Aboriginal and Torres Strait Islander Cultural Protocols in Victoria

MCRI Guide for Researchers

ACKNOWLEDGMENTS

COVER ILLUSTRATION

JILLAY WANNIK (HEALTHY PATHWAY) by Dixon Patten, Yorta Yorta and Gunnai Artist, Bayila Creative

In 2019, the Aboriginal Health Program commissioned Dixon Patten, a Yorta Yorta and Gunnai artist to create a digital artwork celebrating strong culture, health and wellbeing, and equity for Aboriginal children, young people and families.

The river in the middle represents life's flow and journey.

The hands represent Aboriginal children.

The gum leaves represent the local Kulin Nation and symbolise "Welcome to Country"

The three large circles represent the MCRI implementing programs and policy to influence greater health outcomes for Aboriginal people.

The flowers represent caring, nurturing and growth.

The U-shape symbols within depict parents, carers and support people guiding our young people.

The leaves within spiral outwards, creating a ripple and showing how positive outcomes impact on the individuals, families, mobs and communities.

The smaller coloured circles represent the diverse nations across the Country.

The trail of circles represents our connection to each other.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

ii

Foreword

On behalf of the MCRI Aboriginal Reference group, it is with great pleasure that we share this important guide for MCRI researchers with respect to Aboriginal and Torres Strait Islander cultural protocols in Victoria.

Many researchers would be familiar with ethics guidelines that outline principles for safe, respectful, responsible, high-quality research that is of benefit to Aboriginal and Torres Strait Islander people and communities. Indeed, it has now been nearly two decades since these guidelines were developed and updated in 2018 after close consultation with Aboriginal and Torres Strait Islander stakeholders (National Health and Medical Research Council, 2018). The challenge for researchers is to understand how to enact guidelines and principles in ways that respect and adhere to local Aboriginal and Torres Strait Islander community protocols. This is no small task, and of course, there is no 'manual' or 'rule book,' that will provide all the answers for researchers working in Aboriginal and Torres Strait Islander health. Developing strong relationships with Aboriginal and Torres Strait Islander communities in Victoria, like elsewhere, takes time and there are no short cuts. We also recognise that there is a continuum of knowledge, awareness and confidence in researchers working with and supporting Aboriginal and Torres Strait Islander peoples to improve health and well-being. Practical advice, however, can be helpful. This publication, a first for MCRI, has been produced as a way to complement the utility of national ethical guidelines by providing accessible information around some broad-level, common protocols that we hope will help provide meaning, relevance and practical value for researchers. Whilst such a guide cannot and should never replace cultural competency training and continuous learning, it is intended to be a practical step forward in contributing to the development of more quality, relevant and ethical research undertaken alongside, and with Koorie and Victorian Aboriginal and Torres Strait Islander communities.

This guide provides insightful information that will hopefully make you a better researcher by gaining insight into aspects of Koorie First Nations and Victorian Aboriginal history; developing a better understanding of the impacts of colonisation and some of the key issues and needs of Aboriginal and Torres Strait Islander communities in Victoria today; and becoming familiar with protocols such as welcome to country events, different communication styles, and the importance of data sovereignty.

We strongly encourage and welcome feedback as we want this resource to be a living document that continues to be updated as needed.

MCRI Aboriginal Reference Group members

Bambu Di Kerr Wurundjeri Elder

Helen Kennedy Aboriginal Reference Group Co-Chair

N'arweet Carolyn Briggs Boonwurrung Elder

Justin Mohamed Aboriginal Reference Group Co-Chair

Improving the health and wellbeing of Aboriginal and Torres Strait Islander children, young people and families is a priority of the Institute and we continually aspire to learn how to do better in this area of research.

To address this goal, we are striving to build our Aboriginal research workforce and strengthen our partnerships with Victorian Aboriginal communities. We are grateful for the support of the inaugural MCRI Aboriginal Reference Group who are guiding us in these efforts. We recognise that it will take time if we are to develop genuine, culturally safe Aboriginal and Torres Strait Islander led research processes across the Institute.

Building meaningful relationships with Aboriginal and Torres Strait Islander families and communities in Victoria is fundamental to our ability to work effectively in improving Aboriginal and Torres Strait Islander health.

It is important that our research workforce is aware of the histories of Aboriginal communities in Victoria, the deep spiritual connections of Aboriginal Victorians to country, and the diversity of Aboriginal and Torres Strait Islander ways of caring for children.

A brief guide can only go some way towards this. My hope is that this guide will encourage researchers at the Institute to learn more. I congratulate the MCRI Aboriginal Health Program and the MCRI Aboriginal Reference Group on putting together this guide to Aboriginal and Torres Strait Islander protocols in Victoria and look forward to the conversations and pathways in research it will generate.

Kathryn North Director, Murdoch Children's Research Institute

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

1

CONTENTS

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

2

Introduction

There is no clear consensus across cultures as to how health and wellbeing should be defined. Researchers wanting to work with and support Aboriginal and Torres Strait Islander communities to improve health and wellbeing encounter the challenge of understanding what health and wellbeing means to families.

This includes understanding communities' experiences, aspirations and needs. It requires building strong relationships over time and developing an understanding and respect for the cultures and values of a community. For researchers with little experience in engaging with the Koorie First Nations of Victoria, and Victorian Aboriginal and other Aboriginal and Torres Strait Islander communities in Australia, an understanding of broad level cultural protocols can be a useful starting point.

The cultural diversity that exists within Aboriginal and Torres Strait Islander cultures needs to be acknowledged from the outset. There are significant differences in cultural protocols and the health needs of different Aboriginal and Torres Strait Islander communities across Australia. Nevertheless, within Victoria, it is possible to identify some common cultural protocols and guiding principles that are similar enough across different Koorie and Victorian Aboriginal communities as to hold value and meaning for researchers.

The aim of this guide is to provide researchers at the Murdoch Children's Research Institute (MCRI) with a starting point, an orientation in the right direction towards engaging with Victorian Aboriginal communities in a meaningful way. It is not a replacement for cultural competency training. It is intended to be a brief, practical guide and resource.

Where possible, we have provided links to other resources, so that researchers can find out more about important topics like cultural safety, the impacts of racism, white privilege, and so forth.

Our hope is that this Aboriginal cultural protocols guide will contribute to more researchers at the Institute developing research initiatives alongside, and with, Koorie and Victorian Aboriginal communities. We also hope that it contributes to research that is valued by communities and seen as having benefits and long lasting outcomes for Elders, children and families, and future generations.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

