HIGHER DEGREE RESEARCH RETREAT 2015

PROGRAM AND ABSTRACTS

15th—16th October 2015
Burringiri Aboriginal and Torres Strait Islander Cultural Centre
Yarramundi Reach
245 Lady Denman Drive,
Canberra

National Centre for Indigenous Studies
ACKNOWLEDGEMENT OF COUNTRY

We acknowledge and celebrate the First Australians on whose traditional lands we meet and we pay our respects to their elders, past and present.
NCIS HIGHER DEGREE RESEARCH RETREAT  
2015 PROGRAM AND ABSTRACTS

Overview
Welcome to the 2015, Higher Degree by Research (HDR) retreat hosted by the National Centre for Indigenous Studies (NCIS). A key aim of this research retreat is to provide an opportunity to specifically support Indigenous research and researchers at The Australian National University and wider tertiary sector. Importantly, this retreat also aims to provide a relaxed environment of collegiality in which to discuss intellectual concepts and foster professional development and research practice.

The HDR research retreat has a focus on the importance and relevance of research to the broader concerns and issues of Indigenous peoples. NCIS is very pleased to have you join with our HDR scholars, staff, adjuncts and guest speakers in a program of presentations and discussions. We trust that you will find the retreat enjoyable, inspirational and intellectually stimulating.

General timetable
Thursday 15 October
> 8.30 am – 9.00 am: Registration. Coffee, Tea & Muffins
> 9.00 am – 6.00 pm: Guest speakers and HDR Scholar presentations
> 6.00 pm Onwards: BBQ Dinner at the Tjabal Centre, ANU

Friday 16 October
> 8.30 am – 9.00 am: Coffee, Tea & Muffins
> 9.00 am – 5.10 pm: Guest speakers and HDR Scholar presentations

Venue
The 2015 HDR research retreat will be held at Burringiri Aboriginal and Torres Strait Islander Culture Centre, located at Yarrumundi Reach on Lake Burley Griffin. It is approximately 3.9km or 5 minutes South-West of the ANU campus:

If you need transport to/from the venue or if you have any questions, please contact the HDR Program Manager, Diane Smith on: Diane.Smith@anu.edu.au 02 6125 0160.
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<tr>
<th>Time</th>
<th>Event</th>
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<tr>
<td>8.30 – 9.00 am (0:30)</td>
<td>Registration. Coffee, Tea &amp; Muffins</td>
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<tr>
<td>9.00 – 9.15 am (0:15)</td>
<td><strong>Welcome Address:</strong> Professor Mick Dodson AM, (Director, NCIS, The ANU) – 'Welcome and opening remarks on: The Future of Indigenous Studies Research at The Australian National University (ANU).'</td>
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<tr>
<td>9.15 – 10.00 am (0:45)</td>
<td><strong>Keynote Address:</strong> Prof Daryle Rigney (Dean, Office of Indigenous Strategy and Engagement, Flinders University) – ‘Research and Nation-building on/as Ngarrindjeri Ruwe/Ruwar’.</td>
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<tr>
<td>10.00 – 11.00 am (1:00)</td>
<td><strong>Theme 1: Health, Well-being and Resilience</strong></td>
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<tr>
<td><strong>Chair:</strong> Myles Mitchell (NCIS)</td>
<td>Kerrie Doyle (NCIS, ANU &amp; Assoc Prof RMIT) – ‘Living on country; looking for countrymen: depressing or not?’</td>
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<td>10.00 – 11.00 am (1:00)</td>
<td>Mandy Yap (CAEPR, ANU) – ‘In pursuit of culturally-relevant and gender-sensitive indicators of well-being: Operationalising the ‘recognition space’.’</td>
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<tr>
<td>11.00 – 11.20 am (0:20)</td>
<td>Morning Tea</td>
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<td>11.20 – 12.50 pm (1:30)</td>
<td><strong>Theme 1 (cont’d): Health, Well-being and Resilience</strong></td>
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<tr>
<td><strong>Chair:</strong> Annie Te One (NCIS)</td>
<td>Len Kanowski (Newcastle Uni &amp; NCIS) – ‘Barriers and facilitators to supporting Aboriginal mental health workers: An exploratory study’.</td>
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<td>Lise Lafferty (Kirby Inst, UNSW) – ‘Social capital of men in prison living with hepatitis C’.</td>
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<td>11.50 – 12.20 pm (1:30)</td>
<td>Michael Doyle (Kirby Inst, UNSW) – ‘Prison-based treatment for alcohol and other drug use among Aboriginal and non-Aboriginal men’.</td>
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<td>12.50 – 1:30 pm (0:40)</td>
<td>Lunch: <strong>Announcement of Watervale Graduate Award 2015</strong></td>
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<td>1.30 – 3.00 pm (1:30)</td>
<td><strong>Theme 2: Reproducing Culture and Knowledge Systems</strong></td>
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<tr>
<td><strong>Chair:</strong> Sophia Close (NCIS)</td>
<td>Sidrah McCarthy (Dept Anthropology, La Trobe University) – ‘Aboriginal culture in Victoria today and how it is being passed on to younger generation’.</td>
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<tr>
<td>1.30 – 2.00 pm (1:30)</td>
<td>Robin McKenzie (School of Archaeology and Anthropology, ANU) – ‘Biography of Western Arnhem Land artist Wamud Namok’.</td>
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<tr>
<td>2.00 – 2.30 pm (1:30)</td>
<td>Conrad Bilney (La Trobe University, Albury-Wodonga campus) – ‘Opening up a can of witchetty grubs’.</td>
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<tr>
<td>3.00 – 4.00 pm (1:00)</td>
<td><strong>Theme 3: Deadly New Research Voices</strong></td>
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<tr>
<td><strong>Chair:</strong> Katherine Aigner (NCIS)</td>
<td>Janet Turpie-Johnstone (NCIS, ANU) – ‘Bunjil weaves past and future in the present: Aboriginal mythology contain within them ethics for all our relationships’.</td>
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<td>3.00 – 3.15 pm (1:00)</td>
<td>Eugenie Reidy (NCIS Proposal) – ‘Culture, school and identity for youth in Indigenous Australia’.</td>
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<td>3.15 – 3.30 pm (1:00)</td>
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<td>3.30 – 3.45 pm</td>
<td>Sharon Payne (NCIS Proposal) – TBC</td>
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<td>3.45 – 4.00 pm</td>
<td>Brendan Loizou (NCIS Proposal) – ‘Developments in the principles of evidence and the implementation of the Uniform Evidence Act, as it is applied to Australian Aboriginal people.’</td>
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<td>4.00 – 4.15 pm</td>
<td>Afternoon tea</td>
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<td>4.15 – 4.45 pm</td>
<td>Theme 3 (cont’d): Deadly New Research Voices</td>
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<td>4.15 – 4.30 pm</td>
<td>Sarah Bourke (NCIS Visitor, Anthropology, University of Oxford) – ‘The social complexities of obesity for Indigenous Australians in the urban environment’</td>
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<td>4.30 – 4.45 pm</td>
<td>Corinne Walsh (NCIS Proposal) – ‘Investigating Aboriginal and Torres Strait Islander conceptualisations and experiences of ‘otitis media’ and the implications for public health interventions’</td>
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<td>4.45 – 5.00 pm</td>
<td>Simone George (CAEPR, ANU) – ‘Towards a strengths-based approach. How do Indigenous communities manage risk, resilience and protective factors to improve safety?’</td>
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<td>5.00 – 5.30 pm</td>
<td>Theme 4: Aboriginal Media, Aboriginal Voices</td>
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<td>5.00 – 5.30 pm</td>
<td>Magali McDuffie (NCIS, ANU) – ‘Listening and Seeing, the Nyikina Way: Collaborative Filmmaking in the Kimberley’</td>
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<td>5.30 – 6.00 pm</td>
<td>William Lempert (Department of Anthropology, Uni of Colorado) – ‘Broadcasting Indigenous Futures: The Social Life of Kimberley Aboriginal Media’</td>
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<td>6.00 pm onwards</td>
<td>BBQ Dinner at Tjabal Centre</td>
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<td>(The Centre is located on the lower level of Melville Hall (Building 12). The main entrance WHERE THE OUTSIDE BBQ WILL BE HELD is accessible via Chifley Meadow, which is directly outside the Chifley Library.)</td>
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<td></td>
<td>• Welcome – from Mrs Anne Martin &amp; Professor Mick Dodson</td>
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<td>• Professor Patrick Dodson – ‘Reflections on the Day’</td>
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<td>• Entertainment</td>
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Friday 16 October

