

# CATSINaM

CONGRESS OF ABORIGINAL AND TORRES  
STRAIT ISLANDER NURSES AND MIDWIVES

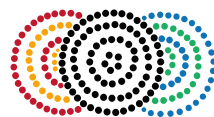
## Discovery

Janine Mohamed, CEO CATSINaM



I would like to acknowledge the  
Traditional Owners of the land  
which we are meeting on, the  
Noongar People and pay my  
respect to Elders, past and present  
and our future emerging  
generations

*Unity and Strength through Caring*



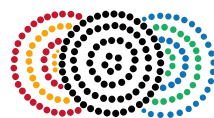
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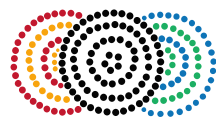
THE BEST OF THE BEST  
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# BACK TO THE FUTURE

A GREAT FUTURE  
A GREAT FUTURE

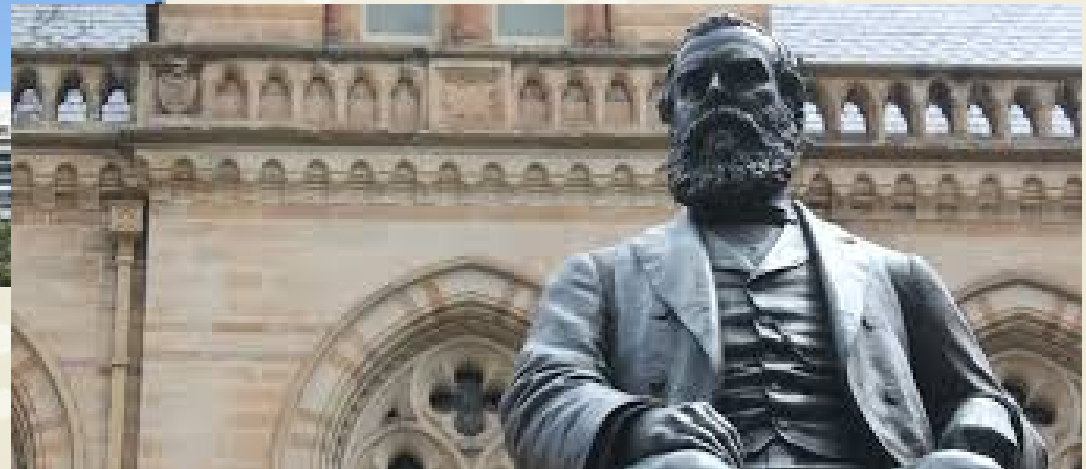


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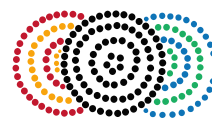


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# Settler Monuments



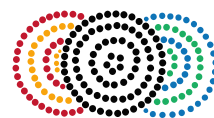
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### Survival of Aboriginal Australians should be a cause for national pride

“Among the trove of **discoveries** are the world's oldest stone axes with polished and sharpened edges, proving that the earliest Australians were among the most sophisticated tool-makers of their time: no other culture had such axes for another 20,000 years”

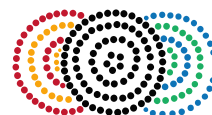
f SHARE TWEET MAIL MORE

Science has rewritten the history of Australia – of humans, even – by proving that Aboriginal people have lived here at least 65,000 years. That's 18,000 years longer than previously known and exceeds even outlying expectations by 5000 years.

The revelations from an ancient campsite under a sandstone rock shelter in Kakadu, Northern Territory, may mean modern humans trekked further and faster out of Africa than previously thought. Indigenous Australians may be not just the first Australians but first in the world to master some of the skills that denote civilisation. Here's proof Australian Aborigines undertook the world's first major maritime migration, sailing a minimum of 90 kilometres across open sea. That was the true first fleet.



Traditional owners Simon Mudjandi, Rosie Mudjandi, May Nango and Mark Djanjomerr at the Kakadu rock shelter where Australian history has been re-written. Photo: Glenn Campbell



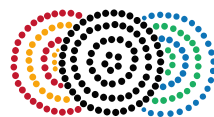
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CONGRESS OF ABORIGINAL AND TORRES STRAIT ISLANDER NURSES AND MIDWIVES

# Dr. Irahapeti Ramsden



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# Cultural Safety vs. Cultural Awareness

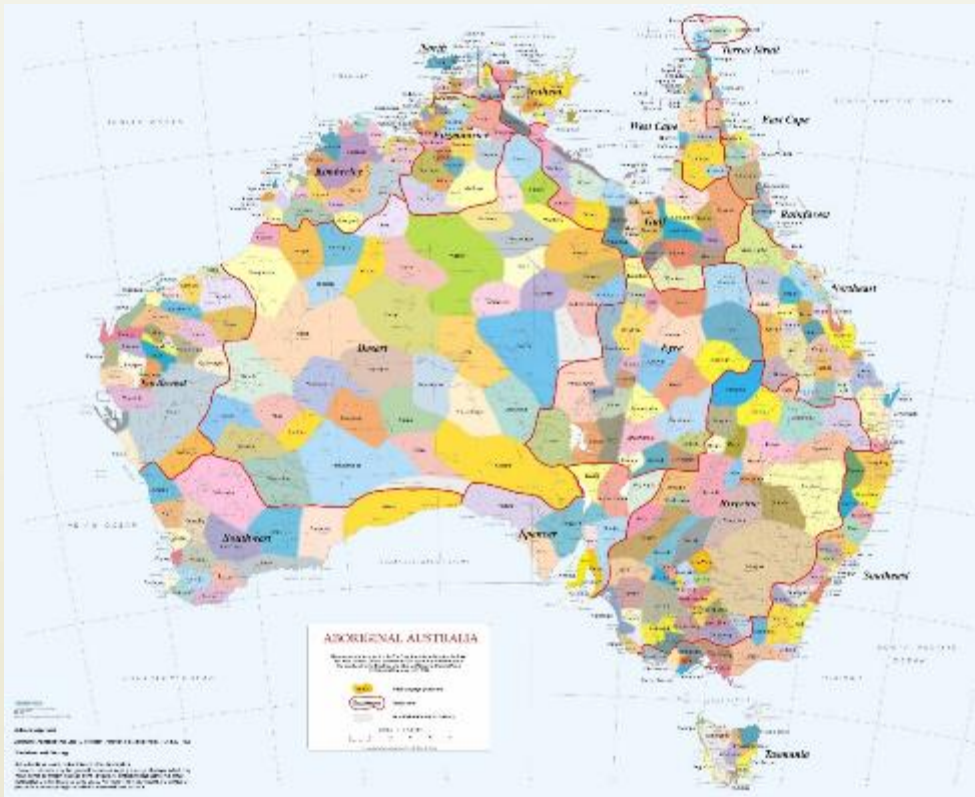
- Cultural Awareness :
  - Acknowledges differences
  - Doesn't seek broader context or understanding
  - The gaze is outwards
  - Very limited behavior change



