

First Nations Wellbeing

Week 1.

Introduction

Australian

First Nations

- First Nations map & flag
 - First Nations languages
 - Significant protocols
Welcome to Country,
Acknowledgement of
Country, Smoking
ceremonies.
 - Terminology
 - Key First Nations dates
-
- First Nations intellectual
sovereignty -engineering,
science, agriculture,
fisheries, health, astrology,
mathematics, governance
and wellbeing.
 - 3.3 % Aust population,
average age early 20's.
 - Local mob, Country,
totems and significant
local Ancestors.

Week 2. First Nations history.

- Thousands of years of sophisticated First Nations societies.
 - Terra Nullius, colonisation and invasion from Britain.
 - Imported European theories such as social Darwinism and eugenics.
 - British colonies and Australian policies. Half Caste Act, protection, assimilation, stolen generations.
 - Resistance warriors; Pemulwuy, Yagan, Jandamarra, Walyer and Windradyne etc.
-
- Aborigines Progressive Association & Australian Aborigines League.
 - Cummeragunja Walk-off
 - 1946 Pilbara strike
 - Yolngu people of Yirrkala - Bark petition
 - Charles Perkins leads a Freedom ride
 - Wave Hill walk off
 - Commonwealth 1967 Referendum
 - Barunga Statement
 - High Court Mabo decision
 - Yorta Yorta case
 - Uluru Statement from the Heart

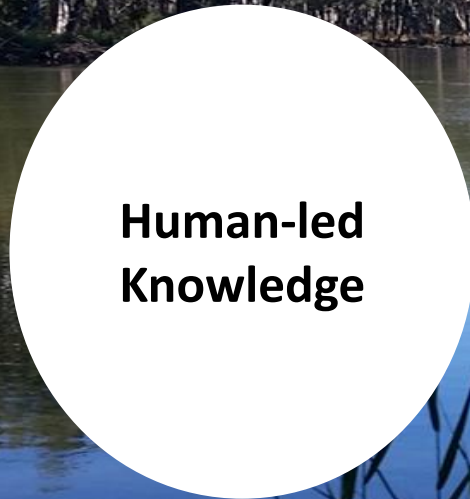
Week 3. Worldviews

- What are worldviews, ontology & epistemology?
- What do you believe is real, not real? What informs your decisions?
- What is a relational worldview?

Worldviews: Different ideas about reality (Scotland, 2012).

Scientific	Interpretive	Critical	Relational
<ul style="list-style-type: none"> - Realism - There is knowledge to be discovered - Human researcher discovers absolute knowledge - Trees have knowledge about 'treeness'. - Quantitative Research 	<ul style="list-style-type: none"> - Relativism - Human experience creates knowledge. - Reality changes from person to person. - Tree's have meaning when the human mind interacts with them. - Qualitative Research 	<ul style="list-style-type: none"> - Social construction - Reality is shaped by social, political, cultural, economic, ethnic & gender. - Knowledge is constructed by power relations. - Different groups form different ideas about trees for their purpose. - Qualitative Research 	<ul style="list-style-type: none"> - First Nations - Knowledge is measured, experienced & revealed to humans. - All things are animate, equal, stakeholders in knowledge construction human & non human . - Trees hold knowledge about treeness but also many other teachings. - First Nations Relational Research