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<tr>
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<td>9.00 – 9.45 am</td>
<td><strong>Keynote Address:</strong> Jeff McMullen (Journalist, author and film maker)</td>
<td>‘Land Rights in the Neo-liberal Era’.</td>
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<td>9.45 – 10.45 am</td>
<td><strong>Theme 5: Indigenous Peoples and the State</strong></td>
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<td>Chair: Magali McDuffie (NCIS)</td>
<td>Ed Wensing (NCIS, ANU) – ‘In denial and disarray: Funding for municipal and essential services in discrete/remote Aboriginal communities’.</td>
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<td>Chair: Magali McDuffie (NCIS)</td>
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<td>10.45 – 11.05 am</td>
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<td>11.05 – 12.35 pm</td>
<td><strong>Theme 5 (cont’d): Indigenous Peoples and the State</strong></td>
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<td>Chair: Diana Anderssen (NCIS)</td>
<td>Delyna Baxter (CDU &amp; ANU Joint PHD Program) – ‘Aboriginal people in northern Australia’s colonial economy, 1960-1972: A golden era, exploitation or something else?’</td>
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<td>Sarah Down (NCIS, ANU) – ‘Crown consultation with Maori over mining’.</td>
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<td>12.35 – 1.20 pm</td>
<td>Lunch</td>
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<td>1.20 – 2.20 pm</td>
<td><strong>Expert Panel: The Business of Research:</strong></td>
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<td>Geoff Langford (Visiting Fellow, NCIS) – ‘Doing business in a rapidly changing policy environment’.</td>
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<td>2.20 – 3.20 pm</td>
<td><strong>Theme 6: Indigeneity, law and policy</strong></td>
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<td>Chair: Sarah Down</td>
<td>Sophia Close (NCIS, ANU) – ‘Indigeneity in Timor-Leste’.</td>
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<td>Diana Anderssen (NCIS, ANU) – ‘Traditional or primitive? The civilised/primitive dualism in HLA Hart’s concept of law’.</td>
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<td>3.40 – 5.10 pm</td>
<td><strong>Theme 6 (cont’d): Indigeneity, law and policy</strong></td>
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<td>Chair: Gary Toone</td>
<td>Richard Maning (NCIS) – ‘Discourses on Indigeneity in Australian courts’.</td>
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<td>Alice Kemble (School of Nursing, Uni of Sydney) – ‘Untangling whiteness in Indigenous policy in the Northern Territory’.</td>
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<td>5.10 pm</td>
<td>Professor Mick Dodson AM, Director NCIS – ‘Closing Reflections’.</td>
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KEYNOTE SPEAKERS

Professor Mick Dodson AM
Director, NCIS, The Australian National University

The future of Indigenous Studies research at ANU

Biography: Professor Mick Dodson is a member of the Yawuru peoples – the traditional owners of land and waters in the Broome area of the southern Kimberley region of Western Australia. He is Director of the National Centre for Indigenous Studies at The Australian National University and Professor of Law at the ANU College of Law. Mick Dodson was Australia’s first Aboriginal and Torres Strait Islander Social Justice Commissioner with the Human Rights Commission.

Mick Dodson has been a prominent advocate on land rights and other issues affecting Aboriginal and Torres Strait Islander peoples, as well as a vigorous advocate of the rights and interests of Indigenous peoples around the world. In 2009, Mick Dodson was named Australian of the Year by the National Australia Day Council. From September 2011 to February 2012 inclusive, Professor Dodson was at Harvard University where he was the Malcolm Fraser & Gough Whitlam Harvard Chair in Australian Studies and a Visiting Professor, Harvard Project on American Indian Economic Development.

Professor Daryle Rigney
Dean of Indigenous Strategy and Engagement, Flinders University

Research and nation-building on/as Ngarrindjeri Ruwe/Ruwar.

Topic: Ngarrindjeri engagement with cultural and natural resource management over more than a decade provides a useful case study for examining the relationship between research, colonialism and improved Indigenous wellbeing. The Ngarrindjeri nation is located in south-eastern Australia, a ‘white’ space framed by Aboriginalist myths of cultural extinction recycled through burgeoning heritage, native title, natural resource management ‘industries’.

Research is a central element of this network of intrusive interests and colonising practices. Government management regimes such as natural resource management (NRM) draw upon the research and business sectors to form complex alliances to support their research, monitoring, policy development, management and on-ground works programs.

Daryle argues that understanding the political and ethical location of research in this contemporary management landscape is crucial to any assessment of the potential positive contribution of research to ‘Bridging the Gap’ or improving Indigenous wellbeing. Recognition that research conducted on Ngarrindjeri Ruwe/Ruwar (country/body/spirit) has impacts on Ngarrindjeri and that Ngarrindjeri have a right and responsibility to care as/for their lands and waters are important platforms for any just or ethical research. Ngarrindjeri have linked these rights and responsibilities to long-term community development focused on Ngarrindjeri capacity building and shifts in Ngarrindjeri power in programs designed to research and manage Ngarrindjeri Ruwe/Ruwar. Research agreements that protect Ngarrindjeri interests, including cultural knowledge and intellectual property are crucial elements in these shifts in power.

Biography: Professor Daryle Rigney, a citizen of the Ngarrindjeri Nation, is Dean of Indigenous Strategy and Engagement at Flinders University and an Affiliated Faculty member of the Indigenous Peoples Law and Policy Program, at the University of Arizona.

He has been a long-term advisor and strategist for the Ngarrindjeri Regional Authority (NRA), and co-chairs the NRA Research, Planning & Policy Unit. Prof Rigney chairs Ngarrindjeri Enterprises Pty Ltd, the NRA’s economic development company, co-chairs the United League of Indigenous Nations and is a Director of the Australian Centre for Social Innovation.

A significant strength of Prof Rigney’s research is the extent to which it is grounded in the community, the people and the institutions which impact on the lives and wellbeing of Aboriginal people, in particular the Ngarrindjeri Nation. His research interests include, from an Indigenous perspective, Indigenous governance and nation building, higher education, curriculum and policy, cultural heritage and property protection, natural resource management and local, national and global Indigenous engagement and collaboration.
Mr. Jeff McMullen AM
Journalist, author and film-maker

Land rights in the neo-liberal era.

Topic: Both major political parties now follow an approach to Land Rights that virtually abandons the Aboriginal right to self-determination. Social engineering, pressuring people on homelands towards growth towns is linked to the neo-liberal agenda of modernising or renovating Indigenous cultures. This includes proposed changes to land rights legislation and weakening the influence of Traditional Owners and Land Councils. Jeff McMullen examines to the global pattern of neo-liberalism and demonstrates how its tenets shape the current policy towards Australia’s First peoples.

Biography: Journalist, author and film-maker for five decades, Jeff McMullen AM has been a foreign correspondent for the Australian Broadcasting Corporation, reporter for ‘Four Corners’ and ‘Sixty Minutes’, anchor of the 33 part series on ABC Television, ‘Difference of Opinion’ and host of forums on National Indigenous Television. Recent documentaries have focused on the human rights of the First Peoples, the impact of the NT Intervention and the chronic illnesses taking many lives. McMullen’s film, ‘East Coast Encounter’, is now traveling Australia as part of an exhibition by leading artists, poets and historians who explore James Cook’s 1770 contact with Aboriginal people and the impact of terra nullius.

As well as serving as a director of AIME and the Engineering Aid Australia Indigenous Summer School program, Jeff worked for 14 years as Honorary CEO of Ian Thorpe’s Fountain for Youth, establishing early learning and the Literacy Backpack program in 22 remote communities, and as a foundation Trustee of the Jimmy Little Foundation.

Jeff has been prominent in the ‘Close the Gap’ campaign, chairing forums for NACCHO in NSW, Queensland, Western Australia and Victoria. He has worked closely with the Sunrise Health Service in the Katherine Region of the Northern Territory developing maternal and infant health programs. He is patron of the Merry Maker’s troupe for Down’s syndrome children, and with Mirabel, the foundation working to support the extended families caring for children whose parents have died from drug overdose. He worked with the University of Canberra’s Healthpact Center developing health promotion and social equality programs for children.

In 2006, Jeff was awarded an Order of Australia (AM), for service to journalism and efforts to raise awareness of economic, social and human rights issues in Australia and overseas, as well as to charity.

Ms Jodie Sizer
Principal, Pricewaterhouse Indigenous Consultancy

The business of research: Aboriginal self-determination and consultation.

Topic: Consultation is more than a conversation, it is about valuing and investing in relationships with Indigenous people and communities. When undertaking research in and with Indigenous communities (to inform evaluations, investigations, reviews or planning), consultants will often speak of ‘consultation’. But what is genuine consultation? What role does right or act of self-determination have in undertaking research? Jodie will explore these questions and more, drawing on her experience in working with Indigenous communities as a consultant and rights advocate for 20 years.