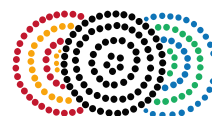
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# Diverse Aboriginal Australia



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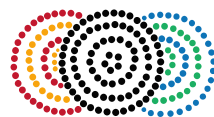
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Take away: CS is 'knowing thy self, the gaze is inward... not outward



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

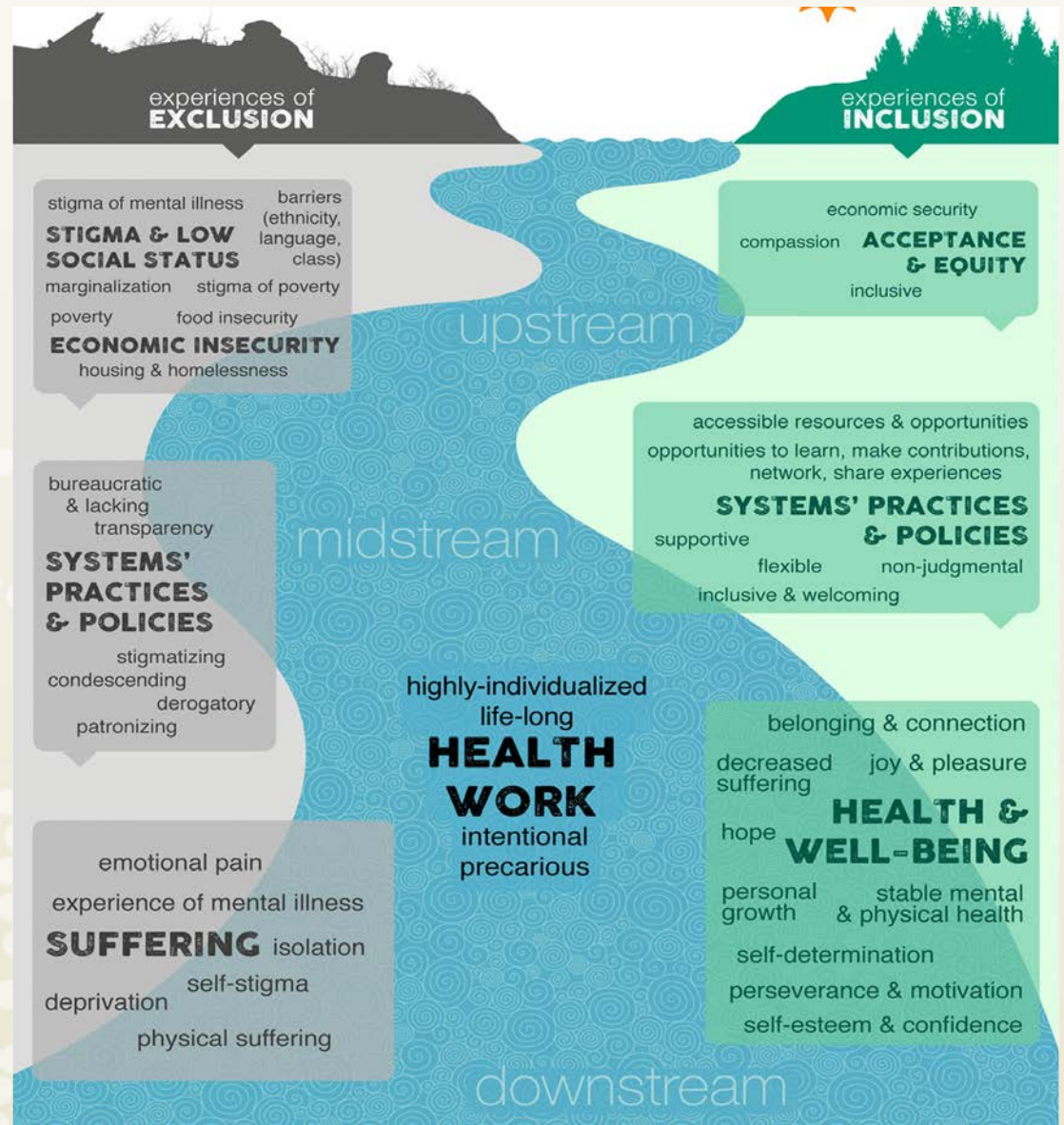
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“An appreciation of the historical context of colonisation, the practices of racism at individual and institutional levels, and their impact on First Nations people’s living and wellbeing, both in the present and past”.



