



the
Lowitja
Institute

Australia's National Institute for Aboriginal and
Torres Strait Islander Health Research

www.lowitja.org.au

Family and Place



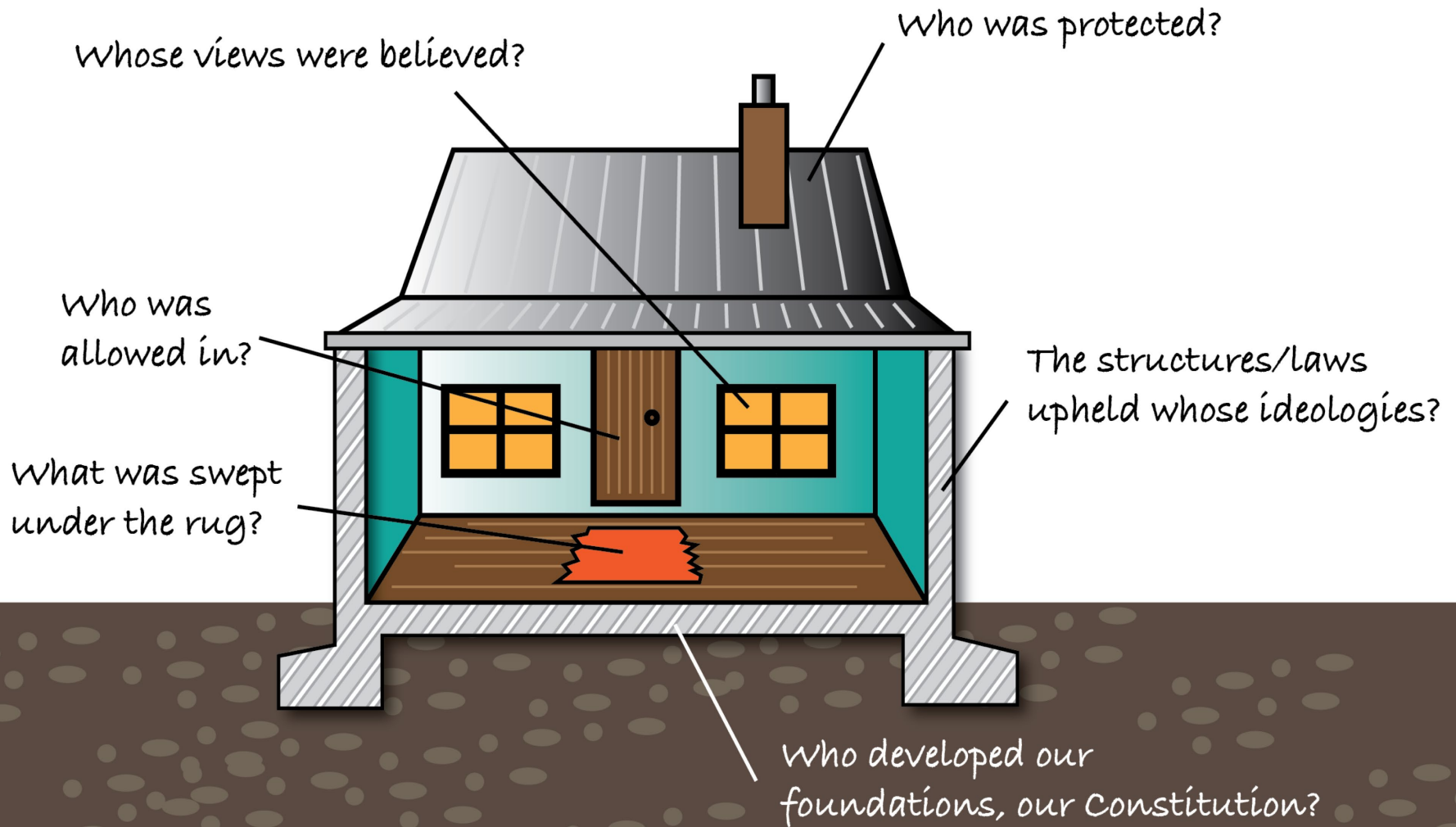
We would like to acknowledge the Traditional Owners of the country we are meeting on today, and extend that respect to Elders, past and present and future emerging generations.