Biography: Jodie is a Djap Wurrung/Gunditjmara woman, and part of the Framlingham Community of south-west Victoria. Previously the Principal Consultant and Director of ‘Ingenuity Australia’, a consulting group that provides leadership, development and project management skills to Indigenous communities.

She was named as Victorian Aboriginal Young Achiever in 2000, when she was working as an auditor at a big four accounting firm, and has maintained a prominent role in the Indigenous space and across broader society.

Jodie has also worked in Indigenous organisations and government. She was an ATSIC Regional Councillor, a finalist in the Telstra Business Women of the Year award, listed in the Australian Women’s Who’s Who publication, inducted on the Victorian Women’s Honour roll, recipient of the Prime Ministers Centenary medal and listed as one of the Australian Financial Review’s 100 Women of Influence.
Mr. Geoff Langford
Director, Langford Consulting

Doing business in a rapidly changing policy environment.

Topic: Geoff traces the impact of government policy and procurement arrangements on commissioned research, and explains why locally-based, endogenous, self-funded research has reduced; and why research is now centralised and top-down. He reviews four challenges facing commercial consulting groups interested in a rights-based, developmental approach to commissioned research. These challenges include: the rising cost of community engagement, the pressure on consultants to nuance findings and recommendations to align with government policy, declining line-management capabilities within the public service and the effects of increasing market competition on good research practice.

The presentation concludes by exploring three opportunities: namely, growing community interest in participatory research, expanding acceptance of partnership arrangements, and increasing commercial openings in program and procurement gaps.

Biography: After living and working in a remote community for some ten years, Geoff established a consulting network in 1990. As a director of Langford Consulting Pty Ltd, Geoff has been responsible for conducting national, state and regional assessments, program reviews and performance audits.

His research in applied capacity building, service modelling and partnership development has been widely used by Australian and State government agencies, as has his experience in addressing government and community engagement issues. At a local level, Geoff has provided numerous communities with advice on community, corporate and commercial governance, service delivery and business development. He is a Fellow of the Financial Services Institute of Australasia.

Professor Patrick Dodson
Member, The ANU Council

Reflections on issues, insights and emerging implications of presentations from the NCIS Research Retreat, Day One.

Biography: Professor Patrick Dodson is one of Australia's most prominent indigenous leaders, a Member of The Australian National University Council, and Adjunct Professor at the University of Notre Dame, where he lectures in Spirituality and the Challenge of Reconciliation.

Living in Broome, Western Australia, he is also a former Director of the Central and Kimberley Land Councils, was a Royal Commissioner into Aboriginal Deaths in Custody, and for six years was the inaugural chair of the Council for Aboriginal Reconciliation. He has also co-chaired the expert panel on the constitutional recognition of Aboriginal and Torres Strait Islander peoples.

Mr Dodson has worked as a consultant advising government, industry and community groups, and has been a strong and dynamic advocate for constructive relationships between Indigenous and non-Indigenous people based on mutual respect, understanding and dialogue.

Professor Dodson lives in Broome with his family, where he is involved in social, cultural, economic and environmental sustainability through his roles as Chair of the Lingiari Foundation, Executive Chair of the Yawuru Native Title Company "Nyamba Buru Yawuru Ltd", and as a Director on the Yawuru PBC.
Theme 1: Health, Well-being and Resilience

**Kerrie Doyle**  
Associate Professor, Indigenous Health, RMIT  
PhD Scholar, National Centre for Indigenous Studies, The Australian National University

*Living on country/looking like countrymen: depressing or not?*

**Presentation:** Indigenous peoples are geographically mobile, with 48% of Aboriginal and Torres Strait Islander people moving address between the 2006 and 2011 censuses. NSW and the NT ‘lost’ the most Indigenous people, with Victoria and Queensland gaining Indigenous people. The ABS statistics do not report whether or not Indigenous people are living on, or moving to, their own country. Living on country has long been considered a necessary factor in social and emotional well-being. It has been assumed that living on country is a protective factor due to the spiritual aspect of earth as mother, and the ability and access to perform cultural obligatory ceremony, however no research exists to measure this. Kerrie propose that living on country is a protective factor due to the genealogies of communities living on that land, and protection against psychological distress might instead be a function of community inclusion.

Another protective factor against psychological distress is perceived skin colour. Interestingly, it is not the degree of skin colour one has, but rather the degree one’s skin colour matches the local community. The risk of psychological distress increases with the difference in skin colour – either fairer or darker– than the average skin colour in a community. ‘Fair’ Indigenous people report feelings of community exclusion to the same extent as that of ‘dark’ Indigenous people. These results reinforced an imposed identity – where generations of government programs and policies designed to exclude Indigenous people from society have oppressed Indigenous peoples to where identity and authenticity is used as a weapon of exclusion.

**Biography:** Aunty Kerrie is a Winninninni/Cadigal woman from Darkinjung country on the Central Coast of NSW. Originally trained as a general and mental health nurse, she completed a BA (Psych) at the Uni of Newcastle as a mature-aged student. Since then, she has a Master Indigenous Health from the Uni of Wollongong, Grad Dip Health Science (in drug dependency studies); grad cert in indigenous mental health, and the Grad Cert in Indigenous research and leadership from Uni Melbourne.

Already an Endeavour Award Fellow, she successfully gained a Roberta Sykes Scholarship to attend the University of Oxford and completed a MSC in Evidenced Based Social Intervention. She is currently the Assoc Prof of Indigenous Health at RMIT. She is currently a PhD Candidate at NCIS. She is married to a chiefly Maori, and they share 3 sons and 2 poodles.

**Mandy Yap**  
Research Officer, PhD Scholar, Centre for Aboriginal Economic Policy Research, The Australian National University

*In pursuit of culturally-relevant and gender-sensitive indicators of wellbeing – operationalising the ‘recognition space’.*

**Presentation:** The tension that exists between the worldviews of Indigenous peoples and government reporting frameworks and policy is what Taylor (2008) and others have termed ‘the recognition space’. The meaningful operation of this space hinges on two key aspect – firstly, how wellbeing is conceptualised, and secondly who and by what process the wellbeing measures are decided. Whilst achieving Indigenous wellbeing is a goal in itself, the participation of Indigenous peoples in defining and setting wellbeing measures goes to the essence of self-determination as set out in the United Nations Declaration on the Rights of Indigenous People (UNDRIP).

Working in partnership in the Yawuru community in Broome, this PhD research aims to develop indicators of wellbeing that are culturally relevant and gender-sensitive using participatory mixed-methods research. This is done by addressing four questions:  
1) What definitions of a ‘good life’ and wellbeing are relevant to Indigenous Australians?  
2) How can these concepts be operationalised?  
3) What indicators and dimensions represent wellbeing for Indigenous Australians?  
4) What is the importance attached to the different indicators and dimensions of wellbeing?

There are two phases of the research with phase 1 commencing in 2013 and completion of phase 2 in 2015. The first phase of the research involved in-depth interviews and focus group exercises to develop a Yawuru Wellbeing Framework grounded in Yawuru worldviews and lived experience. The second phase of the research commenced in May 2015 and involved the development of the Yawuru Wellbeing Survey which will
provide a baseline on how Yawuru is faring across all the aspects identified by Yawuru as being important for their wellbeing.

Biography: Mandy is a doctoral candidate and research officer at the Centre for Aboriginal Economic Policy Research (CAEPR). Prior to joining ANU, she worked at the National Centre for Social and Economic Modelling (NATSEM) on a range of issues including microsimulation modelling, social exclusion, ageing and disability, diabetes, fertility trends, poverty and income distribution. Her research interest includes the role of gender equality in Indigenous development and the methodologies around constructing indicators of quality of life and wellbeing.

Len Kanowski
PhD Scholar, The Faculty of Health and Medicine, The University of Newcastle; and Justice Reinvestment Project, National Centre for Indigenous Studies, The Australian National University

**Barriers and facilitators to supporting Aboriginal mental health workers: An exploratory study.**

**Presentation:** The question of how to best support and retain the mental health workforce has been widely debated. However, studies and observations in this area do not address the importance of cultural or organisational difference as factors in worker support. This is especially relevant in the case of the Aboriginal mental health workforce.

Len explores the extent to which organisational and cultural factors either support or hinder Aboriginal mental health workers in the public health and Aboriginal community-controlled health sectors in Australia. He argues that existing support models for the mental health workforce need to consider specific cultural and organisational factors when planning and operationalising support to the Aboriginal mental health workforce.

This study – the first of its kind in Australia – will be used to develop support guidelines for this essential and culturally relevant workforce. The guidelines will assist in the support and retention of Aboriginal mental health workers. In doing so, the study will improve mental health practice and the wellbeing of Indigenous Australians more broadly.