# Analogy of why Aboriginal and Torres Strait Islander people should decide..

‘Men wouldn’t be asked if sexism was eradicated, nor should women be asked to fix sexism. Similarly white people wouldn’t be asked if racism has been eradicated and Indigenous people shouldn’t be asked to fix it’

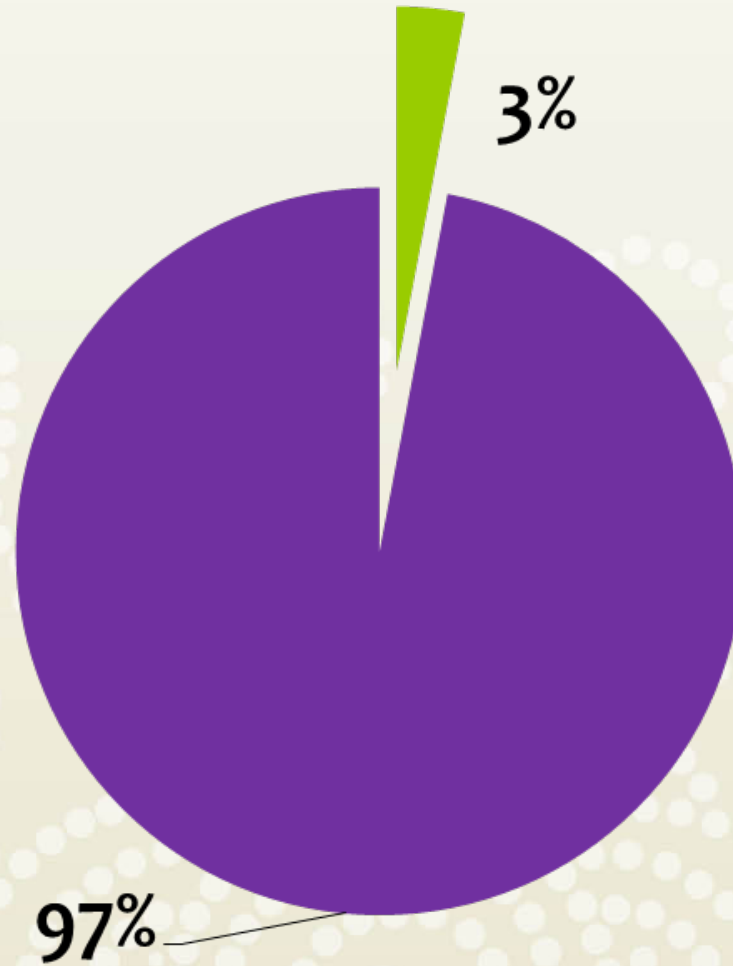
Dr Greg Phillips

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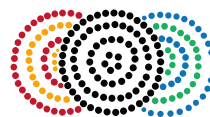


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# Whose problem? Whose responsibility?



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# Dominant culture

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

People born into the dominant culture

People born outside the dominant culture

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

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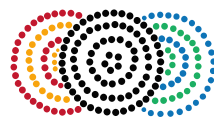


# In straightforward terms...

**Cultural racism** positions Aboriginal and Torres Strait Islander peoples as 'the problem'.

**Institutional racism** occurs when non-Aboriginal people believe they have the answers to address 'the problem'.

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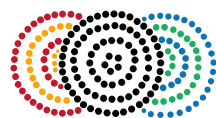
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**Homes Are Sought For These Children**

A GROUP OF TINY HALF-CASTE AND QUADROON CHILDREN at the Darwin half-caste home. The Minister for the Interior (Mr Perkins) recently appealed to charitable organisations in Melbourne and Sydney to find homes for the children and rescue them from becoming outcasts.

*I like the little girl in centre of group, but if taken by anyone else, any of the others would do, as long as they are black.*

Courtesy: Wikimedia Commons

**HISTORICAL**

# Blacks slain for science's white superiority theory

**B**ENNELONG Point is one of the brightest spots on Sydney Harbour, with the Opera House and the green hills rising above from the Botanic Gardens.

Named after the Aborigine who befriended Governor Phillip during the first six months of the fledgling European colony, the point has become a symbol of friendship between black and white Australians.

But beyond its name, it also represents a shameful chapter in the treatment of Aborigines by the British settlers. Despite their friendly bond between Bennelong and Phillip, he was not long before Aborigines were slaughtered wholesale and the bones from their sacred graves dug up to prove the racist theory of white superiority.

Governor Phillip's relationship with Bennelong was much more of an elaborate scientific experiment than a warm friendship.

Bennelong was about 25 years old when he was captured by the Governor's men from the local tribe. He was starved and tortured and forced to wear a British coat and taken to dinner with the Governor as a colonial trophy.

They taught him to speak English, to drink, smoke, to fight, to wear culture and to dress like a top. He quickly became the favorite servant for Phillip and the colony's leaders and officials. In all, he was treated like a dog in the village like Governor Phillip.

Phillip later had Bennelong and other Aborigines in the way of the European army.

Like other Aborigines, Phillip died after being poisoned by his brother, Bennelong, suffered an

The systematic mistreatment of Aborigines continued well into this century, with many rounded up and chained together like animals.

Aborigines were viciously abandoned by Phillip when he finally returned from his governorship. Like a discarded animal, he was abandoned and left to die. Bennelong and Yemmerrawanne spent their last years in London miserable and abandoned, suffering severe culture shock and homesickness.

In May 1941, Yemmerrawanne died after being poisoned by his brother, Bennelong, suffered an

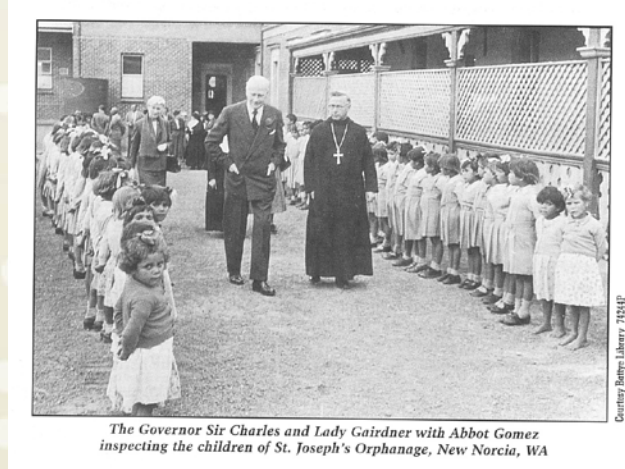
Australian history came after a public call for Aborigines, made by Queensland Museum Director H.A. Langford in 1911.

