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

Whose views were believed?

Who was protected?

Who was allowed in?

What was swept under the rug?

The structures/laws upheld whose ideologies?

Who developed our foundations, our Constitution?
## Legislation

<table>
<thead>
<tr>
<th>Title</th>
<th>Jurisdiction</th>
<th>Focus</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aboriginals Fire Arm Regulation Act 1840</td>
<td>New South Wales</td>
<td>Control</td>
<td>[1]</td>
</tr>
<tr>
<td>Aboriginal Orphans Act 1844</td>
<td>South Australia</td>
<td>Control</td>
<td>[2]</td>
</tr>
<tr>
<td>Supply of Liquors to Aborigines Prevention Act 1867</td>
<td>New South Wales</td>
<td>Control</td>
<td>[3]</td>
</tr>
<tr>
<td>Aboriginal Protection Act 1869</td>
<td>Victoria (colonial)</td>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>Aborigines Protection Act 1886 (WA)</td>
<td>Western Australia</td>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>Half-Caste Act 1886 (Vic)</td>
<td>Victoria</td>
<td>Control</td>
<td>[7]</td>
</tr>
<tr>
<td>Half-Caste Act 1886 (WA)</td>
<td>Western Australia</td>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>Act to provide certain matters connected with the Aborigines 1889 (statute 24/1889)</td>
<td>Western Australia</td>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>Aboriginal Protection and restriction of the sale of opium act 1897</td>
<td>Queensland</td>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>Aborigines Protection Act 1909</td>
<td>New South Wales</td>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>Aborigines Act 1910</td>
<td>Victoria</td>
<td>Control</td>
<td>[8]</td>
</tr>
<tr>
<td>Aborigines Act 1911</td>
<td>South Australia</td>
<td>Control</td>
<td>[9]</td>
</tr>
<tr>
<td>Aborigines (Training of Children) Act 1923</td>
<td>South Australia</td>
<td>Control</td>
<td>[10]</td>
</tr>
<tr>
<td>Aborigines Act 1934</td>
<td>South Australia</td>
<td>Control</td>
<td></td>
</tr>
<tr>
<td>Aborigines Protection (Amendment) Act 1940</td>
<td>New South Wales</td>
<td>Control</td>
<td></td>
</tr>
</tbody>
</table>
Control over many aspects of our lives including where we could travel
“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.”
 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

www.lowitja.org.au
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.**’
ULURU STATEMENT FROM THE HEART

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

Our Country and its treaty peoples were the first sovereign nations of the Australian continent and the adjacent islands. This our ancestors did, according to the reckoning of our forebears, from the time that our country was formed, and according to science more than a million years ago.

This sovereignty is a spiritual notion that accords to the ancient and ongoing knowledge of Australia’s indigenous peoples who have always respected, conocer and cared for this country. This land is the birthplace of the nation and the soul, or biyana, of the wisdom of our ancestors.

From the time of the birth of the nation, and the creation of the people, and the sacred finds, from world views in which the land is the ‘beautiful country’.

We respect the constitutional arrangements that determined Australia, and the history that has shaped our country through our people.

Peoples here, we are the most ancient people on the planet. We are not an ‘uninvited people’. Our children are from the oldest family on unbroken land.

This cannot be because we have been here for them. Our youth inherited rules to govern us. They should be our hope for the future.

Here, in the unification of our people, we call for the rights to return to the us, the people of the land, the us, the people of the sea.

We call for the recognition of the land as the birthplace and the soul of the Australian nation. We call for the recognition of the rights of the native people to self-determination, to be the first people in the land.

We call for the unification of our people, the unification of our government, the unification of our nation, the unification of our society, the unification of our people.

In 1992 we were united in 1997 with the heart.

www.lowitja.org.au
What is dominant culture?

“People born outside the dominant culture

“It is just the way that things are - this is normal.”

People born into the dominant culture

“Living and interacting with the dominant culture can be a very difficult experience.”

People born outside the dominant culture
Whose problem? Whose responsibility?

- Responsibility: 3%
- Power: 97%
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.

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

The Lowitja Institute
PO Box 650, Carlton South Victoria 3053 AUSTRALIA
t: +61 3 8341 5555  f: +61 3 8341 5599  e: admin@lowitja.org.au  w: www.lowitja.org.au
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 ourselves ....deep listening enables us to feel our own resistance – the voices in our heads.”