Biography: Len Kanowski is a PhD Scholar in the Faculty of Health and Medicine at the University of Newcastle and an Australian Rotary Health/Kaiyu Enterprises PhD scholarship recipient. He has worked in the Aboriginal mental health field for the past 22 years as an educator, clinician and mental health and drug & alcohol services coordinator.

Len retired from NSW Health in 2012 to take up a part-time position at the University of Newcastle Centre for Rural and Remote Mental Health as an Aboriginal mental health and wellbeing advisor. In addition to his doctoral studies, he works with Dr Jill Guthrie on the NCIS led project, ‘Reducing incarceration using Justice Reinvestment: an exploratory case study’.

Lise Lafferty
PhD Scholar, The Kirby Institute, University of New South Wales

**Social capital of men in prison living with Hepatitis C.**

**Presentation:** Social capital theory has been developed across a number of disciplines in recent years. Whilst a number of social capital measures exist in the mainstream, none have been designed to identify social capital among men in prison, specifically those living with hepatitis C (HCV); or to capture differences in social capital domains between Indigenous and non-Indigenous inmates. This study is the first of its kind to describe the social capital of prisoners living with HCV.

The research is a mixed methods study being conducted in two parts: In part 1, qualitative interviews were conducted (n=30) to identify social capital within prison. In part 2, a Social Capital Questionnaire was administered among male inmates with HCV in NSW correctional centres.

The study aims to identify and measure the social capital among inmates living with HCV and to ascertain the social capital indicators (if any) which might be associated with HCV treatment uptake whilst incarcerated. This talk will describe the findings of Part 1 of the study.

Biography: Lise Lafferty is a PhD scholar with the Kirby Institute at the University of New South Wales, Australia. Lise holds both a Master of Social Development and a Master of Indigenous Studies.

Lise is a recipient of the National Health & Medical Research Council (NHMRC) Aboriginal and/or Torres Strait Islander Health Research Postgraduate Scholarship.
**Prison based treatment for alcohol and other drug use among Aboriginal and non-Aboriginal men.**

**Presentation:** The need for alcohol and other drug (AoD) treatment in prison is well documented with up to 80% of men having used AoD at levels harmful to their health (NSW Inmate Health Surveys 1996, 2001 and 2009). However, there has been limited published research in Australia about prison-based AoD treatment, particularly in relation to Aboriginal men. This PhD is researching the experiences of Aboriginal and non-Aboriginal men undertaking a six month AoD program in a NSW prison.

His focus today is on the systematic literature review (referred to as the review). The review process has searched for publications relating to prison-based AoD treatment programs internationally. The review was originally conducted searching for Indigenous specific programs in Australia and countries with similar colonial histories; namely Canada, New Zealand and the United States. The original review search revealed that there had only been three research papers ever published about this subject across the four countries. A second review search has been undertaken that is not limited to specific countries, nor is it Indigenous specific.

The updated review search returned 13,047 references which were all loaded on to the Endnote library software program, duplicates were removed leaving 7,898 references. All references that were conference abstracts or proceedings, news stories/reports as well as letters to the editor of journals or newspapers were removed leaving 7,161 references. Items that were clearly not related to prison-based AoD treatment research were eliminated by searching for key words using Endnote and reading the reference titles. This process left 758 references; the abstracts of each of these references were read leaving 39. The final results of this systematic review will be tabled for the first time in this presentation.

**Biography:** Michael is a descendent of the Bardi people from the Kimberley Region of Western Australia. He has worked in Aboriginal health since 1998, having worked in alcohol and drug research with a focus on prison health for the past 7 years. Michael was the first Aboriginal person to graduate with a Master of Public Health from The University of Western Australia. He is currently undertaking a Doctor of Philosophy at the Kirby Institute, UNSW Australia.

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**Theme 2: Reproducing Culture and Knowledge Systems**

**Sidrah McCarthy**
Masters by Research Scholar, Anthropology
Department, La Trobe University

**Aboriginal culture in Victoria today.**

**Presentation:** This presentation discusses some of the emerging themes in the project currently being undertaken as part of a Masters by research. Sidrah is interested in how attention to the everyday and memory can develop anthropological understandings of Aboriginal culture in south-eastern Australia.

Young Aboriginal people in Victoria today are reframing notions of ‘culture’ and history, which adults have remarked signals a positive new era. Young people are negotiating the world using the understandings, values and experiences of their elders and ancestors, as well as utilising novel resources. This movement is worth analysing as more than ‘youth culture’, and may offer broader insight into contemporary culture.

**Biography:** Sidrah has an Honours Degree in Anthropology and 4 years’ experience as an applied anthropologist at the Central Land Council in the Northern Territory. Sidrah’s Masters research project is to describe and explain a range of meanings ‘culture’ holds for Aboriginal people in Victoria today and the ways in which it is being passed on to younger generations.

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**Robin McKenzie**
PhD Scholar, School of Archaeology and Anthropology - Interdisciplinary, College of Arts and Social Science, Research School of Humanities and the Arts, The Australian National University

**Biography of Western Arnhem Land artist Wamud Namok (Bardayal Nadjamerek AO).**

**Presentation:** The project is to write a biography of Western Arnhem Land artist Wamud Namok (Bardayal Nadjamerek AO). He is part of a prolific art movement that many consider to be amongst the most important to emerge in Australia during the last 40 years. He lived a long and varied life (c. 1926-2009) which included very significant achievements in his art and in his community.

His artistic life began through painting on rock and he was one of the last in his community to do so. He had extensive knowledge of country, culture and ceremony which he applied in his art and which he was keen to ensure was passed on to the next generation.
Exchanging information with non-Aboriginal people was also an important means he used to keep his knowledge alive and valued. The project will seek to use art historical and anthropological methods to analyse Bardayal’s artwork in detail and to place it in the cultural and historical context in which he produced it. This context will include gaining a range of perspectives on his art including that of his family, his community and others who worked with or knew him during his life. The methodology will include archival research and interviews.

**Biography:** Robin McKenzie has a Master of Arts degree in Art History (Sydney University) which included a short dissertation on the theoretical and practical issues in writing a biography of an Aboriginal Artist. She also has a law degree (University of Adelaide) and an Honours Arts Degree in Anthropology (Monash University).

She is also a privacy consultant (currently part-time, 15 years’ experience). Her career has included work at the Australian Law Reform Commission which involved extensive community consultation on a range of policy areas including Multiculturalism and the Law.

**Conrad Charles Bilney**

PhD Scholar, LaTrobe University (Albury-Wodonga campus)

**Opening up a can of witchetty grubs.**

**Presentation:** People have heard of ‘witchetty grubs’ and mistakenly assume that any large, white edible grub is one. Science identified and classified one of these grubs as a Lepidopteran Moth, Endoxyla leucomochla. However, many Aboriginal people know that the word ‘witchetty’ is a white-man’s word.

A key to unravelling any confusion lies within Aboriginal Traditional Knowledge (ATK). The ATK base potentially provides the accurate scientific information that is required because of the intimate comprehension of the Australia flora and fauna by Aboriginal people. Conrad’s research covers these areas:

1. **Was ATK sometimes misinterpreted by non-Aboriginal people, and how has that misinterpretation impacted the scientific and Aboriginal communities?**

2. **Can evidence-based science systems impede or assist with the infusion of ATK to help solve this issue? What role will DNA evidence play in articulating a truly Australian Biological record?**

3. **How can ATK and science present a unified and scientific acknowledgement of Australia’s entomophagy?**

**Biography:** Conrad is of the Kokotha nation from the ‘western Victoria desert region. We are also known as ‘Spinifex People’. He holds a Bachelor of Business (Charles Sturt University) and a Master of Environmental Management (Flinders University, SA). He is completing his PhD at LaTrobe University at the Albury-Wodonga campus.

**Theme 3: Deadly New Research Voices**

**Janet Turpie-Johnstone**

PhD Scholar, National Centre for Indigenous Studies, The Australian National University

‘Bunji weaves past and future in the present’ – Aboriginal mythology contain within them ethics for all our relationships.

**Presentation:** By exploring local myths, Janet aims to present a wisdom gained from both time and place that is practical, relational and of interest for current times and for the future. This is also a knowledge system that resonates across the planet - it is a land, place-based wisdom. A wisdom that is an ethic which accounted for all that existed within “the place”. The connections through one place then connected to communities around the area, and hence across the whole country. Linda Tuhwai Smith asked very similar questions in her 2014 ‘Narn Oration’ at Melbourne University. In a global community driven into common markets and monocultures, is there a place for Indigenous Knowledges? In these questions about relevance for the wider world, it must be noted that the University of Hawai’i on the ‘Big Island’ utilises the Myth of Pele, the Great Goddess of the volcano, as the framework for their University structure.