Northern Territory cattle station manager Fred Barry reported to Langford in 1911, including a photograph of seven dead Aborigines, one marked with a cross. "There was no trouble to get the men to take their

and sent overseas to support a settlement.

It also appears Aborigines were chained to various specimens for science and were killed for display. H. Williams, a gold-rush entrepreneur who owned the mine of Barkly in Queensland, contains confessions about the killing of an Aborigine who was later used for display.

The Daily Telegraph Photo, Tuesday, April 26, 1941



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# Lock hospital Invite

**SAVE THE DATE**

**LOCK HOSPITAL  
CENTENNIAL COMMEMORATION**

*The beginning of a year of recognition and  
acknowledgement of the story and history of the  
Bernier and Dorre Island Lock Hospital tragedy*




**WED 9 JANUARY 2019 AT  
3.00PM IN CARNARVON**

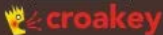
**HEALING CIRCLE THUR 10 TOWN BEACH**

*www.lockhospital.com.au*

**To Register your interest, please contact the Community  
Development Officer Nadine on 99 410000 or  
brown.n@carnarvon.wa.gov.au**

**PROUDLY SUPPORTED BY**

   Healing Foundation

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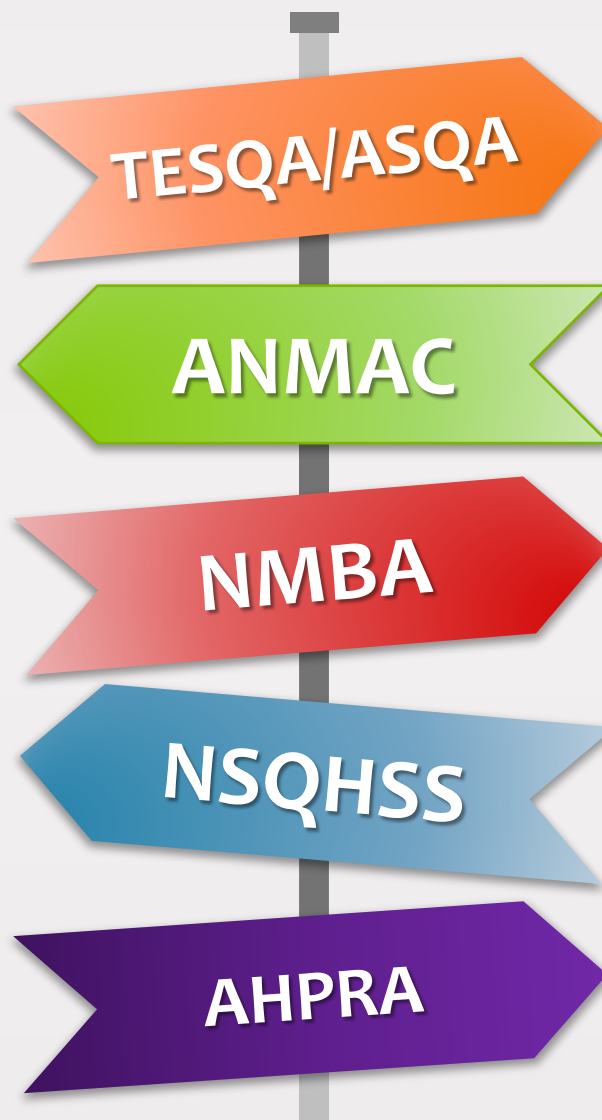
# Signposts for cultural safety

2018 Registered Nurse  
Standards

2014 Midwife  
Standards

2017 Enrolled Nurse  
Standards

2<sup>nd</sup> edition 2018:  
Organisational  
level



Regulating systemic  
and provider risk

2018 Code of  
Conduct: Individual  
professional level

2018 Cultural  
Safety Statement  
of intent

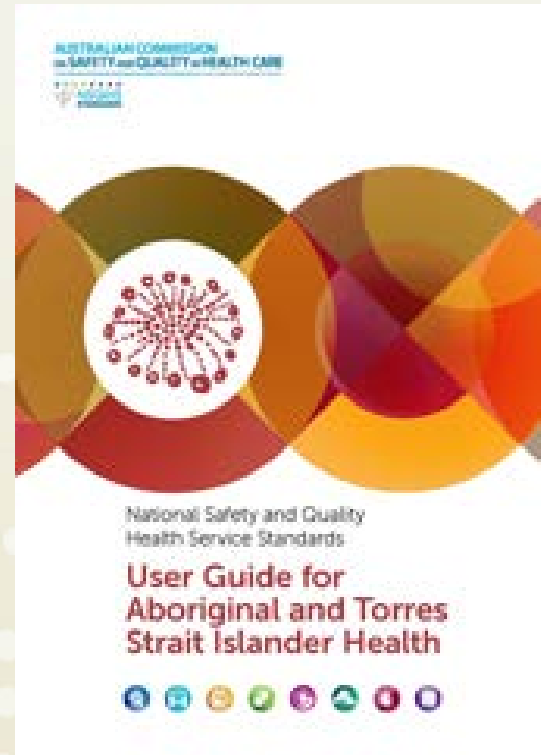
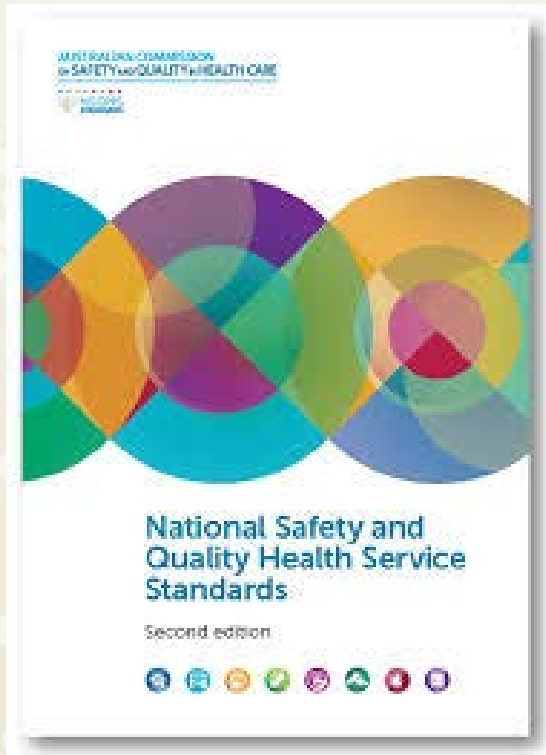
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# National Safety and Quality Health Service Standards