3

Koorie First Nations and Victorian Aboriginal history

1.1 Koorie clan groups of Victoria and the Kulin nations

The Koorie First Nations Peoples have lived on the land now known as Victoria for more than 60,000 years.
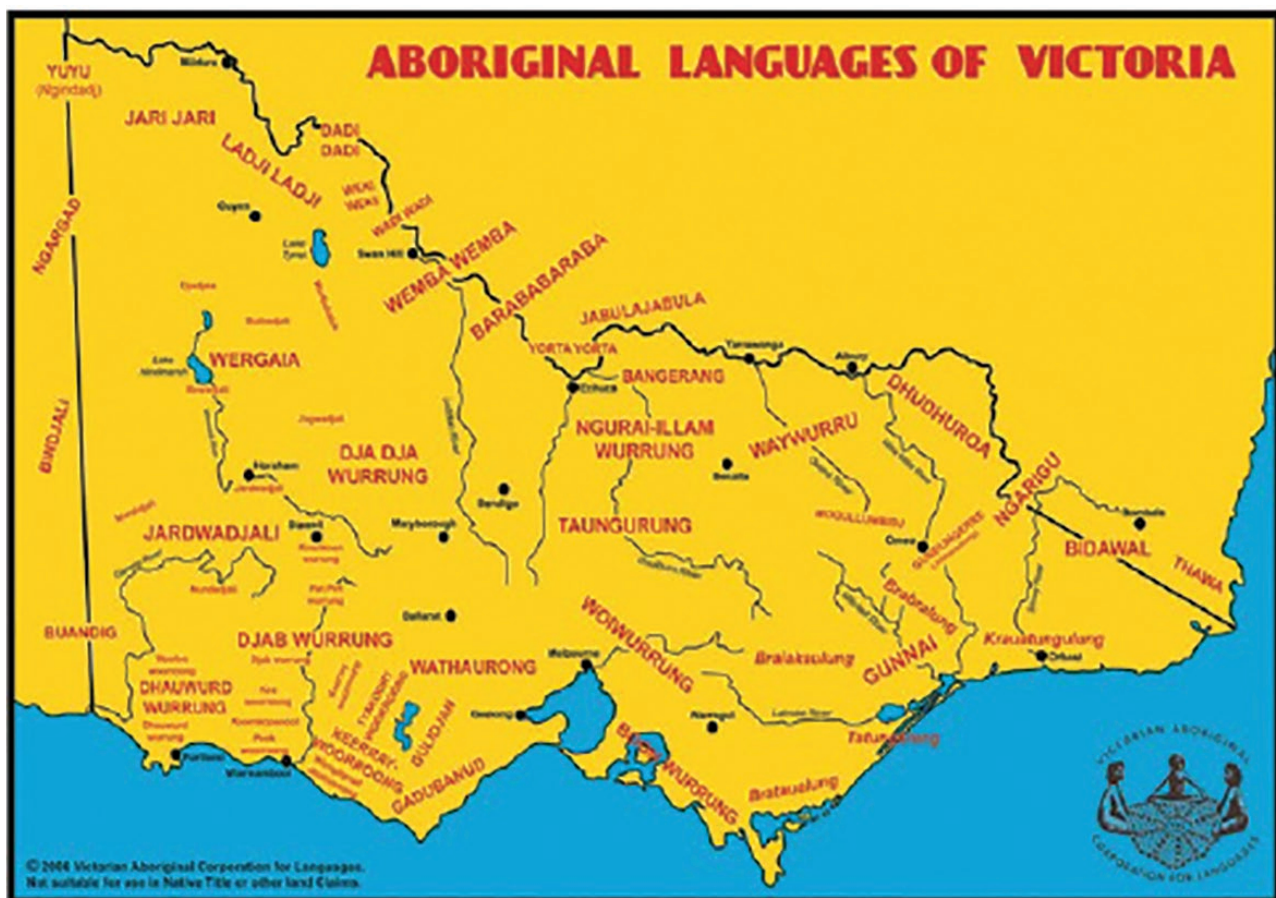

ABORIGINAL LANGUAGES OF VICTORIA

Figure 1. Aboriginal Language Map of Victoria, courtesy of the Victorian Aboriginal Corporation for Languages

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

4

Prior to colonisation, there were more than 30 distinct language or 'clan' groups and an estimated Koorie population of 60,000. There were both shared customs and significant diversity in the beliefs and cultural practices amongst the Koorie clan groups, reflecting each clan's connections over thousands of years to particular environments and sacred areas of land or 'Country'. The MCRI and Royal Children's Hospital site is located on the land of the Wurundjeri clan group, and more broadly the lands of the Kulin nations.

The Kulin Nation consists of five language groups who are traditional custodians of the Port Phillip region of Victoria. These are the Woiwurrung (commonly known as Wurundjeri), Boonwurrung, Dja Dja Wurrung, Taungurung, and Wathaurong Nations. (As Aboriginal languages were originally oral languages, spellings may differ.) The land of the Kulin Nations cover a vast area, including the whole of Melbourne city, and extending from the Barwon and Loddon rivers in the west of Victoria to the Broken and Tarwin rivers in the east (an area of land equal to the size of Tasmania).

Each Kulin clan group is a custodian of specific territories of land accorded by ancient rules passed down by ancestral descent, and which govern such things as custodianship of land, political authority, spirituality, ceremony and cultural obligations and onomic responsibilities. The laws, customs and cultural practices governing each Koorie clan are grounded within a spiritual understanding of the world that is intrinsically tied to the land. In traditional Koorie culture, a person's totem, clan, and identity are tied to particular ancestral beings and stories of creation associated with the area of land or country upon which a person was born. Some ancestral beings hold particular prominence amongst Koorie clans, for example, Bunjil,

a creator being whose features are inscribed upon the caves and rock artwork within the Gariwerd National Park. Some of the most well regarded information about Koorie societies comes from the recorded stories of Koorie people themselves (e.g., Jackomos & Fowell, 1991; Pepper & De Araugo, 1980).

1.2 Koorie histories of colonisation

Although first contact between Koorie peoples and Europeans occurred as early as 1798, the beginning of the colonisation of Victoria is often marked by white settlers' occupation of the Wurundjeri, Boonwurrung and Wauthaurong clan territories in 1835.

The first site of settler establishment that would eventually become the city of Melbourne was a highly significant ceremonial ground and annual gathering place for all of the Kulin clans. As the settlers rapidly grew in number, this sacred area of land was virtually barred to the Kulin peoples. The settlers' stock denuded the land, grazing on many of the plants that were traditional sources of food, and disrupting the habitats of the native animals (Barwick, 1984;

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

5

Presland, 1977). Within three years, white settlers occupied all of the land situated along the Yarra River for farming, and the settlers objected to Kulin people crossing the land. As the Kulin people were increasingly cut off from their land, their traditional movement patterns and ways of life were severely disrupted. They no longer had full access to their renewable sources of water, and edible plant and animal life that had nourished and sustained them for hundreds of generations (Barwick, 1984, 1998; Presland, 1977). Once it became apparent to the Kulin people that the settlers were here to stay, conflict developed. Dispossessed of the land and resources that nourished and sustained them, the Kulin people were forced to steal sheep and supplies in retaliation. One of the first recorded conflicts occurred in 1836 when a party of men employed to collect wattle bark opened fire upon a group of Koories, shooting a young girl in both legs. A second act of violence that soon followed involved a stockman who attempted to rape a Koorie woman. Early settlers made sport of shooting kangaroos and other Koorie resources, while the Koorie people were either shot on sight or imprisoned for killing sheep to provide themselves with food (Presland, 1994). The first recorded massacre of 35 Koorie people occurred in 1836, and many were to follow, with perhaps the largest scale warfare occurring during the 1840s in what would become known as the 'Eumerella Wars', between the fighting Gunditjmara and the settlers of South-Western Victoria (Critchett, 1984).

The loss of life, resulting from massacres, disease, starvation and other hardships, was so great that by 1861 less than 2,000 of the original Koorie peoples of Victoria had survived "what eyewitness accounts called 'wanton slaughter', starvation and the effect of European introduced disease" (Barwick, 1984, p. 110). In 1860, the Board for Protection of Aborigines was established and Koorie people were forced onto missions and reserves across different regions of Victoria in return for rations. The missions were a last refuge for many of the surviving Koorie clans. However, sanctuary came at a high price. The missions were run on a system of Christian education and enforced labour. The cultural beliefs of Koorie people, including language, ceremony and other traditional practices were vigorously suppressed and usually banned (Pascoe, 2008, in Perkins & Langton, 2008). The Board for Protection maintained control and surveillance over every aspect of the lives of

Koorie people, including where they worked, where they lived, how they could take care of their children, and whom they could marry (McKendrick et al., 1990). The Aborigines Act was amended in 1886 and the Board for Protection gained the power to separate Aboriginal children from their families and communities for the purpose of 'care, custody and education'. The amended Act arbitrarily discriminated between 'full blood' and 'half-caste' Aborigines, with 'half-castes' no longer being allowed to live on missions and reserves, with the intention of letting the 'old full bloods die out' (Perkins & Langton, 2008). Pascoe wrote that "nothing could have been more successful in destroying family and community since the war of occupation. Residents were shifted from one reserve to another, at the Board's "whim and prejudice" (in Perkins & Langton, 2008). The missions and reserves of Ebenezer, Lake Tyers, Coranderrk, Cummeragunja, Framlingham and Lake Condah, notwithstanding the authoritarian and controlling rule of the government, became the last sanctuaries for the Koorie peoples. Leaders, such as William Barak, and later Uncle William Cooper and Sir Doug Nicholls, fought tirelessly using petitions and letters to government to hold on to the reserves and secure ownership of the land.