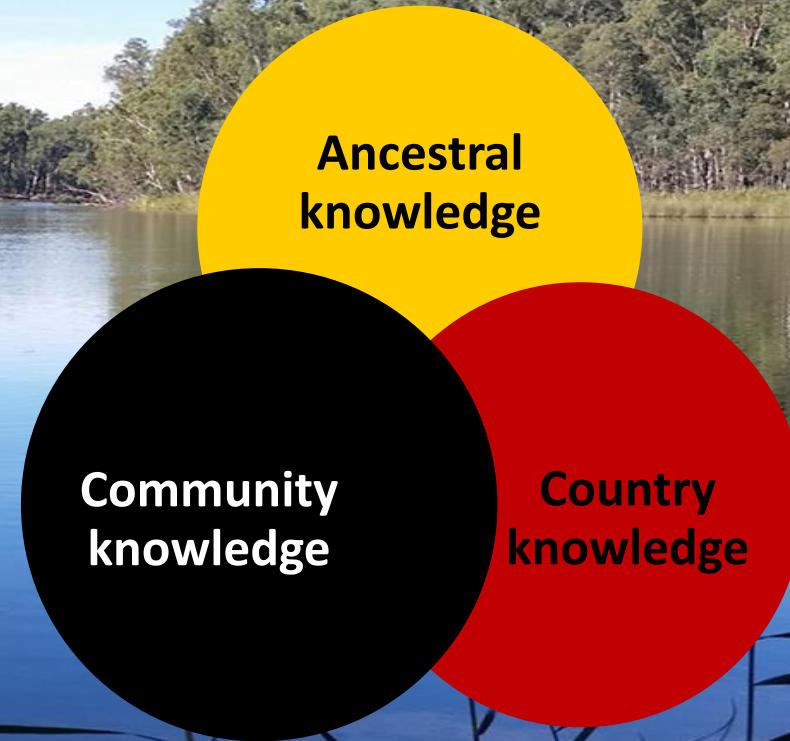
WESTERN



**Human-led
Knowledge**

Knowledge is learned
and experienced by
humans & can held
by different people,
different places.

FIRST NATIONS RELATIONAL



**Ancestral
knowledge**

**Community
knowledge**

**Country
knowledge**

Knowledge is learned,
experienced & revealed.
Knowledge is held by Community,
Country & Ancestors.

Holding Knowledges



Western Knowledges

- Humans hold knowledge
- Knowledge can travel from its origins and owned by different people.
- Be shared freely as long as referenced
- Works on precedence, new knowledge can completely overturn old knowledge.

First Nations Knowledges

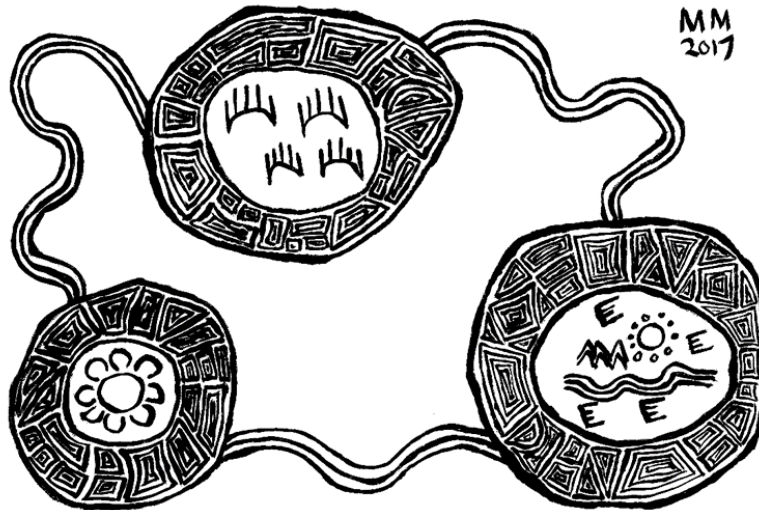
- All entities of the lifeworld hold knowledges.
- Always maintains belonging with Country, community & Ancestors it originates from.
- Not all knowledges can be known.
- New knowledges are a mixture of both Ancestral and current ways of

- All things are animate
- All entities are equal stakeholders in knowledge construction
- All things are infused with spirit and in constant motion.
- Relationships between all entities exist and must be maintained.
- All entities human and non-human hold knowledge about the Lifeworld.
- Understandings come from observing the whole to reveal cyclical patterns.
- Renewal, all entities exist in a narrow gap of ideal conditions which must be maintained.
- Knowledge is learnt, observed but also revealed through dreams, visions and intuition from Ancestors and relationship with Country.

Relational worldviews

Week 4. Relational Principles & Concepts

Ways of Knowing



- **Spirit** - All things are infused with spirit, animate and in constant motion, flux and change.
- **Oneness**- Understanding yourself & all other entities as part of a whole.
- **Balance**- Relationship between all entities exists. Balance must be maintained. Health and wellbeing is through balance in a person's relational world. Balance is a holistic view of wellness not individual symptoms.
- **Localised** - Entities of Country, community and Ancestors are located in particular tracts of land.
- **Equality** - All entities are animate and equal including; people, land, seas, seasons, waterways, skies, weather, animals, plants, rocks, elements, the solar system and Ancestors. All entities are equal stakeholders in knowledge construction.