‘Dismantling power and building strong partnerships’

“there is a growing body of evidence that the health system itself does not provide the same level of care to Indigenous people as to other Australians. This systemic racism is not necessarily the result of individual ill-will by health practitioners, but a reflection of inappropriate assumptions made about the health or behaviour of people belonging to a particular group (Anderson 2013).”

The blueprint of a colonial home



Leaislation

Title	Jurisdiction	Focus	Note
Aboriginals Fire Arm Regulation Act 1840	New South Wales	Control	[1]
Aboriginal Orphans Act 1844	South Australia	Control	[2]
Supply of Liquors to Aborigines Prevention Act 1867	New South Wales	Control	[3]
Aboriginal Protection Act 1869	Victoria (colonial)	Control	
Aborigines Protection Act 1886 (WA)	Western Australia	Control	[4][5][
Half-Caste Act 1886 (Vic)	Victoria	Control	[7]
Half-Caste Act 1886 (WA)	Western Australia	Control	
Act to provide certain matters connected with the Aborigines 1889 (statute 24/1889)	Western Australia	Control	
Aboriginal Protection and restriction of the sale of opium act 1897	Queensland	Control	
Aborigines Protection Act 1909	New South Wales	Control	
Aborigines Act 1910	Victoria		
Aborigines Act 1911	South Australia	Control	[8]
Aborigines (Training of Children) Act 1923	South Australia	Control	[9]
Aborigines Act 1934	South Australia	Control	[10]
Aborigines Protection (Amendment) Act 1940	New South Wales	Control	



AN AUSTRALIAN PROBLEM: "the fringe dwellers"

a nucleus
glossy
supplement

Armidale has a floating population of about one hundred aborigines, who live on a reserve, condescendingly termed by the local inhabitants as "The Dump", just outside the city boundary.



An Aboriginal child photographed at the Dump.

The accompanying photographs may serve to illustrate what I mean, for those who have thus far been successfully segregated.

How did this state of affairs come about?

Reassimilate

The rather trifling fact that "our nation" was systematically taken from its original owners, in exchange for a few worthless trinkets and many gay skirmishes, is necessarily ignored, even by the idealists, at this stage.

The country was their's: Our ancestors took it and relegated the native inhabitants to the position of inferior outcasts — our job is to re-assimilate them. There are approximately 13,000 people of aboriginal extraction in N.S.W., — of whom about 240 are full-bloods. The birth-rate is increasing slowly but certainly.

In this advanced age, where we flatter ourselves as being "humanitarian" it would be fatuous to suggest that any white human-being is so degenerate as to object to the different colour of a fellow human-being's skin.

Objection

It seems that this objection, where it exists, is due to standards of health and hygiene and the generally low standard of living maintained by the aborigines. Thus the problem is reduced to raising their standard of living so that we can happily accept them into the community and they can be more capable of adapting themselves to a "civilized" way of

life. Many authorities are sure that since this is the only tangible difference between white and dark, both parties have translated it into the symbol of citizenship. This, apart from being bad in principle, means that many aborigines drink to excess in mere defiance — and alcoholism is probably the main overall problem.

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Forbidden

In Macer, where there are eight hundred aborigines out of a population of five thousand, the Council issued its notorious edict, forbidding aborigines to swim in the town baths. They are also accommodated in a separate part of the hospital.

The Board's policy is not to interfere with local Councils — even when such barbarous rejection of human rights as this are being perpetrated.

No doubt, all of us were (and are, highly shocked at the principles as flagrantly abused in South Africa and Little Rock etc. I suggest we right our own wrongs — before we moralise in high-sounding voices about the wrongs of others.

Section Nine

The main criticism levelled at the Aborigines Protection Act, concerns Section 9, which constituted it an offence to serve liquor to an aboriginal

year before he died, was sentenced to six months imprisonment for supplying his friends and relatives with alcohol — as any aborigine can be supplied with alcohol any day, despite the law. If ever the mighty bureaucratic hand was out to prove its tyrannical powers at the expense of a great man, this was it.

Another very serious problem is that of obtaining suitable employment for not only the adults, but also those of school-leaving age.