The 1957 Aborigines Act resulted in the introduction of a new Aborigines Welfare Board, and the stated intention of promoting " the moral, intellectual and physical welfare of Aborigines with a view to their assimilation in the general community" (Aborigines Act, 1957, section 6, in Cummins, Scott, & Scales, 2012). From that time onwards, the removal of Aboriginal children from their families by the government was enabled by mainstream child welfare legislation. In 1966, important policy shifts occurred. It was accepted that Aboriginal children should stay with their families if possible, and in 1968 the Aboriginal Welfare Board was abolished. The influence of Aboriginal activism and the Aboriginal rights movement emerged in powerful critiques of land rights, social justice and health. In the early 1970s this led to the establishment of a national framework for protecting the rights of Aboriginal children, and funding for Aboriginal community controlled health, child and welfare agencies. In 1984, Section 50 of the Adoption Act in Victorian legislation required consent from the parents of Aboriginal children in Victoria, with a mandate to find adoptive parents within the child's community (McKendrick et al., 1990; Cummins, Scott, & Scales, 2012).

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

6

It is estimated that between 1835 and 1970, thousands of Aboriginal people were removed from families and raised in institutions or with non-Aboriginal families. Generations of Koorie children were brought up in government institutions or non-Aboriginal foster homes, some never to find their cultural origins. Many of those forcibly removed from their families identify as being a part of the 'Stolen Generations' (Read, 1981). In Victoria, many stolen generation members relegated to the care of the State or non-Aboriginal families later experienced problems of identity and self-worth, growing up on the margins of two worlds. Accounts of physical and sexual abuse, emotional neglect, internalised racism, loss of language and cultural connection, depression, substance abuse and suicide are commonly cited in their stories (Stolen Generations Victoria, 2008). It is difficult to describe the extent of intergenerational loss and cultural fragmentation that has resulted from these policies of removal. It lies unseen to the eye of many non-Aboriginal Victorians but is keenly felt and experienced within many Victorian Aboriginal families today as an intergenerational loss of language and cultural practices. These losses continue to impact identity, family wellbeing and family systems and resources for coping. It often means that by necessity there is an ongoing need for energy and resources to be turned towards healing, stabilisation and cultural renewal.

These experiences have been documented nationwide in the Bringing Them Home National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. On the basis of over 500 testimonies, the Bringing Them Home Report (Dodson & Wilson, 1997) found that the existing services available for members of the Stolen Generation were grossly inadequate, and that without social justice measures aimed at redress, compensation, investment in infrastructure, and nationwide education about the history of child removal, effective healing for the Stolen Generations and their families and communities would not be possible. Nearly three decades later, only a handful of the 54 recommendations from the Bringing Them Home Report have been implemented. Many have lamented the lack of response from the Australian Government with regard to recommendations such as national reparations (e.g. monetary compensation) and the national establishment of the Indigenous child placement principles for children in out-of-home care. The latter holds particular significance as both the Bringing Home Report and subsequent reports have recognised that the removal policies associated with the Stolen Generation continue to impact many Aboriginal families through the intergenerational loss of parenting skills and subsequent further removal of new generations of Aboriginal children (Dodson, 2007; Stolen Generations Victoria, 2008). Indeed, the number of Victorian Aboriginal children in out-of-home care more than doubled between 2012 and 2017, and is more than 12 times higher than the rate for non-Aboriginal children. Victoria has both the highest rate of Aboriginal children in out-of-home care, and Aboriginal children placed on care and protection orders, than any other jurisdiction in Australia (Commission for Children and Young People, 2016; State of Victoria, Department of Health and Human Services, 2018). For many, these statistics signify a structural system that continues to drive inequality and perpetuate cycles of trauma within families, across generations. (Gee, 2016)

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

7

1.3 Koorie peoples and Aboriginal Victorians today

Today approximately 47,000 Koorie and other Aboriginal Victorians live in Victoria, making up 0.8 per cent of the total Victorian population (Australian Bureau of Statistics, 2016).

Almost half of Victoria's Aboriginal population live in urban areas (47%) with the remainder living in rural or regional areas. Aboriginal Victorians are a minority group within their communities wherever they live (Vic Health, 2012). The survival of Koorie peoples is testimony to their resilience and the resistance of past and present Koorie leaders and the efforts of a multitude of unsung heroes.

At the same time, many Koorie people and communities remain deeply affected by the impact of colonisation and the associated loss of land, language and cultural practices.

Many Koorie families still hold the stories and remembrance of the massacre and oppression of their ancestors. Despite the ravages of colonisation, Koorie people have maintained their knowledge and connection to their ancestral countries.

Community perspectives

Grief and loss issues are prevalent in many Aboriginal communities and families and continue to adversely impact on the lives of many people. These grief and loss issues are a combination of European colonisation resulting in the forced removal of children and other underlying factors.

There is a lot of mistrust of non-Aboriginal people from communities and especially from our Elders. They have endured absolute heartbreak over many horrific events from the era of the Stolen Generations. This heartbreak has been handed down from generation to generation.

It is important to develop as deep an understanding as possible of the cultures and histories of the Koorie First People of Victoria. Many Koorie Elders have generously shared their cultural knowledge and stories about their respective clan groups. Places where you can learn more include:
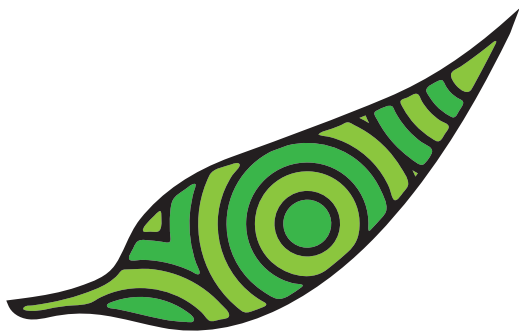
- **First Peoples' Assembly of Victoria** firstpeoplesvic.org
- **Yoo-rrook Justice Commission** yoorrookjusticecommission.org.au/
- **Koorie Heritage Trust** Koorieheritagetrust.com.au/
- **Wurundjeri land council** www.wurundjeri.com.au/
- **Bunjillaka museum** museumsvictoria.com.au/bunjilaka/
- **Melbourne University Billibellarys Walk** murrupbarak.unimelb.edu.au/engage/billibellarys-walk
- **First Australians Episode 4 Freedom for a Lifetime** www.sbs.com.au/ondemand/program/first-australians
- **Australian Human Rights Commission:** humanrights.gov.au/our-work/education/publications/rightsed-bringing-them-home-2010

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

8

Welcome to Country and Acknowledgment of Country

2.1 When, how and why

A Welcome to Country is conducted by a traditional owner/custodian of the respective land on which it occurs. It is usually performed at significant meetings and events, for example, a launch of a Reconciliation Action Plan, at a community event, or a significant event for an organisation.

If traditional custodians are not available to conduct a Welcome to Country, it is appropriate to do an Acknowledgment of Country. This can be done by an Aboriginal or non-Aboriginal person. Generally, Aboriginal people are mindful to identify their people and country when doing an Acknowledgment and to pay respects to Traditional Custodians.

By including a Welcome to Country and/or Acknowledgement of Country into your organisation's activities, you are recognising and paying respect to the Aboriginal peoples on whose country or ancestral land you are meeting. You will also be promoting a mutual respect and understanding of Aboriginal peoples and their cultures to the wider community.