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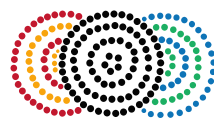
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# Discovering the future



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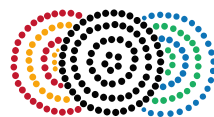


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# Cultural determinants of health:

- stronger individual and collective identities
- self-determination
- freedom from discrimination
- individual and collective rights
- freedom from assimilation and destruction of culture
- protection from removal/relocation
- connection to, custodianship, and utilisation of country and traditional lands
- reclamation, revitalisation, preservation and promotion of language and cultural practices
- protection and promotion of Traditional Knowledge and Indigenous intellectual property
- understanding of lore, law and traditional roles and responsibilities

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# Cultural determinants of health

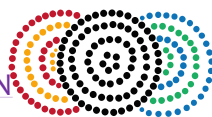
## Cultural



## They build:

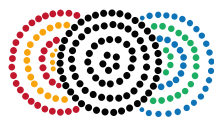
- stronger individual and collective identities
- a sense of self-esteem
- resilience
- improved outcomes across the other determinants of health, including:
  - education
  - economic stability
  - community safety

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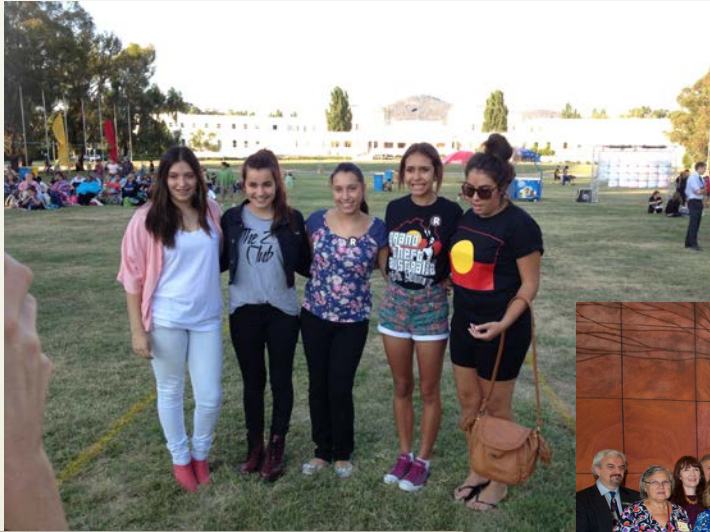




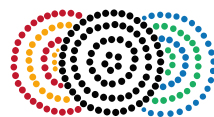
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**“I always had a soft spot for the trouble makers, the misunderstood *the kid that everyone thought wouldn't make it.*”**

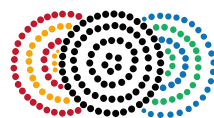
Teachers of Queensland | #teachqld



**“I learn every day from these amazing children! they are strong and proud in their identity and cultures – I wouldn't work anywhere else”.**



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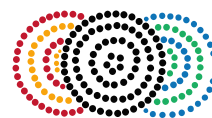


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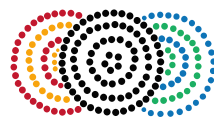
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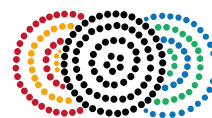