These Phantasmagorical narratives, spilling from what appears to be ancient imaginations, offer us insight into our humanity and how to live within the limits of our planet. Thousands of years in the process of their creation, through the hearts and minds of thousands of communities, they speak of a depth of knowledge about locality and its obligations and responsibilities. These are not so much moral stories, but archetypal narratives that illustrate universal knowledge systems, reflecting and challenging each other in their telling and in their performing (whether painted or sung and danced). These have been set down as humankind has emerged through the centuries. This thesis will be illustrated and supported by the creativity of both ancestors and current expressions. Art is a prime tool for Aboriginal communities across this country and it is art tied to these myths that has become the main medium for rebellion...
and for the expression of identity.

**Biography:** Janet was born at Portland Vic, growing up ‘with the deep green Southern Ocean in the background of everything we did’. Her main schooling was in Portland, leaving after Year 12 for the city and work in the corporate world. Janet studied acting and voice, performing in different aspects of the arts. After a serious illness she took up a Bachelor of Theology at the United Faculty of Theology in Melbourne, and was ordained a priest in the Anglican Church. She served across parishes in Melbourne and represented Victoria on the National Aboriginal and Torres Strait Islander Anglican Council, for ‘too many years’.

Janet continued her studies across VET and through Higher Education, which now finds her ‘standing at this threshold’. She has three adult children and shares a house with a large blue American staffy. She is on the Boards of Mullum Mullum Indigenous Gathering Place, Boorndawan Willam Aboriginal Healing Service (Family Violence), ANTAR Victoria and Burinjia Cultural Arts Centre. Janet currently works at the Australian Catholic University both as a sessional academic and in the Pathways Program for Aboriginal and Torres Strait Islander students.

**Eugenie Reidy**  
**PhD Proposal, Consultant Anthropologist**

**Culture, school and identity for youth in Indigenous Australia.**

**Presentation:** ‘Cultural security’ is now widely referenced in modern service provision in Indigenous Australia; a call for “incorporating cultural values into the design, delivery and evaluation of services” (Gooda 2011). It suggests a full u-turn since twentieth century assimilation policies set out to destroy Indigenous cultural links and it derives from intuition and evidence that a stronger sense of culture improves the health, protection and education outcomes of Indigenous persons (Brody 2003, Weatherman et al 2012, Pirisi 2015). While across sectors, the power of cultural security to the development outcomes and collective wellbeing of communities is suggested, there is a current lack of a consolidated research base and much of the evidence is largely anecdotal or insubstantial.

The current proposal aims to fill this research gap, looking at what cultural security means to Indigenous Australians themselves and how it applies to forms of inter-cultural education. With in-depth qualitative fieldwork in a remote and a rural site, its focus will be on young Indigenous Australians (male and female) whose experiences of schooling, culture and identity are often the most dynamic, and whose stakes in education and development are arguably the highest. In understanding a valuable concept from the perspective of those living it, it is hoped that this research will support its meaningful application in education and other fields.

**Biography:** Eugenie is planning a PhD looking at education and youth in Indigenous Australia, beginning in 2016. She is an anthropologist with ten years of work experience in international development and a focus on marginalised or Indigenous groups.

Eugenie graduated in Archaeology and Anthropology (BA) in 2004 from the University of Oxford, and in the Social Anthropology of Development (MA) in 2005 from the School of Oriental and African Studies (SOAS), University of London. After working first in South Asia, Eugenie’s career to date has been situated in the East and Horn of Africa for a range of research institutions, development NGOs, and the United Nations.

She has used ethnographic and participatory research methods to support agencies delivering social services or development solutions to nomadic pastoralist groups – focusing on doing so in ways more appropriate to local ways of life, aspirations and priorities, and with greater involvement by local groups themselves. Written publications reflect this, as well as a film made with remote communities in Turkana (northern Kenya) which was screened at the National Geographic ‘All Roads Film Festival’ as well as across the Turkana desert in a series of community screenings.

**Brendan Loizou**  
**PhD Proposal, Barrister-at-Law, Darwin, NT**

**Developments in the principles of evidence and the implementation of the ‘Uniform Evidence Act’ exercised by the criminal law and in the criminal justice system, as it is applied to Australian Aboriginal people.**

**Presentation:** The principles of evidence, and the implementation of the Uniform Evidence Act since colonial settlement, has evolved and developed over time. In doing so, there have been changes and reforms in the way in which principles of evidence, both common law and legislative, have been applied in the criminal law and criminal justice system to Aboriginal people of Australia. The study sets out to consider these changes with respect to its development and application to Aboriginal people. Measuring and analysing the changing nature of evidence law, both common law and legislative, as it first applied throughout the Australian settler colony to Aborigines, and how, over time,
principles of evidence and criminal law have evolved and developed in dealing with the Aboriginal people of Australia. Clearly, the study seeks to evaluate the effect the laws of evidence has had on Aboriginal people.

**Biography:** Brendan Loizou is a Walpiri man who grew up in Darwin before undertaking undergraduate studies in Melbourne where he graduated with a BA (Hons) and LLB from The University of Melbourne.

Brendan has worked as a policy designer for the Victorian Aboriginal Corporation for Languages, writing on socio-linguistic self-determination, as an Indigenous children’s lawyer with the National Children’s and Youth Law Centre where he wrote a paper on ‘Education Malpractice’ in relation to Aboriginal children and education. For two and half years Brendan practiced as a criminal lawyer with the North Australian Aboriginal Justice Agency.

In 2007 he undertook the Victorian Bar readers’ course signing the Victorian Bar Roll in November 2007 and has been practicing as a Barrister since. He has also held teaching/lecturing positions with Charles Darwin University where he wrote and taught the subjects ‘Advanced Property Law’ and ‘Civil Procedure’; has lectured at Deakin University and tutored at Monash University in law. Recently he held positions with UNSW and UTS as lecturer and tutoring in ‘Property’ and ‘Civil Procedure’. He worked at the Centre for the Advancement of Teaching and Learning at Monash University where he collaborated on the Yulenji project looking into ‘Indigenising’ the curriculum and courses at Monash University.

**Sharon Payne**
PhD Proposal, Consultant

_TBC_

**Biography:** Sharon Payne is a Wannamutta woman from K’gari (Fraser Island) whose formal academic record ranges from being the first Aboriginal student at the University of Queensland in 1974, to completing a Law degree at the ANU in 2000 and a Diploma, Neuroscience in 2014.

**Sarah Bourke**
PhD Candidate, Anthropology Department, University of Oxford; Visitor at National Centre for Indigenous Studies, The Australian National University

*The social complexities of obesity for Indigenous Australians in the urban environment.*

**Presentation:** Recent estimates are that up to 40% of Indigenous Australians are obese, though the complexities behind this figure have not been clearly or reliably examined to date. Understanding more about the lived experience of obesity is important as this condition is a major risk factor for many chronic diseases including diabetes, cardiovascular disease and some cancers.

While there is a large body of literature on how social structures contribute to obesity in non-Indigenous societies, there is little research which has investigated the impact of these factors on Indigenous Australian communities, particularly in the urban environment. This research aims to understand the social complexities which result in obesity for some Indigenous Australian people living in Canberra, and the links that these factors have to health and wellbeing in the community.

**Biography:** Sarah is an Aboriginal Australian researcher and Canberra local, descended from the Djaru, Ongkomi and Gamilaroi people of Indigenous Australia.

She has a Bachelor of Science (Psychology) and a Bachelor of Arts (First Class Honours in Biological Anthropology) from ANU. Sarah has spent the last two years studying for a Masters of Philosophy in Medical Anthropology from the University of Oxford, supported by the General Sir John Monash Award and the Roberta Sykes Scholarship. She is now a Doctoral student in Anthropology at Oxford and has returned to Canberra for one year to conduct her fieldwork focusing on the Indigenous Australian experience of obesity in urban areas.

**Corinne Walsh**
PhD Proposal, Research Officer, National Centre for Indigenous Studies, The Australian National University

*Investigating Aboriginal and Torres Strait Islander conceptualisations and experiences of ‘otitis media’ and the implications for public health interventions.*

**Presentation:** Middle-ear disease (‘otitis media’ - OM) and associated hearing loss is one of the most significant health issues facing Aboriginal and Torres Strait Islander people in Australia. As many as 95% of Indigenous children in some regions have ‘sick ears’,
Simone George
PhD Candidate, Centre for Aboriginal Economic Policy Research, The Australian National University

Towards a strength-based approach: How do Indigenous communities manage risk, resilience and protective factors to improve safety?

Presentation: Through the Indigenous Advancement Strategy, the Abbott Government has pledged to achieve better outcomes for Aboriginal and Torres Strait Islander Australians by ‘getting children to school, adults to work and making communities safer’. This approach to community safety policy has sought to eliminate violence through stronger law enforcement, increased police presence and tighter controls over alcohol and substance use. Does this punitive approach to community safety really work?