Ways of Being

- **Selfhood** – Instead of linear development, self is in cyclical relationship to Community, Country and Ancestors. Self does not sit at the centre. Identity is collective and individual.
- **Renewal** - All entities of a relational worldview exist in a narrow gap of ideal conditions, humans included. Renewal is maintaining these ideal conditions. Renewal necessitates the study of flux and patterns.
- **Kinship**
- **Agency** - All entities human and non-human hold knowledge about the Lifeworld, and make decisions. An individual's agency and equality creates confidence, resilience and self-efficacy from conception to death.
- **Deep listening** – *Gulpa Ngawal*. Learning and decision making comes from listening to the whole lifeworld. Deep listening enables participation in a relational world. Knowledge is revealed through deep listening to our Ancestral memories, dreams, silence, visions, ceremony, story and intuitions.



Ways of Doing

- **Relatedness** - is cyclical relationship between people, with Country or with Ancestors. Relatedness is grown through building knowledge of an entity and then through holding responsibility this entity.
- **Inclusive** – Through relatedness between all entities there is a spirit of inclusivity, or family. Children, neighbours, friends, animals and long lost family are 'fitted in'.
- **Garraba**- 'wait a little' relational concept of sitting or waiting when trying to proceed in a particular direction, however you need to be invited first, listen to Elders first, wait for a dream or revealed knowledge through.
- **Minamda**- takes present day challenges to Elders and Community leaders first. Ways of moving forward are always a mixture of old and new knowledge. Our Ancestors hold knowledge for all contemporary issues.
- **Indirect communication** - teasing, humour, scaring, loaded questions, silence and stories. Expresses equality, encourages self agency and builds rapport.



Week 5. Continuing Challenges

- High suicide rates
- Overrepresentation in incarceration
- Health outcomes
- Income management
- Low representation at executive level in government and business.
- Lack of First Nations history in education.
- Lack of English words to describe and therefore understand relational worldview between community, Country & Ancestors.
- First Nations communities unequal access to national infrastructure & resources.
- Overrepresentation in child protection
- Low investment in First Nations business and tourism.
- High Unemployment
- Identity, (Pale skin, Government definition)
- Shame

Week 6. Acclaimed Australian First Nations Social Workers

Bindi Bennett

Violet Bacon

Sue Green

Maggie Walter

Steve Larkin

Lorraine Muller

Christine Fejo-King

Muriel Bamblett



Week 7. Terms & Theory

- Epistemic violence
- White privilege
- Decolonisation
- Racism
- Colonist mindset
- Eurocentric
- Standpoint theory
- Unconscious bias
- Stolen Generations
- Culturally strong
- Critical race theory
- Indigenist theory
- Othering
- Treaty
- Emancipation
- Sovereignty
- Ancestral memory
- Indigenist Protocols

Week 8. Key policies & organisations

- Bringing them Home report recommendations
- Native Title
- Children, youth and families act 2005 – Aboriginal Child Placement principle.
- Children, youth and families act 2005 – Section 18
- Deaths in Custody policy
- Northern Territory Intervention & Racial discriminations Act suspension.
- Aust. Government Repatriation policy
- Aboriginal Family-led Decision Making
- Victorian Government Treaty
- Closing the Gap

- ACCO's
- VACCHO
- VACCA
- VAEAI
- VAHS
- VALS
- VACL
- SNAICC
- Koorie Heritage Trust
- NACCHO
- Healing Foundation
- CARPR
- Lowitja Institute
- AIATSIS

Week 9. Healing

- Understanding generational trauma
- Collective identity, community being together
- Grounding, healing on Country
- Caring for Country, responsibility
- Walking & singing up Country
- Ceremony
- Traditional healing (Ngangkari Healing)
- Smoking
- Traditional stories (teachings)
- Language repatriation
- Art, music & dancing
- Bush medicine
- Humor
- Men's and women's business
- Deep listening



First Nations Childhood

Lifespan Relatedness

- Relatedness is relationship between entities, human and non human. It is grown by learning about an entity and then holding responsibility to that entity.
- Children have equality with whole Lifeworld
- Spirit Children come up from Country.
- Babies are centre of community from birth.
- Sounds, whistles and non verbal communication are used to develop Lifespan Relatedness.
- Children have a Shared Social World.
- Relational identity, both collective and individual.
- Responsibility from increasing Relatedness.
- 'Naming' used to grow Relatedness.