Mr. Green says, "for too long it has been accepted that aboriginal girls can only enter domestic service, while men and boys are fit for nothing apart from labouring on farms or on railways."

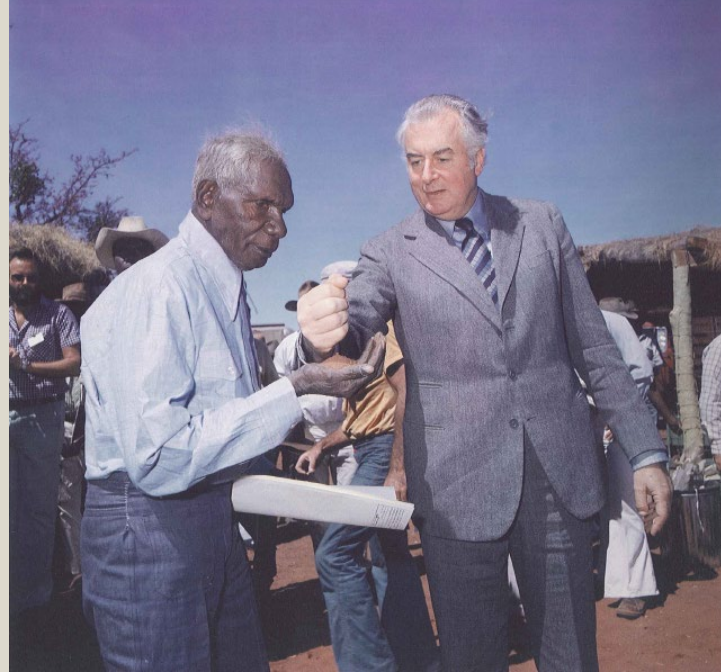
It is not until the general community can be made to understand that there are those who are capable of higher things, that any encouragement will ever exist for aborigines to attempt to better their prospects and look to other fields for their employment. The much too prevalent negative attitude of the general community is the aborigines does not encourage them to seek independence and as a result many of the aborigines seem to have no desire to be as-

Control over many aspects of our lives including where we could travel

Luke Pearson IndigenousX

“While there are some variations, most Australian dictionaries define racism in two key parts.

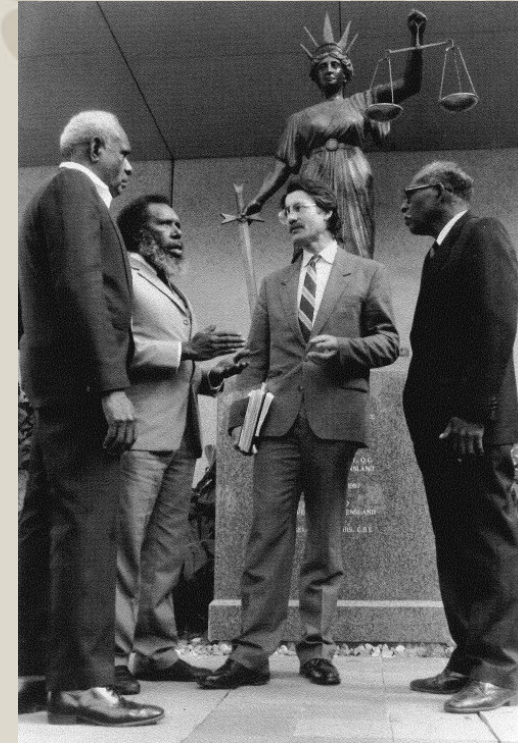
- A belief in racial hierarchies eg the superiority of their own group and the inferiority of others.
- Actions based on this belief, in the form of prejudice and discrimination.”



Sir Douglas Nicholls



Yirrkala Bark petitions



Ms Williams

'Implicit racism' in health system

Natassia Chrysanthos

Shortly after midnight on New Year's Eve of 2015, Naomi Williams, 27 years old and six months pregnant, presented to Tumut Hospital in severe pain.

Ms Williams, an Aboriginal woman, was briefly monitored and given two paracetamol tablets before she left the Riverina hospital 34 minutes later.

She and her unborn child died 15 hours later.