At MCRI, an appropriate acknowledgement, as a starting point, could be like this: *'I would like to begin by acknowledging the traditional owners of this land, the Wurundjeri people, and pay my respects to their Elders, past, present and emerging.'*

We also encourage staff to reflect on their experiences and relationship with the traditional owners, and/or what living on this country has meant to them and their families. A brief sharing about this can accompany the Acknowledgement to Country, to help personalise it and link the acknowledgment to the business at hand.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

9

Elders and leaders

3.1 Who is an Elder?

An Aboriginal Elder is someone who has acquired recognition within the community and is acknowledged by Senior Elders of the respective First Nation as a custodian of knowledge and Lore.

Elders and leaders hold vital cultural and community knowledge and have a great deal of influence over if, when, and how to work with those outside the community. Like all mutual relationships, engagement with Aboriginal communities needs to be based on respect, particularly when dealing with community Elders and leaders

Community perspectives

Our Elders hold a lot of knowledge and are always treated with absolute respect. Our Elders and leaders have a lot of cultural knowledge, and they're not always willing to give some information up to others. It's so important to give them the time,space and respect.

Don't act like you deserve respect, you for sure need to earn it. Titles, qualifications and letters after your name often don't mean a lot to Aboriginal people. It's how you treat the person that matters most.

3.2 Using the terms 'Aunty' and 'Uncle'

In Victorian Aboriginal communities, the terms 'Aunty' or 'Uncle' are often used to show respect for someone significantly older than you.

If unsure about how to address someone older in the Aboriginal community, asking is best. Aunty usually refers to a female Elder, and Uncle to a male Elder.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

10
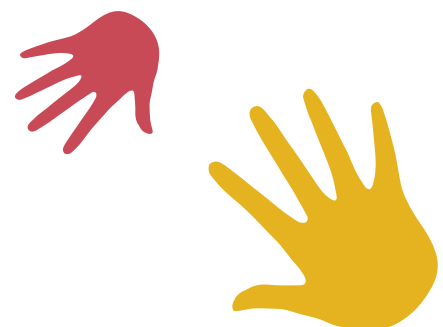
Community engagement and partnerships

4.1 Connecting with Aboriginal communities

Stronger relationships with the local Aboriginal community and Aboriginal organisations, and greater research participation, can be achieved by employing local Aboriginal people as part of your research team.

An important way of making connections is to contact Aboriginal organisations and ask to speak to, and meet with, relevant staff members about the research. It is ideal if you know an Aboriginal staff member or someone linked to that organisation who can help you to set up a time to present and outline your project ideas. Researchers need to seek out and follow cultural protocols when working with Aboriginal people and their communities. This is the starting point for building respectful and positive relationships. It nearly always takes much more time to establish genuine relationships and networks than researchers anticipate. Therefore, community engagement needs to occur as early as possible, long before project planning has reached completion (and NOT simply a few weeks or months before a grant submission).

4.2 Reciprocal relationships and working with Aboriginal people

Inviting relevant community leaders and community members or Aboriginal researchers to be a part of your research advisory group or reference group can be very helpful.

Aboriginal workers often bring a deep understanding of important cultural issues and local protocols. They are most often best placed to provide cultural advice and engage with Aboriginal people within their own communities. As they are usually part of the community and well-known, they have daily access and can talk to local people to promote research ideas and projects. Offering and earning respect, and using appropriate language is very important. It is helpful to speak in plain language and avoid use of complex research terms or jargon. A brief one page summary about your research group or project can also be helpful.

Community perspectives

Important elements of community are Country, family ties and shared experience. Community is about interrelatedness and belonging and is absolutely central to Aboriginality. The best and most effective way to engage and connect with community is to have Aboriginal people on your staff/team. I can't stress this enough.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

11

4.3 Establishing an Aboriginal Advisory Group

One way to facilitate partnerships with Aboriginal and Torres Strait Islander community organisations and communities is to establish a project advisory group or reference group comprising Aboriginal and/or Torres Strait Islander people with knowledge and expertise relevant to the focus of the project.

It is important to set up an project advisory group or reference group as early as possible so that the group has an opportunity to help co-design the project in ways that align with community aspirations and cultural protocols, and to ensure the project is feasible. One of the biggest mistakes researchers often make in Aboriginal and Torrs Strait Islander research is not setting up an advisory or reference group at the earliest stages of research project formation.

Before setting up an Aboriginal advisory group or reference group, important things to consider include:

- who needs to be involved (e.g. Elders, representatives of Aboriginal community controlled health organisations and other community organisations, young people's organisations, grannies' groups, Aboriginal people working in leadership roles in government or mainstream health service settings)

- the purpose of the group and how often it is planned to come together

- whether there is capacity to provide community members with an honorarium to acknowledge and thank them for their contribution

- ways of working that respect Aboriginal and Torres Strait Islander community knowledge and priorities

- how community knowledge and advice will be integrated into project protocols, analysis plans and processes for interpretation and dissemination of information gathered in the project

- how Aboriginal children, young people and families will benefit from the research

- opportunities for reciprocity (e.g. capacity building opportunities for Aboriginal people such as employment and/or learning about research processes by being involved in research activities, such as writing for publication).

The Institute has established an Aboriginal Reference Group to provide advice and direction to the Aboriginal Health Program, the Institute Director and Institute Executive. It is not the role of this group to provide advice or governance to individual projects. This responsibility sits with research groups that are seeking to establish and sustain programs of research working with Aboriginal communities.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

12

4.4 Community organisations and processes of engagement with communities

Local Aboriginal corporations and organisations are important points of contact for establishing the correct people to consult with.

Victorian Aboriginal Community Controlled Health Organisations (ACCHOs): ACCHOs in particular are important organisations to engage with. Broadly, ACCHOs are Aboriginal health organisations with constitutions that ensure all or a majority of the organisation's Directors are Aboriginal, all of whom are voted in by members of the Aboriginal community on a yearly basis. The values, principles and governance structures of ACCHOs are built on the ethos of self-determination and community control. The Victorian Aboriginal Community Controlled Health Organisation (VACCHO) is a great point of contact as they are the peak body for ACCHOs in Victoria. There are more than 20 Aboriginal Community Controlled Health Organisations in Victoria. Links to each service can be found on the Victorian Aboriginal Community Controlled Health Organisation website at (www.vaccho.org.au/workwithus/ms/).

There are also many other important Victorian Aboriginal organisations that serve the Victorian Aboriginal community. Below is a list of some examples, with service description information cited from respective organisation websites.

Victorian Aboriginal Child Care Agency (VACCA): VACCA was founded by Aboriginal Australians in the 1970s, and is a state-wide Aboriginal Community Controlled Organisation providing direct services to Victorian Aboriginal children, young people, families, and community members (www.vacca.org/).

Koorie Youth Council (KYC): The KYC is the representative organisation for Aboriginal and Torres Strait Islander young people in Victoria. KYC advocates to government and community to advance the rights and representation of Aboriginal and Torres Strait Islander young people (koorieyouthcouncil.org.au/aboutus/our-story/).

The Victorian Aboriginal Education Association Incorporated (VAEAI): VAEAI is a peak body for Aboriginal education in Victoria. VAEAI was established in 1976 as the Victorian Aboriginal Education Consultative Group (VAECG). The shared aim of the VAECG was to increase the presence and voice of Koorie people in education decision making. (www.vaeai.org.au/about/).

Victorian Aboriginal Community Services Association Limited (VACSAL): VACSAL is a state-wide agency that provides advice to government on a range of community development issues as well as being a major provider of extensive services to the Aboriginal community in both the metropolitan and some regional communities (http://www.vacsal.org.au/).

Clothing the Gaps Foundation: Clothing the Gaps Foundation is an Aboriginal owned and led social enterprise (profit for purpose business) specialising in health promotion and meaningful Aboriginal community engagement. The team are experts in designing, developing and delivering health promotion programs, services and resources (www.clothingthegapsfoundation.org.au/).