These are sub-headings from my research, there is more content for each.

Relational Parenting

- Ancestral, Country, Community and Kid Mob Parenting.
- Broad definition of Family, children are 'fitted in'.
- Complex attachment with Ancestors, Country & Community
- Mothers are central for about first three years for breastfeeding.
- Care of children is responsive.
- Children are born capable and good from Ancestral memory.
- Children born compassionate.
- Inappropriate behaviour is only regarded as silly, temporary.
- Men and parenting

Strong Kids

- Indigenous childrearing creates resilient kids.
- Children from their Ancestral knowledge and equality are capable of making their own decisions since before birth, this is termed Child Agency.
- Development is child-led, not age related.
- Children encouraged to regulate their own behaviour
- Learning language and knowledge about 'who is family' is encouraged.
- Behaviour modification is indirect through teasing, scaring, loaded questions and stories.
- Consequences are learnt not punishment dealt out.
- Exploration is encouraged for confidence, self-efficacy and increased Relatedness with their environment.

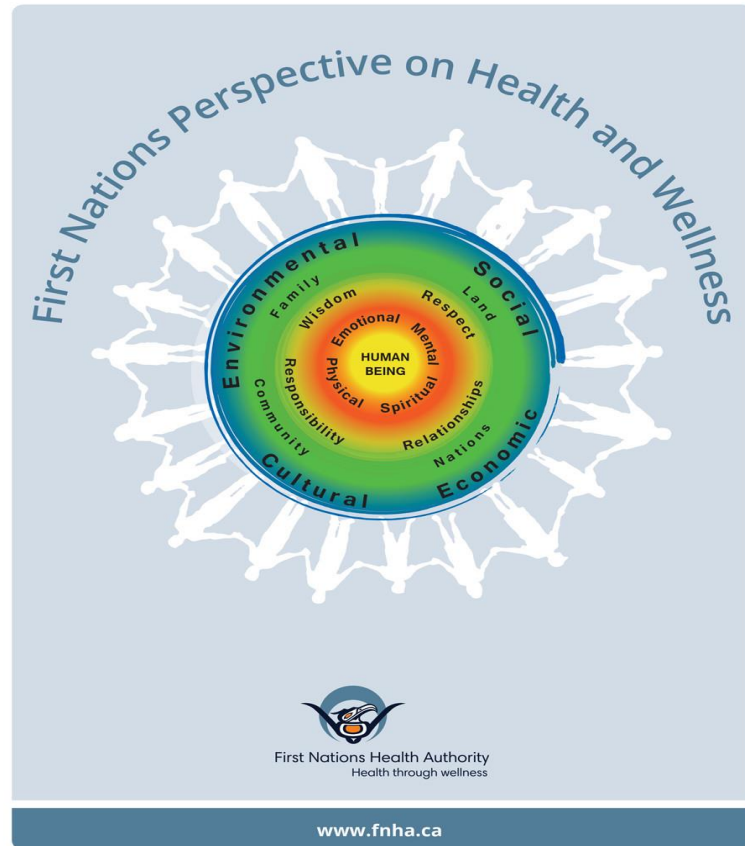
First Nations Relational Attachment

Western

First Nations

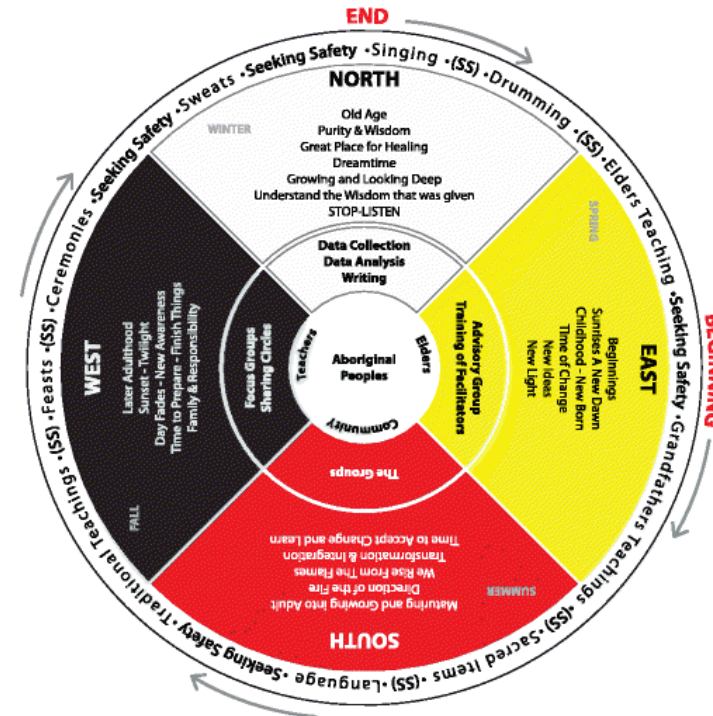
A long enduring, emotionally meaningful tie to a <u>particular person</u> .	Emotionally meaningful ties to various entities which are fluid and changing.
Infants become attached to adults who are responsive to them.	Infants become attached to adults and children who are responsive to them, and to Ancestors and entities of Country who are part of their identity.
When infants begin to <u>crawl</u> they use attachment figures as a secure base.	Infants are restricted from crawling, they are held until their old enough to be safe.
Infants need to develop at least one attachment for normal social & emotional development in future relationships.	Infants develop attachments with many members of community to form both an individual & collective identity.
Separation anxiety is considered normal if an attachment figure becomes out of eyesight.	A child has their own agency, and forms attachment with community, Country & Ancestors. They may not express separation anxiety when a close family member <u>leaves</u> .
Children can't cope with possibly dangerous world & need trusting adults to help them feel secure.	Children are born capable, with Ancestral memory and their own agency.
Trusting adult/s in a child's life forms self-worth.	Child agency & self-efficacy forms self-worth.
Attachment is the link between a person's inner & outer world.	Relatedness creates family for a person within the whole Lifeworld.
Having secure attachments during childhood is connected to resilience across the lifespan	Growing relatedness through relational parenting, creates resilient adults

Week 7 First Nations Models for Wellbeing



Two-Eyed Seeing Blended Approach to Delivering Seeking Safety Conceptualized in the Medicine Wheel

Adapted from an article, "Medicine Wheels: A Mystery in Stone", written by J. Rod Vickers that appeared in *Alberta Past* 8(3): 6-7, Winter 1992-93.



<https://harmreductionjournal.biomedcentral.com/articles/10.1186/s12954-015-0046-1>

<http://www.fnha.ca/wellness/wellness-and-the-first-nations-health-authority/first-nations-perspective-on-wellness>