Surprisingly, there is little understanding of the safety issues that impact on Aboriginal peoples in their daily lives – particularly outside the boundaries of violence and crime. Simone’s research explores how strength-based initiatives can improve safety and community resilience in Aboriginal communities, investigating how communities manage risk, resilience and protective factors to reduce violence and improve safety.

Simone’s research aims to facilitate a space for research collaborators to have a voice in community safety politics and policy. Using a qualitative methodology, she intends to work with a remote Aboriginal community to develop a community safety policy framework. Collaborative Community Participation Action Research is built on the principles of Indigenous methodologies. It uses yarning circles, self-reflexive praxis and works with local laws, values and ethics. The research process contributes to decolonising knowledge and what constitutes ‘evidence-based’ policy in discourse.

Biography: Prior to commencing her PhD at CAEPR, Simone Georg worked in various policy roles across the Australian Public Service. In 2013, Simone was a policy advisor in the Office of the Coordinator General for Remote Indigenous Services, a statutory agency overseeing the National Partnership Agreement on Remote Service Delivery. She advised the Coordinator General on emerging issues in the Northern Territory, which included conducting research on how gender, lore and kinship influence the appropriateness and effectiveness of remote service delivery.

Simone Walsh is a Research Officer at the NCIS at The Australian National University, working on a range of projects including Justice Reinvestment, Indigenous Cricket and Learning on Country Evaluation. Corinne has a Bachelor of Arts degree in Anthropology and Sociology from Macquarie University, where she graduated in 2008.

Corinne is passionate about health, wellbeing and healing, specifically the ear/hearing health of Indigenous people in Australia and worldwide. Her research interest lies in understanding the pressing issue of otitis media (middle ear infections) and hearing loss from a more holistic and anthropological perspective, particularly the lived experiences of Indigenous people themselves. Corinne has just completed a Master of Applied Anthropology and Participatory Development (MAAPD) at The Australian National University, and intends to commence a PhD in 2016 to further explore Indigenous ear and hearing ‘problems’, and how policy and practice can better respond to this issue.

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The current PhD proposal recognises that OM research has focused largely on identification, treatment and management and very little on prevention. In order to tackle OM at its source, it is argued that close consideration must be given to local circumstances, experiences and explanations of the condition. Using a multi-disciplinary and community-based methodological approach, the proposed PhD research will analyse a range of perspectives and paradigms surrounding OM and hearing loss – from high-level policy to the lived daily accounts of Indigenous people themselves. The aim is to grasp how current approaches to ear and hearing problems can better resonate with Indigenous epistemologies and conditions, so that more effective (early) intervention and prevention initiatives may be designed.

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prompting the World Health Organisation to pronounce it a public health crisis requiring urgent attention. While there is a reasonably robust literature regarding the causes and impacts of ear disease, research to date has been largely biomedical - viewing the issue as a physical pathology caused by living in disadvantaged conditions, to be treated with antibiotics and surgery. Despite these responses, rates of ear and hearing problems among Indigenous Australians continue to escalate.

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Simone worked for the Department of the Prime Minister and Cabinet immediately prior to joining CAEPR. She worked in the Office for Women providing strategic whole-of-government advice on the National Plan to Reduce Violence against Women and their Children 2010-2022 and provided her expertise on policy for Aboriginal and Torres Strait Islander women.

Prior to her employment in the Australian Public Service, Simone worked in the not-for-profit sector including ANTAR Victoria and various international development agencies. She conducted her Honours research on gender empowerment in South India, with a thesis titled ‘Gender Empowerment: a Concept Overused and Outdated? Reflections from fieldwork in South India’.

**Theme 4: Aboriginal Media, Aboriginal Voices**

**Magali McDuffie**  
PhD Scholar, National Centre for Indigenous Studies,  
The Australian National University

**Listening and seeing, the Nyikina way: Collaborative Filmmaking in the Kimberley.**

**Presentation:** Using film as counter-discourse within an Emancipatory Action Research and Indigenist framework, three Nyikina women from the Kimberley region of Western Australia, Anne Poelina, Lucy Marshall, Jeannie Wabi, and a French-Australian filmmaker, Magali McDuffie, have developed a unique collaboration over the past eight years. Documenting the women’s aspirations for sustainable development in their communities on Nyikina country, their initiatives for cultural actions, and their strategies of resistance to neo-colonial oppression, their films have played a significant role in reclaiming dominant discourses, but also in reinforcing and re-affirming the women’s political, social and cultural identity across time and space, in an ever-changing global context.

Like the concentric circles of the Warloonkariy Ceremony, their approach is firmly centered in Nyikina Land and Country, and, carried by Nyikina women’s conversations through film, triggers a ripple effect connecting people to themselves and others locally, nationally and internationally. In this paper, Magali reflects deeper on the ‘in-between space’ or the ‘inter-textuality’ Langton (1993) and Muecke (1994) refer to in the context of collaboration between Aboriginal and non-Aboriginal participants. In particular, she examines the underpinning principles of long-term involvement, learning and feedback practices, transcendent ethnography, and shared anthropology, which have become fundamental to their dialogic practice.

This paper will seek to demonstrate that film is a fluid, cyclic, holistic, multi-focal, and multi-vocal process, which enables new social and political alliances to be formed, and its “othering” effect to be transcended by a common vision for humanity.

**Biography:** As a professional filmmaker, Magali McDuffie has worked for ten years with and for Aboriginal communities across Australia. Her filmography includes documentaries, short films, national community service announcements, and corporate videos. Her ongoing collaboration with Nyikina women in the Kimberley over the past eight years has led her to PhD studies in which she privileges the voices of Nyikina women, and looks at how these have influenced cultural actions, economic and self-determination initiatives, through filmed interviews and narratives, using film as an advocacy tool.

Through a Foucauldian deconstruction of the historical, anthropological and development discourses that have influenced Nyikina women’s lived experiences, coupled with a strongly Indigenist methodology, Magali seeks to empower the women in their constantly evolving social and political roles and examines their agency in an increasingly neo-colonial context. Their collaborative work has led to the presentation of their films at the Human Rights Commission in UNESCO, and at national and international film festivals and conferences.

**William Lempert**  
PhD Candidate, Department of Anthropology,  
University of Colorado; Fulbright Research Scholar, Nulungu Research Institute, University of Notre Dame

**Broadcasting Indigenous futures: The social life of Kimberley Aboriginal media.**

**Presentation:** The dissertation research on which this paper is based seeks to understand the rise of two national Aboriginal television networks (NITV and ICTV) through 18-months of collaborative ethnographic research with two Indigenous media organisations (Goolarri and PAKAM) based in Broome.

With high levels of media productivity and success in Aboriginal activism, the Kimberley region provides an ideal backdrop for understanding how Indigenous media makers arrive at particular representations. Namely, to what ends do they endeavour to make videos that are at once locally relevant, culturally appropriate, politically salient, financially viable, and appealing to diverse audiences?
By working collaboratively on production teams, William seek to articulate current tensions and paradoxes of contemporary Aboriginality embedded within the daily practices of diverse video projects. Following the social life cycles of these media as they travel from remote communities to national festivals, he aims to reveal the changing stakes of self-representation amidst the mass defunding of Aboriginal communities and organisations.

He looks forward to feedback on his developing arguments on how these media makers are helping to expand Aboriginality beyond primordial pasts as well as the ever-fraught present, and toward a multiplicity of cultural futures.

Biography: William is a PhD candidate in cultural anthropology at the University of Colorado at Boulder. His research is sponsored by the Australian-USA Fulbright Research Scholar Program and the Wenner-Gren Foundation.

This is his fourth and primary research trip to the Kimberley region. His previous ethnographic research focused on understanding Native American perspectives on Indigenous film festivals in the United States, Indigenous inclusion in the ‘Occupy’ movement, as well as the emergence of the Native American science fiction film genre.

Theme 5: Indigenous People and the State

Ed Wensing
PhD Scholar, National Centre for Indigenous Studies, The Australian National University

In denial and disarray: Funding for municipal and essential services in discrete/remote Aboriginal Communities.

Presentation: In March 2015, the Commonwealth announced its intention to cease funding as of 1 July 2015 to States and Territories for the provision of municipal and essential services (MES) in remote and regional Aboriginal communities and homelands. In an ABC Radio interview in Kalgoorlie on 10 March 2015, Prime Minister Abbott made his views very clear, stating that:

'It's not the job of the taxpayer to subsidise lifestyle choices. It's the job of the taxpayer to provide reasonable services in a reasonable way, indeed, to provide high-quality services in a reasonable way and then I think it is the responsibility of our citizens to shoulder the usual duties of citizenship'.