Dardi Munwurrow: Dardi Munwurro delivers a range of family violence, healing and behaviour change programs and services. They aim to break the cycle of inter-generational trauma in Aboriginal families and communities by empowering and inspiring individuals to heal the past, acknowledge the present and create a positive vision for the future. (www.dardimunwurro.com.au/).

Culture is Life: Culture is Life deepens connections and belonging by backing Aboriginal and Torres Strait Islander led solutions to prevent youth suicide and to support young people to thrive. (www.cultureislife.org/about/).

Bubup Wilam: Bubup Wilam, meaning "Children's Place" in Woi Wurrung language, is an Aboriginal community controlled education, health and wellbeing organisation. Bubup Wilam provides Aboriginal

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

13

children, families, and the community with access to an integrated range of health and wellbeing services centring around the child through attending their long day and kindergarten programs. This is then extended to their school aged siblings and the family. (bubupwilam.org.au/).

**Yappera Children's Service Co-operative Ltd:**
Since opening in 1981, Yappera Children's Service Co-operative has been providing high quality, culturally grounded and holistic health and education programs. Yappera, meaning "Belonging Place", is a gathering, learning and wellbeing space for Aboriginal children and their parents, carers, families and community in Melbourne. (yappera.com.au/).

SNAICC National Voice of our Children (SNAICC): SNAICC is the national non-governmental peak body for Aboriginal and Torres Strait Islander children. SNAICC has a dynamic membership base of Aboriginal and Torres Strait Islander community-based child care agencies, Multi-functional Aboriginal Children's Services (MACS), crèches, long day care child care services, pre-schools, early childhood education services, early childhood support organisations, family support services, foster care agencies, family reunification services, family group homes, services for young people at risk, community groups and voluntary associations, government agencies and individual supporters. (www.snaicc.org.au/)

The Yoo-rrook Justice Commission: Following generations of advocacy by Aboriginal Victorians and months of work in partnership with the First Peoples' Assembly of Victoria (Assembly), in May 2021 the Victorian Government established the Yoo-rrook Justice Commission as the nation's first truth-telling process.The Yoo-rrook Justice Commission will investigate both historical and ongoing injustices committed against Aboriginal Victorians since colonisation by the State and non-State entities, across all areas of social, political and economic life. The Commission will be required to deliver an interim report to the Victorian Government by 30 June 2022 and a final report by 30 June 2024. (yoorrookjusticecommission.org.au/)
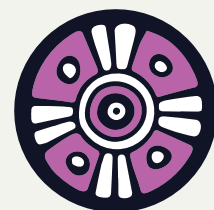
4.5 Partnerships and aligning community and research priorities

While partnerships are fundamental to most research, it is particularly important for conducting Aboriginal research.

This is because, among other things, the impacts of colonisation for Victorian Aboriginal communities have been significant in two areas - the loss of self-determination and autonomy, and inequalities across most health indicators. Given this, one of the most fundamental rights that Victorian Aboriginal communities continue to fight for is community-control encompassing both a voice and the right to participate in decision-making. The extent of health inequality and each community's different experiences of colonisation means that they have distinct needs and priorities. This means it is important to approach communities as early as possible, and to involve them in identifying their needs and aspirations, and co-design of research so that it aligns with their priorities.

Community perspectives

This (lack of engagement, co-design and consultation) happens far too often, non-Aboriginal people thinking they know what's best for Aboriginal communities and people. And it's been happening for many, many years. So important to consult.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

14

4.6 Equity and Indigenous data sovereignty

In recent years, there has been an increasing focus on the lack of Indigenous ownership and control over data.

An international gathering of Aboriginal and Torres Strait Islander and other First Nations scholars in 2015 explored the need for equity around data ownership. Data sovereignty was defined as Indigenous people's "right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as their right to maintain, control, protect and develop their intellectual property over these." (Kukatai & Taylor, 2016).

All researchers involved in Aboriginal and Torres Strait Islander research need to develop an understanding of the implications of Indigenous data sovereignty. Fundamentally, the first steps involve focusing on institutional and organisational systems change, and working with Aboriginal communities to co-design new systems of data collection and custodianship based on principles of Indigenous data sovereignty.

Based on principles outlined by Kukatai and Taylor (2016) who cite the Maori Data Sovereignty network 'Te Mana Raraunga', we believe that researchers and Victorian Aboriginal communities engaged in research need to consider how related research projects will:

- respect and assert Victorian Aboriginal people's rights and interest in relation to data
- ensure data is protected and safe guarded
- ensure the quality and integrity of Aboriginal data and its collection
- ensure Victorian Aboriginal involvement in the governance of data repositories
- support development of Victorian Aboriginal data infrastructure and security systems
- support development of sustainable Aboriginal digital innovation.

Indigenous data sovereignty is a complex process that will take time. Processes to operationalise Indigenous data sovereignty alongside legal and scientific Western knowledge systems will not be straightforward. It is a relatively newly emerging space, and arguably the first question that researchers need to consider is *'how can we work together with Aboriginal communities and community leaders on this?'*

In-depth discussion of Indigenous data sovereignty lies outside the scope of this document. As a starting point, we refer researchers to the monograph titled 'Indigenous Data Sovereignty: Towards An Agenda' press-files.anu.edu.au/downloads/press/n2140/pdf/book.pdf.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers
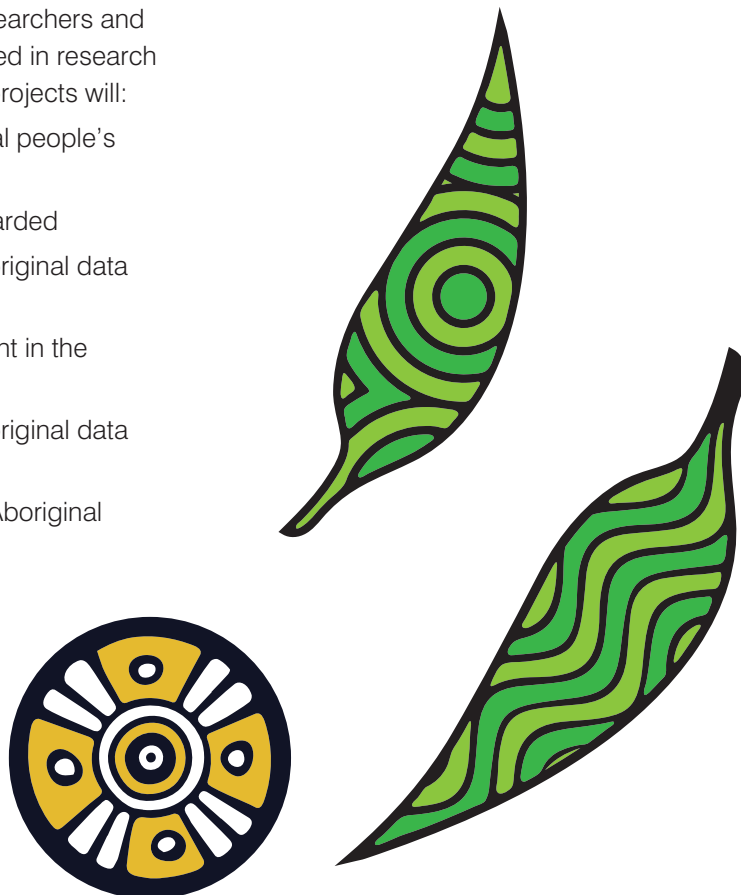
15

Communication and rapport

In the introduction we highlighted the extent of cultural diversity that exists within Aboriginal and Torres Strait Islander groups around Australia.

The 2016 Census identified that 150 Australian Indigenous languages were spoken at home by Aboriginal and Torres Strait Islander peoples. In Victoria alone, there are nearly 40 different clan groups. (cv.vic.gov.au/stories/aboriginal-culture/our-story/38-clans/).