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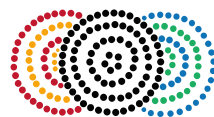
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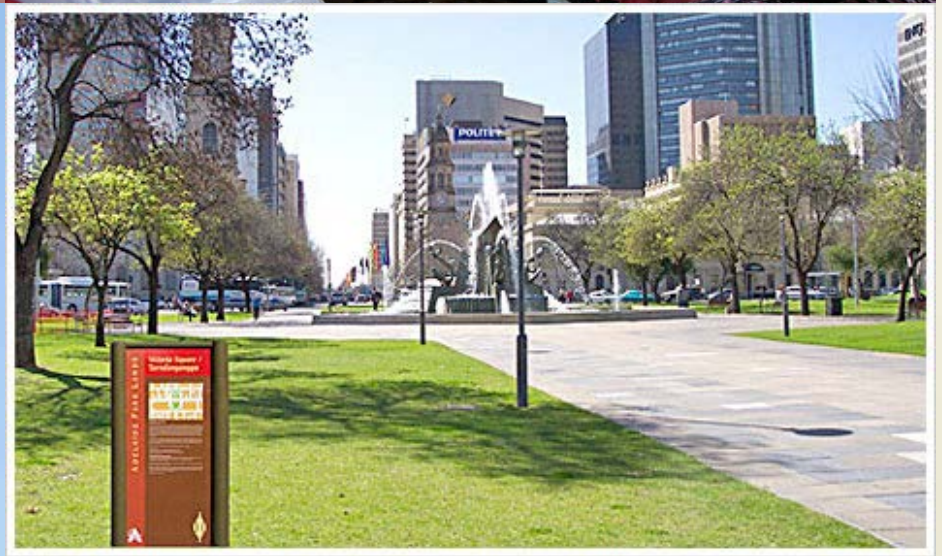
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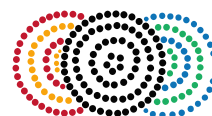
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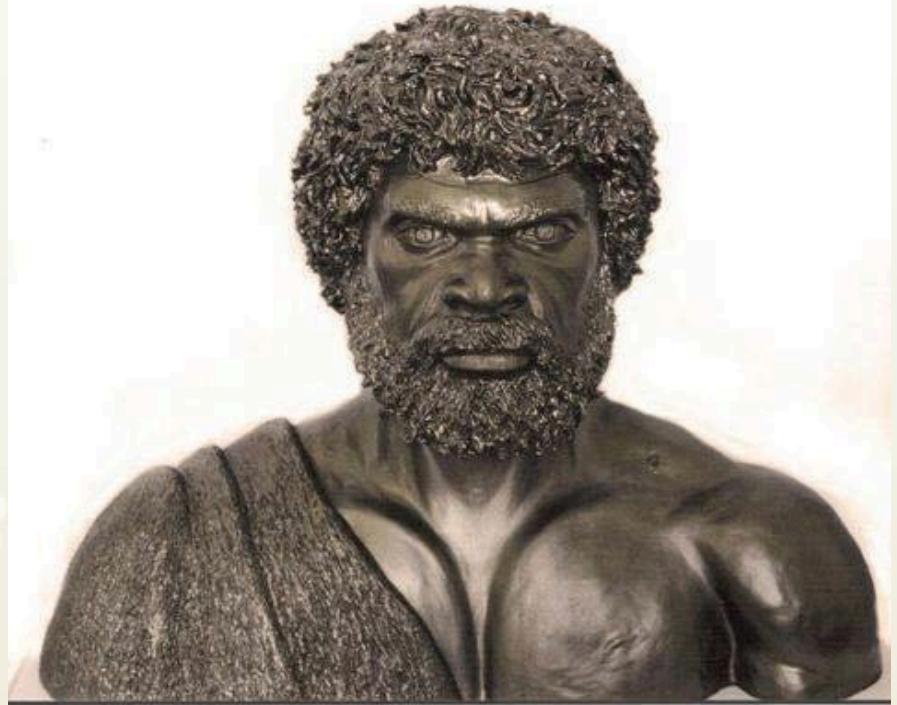
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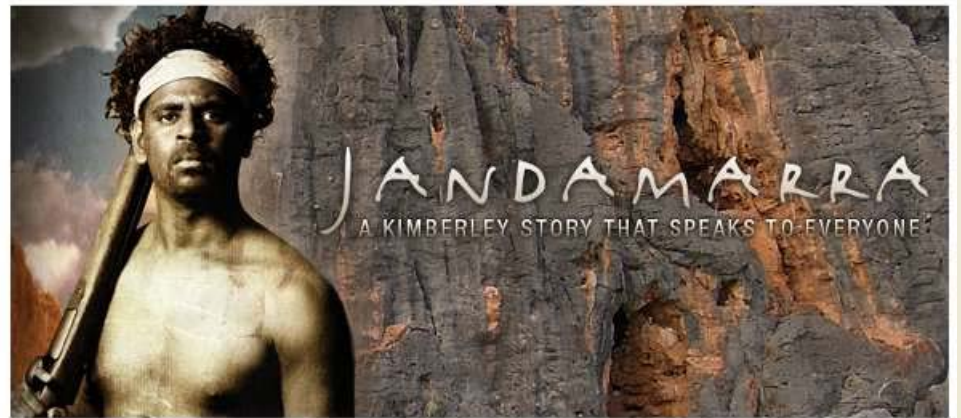
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Pemulwuy - bronze - 110 x 90 x 50 cm  
historical portrait University of Queensland



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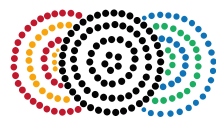


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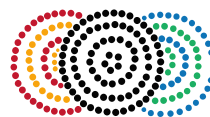


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One of the best ways to make casual racism more visible is to talk openly about it.



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# Discrimination and health: Tene Lewis



## ☉ Everyday discrimination is positively associated with:

- ☉ **coronary artery calcification** (Lewis et al., Psy Med, 2006)
- ☉ **C-reactive protein** (Lewis et al., Brain Beh Immunity, 2010)
- ☉ **blood pressure** (Lewis et al., J Gerontology: Bio Sci & Med Sci 2009)
- ☉ **lower birth weight** (Earnshaw et al., Ann Beh Med, 2013)
- ☉ **cognitive impairment** (Barnes et al., 2012)
- ☉ **poor sleep [objective & subjective]** (Lewis et al, Hlth Psy, 2012)
- ☉ **mortality** (Barnes et al., J Gerontology: Bio Sci & Med Sci, 2008)
- ☉ **visceral fat** (Lewis et al., Am J Epidemiology, 2011)

(Slide courtesy of Prof David Williams, Harvard)

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Aboriginal people  
get so much given to  
them

You've done well  
for yourself

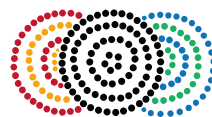
You're not a real  
Aboriginal

"they've had  
problems with my  
sort of people"

You're too pretty  
to be Aboriginal

Yes, but you're  
not like the rest  
of them, you're  
different

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# The Future

The values, beliefs , standards and systems of Aboriginal and Torres strait culture is upheld as best and right way of living, and



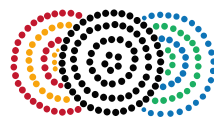
It overrides dominant cultures values, beliefs, standards and systems