Diagram 1: A Model of Social and Emotional Wellbeing¹⁶



© Gee, Dudgeon, Schultz, Hart and Kelly, 2013

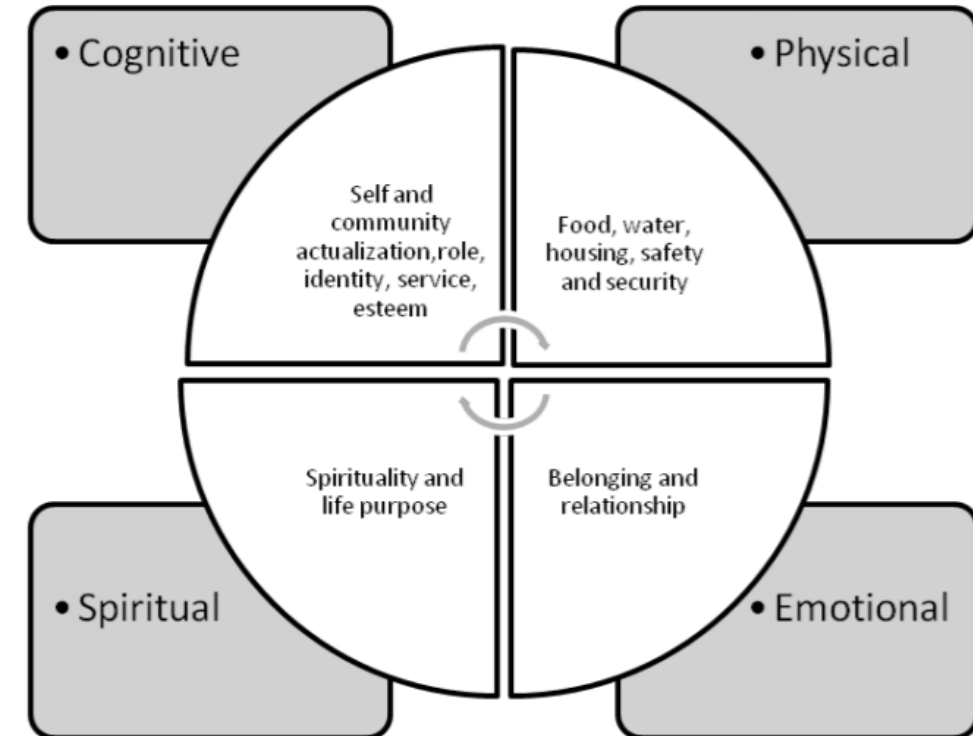


https://www.researchgate.net/figure/Our-Wellbeing-A-holistic-model-of-Indigenous-Wellbeing-124_fig2_235717021