Michael Fordham, barrister for the Murrumbidgee Local Health

Excerpt from Coroner's report:

'The evidence before this court made it necessary to examine whether Naomi's care was affected or compromised by unconscious, implicit bias or racism..... These accounts, together with an established disparity between health outcomes for Aboriginal and Non-Aboriginal populations **make it essential not to shy away from the issue or sweep it under the carpet for fear of causing offence.**'

We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This was where it all, according to the recognition of our culture, from the 1500s, according to the common law from 1800 onwards, and according to written down laws in 1900.

This sovereignty is a spiritual nature, the essential tie between the land or another nature, and the Organizational Terrestrialized. Therefore people who were Jews, African, Asians, American Indians, and most now-day nations distinct in the united world, and ultimately, this kind is the basis of the sovereignty of the soul, as before, of sovereignty. We have never been united or distinguished, and we exist with the sovereignty of the Crown.

How could it be otherwise? That people possessed a land for only millennia and this sacred task disappears from world history is surely the last farcical page?

With collaborative cross-cultural change and development schemes, we believe that greater harmony can shine through as a better expression of Australia's multicultural.

Prophetically, we are the most incarcerated people on the planet. We are not an inherently criminal people. Our children are stolen from their families at unprecedented rates. The

cannot be forgiven, we hope we have fed them. And our people
happily will be fed in other ways. They should be our
brothers for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is the statement of our *primary cause*.

We will defend national values to empower our people and take a rightful place in our own country. When we have power over our destiny our children will prosper. They will walk in two worlds and their culture will be a gift to their country.

We call for the establishment of a Third National Union encompassing all the Central Nations.

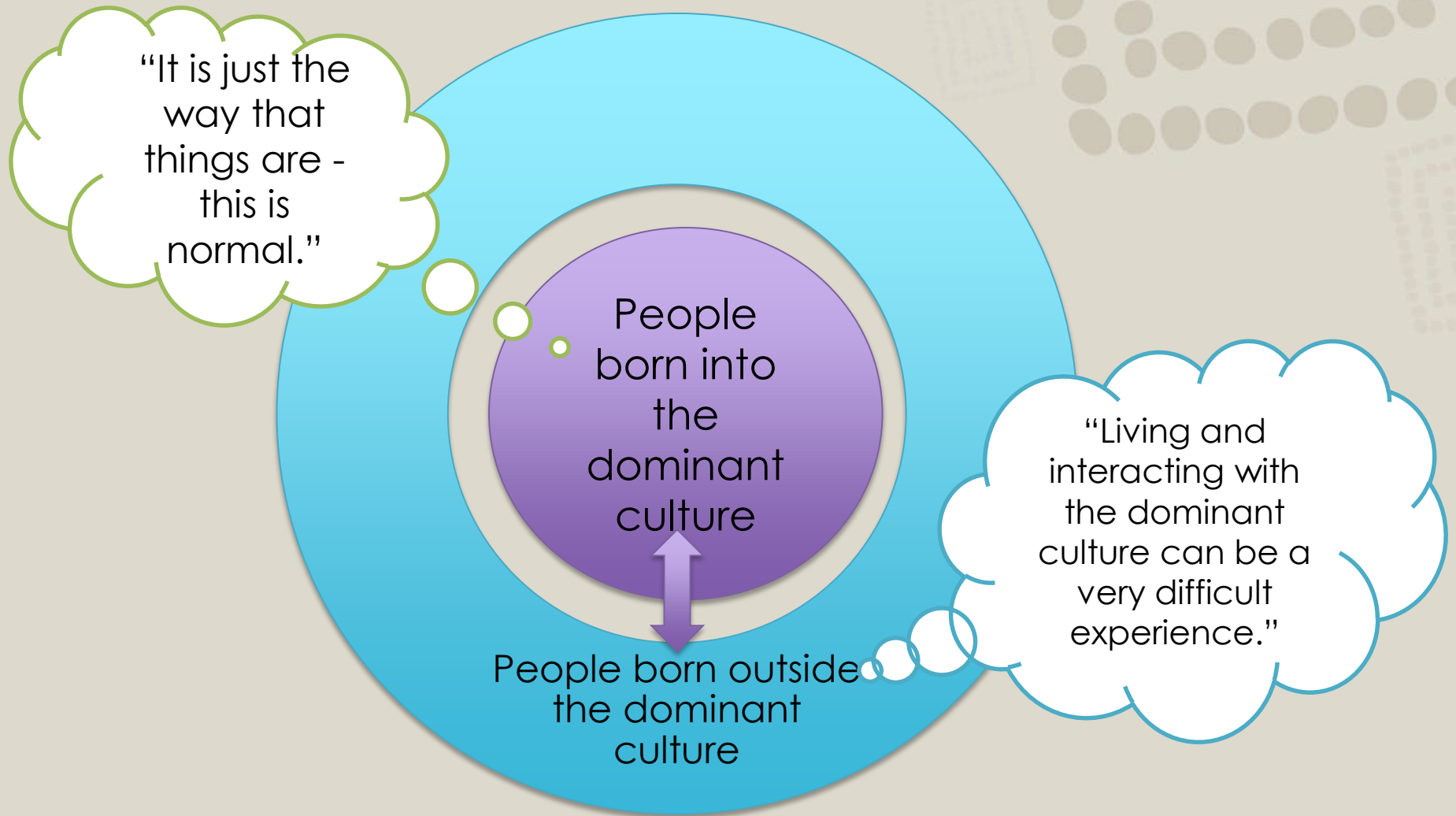
Shikasta is the culmination of our journey the coming together after a struggle. It captures our aspirations for a new postcolonial relationship with the people of Bangladesh and a better future for our children based on justice and self-determination.