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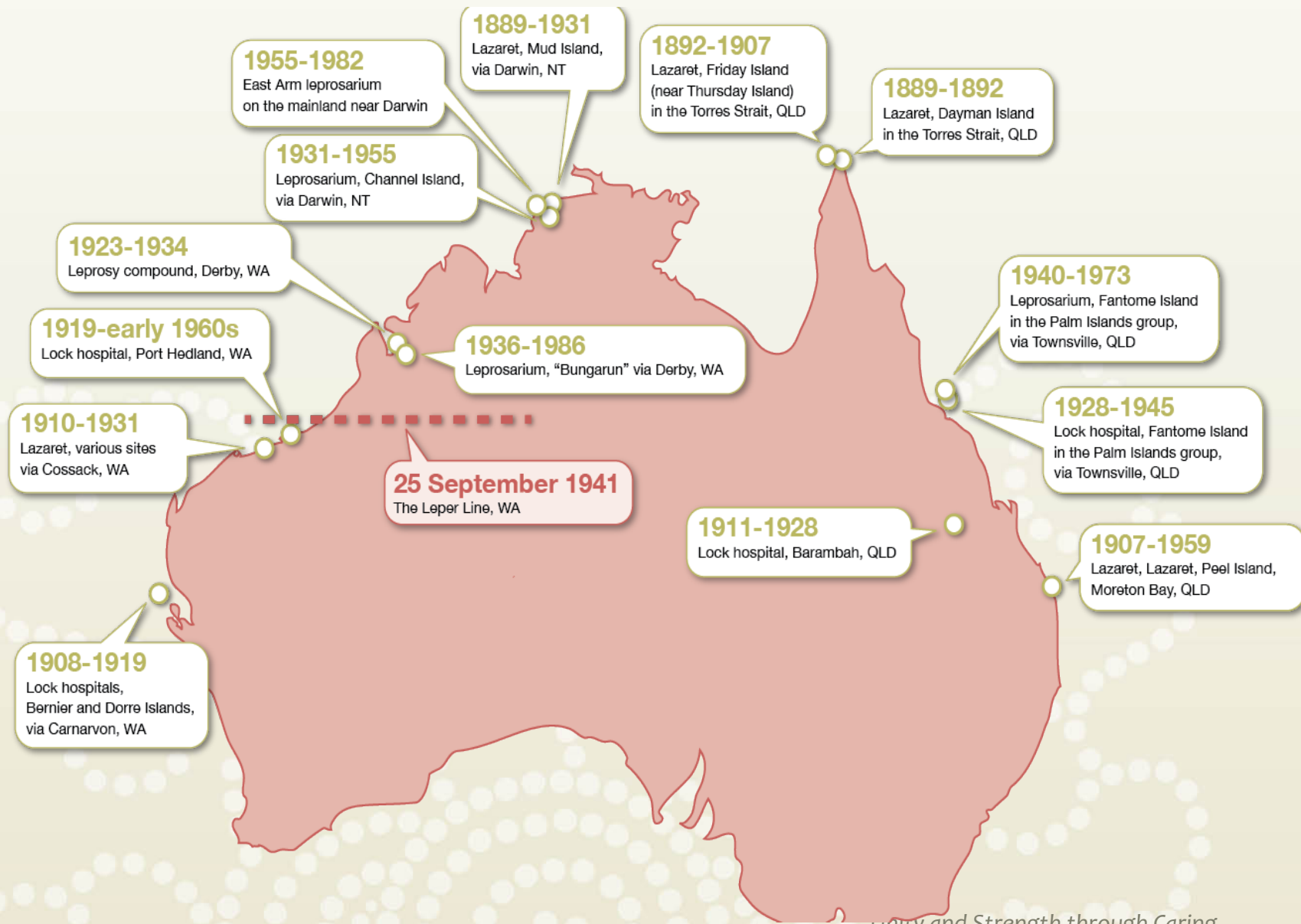
# Trust in the system

**KEEP  
CALM  
AND  
TRUST  
THE SYSTEM**

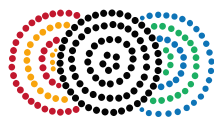
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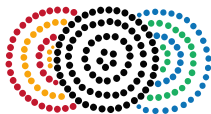


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“The traditional way of life of indigenous peoples has contributed little to climate change, yet they are the most adversely affected by it.”

**Gina Cosentino**

Social Development Specialist Consultant, Africa region, World Bank



INDIGENOUS  
PEOPLES

ARE LIVING ON THE FRONTLINES  
OF CLIMATE CHANGE.

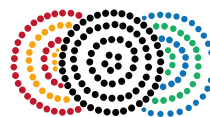


#indigenous2015



“It’s time to redefine the word ‘progress’ if we want to give a better future to our children.”

MAYALÚ KOKOMETI WAURÁ TXUCARRAMÃE  
INDIGENOUS LEADER, MEBÊNGÔKRÊ NYRE MOVEMENT



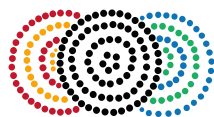
**CATSINaM**

CONGRESS OF ABORIGINAL AND TORRES  
STRAIT ISLANDER NURSES AND MIDWIVES

As a change agent, my centrality in the informal network is more important than my position in the formal hierarchy - Helen Bevan Chief Transformation Officer NHS Improving Quality, England