https://pmc.gov.au/sites/default/files/publications/mhsewb-framework_0.pdf



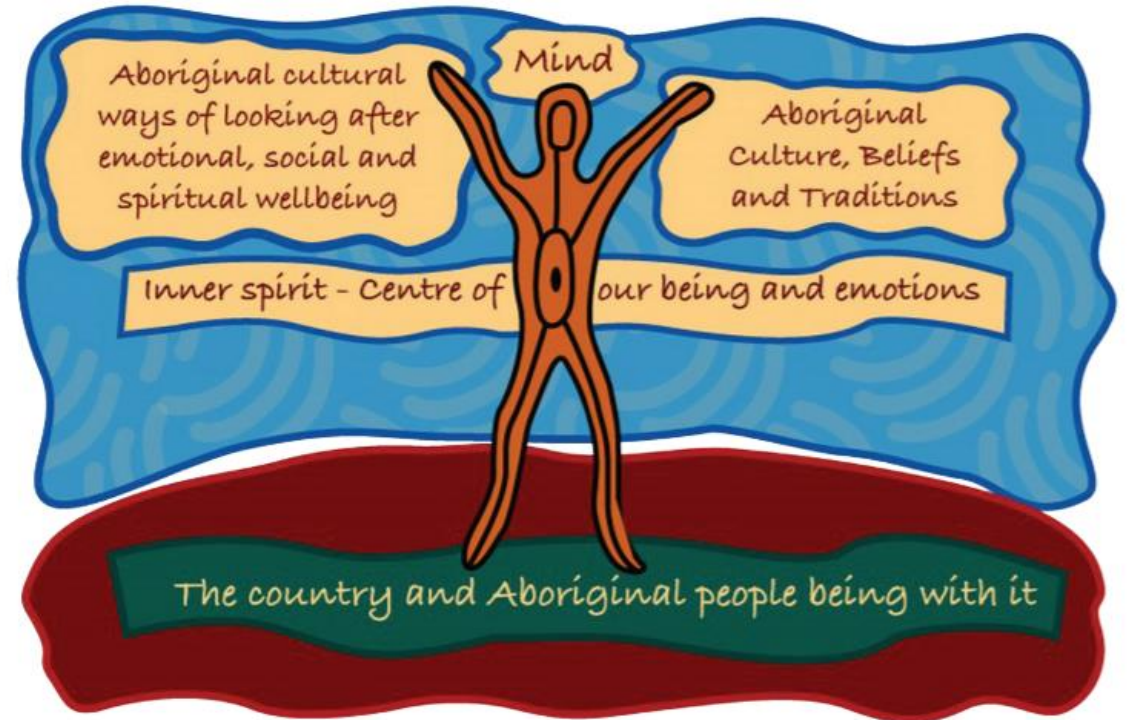
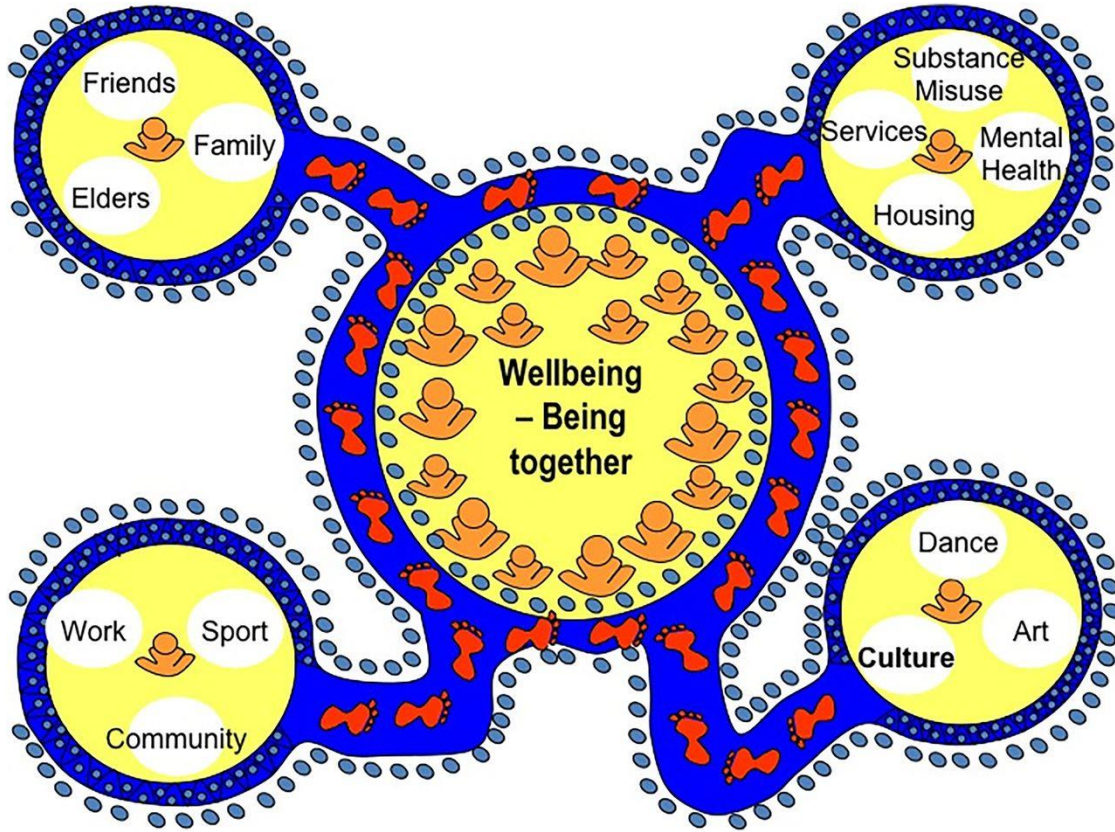
Figure 3: Cross's worldview principles (2007) oriented in the holistic model



<http://jswve.org/download/2011-1/spr11-blackstock-Emergence-breath-of-life-theory.pdf>

https://www.researchgate.net/figure/Maori-Health-Model-Te-Whare-Tapa-Wha-developed-by-Mason-Durie-image-reproduced-with_fig2_274713827

Figure 26.1: Aboriginal Inner Spirit Model



© Joe Roe 2000

<https://bmjopen.bmj.com/content/5/8/e007938>

<https://www.telethonkids.org.au/globalassets/media/documents/aboriginal-health/working-together-second-edition/wt-part-6-chapt-26-final.pdf>

Ethical Principles for Practice & Research

Indigenist Research Protocols (Rigney, 1999)

Three Key Principles: Indigenist Research informed by three fundamental and interrelated principles

- The involvement in Resistance as the emancipatory imperative in Indigenist research
 - The political integrity of Indigenist research
 - The Privileging of Indigenous voices in Indigenist research

- Guidelines for Ethical Research in Australian Indigenous Studies (AIATSIS)
- Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders (NHMRC)