It is important to remember that the customs and cultural practices governing different Koorie clan groups can vary greatly. Researchers need to be mindful of the specific histories and cultural protocols of the respective traditional owner/clan groups involved in any research. At the same time, there are also broad level shared aspects of many Koorie and Aboriginal and Torres Strait Islander cultural groups. For example, a focus on collectivist values and wellbeing, which is often understood as involving connections to land, extended kinship systems, cultural heritage, and the ancestors.

With this in mind, we suggest that the following considerations with regards to communication and building rapport may be useful when engaging with the Koorie and Victorian Aboriginal communities.

Community perspectives

First and foremost, it is valuable for researchers to examine their motivations for engaging in Aboriginal research. It is important not to approach research and building relationships with an attitude or motivation of 'saving' Aboriginal people, or having 'the answers'.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

16

5.1 Language use, interpersonal styles and relationships

- Collectivist worldviews place a high value on interdependence, obligations to others, group identity and kinships systems, and sharing resources and shared ownership.

- Often in Koorie and Victorian Aboriginal families, there are a greater number of significant carers (i.e., multiple carers with Nana and Pop, and Uncles and Aunties, holding central carer roles). This means that children may regularly spend time in different households.

- The role of Elders holds central prominence in communities.

- There is often a strong emphasis placed upon cultural obligations and responsibilities.

- People and families' personal space may be more private and less public.

- In conversations, there may be less eye contact made. This is seen as being respectful of one's personal space and not an indication of rudeness or a lack of trust or engagement.

- Communication can be less direct and involve more yarning or storytelling styles of conversation.

- It is good to ask questions and seek information in a less direct way. Directly personal questions may be seen as more invasive unless you know the person well.

- Confidentiality is always a key issue to consider due to close knit community and kinship ties.

- Respect the use of silence and don't mistake it for misunderstanding a topic or issue. Allow more for silence or pauses.

- Be aware that words might have different meanings in different communities.

- People often introduce themselves by identifying the cultural groups or communities they come from.

- Important elements of community often include links to Country, extended kinships family ties and shared historical experiences. Community is about interrelatedness and belonging and is central to identity.

- Representation is a complex issue. A one-on-one individual discussion does not mean that an individual represents a community, nor that the community has been consulted. Researchers need to check with individuals about who or which part of community they may be speaking for. Often it may require multiple consultations across different sectors in order to gather community views, such as engaging traditional owner groups and Elders, Aboriginal community controlled health organisations, Aboriginal liaison units and other Aboriginal community organisations.

5.2 Building rapport

- Find out which Aboriginal group's Country you live and work on.

- Ask people where they're from from, share stories about yourself or find other topics of common interest.

- Treat people as equals. Aboriginal people often pick up on paternalistic attitudes straight away.

- Be observant and willing to learn.

- Visit local Aboriginal cultural centres to learn more about local culture.

- Explore your local area's history and culture of the local Aboriginal community.

.

- Sometimes the timing for engagement might not be right for the community (for example if there are many recent deaths and sorry business/funerals).

- Sometimes, there is so much happening at one time in an Aboriginal community, that thinking about a research project may not be possible.

- It usually takes much more time to establish networks in the community or find out who the right people are to speak with.

- There are often long lead times before establishing any connections so you need to be patient, empathetic and respectful.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

17

5.3 Sorry business

This is a period of cultural practices following the death of a community member.

This can last for days, weeks, and even months. Grief and loss issues are prevalent in many Aboriginal communities and families and continue to adversely impact on the lives of many people. These grief and loss issues are often a combination of the ongoing impacts of colonisation, such as the intergenerational trauma experienced from policies of forced removal of children from their families, and other underlying factors.

Community perspectives

Remember that cultural issues and responses time-wise for research may be different. Sometimes more value is placed on other priorities. Try to have a flexible timetable because arrangements can change with little or no notice due to a range of community issues you may not be aware of, and have no control over such as "Sorry business" (a death, funeral/mourning period).

On the passing of an Aboriginal person involved in research, contact and approval must be sought and given by family members and/or community leaders to continue to use any resources that the deceased has been involved in developing, for example, quotes attributed to that person, artworks, videos, photographs and voices.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

18
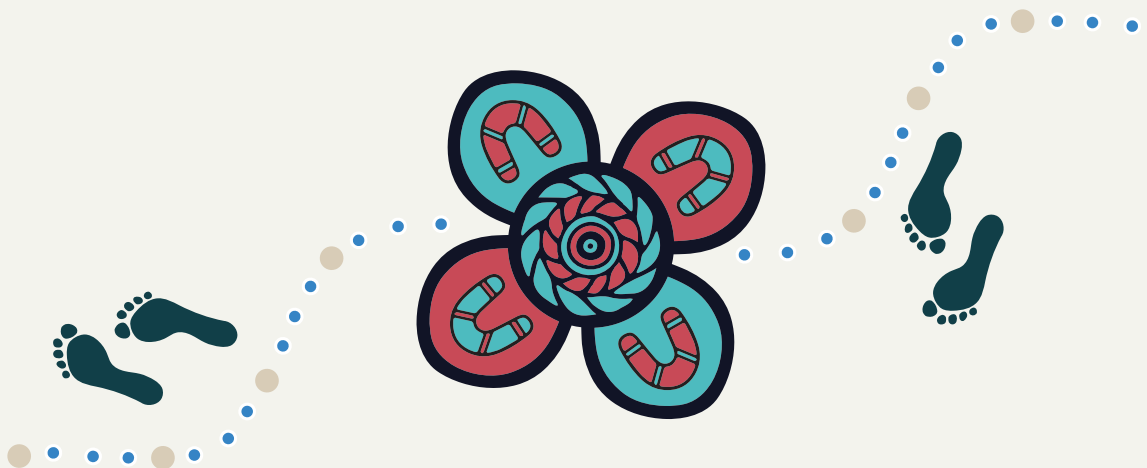
Cultural safety

6.1 Racism

National and Victorian health survey data consistently show that racism continues to be a significant burden on the lives of Aboriginal and Torres Strait Islanders and Aboriginal Victorians.

Depending on the measures used and methods of sampling, Victorian and national surveys show that between 27% to 97% of Aboriginal and Torres Strait Islander Australians report experiencing racism in the past year (Markwick, Ansari, Clinch & McNeil, 2019; Paradies, 2006; Paradies, Harris & Anderson, 2008).

There is mounting evidence that racism and discrimination have profound negative effects on the health of Indigenous children, with potential to affect health across the lifecourse. Research conducted by the Intergenerational Health group at MCRI showed that Aboriginal women who reported experiences of discrimination and unfair treatment during pregnancy were more likely to have a baby with low birthweight than Aboriginal women who did not report these experiences (Brown, 2019). Analyses of data from the Longitudinal Study of Indigenous Children indicated that Indigenous children whose primary carer reported experiences of racial discrimination were more likely to experience emotional and behavioural difficulties, sleep difficulties and asthma (Shepherd et al., 2017). Similarly, data from the Victorian Aboriginal Young People's Project showed that self-reported racism was associated with poor mental and general health among urban Aboriginal young people, with over half of young people in the study (52%) reporting experiences of racism (Priest, Paradies, Stewart & Luke, 2011).

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

19

6.2 Cultural safety

These findings point to the ongoing pervasiveness of racism in Victorian and Australian society and force us to consider in what ways racism may be implicit in areas of health research.

Similar to the health care industry, we need to think about how we as researchers can foster environments of cultural safety with Aboriginal families and communities. This includes examining our own implicit biases, attitudes, assumptions and stereotypes about Aboriginal people that might be contributing to health inequalities through reduced opportunities for Aboriginal children and families to participate in research, harmful research practices and/or biased interpretation of research findings. Curtis and colleagues (2019) wrote that 'Cultural safety foregrounds power differentials within society, the requirement for health professionals to reflect on interpersonal power differences (their own and that of the patient), and how the transfer of power within multiple contexts can facilitate appropriate care for Indigenous people.'