Unity and Strength through Caring

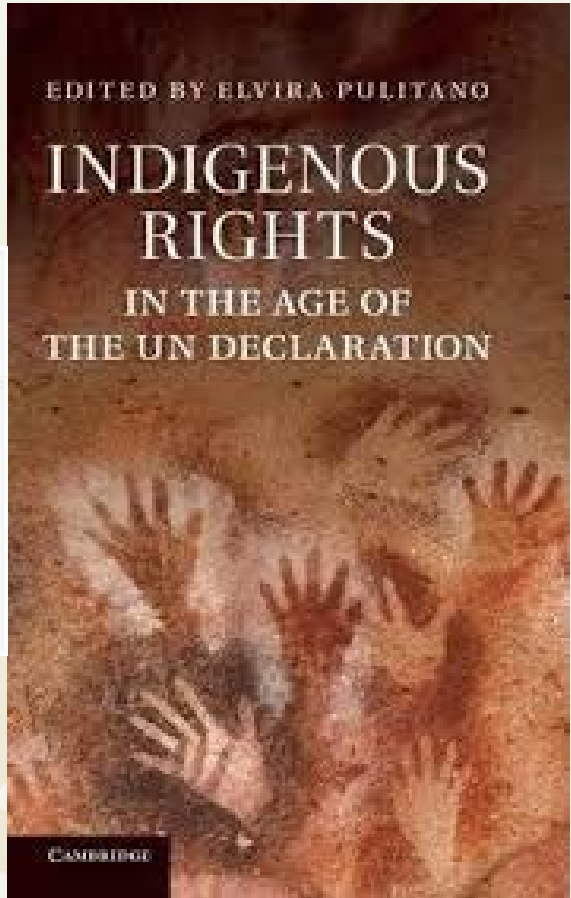


**CATSINaM**  
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STRAIT ISLANDER NURSES AND MIDWIVES

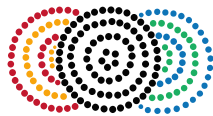
All governments have agreed  
to **WORK TOGETHER**  
and with Aboriginal and Torres Strait  
Islander Australians  
to shape the next phase  
of **CLOSING**  
**THE GAP**



United Nations  
Declaration  
on the  
Rights of  
Indigenous  
Peoples



*Unity and Strength through Caring*

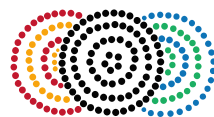


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STRAIT ISLANDER NURSES AND MIDWIVES





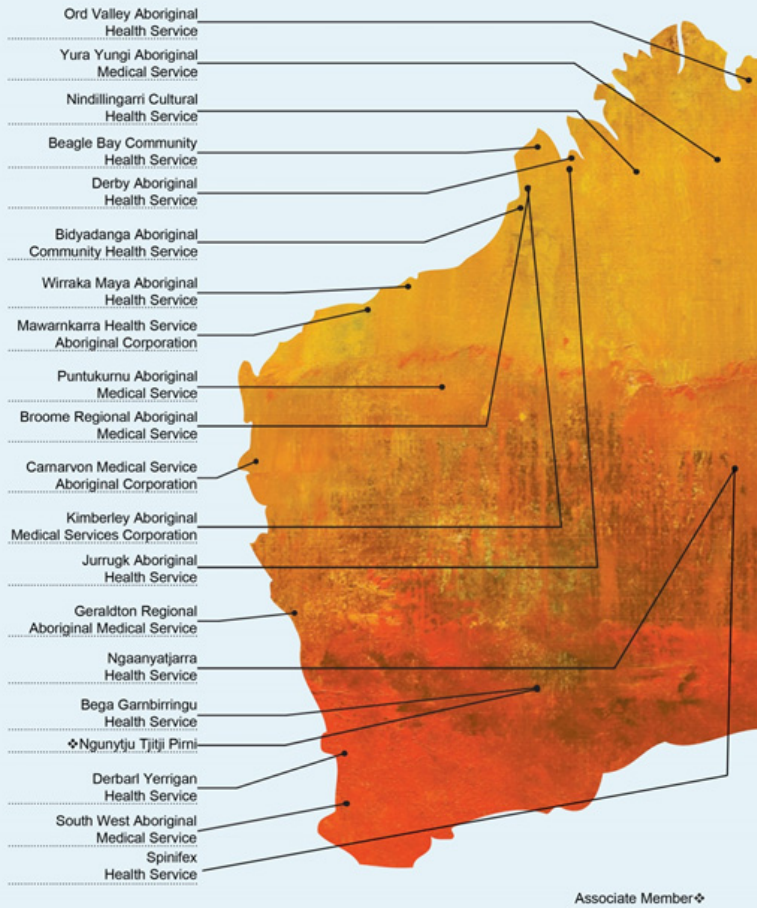
*Unity and Strength through Caring*



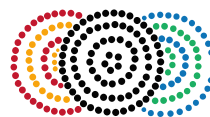
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STRAIT ISLANDER NURSES AND MIDWIVES



# AHCWA's Member Services



Unity and Strength through Caring

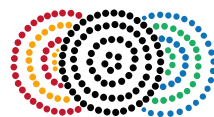


## CATSINaM

CONGRESS OF ABORIGINAL AND TORRES STRAIT ISLANDER NURSES AND MIDWIVES



Unity and Strength through Caring



**CATSINaM**  
CONGRESS OF ABORIGINAL AND TORRES  
STRAIT ISLANDER NURSES AND MIDWIVES

**Betty, connects to NBN, age 18**

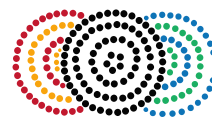


**Turns 84 waiting for  
first E-Mail attachment to download**



**NBN  
NBN  
EVERYWHERE**

*Unity and Strength through Caring*

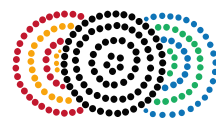


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*Unity and Strength through Caring*

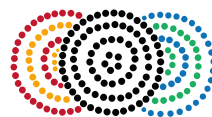


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STRAIT ISLANDER NURSES AND MIDWIVES

# Suggestions

- Embed cultural safety in your organisation's strategic plan, and Reconciliation Action Plan.
- Make anti-racism practice part of your everyday -- whether you are at home or at work -- and whether anyone is looking or not. Enact zero tolerance for racism.
- Inform yourself about climate change and the actions you can take -- and try to put aside non-Indigenous lenses when doing this. Learn from us about caring for country.
- Ensure your governance structures reflect the communities who you are serving.
- Privilege the voices and the wisdom of Aboriginal and Torres Strait Islander people and organisations.
- Practise trust, respect and reciprocity. Build and value your relationships with us.
- Inform yourself about the Uluru Statement and moves towards developing treaties in some jurisdictions

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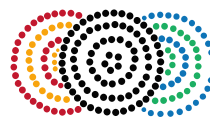


“I don’t hold the present generation responsible for the past but I will hold it responsible for the present and the future because it is its responsibility and mine to change things for the better”

[xxiv]

The late Oodgeroo Noonuccal.

*Unity and Strength through Caring*



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