These comments were met with sharp rebukes from several sources, Indigenous and non-Indigenous. They demonstrate a level of insensitivity or ignorance, or both, by the Prime Minister to the inherent relationships that Aboriginal people have to their country and the centrality of that connection to their lives and their wellbeing, let alone the fact that the various statutory Aboriginal land rights schemes and native title determinations contributes toward the growing movement of Aboriginal people to return to their traditional country. They also portray a level of denial and disarray over who is responsible for the provision of MES to discrete/remote Aboriginal communities.

This presentation will provide an overview of the history of inter-governmental arrangements between the Commonwealth and the States and Territories on Aboriginal affairs with respect to funding for MES and roads infrastructure in discrete/remote Aboriginal communities over the last 20 years, and makes the case for why governments at all levels in Australia have an obligation to provide these services to Aboriginal people living on their lands to a standard at least commensurate with similarly located and sized non-Aboriginal communities. It will be argued that this remains a shared responsibility between the Commonwealth and the States because of the nature of our federation and the division of responsibilities under our Constitution, and that the constant denial and disarray over roles and responsibilities for MES can be brought to a head through better jurisdictional and bipartisan collaboration and cooperation, as recommended by the Commonwealth Grants Commission in its 2001 Report on Indigenous Funding.

Biography: Ed Wensing FPIA FHEA, is an experienced urban and regional planner and policy analyst. Ed holds a Bachelor of Arts with Honours from the ANU and technical qualifications from the Canberra Institute of Technology. Ed has held many positions in government, the private sector and academia, and has published widely in a number of different fields. Over the last 18 years he has worked extensively with Aboriginal and Torres Strait Islander people and communities and local governments around Australia, principally on native title, land tenure, urban and regional and planning, natural and cultural resource management and heritage protection matters.

Ed is currently a PhD Scholar at the National Centre for Indigenous Studies at the ANU, Adjunct Associate Professor at James Cook University and a Visiting Fellow at the Australian Institute of Aboriginal and Torres Strait Islander Studies. His primary research interests are in the just accommodation of customary land rights in conventional land tenure and contemporary land use
planning systems. In 2011, Ed was the lead researcher at SGS Economics and Planning that undertook a research project for Infrastructure Australia that investigated and developed a National Strategic Policy Framework and Funding Model for Infrastructure Planning and Development in Remote Indigenous Communities across Australia. This presentation draws on and updates that research.

Gary Toone
PhD Scholar, National Centre for Indigenous Studies, The Australian National University

Aboriginal cultural heritage on farm properties: Perceptions of farmers of the Tatiara district of South Australia.

Presentation: Gary’s study examines the diverse and competing meanings in Aboriginal cultural heritage management (ACHM) in intensive farming contexts, thereby engaging the wider issue of managing cultural heritage when there is a disconnect between physical and cultural ‘possession’. The study contributes conceptual and empirical elements, positioning Aboriginal cultural resources in terms of available cultural capital, leading to the discussion of concepts of cultural heritage, Aboriginality, and the conservation of cultural resources.

The analysis considers farmers’ comprehensions and understandings of Aboriginal cultural heritage apropos contemporary cultural heritage theory and current South Australian Aboriginal heritage protection legislation and administrative practice. The findings highlight potential adverse consequences in terms of stakeholders’ abilities and responses in managing cultural heritage in cross-cultural situations.

Gary deploys a conceptual framework for the establishment of cultural heritage that positions Aboriginal cultural resources in terms of available cultural capital. Gary highlights several areas where impediments to the creation of Aboriginal cultural heritage are points of consequential exclusionary practice in the current SA ACHM regime. Such circumstances negatively influence the protection and preservation of Aboriginal cultural assets and heritage on farms. Ultimately, outcomes act to impede Aboriginal groups and individuals achieving the social benefits of cultural heritage, such as identity, unity, worth, and equality.

Biography: Gary has a Bachelor of Arts, 1998, majoring in Aboriginal & Intercultural Studies (Edith Cowan University) and Archaeology (University of New England), and a Master of Cultural Heritage, 2008 (Deakin University).

His research interests centre on the cross-cultural aspects of cultural heritage management, particularly in the field of Aboriginal cultural heritage, with themes of research including cultural landscapes, material culture, the integration of cultural perspectives and, community engagement and involvement in cultural heritage.

Prior to commencing his PhD studies at NCIS, Gary was employed by the South Australian Museum. As a Collections Manager, his primary responsibilities were for the curation of the Restricted and the Human Biology collections, focusing on facilitating the repatriation of Aboriginal Secret Sacred objects, and Aboriginal Ancestral remains.

Delyna Baxter
PhD Candidate, Collaborative Research Networks, Cultural Anthropology, Joint candidacy between Charles Darwin and The Australian National Universities

Aboriginal people in northern Australia’s colonial economy 1960-1972: A golden era, exploitation or something else?

Presentation: Delyna examines the effects of colonialism on the pastoral industry frontier, which has been extensively documented by many scholars. However, there is an underwhelming lack of research into the Aboriginal perspective of the experience. The recorded Aboriginal history of life on stations has generally been inadequate and largely relates to the culture of contact and conflict, which existed throughout the initial stages of European settlement.

In an attempt to redress this situation, Delyna plans to undertake a review of the history of Aboriginal people in the pastoral industry, placing a strong emphasis on the Aboriginal lived experience and perspectives. A major element of this will be the analysis of the literature and analysis of the oral histories which Delyna collected as part of the ‘Indigenous Heritage Project: The lives and contribution of Aboriginal people to the Australian pastoral industry’ for the Australian Stockman’s Hall Of Fame, Longreach Queensland.

This current study will look at the cultural, historical, psychological and political contextual factors of the period 1960 – 1972 and examine: whether or not this was a ‘golden era’; were Aboriginal people ‘exploited’ – or was it something else?

Biography: Delyna graduated from the University of New England in 2005 with a dual degree in Archaeology and Paleoanthropology, She has since obtained a Masters of Applied Laws with a specialty in Dispute
Resolution and Aboriginal Law from the University of Queensland in 2009.

Delyna is now currently completing her PhD in cultural anthropology under the CRN scheme jointly through Charles Darwin and Australian National Universities. The focus of her PhD research will examine the cultural, historical, psychological and political contextual factors of Aboriginal peoples on stations in northern Australia.

Sarah Down
PhD Scholar, National Centre for Indigenous Studies, The Australian National University

Crown consultation with Maori over mining.

Presentation: In New Zealand, there are plans for the further exploitation of minerals which have been coupled with major changes to the legislative framework. As the Indigenous people of Aotearoa, New Zealand, Maori have a fundamental interest about whether, and if so how, such developments occur.

Sarah will begin by outlining the international right of free, prior, informed and consent (FPIC), considering the application of the right in the New Zealand context, but also using it as a lens through which the obstacles and challenges to effective Indigenous participation over mining can be viewed.

Secondly, she provides an overview of the Waitangi Tribunal’s findings on mineral resources which are used to critically evaluate recent legislative changes made to the Crown Minerals Act 1991, the primary piece of legislation which oversees mineral exploration and exploitation. She argues that the changes to the Act failed to reflect the recommendations of the Tribunal. The ramifications of the failure to implement the recommendations of the Tribunal are considered through recent examples of consultations between the Crown and Maori over mining.

Particular attention is paid to the process for the tendering of exploration permits on land, known as the ‘Competitive Tender’ process. Through an analysis of submissions, iwi statements and government documents, Sarah argues that the process marginalises Maori interests and needlessly increases tensions between the government and tribes. She concludes by arguing that the government must engage with the Waitangi Tribunal’s recommendations and the internationally recognised standard of free prior informed consent (FPIC) to make changes at both the regulatory and legislative level.

Biography: Sarah Down is from Aotearoa/ New Zealand and is Pakeha (a New Zealander of European descent). She holds a Bachelor of Laws (First Class Honours) and a Bachelor of Arts (Political Science) from the University of Canterbury.

Since graduating in 2011, Sarah has worked as a Research Assistant for the Ngāi Tahu Research Centre at the University of Canterbury. She has also worked for the Ōtāutahi (Christchurch) National Urban Māori Authority (NUMA), Te Rūnanga o Ngā Maata Waka, and Ngā Hau e Whā National Marae. Sarah’s current PhD research interests include critical theory, Indigenous and human rights law and youth justice.

Jade Aikman
PhD Scholar, Department of Gender, Media and Cultural Studies, College of Asia & Pacific, The Australian National University

Terror in our mist: the impact of the global security agenda upon minority and Indigenous communities.