Sadly, there are many examples of research practices that have been harmful to Aboriginal people in the past, and still too few examples of high quality research conducted in ways that foreground the sovereignty and knowledge of Aboriginal people. The National Health and Medical Research Council (NHMRC) RoadMap 3 Strategic Framework of Improving Aboriginal and Torres Strait Islander Health through Research recognises that strong community engagement, ethical consultation and partnership arrangements are essential for research to translate into benefits and health improvements for Aboriginal and Torres Strait Islander communities. This and other frameworks outlining values and principles for Aboriginal and Torres Strait Islander research provide guidance on steps that researchers can take to address historic power differentials by working in equivalent intercultural partnerships with Aboriginal and Torres Strait Islander communities.

Fundamentally, this requires:

- being open to different ways of thinking about health and wellbeing, ways of bringing up children, and ideas about family and community
- taking time to listen and build understanding
- recognising implicit assumptions
- being open to different ways of interpreting and presenting data
- acknowledging the ongoing legacies and impacts of colonisation and ways in which the safety and sovereignty of Aboriginal and Torres Strait Islander people have been and continue to be breached
- developing respectful long-term relationships and partnerships that recognise and work to break down power differentials.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

20
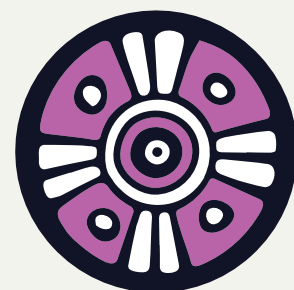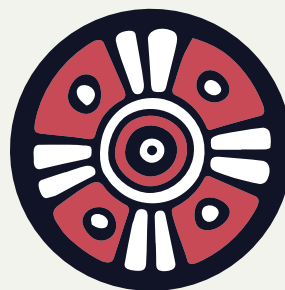
Aboriginal and Torres Strait Islander national research guidelines and principles

7.1 Aboriginal research ethics

It has been nearly two decades since the NHMRC, in consultation with Aboriginal and Torres Strait Islander researchers and communities, established ethics guidelines that outline principles for safe, respectful, responsible, high quality research that is of benefit to Aboriginal and Torres Strait Islander people and communities.

These guidelines were updated in 2018 and are available on the NHMRC website. (National Health and Medical Research Council, 2018).

The NHMRC acknowledges the cultural diversity that exists within and between Aboriginal and Torres Strait Islander cultural groups, with each having their own established values and protocols. The guidelines continue to be underpinned by the six overarching core values of spirit and integrity, cultural continuity, equity, reciprocity, respect, and responsibility (See Figure 2, www.nhmrc.gov.au/about-us/resources/ethical-conduct-research-aboriginal-and-torres-strait-islander-peoples-and-communities).

Figure 2. Six core values outlined on the NHMRC website

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

21

As outlined on the NHMRC website, these six core values are intended to ensure that research undertaken with Aboriginal and Torres Strait Islander people and communities:

- respects the shared values of Aboriginal and Torres Strait Islander peoples
- is relevant for Aboriginal and Torres Strait Islander priorities, needs and aspirations
- develops long-term ethical relationships among researchers, institutions and sponsors
- develops best practice ethical standards of research.

Other ethical research guidelines have been developed by Aboriginal organisations, such as those of the South Australian Aboriginal Health Research Accord and Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Code of Ethics:

South Australian Aboriginal Health Research Accord, 2014

www.sahmri.org/aboriginal-health-equity-theme/resource-6/

AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research, 2020

aiatsis.gov.au/research/ethical-research/guidelines-ethical-research-australian-indigenous-studies

7.2 Indigenous research methodologies

We encourage researchers involved in Aboriginal research to familiarise themselves, at least broadly, with Indigenous research methodologies.

This is a diverse and growing field and it is beyond the scope of this guide to explore in-depth. Windchief and colleagues (2017) have emphasised that Indigenous research methodologies represents a way of researching that is distinct from Indigenous research, which more broadly encompasses all research done in Indigenous communities (irrespective of methods and approaches used). They defined Indigenous research methodologies as:

Indigenous research methodologies in Australia includes the works of Aboriginal scholars such as Karen Martin (2003), Aileen Moreton-Robinson (2017) and Lester-Irabinna Rigney (1995, 2001). As an example, Rigney (2001) defines Indigenous research methodologies as comprising three core interrelated principles:

(1) privileging Aboriginal voices

(2) political integrity, and

(3) resistance, as the emancipatory imperative.

'the unique ways researchers use Indigenous positionality and perspective to perform research with and within Indigenous communities. Indigenous methodologies center and privilege the Indigenous community's voice(s) in an effort to contribute to the community' (Windchief et al., 2017)

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

22

Calendar of significant cultural events and resources

8.1 Significant annual cultural events

JANUARY 26TH
INVASION/SURVIVAL/AUSTRALIA DAY

There is little to celebrate for most Aboriginal and Torres Strait Islander people in Australia on this date. It is a commemoration of a deep loss – the loss of sovereign rights, loss of land, loss of family and the loss of the right to practise culture.

FEBRUARY 13TH
NATIONAL APOLOGY DAY

This event marks the anniversary of the Apology in 2008 to Australia's Indigenous people in the House of Representatives. The apology was made by then Prime Minister, Kevin Rudd for past laws, policies and practices that have impacted on Australia's First Nations People, particularly members of the Stolen Generations. This motion was supported by the Opposition and passed through both houses of parliament.

MARCH (AROUND THE 15TH)
NATIONAL CLOSE THE GAP DAY

In 2006, more than 40 national organisations came together to form Close The Gap – Australia's largest ever campaign to improve the health of Aboriginal and Torres Strait Islander people.

MAY 26TH
NATIONAL SORRY DAY

National Sorry Day is significant for those Aboriginal and Torres Strait Islander children who were forcibly removed from their families, communities and cultural identity to assimilate. Past government policies of forced removal remained in place until the early 1970s. The children, who were taken from their families are known as 'The Stolen Generations'.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

23

MAY 27TH – JUNE 3TH
NATIONAL RECONCILIATION WEEK

At its heart, reconciliation is about strengthening relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous peoples, for the benefit of all Australians. National Reconciliation Week is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia. The week commemorates two significant milestones in the reconciliation journey — the successful 1967 referendum, and the High Court Mabo decision respectively. Reconciliation must live in the hearts, minds and actions of all Australians as we move forward, creating a nation strengthened by respectful relationships between the wider Australian community, and Aboriginal and Torres Strait Islander peoples.

National Reconciliation Week started as the Week of Prayer for Reconciliation in 1993 (part of the International Year of the World's Indigenous Peoples) and was supported by Australia's major faith communities. In 1996, the Council for Aboriginal Reconciliation launched Australia's first National Reconciliation Week. In 2000, Reconciliation Australia was established to continue to provide national leadership on reconciliation. In the same year, approximately 300,000 people walked across Sydney Harbour Bridge as part of National Reconciliation Week, to show their support for reconciliation. Today, National Reconciliation Week is celebrated by businesses, schools and early learning services, organisations, and individuals Australia-wide. Hundreds of National Reconciliation Week events are held each year.