We seek a Makarinda Commission to organize a process of agreement-making between governments and First Nations and truth-telling about our history.

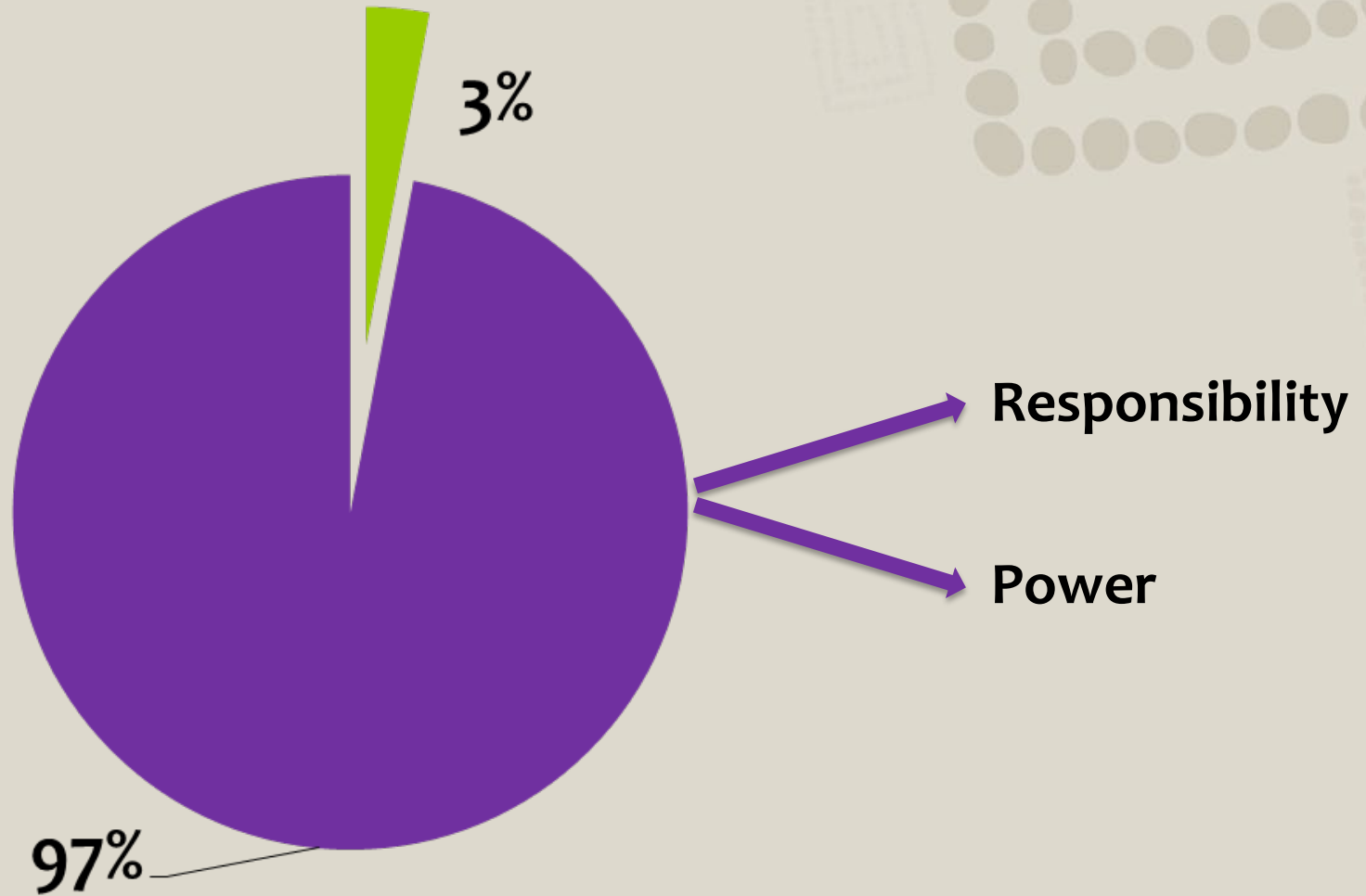
In 1967 we were crushed, in 2007 we were taken apart. We have been crushed and stuff but still within this land country. We invite you to walk with us in a movement of the Australian people that is New Democracy.

