples* exhibition at Bunjilaka Aboriginal Cultural Centre at Melbourne Museum. Her research included an audit of the Indigenous Cultures historical collections analyzing 25,000 data records and physically accessing over 15,000 objects. She pioneered the development and use of Digital Labels and incorporated Indigenous Language and the use of contextual images in the narratives for each of the 500 objects on display.

Rosemary has had over 20 years experience working at Museum Victoria and prior to her position as Senior Curator of *Many Nations*, she was the Senior Collection Manager of the Donald Thomson Ethnohistory collection.

MANDY YAP AND EUNICE YU

Conceptualising a Yawuru Wellbeing Framework

The capability approach is concerned with placing individuals at the center of development, therefore highlighting the role of people as active agents of change. Using the two concepts of 'functionings' and 'capabilities', 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.

For development to be meaningful for the population of interest, Sen stressed the importance of identifying and prioritizing the aspects which the reference groups value. Parallel to that, the process of defining and reporting Indigenous wellbeing must be a joint process between local people and government. Participatory processes can provide people with the freedom to define for themselves which human and social capabilities are most valuable to their development. In partnership with the Kimberly Institute, this presentation details the ongoing development to conceptualise a Yawuru Wellbeing Framework grounded in Yawuru worldviews. This is done by providing opportunities through interviews and workshop activities and discussion for Yawuru men and women to define wellbeing and select the indicators that they understand, value and feel represents their worldviews.

Mandy Yap joined the Centre for Aboriginal Economic Policy Research in 2007. She is currently working on Commonwealth and State/Territory Governments funded Indigenous population project. Prior to joining ANU, she worked at the National Centre for Social and Economic Modelling (NATSEM). As a researcher, Mandy has worked on a range of issues including social exclusion, ageing, diabetes modeling, women and fertility, income distribution and Australia's Indigenous peoples socioeconomic outcomes. Her research interest includes the role of gender equality in Indigenous development and the methodologies around constructing indicators of quality of life and wellbeing. Mandy is currently undertaking her doctoral research on developing culture and gender sensitive indicators of wellbeing working with the Yawuru in Broome.

Eunice Yu is a Yawuru woman from Broome area. She is presently employed by Kimberley Institute in Broome working to facilitate change through strategic research and innovative policy development; prior to this Ms Yu worked for the Australian Government in various administrative and managerial positions for 28 years, all based in Broome.

Ms Yu has lengthy experience and involvement at a community level. She is currently involved with local community organisations as a volunteer in the areas of culture, sport and previously education, child care and youth. She is serving a term as Board Member of the Kimberley Development Commission and sits on the Round Table for Aboriginal and Torres Strait Islander Statistics with the Australian Bureau of Statistics.

BENXIANG ZENG

Research Review on Indigenous Traditional Knowledge for Environmental Management in Australia

Indigenous Traditional Knowledge (ITK) is best understood not as a discrete, stand-alone entity, but rather as tangible systems of knowledge, meanings, values and practices deeply embedded in Indigenous cultures. The value and application of ITK as a component of sustainable development and management of ecological systems has yet to be fully explored by academics and development practitioners. Natural and social scientists should work along with Indigenous people, policy makers and development practitioners, to evolve a sustainable model for environmental management that integrates local people's skills and traditional conservation techniques. This review will identify gaps in extant research efforts and identify new research required to better integrate Indigenous environmental philosophy into environmental management and to inform environmental policy-making and practices. A comprehensive literature review and focus group discussions are the main methods. A preliminary analysis suggests that Australia leads the research in this field, but there has been limited comparison with similar studies in other parts of the world. It is important to acknowledge the misappropriation of ITK as a major threat and the pressure on ITK from growing international interest in developing natural

and cultural resources. An international perspective is critical to understand, protect, use and integrate the Indigenous Traditional Knowledge.

Dr. Benxiang Zeng is Senior Research Fellow at The Northern Institute, Charles Darwin University. Since 1989, Dr. Zeng has been doing research and/or research management in the fields of economics, tourism management, community participation, natural resources management and environmental management. In latest 7 years he has been living and working in Central Australia and focusing his research on Indigenous participation in regional development and environmental management. He is currently leading a "Scoping Study into Comparative Indigenous Traditional Knowledge for Environmental Management in Australia and Taiwan and China". Dr. Zeng has produced over 50 scholarly reports and publications, including journal papers in top journals, such as *Tourism Management and Journal of Environmental Planning and Management*.