Presentation: On 15th October 2007, the New Zealand police, carrying automatic weapons and dressed in full black riot gear, raided locations throughout the country, particularly in the Ruatoki Valley of the Eastern Bay of Plenty (Sluka 2010). Termed ‘Operation Eight’, the police ostensibly searched for evidence to support charges under anti-terrorism legislation, but no charges were made (Keenan 2008a). The feelings of injustice and anger from this event are deeply burned within the collective memory of the Ruatoki community, sentiments paralleled by other minority groups in the Asia Pacific region, and indeed worldwide.

This research seeks to examine how the global security agenda disproportionately impacts upon minority and Indigenous groups, who have been the subject of state surveillance and counterinsurgency operations. ‘Terror in our mist’ is a play on words: the Tūhoe community, in which this case-study is situated, are known as ‘the people of the mist’ — a reference to the common presence of inland fog within their isolated ecological home environment. Within the post-9/11 international discourse and the broader global security agenda, the increasingly wide ambit of the term ‘terrorism’ has justified its use to describe a number of distinct communities throughout the world.

Within this context, the application of significant force (and violence) by states in response to purported terrorist threats (Jackson, Jarvis, Gunning and Smyth 2011: 229-31) has become gradually commonplace. Minority groups have been disproportionately affected by this discourse, being often labelled as ‘terrorists’ and treated
as such by the state (Sluka 2010: 55).

My research amongst those affected by Operation Eight will form the substantive base for an ethnographically-informed analysis of how wider political forces (under the banner of anti- and counter-terrorism initiatives) influence the lived realities of New Zealanders, and help illustrate the multidimensional nature of anti-terrorism frameworks within state and international security discourses.

Biography: Tēnā koutou, ko Jade tōku ingoa, nō Aotearoa ahau. Jade Aikman is from New Zealand. He is part of Ngāi Te Rangi, Ngāti Maniapoto, Tainui, Ngāti Awa and Ngāi Kōtirana descent, and has just moved to Canberra from the University of Otago in Dunedin.

Jade completed his BA (Hons) in Māori Studies in 2012, and a MA in Anthropology in May 2014. He is currently enrolled in the Department of Gender, Media and Cultural Studies in the College of Asia and the Pacific at The ANU.

Theme 6: Indigeneity, law and policy

Sophia Close
PhD Scholar, National Centre for Indigenous Studies, The Australian National University

Indigeneity in Timor-Leste.

Presentation: A number of East-Timorese people and experienced researchers have questioned my use of an Indigenous critical theory lens in Timor-Leste. These people note correctly that few East-Timorese people identify as being Indigenous. The current research underlines a dilemma with the issue of self-identification outlined in the current UN Permanent Forum for Indigenous Issues criterion on Indigenous peoples, and Cobo’s (1987) working definition of Indigeneity.

This paper examines the challenges Sophia has experienced in discussing Indigeneity in Timor-Leste during her PhD research. She provides an analysis about how she managed these challenges, and why it is important to talk about Indigeneity in the Timor-Leste context.

Biography: Since 2003, Sophia has been working in the Australian and international development sector, with a focus on Indigenous governance, peace-building and conflict.

She has worked for the Australian Government, the United Nations Development Program and various NGOs in the Asia Pacific region and Eastern Europe. In 2013, Sophia managed a two-year posting in Papua New Guinea managing Australia's democratic governance programs. She is now working full-time on her PhD.

Diana Anderssen
PhD Scholar, National Centre for Indigenous Studies, The Australian National University

Traditional or primitive? The civilised/primitive dualism in HLA Hart’s concept of law.

Presentation: A fundamental premise of the Mabo decision, which firmly established native title in Australia, was the rejection of the Eurocentric notions of law, property and society that had underpinned the application of the terra nullius to Australia.

Those Eurocentric notions were based upon a fundamental civilised/primitive dualism. As the law of native title has developed in Australia, however, the discourse of analytical jurisprudence, with its focus on western legal systems, has found its way into the legal definition of traditional laws and customs, the source of native title. This jurisprudence has at its heart, a civilised/primitive dualism remarkably similar to that underpinning terra nullius.

This paper explores one instance of that dualism, present in the work of perhaps the most famous and influential of twentieth century legal philosophers, H.L.A. Hart.

Biography: Diana is a lawyer who came to academia after working in a law firm. She spent a number of years as a lecturer-in-law before commencing her PhD with Professor Dodson at NCIS.

Diana’s doctoral project is in the areas of native title law and legal philosophy. Specifically it explores the construct of native title in Australian law.

Richard Maning
PhD Scholar, National Centre for Indigenous Studies, The Australian National University

Discourse on Indigeneity in Australian courts.

Presentation: The aim of the research is to examine how Australian courts have dealt with assertions by Aboriginal Australians of their sovereignty, history, culture and identity. This will involve a very close analysis of 3 relevant court cases, to identify in particular the discourses embodied in them. These cases are: (1) Coe v Commonwealth (1979) and Coe v Commonwealth (1993) (treating these two as essentially a single case that challenged the legality of British annexation of Australia),
(2) Chapman v Luminis (2001) (the culmination of the litigious saga surrounding the proposed and subsequent construction of Hindmarsh Island Bridge)
(3) Eatock v Bolt (2011) (a case which concerns an action by a group of Aboriginal Australians against a newspaper columnist for racial vilification under the Commonwealth Racial Discrimination Act 1975).

Such an investigation remains highly relevant and significant. It provides a critical appreciation of the extent to which Australian courts (and non-Aboriginal individuals and groups) may be operating to maintain particular forms of post-colonial (or settler-colonial) power relations, which impact negatively on the socio-political aspirations of Aboriginal Australians.

**Biography:** Richard joined NCIS as a PhD scholar on 1 February 2015. In his former country (Malaysia), Richard is a member of an Indigenous ethnic minority (in his erstwhile home state of Sabah), the Kadazan of Penampang.

Richard has academic and professional qualifications in law and, before retiring in February 2011, had practised law in both the private and public sector, the former in Tasmania and Sabah and the latter in Canberra. He also has a Masters Degree in Anthropology (ANU).

**Louisa Di Bartolomeo**  
PhD Scholar, Sydney Law School, The University of Sydney

**Beyond regulation: the impact of legislative protections of Indigenous cultural heritage in Australia.**

**Presentation:** The Anglo-Australian legal landscape for the protection of Aboriginal and Torres Strait Islander cultural heritage is complex, highly politicised and frequently the subject of reform. This current research examines how the law operates, highlighting the significant issues in how cultural heritage is defined and controlled, the processes of decision making, and the failure to provide effective legal remedies to Indigenous Australians.

Despite the real limitations in protecting Indigenous cultural heritage, Louisa argues that heritage law plays an important role in the process of consultation and negotiation. Her thesis explores ways of amending and reinterpreting the law, and proposes alternatives in reshaping the conceptual landscape.

**Biography:** Louisa commenced her PhD in the Faculty of Law at The University of Sydney in 2014. Her previous studies were in law and archaeology, and she has experience working in heritage and museums.

Louisa currently works at Sydney Law School implementing Wingara Mura- Bunga Barrabugu, The University of Sydney’s Aboriginal and Torres Strait Islander Integrated Strategy.

**Alice Kemble**  
PhD Scholar, School of Nursing, The University of Sydney

**Untangling Whiteness in Indigenous Policy in the Northern Territory.**

**Presentation:** Through critical discourse analysis, Alice’s doctoral research seeks to examine the development of Northern Territory Indigenous policy, focussing on Stronger Futures in the Northern Territory. Alice suggests the exclusion of difference and preferring of whiteness in the development of policy contributes to continuing social wrongs (Fairclough 2012) upon Aboriginal people living in the Northern Territory. Social wrongs can be understood as aspects of social systems, forms or orders which are detrimental to human well-being, which could be ameliorated through changes in these systems, forms or orders (Fairclough 2012).

The intention of the research is to name and make visible particular events and interventions in the policy process that enable exclusion and inclusion of Aboriginal difference. In making these events and their impacts known, Alice hopes to enable more ethical participation in policy development and policy development practices, particularly in the Northern Territory. Alice’s presentation provides an overview of the research to date and examines the data selection of differing voices in the policy making process.

**Biography:** After obtaining a Bachelor of Nursing degree, Alice’s career has focused on assisting the government of the day in Indigenous policy, program management and service delivery reform. Joining the public service as a graduate with the Northern Territory, she has played leadership roles in all the recent major reforms in Indigenous Affairs pursued by the Coalition and Labor Governments.

Alice completed a Bachelor of Nursing Honours examining whiteness and cultural safety within Northern Territory Aboriginal health policy and is currently undertaking a PhD with the University of Sydney.
National Centre for Indigenous Studies  
John Yencken Building, #45  
Sullivans Creek Road  
Acton ACT 2601  
Australia  
T +61 (0) 2 6125 6708  
F +61 (0) 2 6125 0103  
E ncis@anu.edu.au  
W ncis.anu.edu.au  
CRICOS #00120C