JUNE 3RD
MABO DAY

Mabo Day commemorates Mer Island man Eddie Koiki Mabo and his successful efforts to overturn the legal fiction of terra nullius, or 'land belonging to no-one'. The Mabo and others v Queensland (No 2) (1992) case, led by Eddie Mabo, fought the legal concept that Australia and the Torres Strait Islands were not owned by Indigenous peoples because they did not 'use' the land in ways Europeans believed constituted some kind of legal possession. The case was heard over ten years, starting in the Queensland Supreme Court and progressed through to the High

Court of Australia. Following the Mabo decision, Australia's Federal Parliament passed the Native Title Act 1993 which established a legal framework for native title claims throughout Australia by Aboriginal and Torres Strait Islander peoples. www.reconciliation. org.au/commemorating-mabo-day/

JULY
NATIONAL NAIDOC WEEK (first Sunday in July until the following Sunday, every year)

NAIDOC Week celebrations are held across Australia each July to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. The week is a great opportunity to participate in a range of activities and to support your local Aboriginal and Torres Strait Islander community. NAIDOC originally stood for 'National Aborigines and Islanders Day Observance Committee'. This committee was once responsible for organising national activities during NAIDOC Week and its acronym has since become the name of the week itself. Local community celebrations during NAIDOC Week are often organised by communities, government agencies, local councils, schools and workplaces. Each year, there is a different focus city for the National NAIDOC Awards Ceremony. The focus city, National NAIDOC Poster Competition and the NAIDOC Awards recipients are selected by the National NAIDOC Committee. To find out more about the origins and history of NAIDOC Week visit the website: www.naidoc.org.au/about/history

AUGUST 4TH
NATIONAL ABORIGINAL AND TORRES STRAIT ISLAND CHILDREN'S DAY

National Aboriginal and Islander Children's Day (NAICD) is a time Aboriginal and Torres Strait Islander families and communities, and all Australians, celebrate the strengths and cultures of Aboriginal and Torres Strait Islander children. It was first organised and observed by the Secretariat of National Aboriginal and Islander Child Care in 1988.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

24

REFERENCES

Barwick, D., Barwick, R. E., & Barwick, L. E. (1998). *Rebellion at Coranderrk*. Canberra, Australia Aboriginal History Inc.

Barwick, D. E. (1984). Mapping the past: an atlas of Victorian clans 1835-1904. *Aboriginal History, (8)*,100-131.

Brown, S.J., Gartland, D., Weetra D., Leane, C., Francis, T., Mitchell, A., Glover, K. (2019). Health care experiences and birth outcomes: results of an Australian birth cohort. Women and Birth, 32 (5), 404-411.

Commission for Children and Young People. *'Always was, always will be Koori children': Systematic inquiry into services provided to Aboriginal children and young people in out-of-home care in Victoria.'* (2016). Commission for Children and Young People, Melbourne, Australia.

Critchett, J. (1984). A Closer Look at Cultural Contact: Some Evidence from 'Yambuck' Western District, Victoria. *Aboriginal History*, 8(1), 12-20.

Cummins, P. D., Scott, D., & Scales, B. (2012). *Report of the Protecting Victoria's Vulnerable Children Inquiry*. Melbourne, Australia: State Government of Victoria. Department of Premier and Cabinet.

Dodson, M., & Wilson, R. (1997). *Bringing them home: Report of the National Inquiry into the separation of Aboriginal and Torres Strait Islander children from their families*. Canberra, Australia: Human Rights and Equal Opportunity Commission.

Dodson, M. (2007). Bully in the playground: a new stolen generation? In J. Altman & M. Hinkson (Eds.), *Coercive Reconciliation: Stabilise, Normalise, Exit Aboriginal Australia* (pp. 85-96). Melbourne, Australia: Arena Printing and Publishing.

Gee, G. (2016). *Resilience and Recovery from Trauma among Aboriginal Help Seeking Clients in an Urban Aboriginal Community Controlled Health Organisation*. Unpublished Doctor of Philosophy thesis. University of Melbourne Australia.

Jackomos, A., & Fowell, D. (1991). *Living Aboriginal history of Victoria: Stories in the oral tradition*. Cambridge: Cambridge University Press.

Kukatai. T & Taylor, J. (2016). *Indigenous Data Sovereignty – Towards an agenda*. Centre for Aboriginal Economic Policy Research. Australian National University Press.

Markwick, A., Ansari, Z., Clinch, D. & McNeil, J. (2019). Experiences of racism among Aboriginal and Torres Strait Islander adults living in the Australian state of Victoria: A cross-sectional population-based study. BMC *Public Health,* 19(1), 309.

Martin, K. M. B. (2003). Ways of knowing, being and doing: A theoretical framework and methods for indigenous and indigenist re search. *Journal of Australian Studies*, 27(76), 203-214.

Moreton-Robinson, A. (2017). Relationality: A Key Presupposition of an Indigenous Social Research Paradigm. Sources and Methods in Indigenous Studies, (7), pp.69-77. Routledge, United Kingdom.

McKendrick, J., Thorpe, M., Cutter, T., Austin, G., Roberts, W., Duke, M., & Chiu, E. (1990). A unique mental health network for Victorian aboriginal people. *The Medical journal of Australia,* 153(6), 349-351.

National Health and Medical Research Council (2018). *RoadMap 3 Strategic Framework of Improving Aboriginal and Torres Strait Islander Health through Research*. National Health and Medical Research Council. Canberra.

National Health and Medical Research Council, Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders (2018), Commonwealth of Australia: Canberra.

Paradies, Y. (2006). A systematic review of empirical research on self-reported racism and health. *International Journal of Epidemiology,* 35(4), 888-901.

Paradies, Y., Harris, R., & Anderson, I. (2008). *The impact of racism on Indigenous health in Australia and Aotearoa: Towards a research agenda.* Darwin, Australia: Cooperative Research Centre for Aboriginal Health.

Pepper, P., & De Araugo, T. (1980). *You are what you make yourself to be: The story of a Victorian Aboriginal family,* 1842-1980. Melbourne, Australia: Hyland House.

Perkins, R., & Langton, M. (2008). *First Australians: An illustrated history.* Melbourne, Australia: The Miegunyah Press.

Presland, G. (1977). Aboriginal local groups and seasonal exploitation in Southwestern Victoria. *The Artefact, 2*(4), 197-208.

Presland, G. (1994). *Aboriginal Melbourne: The lost land of the Kulin people*. New York, NY: McPhee Gribble.

Priest, N., Paradies, Y., Stewart, P. & Luke, J. (2011). Racism and health among urban Aboriginal young people. *BMC Public Health,* 11(1), 568.

Read, P. (1981). The Stolen Generations: The removal of Aboriginal People in NSW from 1883 to 1969. *NSW Ministry of Aboriginal Affairs*, Occasional Paper, 1.

Rigney, L. I. (1995). Indigenous Australians: Addressing racism in education. *Dulwich Centre Newsletter,* 2, 5-15.

Rigney, L. I. (2001). *A first perspective of Indigenous Australian participation in science: Framing Indigenous research towards Indigenous Australian intellectual sovereignty.* Adelaide, Australia: Aboriginal Research Institute, University of South Australia.

Shepherd, C.C.J., Li, J., Cooper, M.N., Hopkins, K.D. & Farrant, B.M. (2017). The impact of racial discrimination on the health of Australian Indigenous children aged 5-10 years: analysis of national longitudinal data. *Int J Equity Health,* 16(1):116.

Stolen Generations Victoria. (2008). *Unfinished Business: Final report of the 'Unfinished Business' Reparations, Restitution and Rehabilitation' forums*. Held between May and September of 2008 in Aboriginal communities throughout Victoria. Preston, Australia: Stolen Generations Victoria: Author.

State of Victoria, Department of Health and Human Services, *'Wungurilwil Gapgapduir: Aboriginal Children and Families Agreement'* (2018). Victorian Government. Melbourne, Australia.

Vic Health. (2012). *Aboriginal Health* in Victoria: Research Summary. Melbourne, Australia: Vic Health. Accessed from www.vichealth.vic.gov.au/publications.

Windchief, S., Polacek, C., Munson, M., Ulrich, M. & Cummins, J.D. (2017). In reciprocity: responses to Critiques of Indigen0us Methodologies. Qualitative Inquiry, (24) 8, doi.org/10.1177/1077800417743527.

Aboriginal and Torres Strait Islander Cultural Protocols in Victoria. MCRI Guide for Researchers

25