[illegible]

What is dominant culture?



Whose problem? Whose responsibility?



CONFERENCE STATEMENT 2019

The Lowitja Institute International Indigenous Health and Wellbeing Conference 2019 met in Darwin, Australia, from 18 to 20 June 2019. Based on deliberations under the theme Thinking. Speaking. Being: First Nations Solutions for Global Change, 760 national and international conference delegates make the following statement:

THINKING

1. Nation state governments must reform the way health resources are shared. Community health initiatives and programs that are built on place-based knowledge must be supported and recognised for the leadership and expertise they contain.
2. Indigenous ways of knowing, being and doing are norms and should not be marginalised. They are not alternatives; they are not perspectives: they are our lived truth.
3. Our health is connected to our land and our seas. As Indigenous peoples of the world we are the protectors of these sacred lands and waters. It is our responsibility to connect our knowledges for positive change.
4. We have the right to our own institutions where we mentor our emerging thinkers, where we speak our truths, where we celebrate our ways of being.

SPEAKING

5. Colonialism and racism are determinants of ill health. We call for comprehensive truth telling processes, and the acceptance of these truths, to dismantle colonial narratives and systemic racism in health research, policy and service delivery.
6. First Nations knowledges and languages are our assets. We must protect, repatriate and rejuvenate cultural practices relating to health and wellbeing — including medicinal; therapeutic; and nutritional and healing-related knowledges and practices.

7. Data is part of our narrative. First Nations must be empowered with the knowledge and infrastructure to collect, monitor and interpret our own health and wellbeing data.
8. First Nations people living with a disability want their voices heard, and require a space to sit, hear, share, and reflect on issues that affect our wellbeing. We require resources and goodwill to develop structures and networks that will connect the First Nations living with disability community with researchers, services and policy-makers within values and cultures that promote their inclusion.
9. First Nations and dominant languages and literacy are fundamental rights and a foundation of empowerment. Lifting levels of literacy in our first and dominant languages is key to our self-determination and the development of our children.

BEING

10. Our future generations are central to our being. The mass removal of our children through incarceration and institutionalisation is a source of ongoing trauma and must stop.
11. Our collective rights, as described in the United Nations Declaration on the Rights of Indigenous People, provide a framework for our health and wellbeing. These include the right to freedom from discrimination, the right to good health, and the right to self-determination.
12. First Nations health research funding should go to First Nations organisations and researchers.

20 June 2019

Cultural Safety is 'knowing thy self, the
gaze is inward... not outward

to challenge clichés, myths & understanding &
where they come from

“With listening comes responsibility. It forces us to listen to ourselvesdeep listening enables us to feel our own resistance – the voices in our heads.”