JOANNA ZUBRZYCKI, DAWN BESSARAB, VICTORIA JONES AND SUE GREEN

Striving to achieve epistemological equality for Aboriginal and Torres Strait Islander knowledges in social work education: The role of a learning and teaching framework

Social work is an academic discipline which, although embedded in and infused with Eurocentric epistemologies is starting to call for a better recognition of Indigenous epistemologies and their acceptance as having equal value and status in the academy. Social work has a responsibility to adopt this position because of its professional status as a practice based discipline which, despite its colonial legacy, has a key focus on social justice and human rights. In 2011 The Getting it Right project was funded to facilitate the embedding of Indigenous knowledges throughout the Australian social work curriculum. The project, guided by Indigenous and non-Indigenous social work academics and practitioners, was designed to assist the 26 Schools of Social Work in Australia with a new professional requirement to increase Aboriginal and Torres Strait Islander curriculum content in social work education. The key project outcome has been the development of a National Teaching and Learning Framework which incorporates Epistemological Equality, Aboriginal and Torres Strait Islander-centred Social Work, Cultural Responsiveness and Indigenous Pedagogies as key guiding principles. The paper will present each principle and identify how they can break barriers in Indigenous social work research, education and practice.

Associate Professor Joanna Zubrzycki is a leading non-Indigenous social work academic in the field of Aboriginal and Torres Strait Islander social work and social work education. She has published extensively in this field, specialising in collaborative research projects and publications with Indigenous colleagues and community members.

Professor Dawn Bessarab is a leading Aboriginal social work scholar. She has published extensively in the field of Aboriginal health and social and emotional wellbeing.

Victoria Jones is a senior non-Indigenous social work who has lead award winning Aboriginal health projects in a rural NSW. Her publications and professional work specialise in the areas of working in partnership with Aboriginal services and community to increase access to health services for Indigenous people.

Associate Professor Sue Green is a leading Aboriginal social work scholar. She has published extensively in the fields of Aboriginal welfare and social work education.

GHIL'AD ZUCKERMANN AND MICHAEL WALSH

Language Reclamation and Aboriginal Mental Health

Language is postulated as core to a people's wellbeing and mental health. Hallett, Chandler and Lalonde (2007) report a clear correlation between youth suicide and lack of conversational knowledge in the native language in British Columbia, Canada. However, there has been *no* systematic study of the impact of language *revival* (rather than languages loss) on mental health, partly because language reclamation is still rare.

The Barnjarla people of Eyre Peninsula (SA) are but one example of Aboriginal and Torres Strait Islander peoples suffering the effects of linguicide (language killing). Their dependency on the colonizers' tongue, language loss, and consequent lack of cultural autonomy and intellectual sovereignty, increase the phenomenon of disempowerment, 'self-loathing' and suicide. According to the 2008 National ATSI Social Survey (ABS 4704.0), 31% of Indigenous Australians aged 15+ experience high or very high levels of psychological distress in the 4 weeks prior to interview. This is 2.5 times the rate for non-Indigenous Australians.

The Barnjarla have decided to reclaim their 'sleeping beauty' tongue. While looking at evidence from Barnjarla and other Aboriginal revivals, this paper begins to determine whether there is a positive correlation between language reclamation and increased personal empowerment, improved sense of identity and purpose, and reduced depression.

Professor Ghil'ad Zuckermann (DPhil, Oxford; PhD, Cambridge, titular) is Chair of Linguistics and Endangered Languages at Adelaide University. He is the author of the seminal book *Israelit Safa Yafa* (Israeli – A Beautiful Language; Am Oved, 2008), *Language Contact and Lexical Enrichment in Israeli Hebrew* (Palgrave Macmillan, 2003), *Revival Linguistics* (Oxford University Press, forthcoming), and three chapters of the Israeli *Tingo* (Keren, 2011). He is the editor of *Burning Issues in Afro-Asiatic Linguistics* (Cambridge Scholars, 2012) and *Jewish Language Contact* (2014, *International Journal of the Sociology of Language*). He is Editorial Board Member of *Journal of Language Contact*, Consultant to the *Oxford English*

Dictionary and President of AustraLex. He is Distinguished Visiting Professor at Shanghai International Studies University (China) and at the Weizmann Institute of Science (Israel). He is currently reclaiming the Barnjarla language of South Australia and establishing 'Revivalistics', a trans-disciplinary field of enquiry exploring language reclamation, revitalization and renewal from various angles such as linguistics, mental health, education, technology, law, sociology, anthropology, politics, colonization, missionary studies and architecture.

Michael Walsh has conducted fieldwork in the Top End of the Northern Territory, mainly in the Darwin-Daly region since 1972. This has been a mixture of academic endeavours as well as consultancies since 1979 mainly relating to Aboriginal land issues. From 1999 he has participated in the revitalization of Aboriginal languages in NSW. From 1982 until 2005 he was part of the teaching staff of the Department of Linguistics, University of Sydney. He has continued his research interests especially through a large ARC grant involving a team of linguists and musicologists running from 2004 to 2010 [www.azoulay.arts.usyd.edu.au/mpsong/]. In late 2012 he rejoined the staff at AIATSIS as the Senior Research Fellow, AIATSIS Centre for Australian Languages.

